

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

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## CURRENT TOPICS.

The Battle Abbey which was built by William the Conqueror to commemorate his victory at the Battle of Hastings over 800 years ago was sold at auction last week for \$1,000,000. It was at first reported that the property was bought by Wm. Waldorf Astor, but it is more probable that it was bought by Lord Roseberry. His mother was the last owner of it. The ancient structure is still standing, with a modern wing. The land surrounding it was also sold.

The sharp advance in the price of cotton last week will be very gratifying to Southern farmers. The advance was due to the publication of the government report showing that the crop will be about a million bales short of what had been expected. While the farmers of Tennessee have not made as much cotton this year as usual, we hope that the increased price may compensate them for the loss in quantity. We trust also that when our Baptist farmers get several dollars a bale more for their cotton than they had counted upon, they will set apart \$2.00 of the amount for the BAPTIST AND REFLECTOR.

When Queen Wilhelmina of Holland married a few months ago, the whole world looked on with interest and breathed a hope that the marriage might be a happy one. She was so young, so beautiful, so good, so brave, so true, and so beloved by her people that she had come to receive the respect and love of people everywhere. But, alas, it turns out that the marriage was a most unfortunate one. Her husband, Prince Henry of the Netherlands, was a young scape-grace, a drunkard and gambler who had run deeply in debt and married her, it is said, for her money, having promised his creditors to pay them after his marriage. But when he asked her to give him the money for that purpose after they married, she very firmly, and we think properly, refused to do so. This led to a quarrel, which resulted in her critical illness. It is also stated that two officers challenged him to duels on account of his treatment of the Queen, but he wounded them both. It is only to be regretted that one of them did not succeed in killing him. He is evidently a vulgar, boorish young fellow who was utterly unworthy of a wife like Queen Wilhelmina. It would have been far better if she had married some deserving young man in her own country, or better still, perhaps, some clever American.

We stated last week that the message of President Roosevelt to Congress was quite an able one. It was listened to with intense interest, despite its length, and was also widely read and more universally commended than perhaps any similar document for many years. There is one sentence in it to which we wish to call special attention. He said: "In dealing with the aboriginal races few things are more important than to preserve them from the terrible physical and moral degradation resulting from the liquor traffic." That is good. We are glad that President Roosevelt has called attention to the terrible effects of the liquor traffic in the Philippine Islands. We hope now that he will use his influence to secure the passage of a law preventing the sale of liquor on the Islands and abolishing the 2,000 saloons established there since the American occupation. Let us suggest, however, to President Roosevelt, that the aboriginal races are not the only ones who need to be preserved from the "terrible physical and moral degradation resulting from the liquor traffic." The same is true of the more civilized races as well, and it is especially true of the American race. We wish that the President would have the courage to carry out his convictions to their logical conclusion and advocate the abolishment of the saloon in our own country as well as in the Philippine Islands.

## To-morrow.

"To-morrow I'll gather the roses fair  
And take to the sufferer over there.  
'T will bring sweet thoughts to his fevered brain,  
And woo the smile to his lips again."

I took him the flowers still wet with dew,  
But the little invalid never knew,  
For he had passed from his couch of pain,  
And my roses were borne in his funeral train,  
And I knew I had missed by just a day  
Bringing cheer to a child who was passing away.

"To-morrow," I said, "I will write a song  
That will brighten the lives of the struggling throng;  
Such a message of hope and such words of cheer,  
As will strengthen the heart for its daily care."

To-morrow came, but the song had flown,  
And the seeds of comfort I should have sown  
Must remain unburied, their work undone,  
Untouched by rain or summer sun;  
My roses unheeded, unsung my song,  
Because I had waited a day too long.

LAURA BURNETT LAWSON.

## The Tendency of Americans to Become Unimaginative.

BY A BAPTIST PREACHER

A good deal is being said about the failure of our educational system to train the memory. The failure is characteristic of the great university and of the common school alike. In the common school so much ground must be covered by the pupil that the teacher becomes a party to undue haste. It takes time for the memory to act; or, rather, it takes time for the mind to completely possess itself of new truths, new facts, and unfamiliar literature. In the university the great emphasis laid upon "the scientific method" of working naturally calls the logical powers into play, rather than the mind's power to reproduce. Memory suffers. A man may graduate from a college or university and carry little of clearly memorized material with him. Of course, to know how to work is an important matter to the student—one of the most important—but it is an extreme misfortune for him to go through four years of hard study and come away leaving nearly all the enriching material he has handled behind, or carrying it in his note book.

Americans are becoming unimaginative; and, if possible, this is a greater misfortune than an undisciplined memory, for the healthy exercise of the imagination is needed in nearly every independent act we perform. It is better to mentally see a thing, to mentally live in an environment, before seeking it, or actually placing one-self in the environment. The creative mind is always blessed with a powerful imagination. The inventor must be able to visualize his machine or appliance, even to details, before he sets about constructing it. He works out with his hands what he has already seen in imagination.

It is certainly instructive to note the element of imagination in the mental operation of a child. Do you wonder that most children find it hard to tell the truth when they so easily mix the real with the imaginary? Many a child has suffered unjust punishment for telling what the parent called "a falsehood," when the untruth was due rather to the obtrusive work of the undisciplined imagination than to any purpose on the part of the child to deceive. Parents would be more human at times if they realized how hard it is to get the truth out of some grown people of strong imagination. The imagination in a child is so strong that it simply begs for something to satisfy its mental longing. What will a little child not do to have a story told it in the evening?

Of course the imagination may prove most seductive, and unfit us for the realities of life. Men of large ambition are frequently men of powerful imagination, and

fail to do what they really long to accomplish because there is such a painful difference between the dream of their ambition and the hard work lying in the path of that dream. And yet the dream is essential. An unhealthy imagination is a great misfortune, as every visionary character demonstrates.

It is plain that Americans are becoming unimaginative when we take a few facts into account: One is the loss of love for poetry. How seldom you see an associate reading poetry. Good poetry is the creation of a healthy imagination, and becomes at once the choicest material for all other healthy imaginations. John Ruskin, in one of his books, tells us that poetry is the discovery, by the imagination, of noble grounds for the exercise of noble emotions. This could not pass as a completed definition of poetry for the reason that no mention is made of rhythm or metre. But this eminent critic never conceived of defining poetry apart from the imagination. With our great wealth of poetry, English and American—the like of which was never before written in any tongue—and the fact that there is not only a very common ignorance of, but strange apathy toward it, you cannot but conclude that the imagination is suffering great neglect among us. Much is said about our not having any great poets just now. Why not? Because the people do not want poetry; they want prose of the stiffest kind.

Another sign that the American people are becoming unimaginative is their love for literature of the most realistic kind. Details painful, useless, inartistic, are called for by readers of modern fiction. And it seems that the theater is expected to pander to the demands of unimaginative people who want details acted out before their eyes.

The decline of romance in love-making is another evidence that our American people are becoming unimaginative. It is a fearful pity that our young people are so familiar with each other three days after their engagement that they are like old married folks. The mingling of the sexes in a business way may account in a measure for this lack of romance in love-making. The commonplace ease with which men marry is enough to awaken the fear in their minds that they have really made no conquest. More and more marriage is growing into a business transaction, which of course proves ruinous to romance. And romance is becoming impossible, because Americans are largely unimaginative. An exception at this point must be made in favor of the South. The element of romance is still among Southern women and men, and the women manage to keep it alive by a reserve that proves extremely distressing to young lovers.

When we come to note the causes which are now rendering Americans unimaginative, several lie close at hand. Among the more thoroughly educated, science has been unfavorable to the culture of the imagination. Science is extremely leveling, extremely merciless to the imagination. As a rule the more scientific a man is the less imagination he has. A story is told of an eminent scientist in this country who forgot the hour of his marriage and had to be sent for to get him away from his workshop; still Mr. Edison is far from lacking a scientific imagination. But this everlasting spirit of exaction which science shows hurts the imagination.

With the business classes, commercialism is at strife with the imagination. Ability to handle propositions, to suppress the emotions in a deal, to keep your own counsel and distrust everybody, is favorable to business skill but not to the training of the imagination. The Chinese have reached the low level of utilitarianism and are mere machines. Are we tending in the same direction?

Another radical cause for Americans becoming unimaginative is the loss of faith on the part of many in religion. Religion is certainly very favorable to the exercise of the imagination and is one of the sweet means of chastening and elevating the imagination.

An unimaginative people cannot possibly be deeply religious, for religion is largely a visualizing of the unseen—that is, so far as the contemplative side of religion is concerned.

As to the culture of the imagination a word should be added. Surely our emotions are capable of indefinite cultivation; but the noble emotions of love, obedience, and reverence, depend much for their highest discipline upon a proper cultivation of the imagination. An unhealthy imagination betrays these emotions into a disordered exercise.

A wise and persistent placing of oneself under influences designed to call the nobler emotions into play is another way of training the imagination to do its work as it ought.

The best fiction, such as George Eliot left us, is very helpful to the imagination. While much that George Eliot wrote is painfully realistic, much more is a marvelous monument of her creative genius.

And it is not to be expected that any reading person seriously intends to cultivate and discipline the imagination who does not put in a good deal of time with the great poets.

### History of Spring Creek Baptist Church.

[Read at the semi-centennial of the church, Nov. 29, 1901, by W. G. INMAN, D.D.]

The year 1851 was one of intense interest to the Baptists of Tennessee. In May of that year the Southern Baptist Convention held its third or fourth biennial session with the First Baptist church in Nashville. A new impetus was given to the cause of missions throughout the State. The Foreign Mission Board, at Richmond, Va., had appointed Rev. T. P. Crawford of West Tennessee, and Dr. G. W. Burton of Middle Tennessee, missionaries to China. They were formally set apart by that Convention. From that event the Baptist churches of West Tennessee caught new inspiration. The cause of education also took on new life. Union University the same year graduated her



REV. WM. E. HUNTER, Pastor Spring Creek Church.

second class, one of whom was Rev. T. P. Crawford.

During the first thirty years of their history the Baptists of West Tennessee made grand progress in building up churches and Associations. From very small beginnings these bodies grew into four large Associations and numerous flourishing churches, with an active and progressive ministry. The four Associations were: Western District, organized in 1823; Big Hatchie, in 1826; Central, in 1836, and Southwestern District, in 1846.

Among the leading ministers in the Central Association at that period were: J. W. Carter, Samuel P. Clark, Elisha Collins, Reuben Day, S. J. Crider, A. Croom, Thomas B. Cousins, Micaja Fly, S. E. Gardner, George Glover, Moses Green, David Halliburton, James M. Hurt, W. M. Lea, J. L. Morton, John Selvidge, J. D. Shipman, J. J. Smith, George Tucker, A. Wade, Eli Washburn, Griffin Wright, George Williams, M. A. West, J. W. White. Among the churches established was the Spring Creek church.

This church was constituted November 29, 1851. Males: Jeremiah P. Haughton, Enoch Gaskins, James

Dearmore, Stephen Johnson; females: Martha B. Haughton, Sarah Gaskins. These persons had obtained letters of dismission from the church worshipping at Cotton Grove, in Madison County. They assembled in the new brick house which had previously been built at Spring Creek, and were regularly organized into a church. The following ministers constituted the presbytery: Samuel P. Clark, Elisha Collins, Reuben Day, Micaja Fly, and W. M. Lea. Rev. S. P. Clark was elected Moderator, and J. R. Woolfolk, Clerk. The members presented a declaration of faith and an abstract of principles upon which they desired to be constituted a church, which was done on Saturday, Nov. 29, 1851. On the following day (Sunday) the new house of worship was formally dedicated, Rev. George Williams preaching the sermon.

In connection with the founding of this church a commodious brick building of three stories was erected for a Baptist high school, which subsequently grew into Madison College. This institution was a very flourishing one up to the breaking out of the war between the States, when it was suspended. It was resuscitated after the war and was beginning to grow in influence, when in 1876 its buildings were burned and the college became extinct. Up to the war Spring Creek was a flourishing village; being directly on the main stage line from Memphis to Nashville, it was quite a business point. The railroads during the war changed the mode of transportation and Spring Creek lost its postal facilities and business importance and soon entered upon a rapid decline.

The church was affected by the decline as much as the business of the place. Soon after the war it had a hard struggle to maintain its existence. About the years of 1880 to 1883 the church passed the crisis and was placed on a permanent basis.

The following ministers have filled the pastorate from its organization to the present time: Reuben Day, from December 1851 to December 1853; S. E. Gardner, from January 1854 to December 1855; Duncan H. Selph, from January 1856 to September 1858; M. H. Neal, from October 1858 to October 1859; J. R. Hamilton, from October 1859 to January 1861; Moses E. Senter, from March 1861 to October 1864; Silas P. Jones, from October 1864 to November 1866; W. T. Bennett, from February 1867 to November 1868; Elias Dodson, from June 1869 to January 1870; G. W. Allen, from February 1870 to July 1874; Moses E. Senter, from October 1874 to January 1878; W. H. Bruton, from February 1878 to August 1878; W. E. Fawcett, from October 1878 to December 1879; B. F. Bartles, from August 1880 to December 1883; W. H. Hughes, from December 1883 to September 1884; J. B. Haughton, from October 1884 to December 1887; F. L. Dupont, from January 1888 to December 1888; B. F. Bartles, from March 1889 to December 1890; A. J. Barton, from January 1891 to March 1893; W. G. Inman, from April 1893 to December 1898; D. D. Shuck, from January 1899 to January 1901, and W. E. Hunter, the present pastor, entered upon his labors February 1901.

In 1895 and 1896 a new house of worship was erected upon the foundation of the old structure.

Spring Creek is one of the best country churches in the Central Association. Among the prominent families connected with this old historic church should be mentioned: J. C. Askew, A. H. Askew, Joe Askew, Dr. A. G. Andrews, James Dearmore, Mrs. Joseph Fly, C. W. Fly, A. G. Haughton, Mrs. Samuel Puckett, W. H. A. Rawlings, W. H. Rawlings, F. M. Tubbs, T. B. Utley, David Waller, David Ward, James Williams, John Woolfolk, and others.

This church has had twenty pastors, eight of whom are living.

### Fundamental Baptist Principles.

[A sermon preached by L. H. HUFF before the William Carey Association, and published by request of that body.]

Text, 1 Peter 2:9-10: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

Baptists hold much truth in common with other people—the divinity and messiahship of Christ, his atoning death, his resurrection, ascension and mediatorial reign, the office of the Holy Spirit, the inspiration of the Holy Scriptures, the necessity of repentance and faith, the general judgment, and the rewards and punishments of the future life. The points of agreement are more numerous and more essential than the points of difference. Yet the doctrines concerning those points on which we differ are not unimportant. If we differed about the things upon which we all agreed, and agreed only upon the things about which we differ, then we would truly be compelled to say,

let each go his way and live in peace. But as there exists so great continuity of sympathy, thought, and effort among us, why should there be six or seven denominations in a town of a few hundred people? The fight among denominations is not about things written in the Book but about things not found in the Book at all.

1. Baptists believe in the necessity of personal regeneration by the Holy Spirit. This truth is directly opposed to the idea of salvation by works. "Salvation is by grace, not of works, lest any man should boast," is the doctrine of Paul in Ephesians 2:8, 9. "Except a man be born again he cannot see the kingdom of God," is the teaching of Christ to Nicodemus, in John 3:3. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature," Gal. 6:15. "Old things are passed away: behold, all things are become new," 2 Cor. 5:17. "The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be," Rom. 8:7. Man is not only lost but helpless. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil," Jer. 13:23. What man supremely needs is not information but transformation. Regeneration is not to be effected by education or training. Man needs spiritual life, which only the Holy Spirit can impart.

2. Baptists believe that Christ, and he alone, is the Savior of sinners. We are not to depend on Christ plus the church or plus our good works, or plus the ordinances for salvation. We are not saved because we have done well, because we have been baptized, or because of anything, except that we have received Christ as our Lord and Savior. "He that believeth on the Son hath everlasting life," John 3:36. Our Lord did not invent baptism to help him save sinners. A man who gives part of his faith to Christ and part to baptism has a divided faith. Paul says that to such a man Christ becomes of no effect, Gal. 5:4. "Thou must save and thou alone."

3. Baptists believe that each soul is personally and directly responsible to God. "So then every one of us shall give an account of himself to God," Rom. 14:12. The Bible gives no warrant for proxy religion. There is but one mediator between God and man—Jesus Christ. Parents cannot act for their children. No church, nor council, nor clergy, nor ceremonies, nor anything, can come between the soul and God. The gospel comes to men as individuals and not in groups and classes. He that believeth; he that cometh unto me I will in no wise cast out. Each one must repent, believe, obey, and give account for himself. This doctrine sweeps away infant baptism, which nullifies the great command to be baptized, by substituting a ceremony in which the subject has no agency, for the personal obedience God requires of that subject when he reaches the years of accountability. Mr. Spurgeon says: "The fact that all infants who are baptized are not saved, is proof conclusive that baptism does not save." As the infant cannot believe, it follows that baptism must do all of the saving. If the baptism of infants is not to save them, what is it for? This is an interesting question to ask. If the baptism is not to save, then the baptism of the infant must be for a declaration of faith, or for some other purpose. It cannot be a declaration of the infant's faith for it cannot exercise faith, nor is the act of baptism the voluntary act of the infant. If it be a declaration of faith it is the faith of some other person, which is contrary to Rom. 14:12. To baptize for any other purpose save a declaration of faith is to pervert the ordinance. "If thou believest with all thine heart thou mayest," was the language of one who was authorized to administer the ordinance. One Lord, one faith, one baptism, Eph. 4:5.

4. Baptists believe in a regenerated church membership. The field is the world, and the church is the force to work the field. The work is spiritual and the force must also be spiritual. Baptist principles strictly applied would limit church membership to the converted exclusively. Men do not join the church in order to be saved, but because they are saved. Being saved is the one indispensable prerequisite to New Testament church membership. The apostolic churches were made up of men who gave credible evidence of saving belief in Christ, who professed their readiness to separate themselves from the world, to crucify the flesh and the lust thereof, to devote themselves wholly to the service of Christ. Unregenerate men crept into the churches from time to time, it is true, but when their ungodliness was revealed they were excluded from the church.

The Bible makes a broad distinction between the church and the world—the spirit and the flesh. These are contrary the one to the other. They cannot be reconciled. The antagonism is radical and immutable. Yet the vain, wicked, corrupting experiment of harmonizing the two goes on, perhaps in no age of the church more boldly and with less disguise than now. Love not the world, neither the things that are in the

world. If any man love the world the love of the Father is not in him.

The teachings of the New Testament are clear and emphatic on this point. Both Jesus and his apostles made it manifest that his kingdom was not of this world, and those who constituted it were such as were born of the Spirit. In the constitution of the first churches, both Jewish and Gentile, the persons who composed them were not indiscriminately gathered, but those called out from the masses of the people on a confession of faith in Christ, and a change which betokened a regenerate nature. This was the case at Pentecost, and subsequently it was the saved who were added to the churches. So was it at Samaria, at Antioch, at Ephesus, at Corinth, at Philippi. The church at Rome was addressed as "beloved of God, called to be saints," Rom. 1:7. And these same disciples Paul reminds of their former condition—when they were servants of sin—and contrasts it with their present condition: now being made free from sin and become the servants of righteousness. Rom. 6:20-22. The salutation to the Corinthians is: "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints," 1 Cor. 1:2. Paul also says: "And you hath he quickened who were dead in trespasses and sins," Eph. 1:1; 2:1-6.

Peter, addressing the saints, says: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood to offer spiritual sacrifices unto God."

Baptist churches, in principle and in practice, do all that human beings can do to make a church a spiritual body. If an unconverted man gets into a Baptist church he must profess conversion; his presence in the membership is not the fault of the church, but of himself. If after joining a Baptist church it is discovered that one is not converted, then it is his duty to withdraw, or it becomes the duty of the church to exclude him. Thus we see that Baptist doctrine will inevitably and ultimately produce a pure spiritual church. Our society ought to be the purest in the world, as all its members have said by word and act that they are children of the most high God.

5. Baptists believe in the immersion of believers, and in no other, as baptism.

Baptism is only for believers. Everywhere faith comes first. "He that believeth and is baptized shall be saved," Mark 16:16. "Then they that gladly received his word were baptized," Acts 2:41. John tells us the word was Christ. "So they that gladly received Jesus Christ were baptized. And many of the Corinthians hearing, believed, and were baptized," Acts 18:8. Faith comes by hearing and hearing by the word of God.

Immersion was the practice of the early churches and continued to be the general usage for thirteen centuries, and in the church of England until the seventeenth century. In the Greek church it has been strictly adhered to till the present day. "Baptized in Jordan confessing their sins;" a condition without which they could not be baptized.

Philip and the eunuch went down into the water and came up out of the water. Acts 8:38, 39. Dean Stanley says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize, and those who were baptized were plunged, submerged, immersed into the water."

John Calvin, the founder of the Presbyterian church, says: "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church." John Wesley, founder of Methodism, in his notes on Rom. 6:3, says: "We are buried with him," alluding to the ancient manner of baptizing by immersion. Mr. Wesley also practiced immersion. See his Journal Vol. 1, p. 20; Vol. 1, p. 24, and pp. 42 and 43. Adam Clark, in his comment on Rom. 6:4 says: "We are buried with him by baptism into death," alluding to immersion wherein the whole body was buried under water as Christ was buried in the earth."

When the Westminster assembly of divines met to frame a creed and covenant for the Presbyterian church sprinkling was carried over immersion by one vote. The vote stood 25 to 24. The Presbyterian church came this near forever adopting immersion as its mode of baptism. [Christian on Immersion p. 225].

6. Baptists believe in restricted communion.

By this we mean that no person has a right to the table of the Lord who has not been made anew in Christ Jesus and baptized according to New Testament teaching. The scriptures do not justify us in saying that the denominations should commune together, as the sacred ordinance was not given to denominations. Nor does it justify us in saying that all Christians should commune, as many were excluded at the time of observance by our Lord and his apostles:

*Concluded next week.*

### Greenville Items.

I have been intending for sometime to give through your columns a report of our work at Greenville. We have made no rapid gains recently, but have evidences of steady spiritual growth on the part of our church. Just previous to my coming to Greenville, under the leadership of their former pastor, Rev. R. D. Haymore, the brethren and sisters, by a great sacrifice on the part of most of them, rebuilt their church, so we have now the best Baptist church house from Knoxville to Bristol. It has only been a few years since Greenville was a mission point helped by our State Board; now we have one of the best working churches in Tennessee. Our Sunday school, under the leadership of our tried superintendent, Brother Hall, is the best with which I have ever had the privilege of working.

A few days since I closed a meeting held with the Second church of this place; we had ten professions of faith and several additions to the church. One night during this meeting on returning home, having left my wife alone, I was surprised to find almost the entire church had come and taken possession. I suppose this was what is commonly known as a "pounding," at least they brought all sorts of things necessary to make their pastor's home comfortable: two elegant rocking chairs, pictures, rugs, beautiful table linens, lamps, various things needful in any new home, and filled our pantry to overflowing with all sorts of good things, and no second hand inferior things either, but everything new and of the best quality. Our people in Greenville do nothing by halves. I think I have the best church in the county, and we are all looking forward to more active service, and are expecting soon a great harvest of souls. I am now at Boone's Creek in a meeting with Pastor Pope; have had several professions, and interest still growing; the prospects are good for a great meeting.

E. K. Cox.

Greenville, Tenn.

### Revival at Rogersville.

I am just home from nine days' labor with Brother J. C. Shipe, our State Missionary at Rogersville, Tenn., and since our Board has been aiding at that point for some time, perhaps a few statements from me would be of interest to the denomination. First of all, we have the right people in the right place in the persons of Brother J. C. Shipe and his consecrated and accomplished wife. They have a strong hold on the church and people of the community. I found our cause weak in numbers—only forty-one members—but the sowing had been so well done that the harvest was easy. While we were told over and over, especially by members of other denominations, that a revival was impossible in Rogersville, yet the interest was good from the first, the congregations large and responsive, and up to the time I left Thursday morning there had been about thirty professions and twenty additions, and the meeting was continued with fine prospects. A number of most excellent people had expressed their purpose to unite with the church.

The Presbyterian and Southern Methodists are strong and wealthy, with able pastors, but not active in evangelistic effort.

Brother Shipe with his well-trained head, warm heart, genial, smiling face, and strong body is drawing the people to himself, the church and Christ, while his charming wife is invincible and winning her way into the hearts of all. This church will not only hold its own, but is destined to be the aggressive religious influence in the town and surrounding county. The great kindness and generosity shown the visiting preacher and his wife while there will ever be remembered with love and gratitude, and the occasion will ever be recalled with tenderest memories.

Our stay in the pastor's hospitable home was greatly enjoyed.

J. H. SNOW.

Knoxville, Tenn.,

### Cleveland Notes.

Permit me say to the readers of the BAPTIST AND REFLECTOR that the work at Cleveland is moving on quietly. When I came here in September I found that the church had been without a pastor for five months. They had by no means, however, become careless or indifferent, but filled with zeal and Christliness, they were anxious to do with their might what their hands found to do. There is so much pleasure in working with such a noble people. I feel that I have the best people in all the world. There were 158 in Sunday school last Sunday—about an average day. Prayer meeting large and interesting.

We are endeavoring to train some personal workers in our B. Y. P. U.

The W. M. U. is doing a noble work. Just sent a box valued between \$50 and \$60 to the frontier.

The little Sunbeams are doing a splendid work. We also have a society known as the Mustard Seed which looks after the poor and furnishes clothing suitable for them to wear to Sunday school. Is is an excellent work.

There have been twenty additions to our church since September. Both pastor and people are praying and working for a continual revival that will last all the year round.

The water in our pool is troubled most every Wednesday night by some one who has found Christ precious to their soul, and desires to follow him in loving obedience in baptism. God is adding to our church most every service "such as should be saved."

We have just purchased fifty folding chairs to use in the aisles to help seat the congregation.

We are praying and planning for a great work the coming year.

The BAPTIST AND REFLECTOR is a welcome visitor in many of our homes.

GEO. W. SHEPHERD.

Cleveland, Tenn.

### Texas Letter.

I read with much interest your excellent report of the Tennessee Baptist State Convention, and as the names of the brethren appeared in the report their faces one by one appeared before my mind's eye, and as I looked into their familiar faces my heart seemed stealing up behind my tongue as though it desired to take the tongue's place. But the tongue never gave up its abiding place, so I commanded it to do the bidding of the heart, and at once utterance was given to the following:

"O, Tennessee, fair Tennessee,  
The land of all the earth to me;  
I stand upon thy mountains high  
And hold communion with the sky,  
And view the glowing landscape o'er.  
Old Tennessee, forever more!"

But of all the Baptist Conventions I ever attended the Baptist General Convention of Texas beats them all in size, spirit, and work done. The magnificent work done has been reported in your paper. Our State Board met since the Ft. Worth Convention and laid off the work for the coming year on the following basis: State Missions, \$65,000; Home Missions, \$25,000; Foreign Missions, \$25,000, and other things in proportion. Truly, they "don't do things by halves" in Texas. When it was announced at our Convention that "Dr. A. J. Holt of Tennessee, will preach at the First Baptist church on Sunday," my wife said to me, "We'll go there." We did, and were glad we did. Every available seat was taken and many turned away. Then the sermon was simply grand. If Tennesseans could have seen the effect of that sermon, how the people, moved to tears, were swayed by the sweet-spirited Holt, evidently in the hands of the Holy Spirit, they would be deeply impressed with the fact that Texas Baptists as well as Tennessee Baptists love Brother Holt for what he is and what he does.

My work at Hico is moving on nicely. The church paid over \$800 for missions and Christian education this year. And now I am ordered to vacate the five-room parsonage and move into a nine-room house newly painted and papered, the smaller one having been sold and the larger bought by the church. The beautiful church building is also newly painted, and the pastor is encouraged, for these people are certainly kind to me and mine. So we are about as happy as could be expected so far from Tennessee. We do enjoy the BAPTIST AND REFLECTOR. God bless its editors and readers.

J. P. GILLIAM.

Hico, Tex.

### Kentucky News.

The protracted meeting season is about over; we hear of glorious revivals. In September Brother C. P. Maddox of Youngville, Tenn., was with us at Oak Grove nearly a week and delighted us both with his charming singing and strong gospel preaching. The membership was strengthened, souls were saved, and the church starts on the new associational year with happiness and increasing diligence. At our meeting last Saturday Dr. H. S. Taylor, our efficient financial agent, made a very encouraging report. The Sunday school, under the superintendency of Brother C. A. Burr, is doing good work. The ladies organized a Mission Band and have given \$25 this year to missions in addition to the regular church contributions. In October Brother W. M. Murray of Springfield, Tenn., came to help us at Orlinda, beginning Monday night after the third Sunday and continuing twelve days. Brother Murray believes the Bible, teaches it with

plainness, and has the courage of his convictions. Though we did not have many conversions and additions it was a notable meeting. The membership seemed to realize the great work entrusted to their hands and decided to make a forward movement. They extend a call to the writer for two Sundays in each month. A prayer meeting for the ladies was organized to meet on Tuesday afternoon every week at the residence of the members. The regular prayer meeting is at the church every Friday night. The future of Oak Grove and Orlinda is very bright. No pastor ever served nobler churches. In Springfield Brother Murray is doing a great work. In November we began a meeting at Scottsville; the meeting did great good. They need a resident pastor.

There have been some great meetings in Allen County this fall. Rev. M. F. Ham, Jr., has had phenomenal success. He has held meetings with Gilead, Zion, and Salem, in Allen County, and had 172 additions. His father, Rev. Tobias Ham, has moved to Scottsville, and he and his wife received a cordial and enthusiastic welcome. He has had a great meeting with Bethel church, near Gainesville, Allen County.

Brother W. W. Payne, a Robertson County boy, is starting off well at Smith's Grove. They have a beautiful new brick church house.

Dr. Lunsford at Bowling Green is still on the rising tide of popularity and prosperity.

Brother J. S. Cheek at Russellville is in the midst of a revival, Rev. F. W. Taylor of Henderson doing the preaching to the edification and delight of large congregations. The business houses and even the saloons close at 7 p.m. on account of the meeting.

Brother J. B. Benton is succeeding in Adairville. They have just completed an elegant parsonage. The Adairville saints have a way of bringing things to pass. They paid \$1,500 for the preacher's home.

Brother J. H. Bennett is rejoicing over a "refreshing from the presence of the Lord" at Auburn. Benton did the preaching. Bennett and his noble church and Christians generally co-operated, and there were fifty conversions and twenty-three additions.

Dr. W. A. Whittle still "holds forth the word of life" at Franklin, Whippoorwill, and Lewisburg.

Dr. E. W. Dicken has resigned the care of the Guthrie church, and they are looking for a successor.

Brother O. P. Maddox is moving along nicely at Locust, Hopewell, and Spring Creek.

Rev. W. F. Shannon is preaching to the old Red River church twice a month.

Brother Burns resigned at Barren Plains, and the Lebanon brethren called Rev. A. H. Rather. This indefatigable worker has been greatly blessed in a meeting at Dripping Springs, in Logan County. There were nearly seventy additions.

Liberty College is enjoying great prosperity. Teachers and pupils are doing first-class work. The prospects are bright.

God bless your noble paper. You are doing a great work for the denomination. J. H. B. Glasgow, Ky., Dec. 4, 1901.

#### Carson and Newman College.

Our Association is very much honored in having one of her brightest young men announce himself a volunteer for foreign missionary labor. I refer to W. H. Tipton, a member of the Talbott Church, a graduate of Carson and Newman, and now a student of our Seminary at Louisville. His young wife is an accomplished and consecrated woman, in most hearty sympathy with her husband's exalted purposes. His mother is a widow, and I happen to know that he is now borrowing money to pay his expenses at the Seminary.

I suggested at the last meeting of the Nolachucky Association that our churches should count it a rare privilege to contribute to his preparation. The idea seems to have met with favor, as Mrs. J. P. McCorkle, of Beulah, spoke to the children of her church and community of our missionary, and requested them to solicit funds for his support. In a few days they received eight dollars. Will not the churches of our Association give this matter prompt attention, as nearly half of the Seminary year is now passed? I write this without the knowledge or consent of Brother Tipton, but I hope he will excuse me, because of the wholesome influence it will have on the churches to assist in this work.

Our churches in East Tennessee have not done much of late for ministerial education. This is due, perhaps, to three causes: First, it has not been pressed; second, endowment has been urged; third,

generous help has come from the outside. Our benevolent friend in another State thinks we are depending too much on him and is cutting down his help. I trust the members of our Ministerial Board will see to it that this cause is presented to their own churches and to those of their Associations.

The mumps are holding sway in our school at present and disorganizing our work, but we hope they will soon run their course.

Our prospects for the spring term seem better than ever before. I fear we have not accommodations for all who wish to come. Nearly all the space, both in the boys' and girls' homes, is now engaged.

I had a very pleasant visit to New Market yesterday. Pastor Dance is at Third Creek in a meeting. Our cause at New Market is gaining strength and prestige. Misses Bristow and Mosely gave the congregation some fine music. J. T. HENDERSON.

#### Baptists of Atlanta.

Atlanta Baptists are up and doing as never before. The twenty-odd churches in the city and suburbs are well pastored, mostly by men under fifty years of age, well trained and equipped for effectual work. Brother J. L. White, formerly Secretary of the North Carolina Baptist State Convention, now pastor of the Second church, this city, says Atlanta has robbed Richmond of the name of "Jerusalem of the South." Be that as it may, Atlanta Baptists are now more active than ever before.

Dr. Landrum, pastor of the old First church, has certainly organized and brought out that large and resourceful body of brethren under the Lord's blessing, and they are doing great things for the upbuilding of Christ's kingdom.

Dr. J. L. White is finely leading the saints of the Second church. They have just paid \$10,000 on their church debt. They have the finest church house in Atlanta and a large and growing membership of a thousand or more.

Dr. Broughton is a live wire. He keeps the devil on the run all the while. He is a veritable living exposition of the text which promises that one shall put ten thousand to flight. His church, the Tabernacle, is the largest church edifice in Atlanta, seating about 3,500, and is full to overflowing at nearly every service. Blessings on Broughton. Atlanta Baptists could not get on without him.

The writer has resigned the pastorate of the Edgewood Avenue church and will now give his entire time to the work of putting his Famous Dyspepsia Cure in reach of every suffering brother and sister. The advertisement appears in this paper. All the brethren and sisters who have taken my Dyspepsia Cure say it is indeed a wonderful cure. Would like to send a sample to any sufferer.

We are happy over the successful campaign just ended, by which we increased Mercer's endowment \$65,000. EDWARD H. WALKER.

Atlanta, Ga.

#### French Broad Baptist Church, et als.

BY PASTOR S. E. J.

We closed a revival meeting last Saturday at noon. Rev. Spencer Tunnell did the preaching and did it well. The meeting continued a little less than two weeks. Brother Tunnell reported some forty professions and renewals. While there were some things unfavorable to the meeting, still great good was done and we rejoice.

A number of the membership gladdened the pastor's home by sending several substantial tokens of their esteem and he hereby acknowledges his high appreciation of this favor. A pastor is human and cannot help feeling that those who again and again bestow their goods above what they pledge to the pastor's support very greatly love and are benefitted by his ministry. Some lack opportunity but are not wanting in appreciation.

Brother A. R. Swann is having his splendid mansion finished as rapidly as possible. His wife says that there is to be a prophet's chamber fitted up therein and always ready. That is kind and will bring many blessings to the home just as those who tarry for awhile will go away refreshed and encouraged for their work. I find many prophet's chambers in the homes of the French Broad Baptists. The entertainment is royal and always most hearty. Without drawing any invidious lines, every preacher says there is no home for a minister like Brother John Smith's. Brother Smith is now past eighty and it is an inspiration to be with him, to shake his hand, hear him talk, and see his zeal. It is a

rare thing he ever misses a service. He must be very sick to do so.

I could mention a number of brethren and sisters who are a benediction to their pastor as well as to the church and community, but their names are written above and so are in the Lamb's Book of Life.

#### Song Books Free.

I have set aside 500 song books to give the poor mission churches and Sunday schools as Christmas presents. As long as they last I will send prepaid, one dozen to each applicant, provided forty-one cents in postage stamps are sent to pay for packing and postage.

Address, D. E. DORTCH, Columbia, Tenn.

#### Seminary Notes.

In the absence of Dr. McGlothlin, in Europe, Dr. B. H. Carroll Jr., of Texas, is assisting Dr. Sampey in the Hebrew department.

Dr. Bomar, of the Foreign Mission Board, was the speaker here on Missionary Day. On the next day, Sunday, he also preached at two of the churches.

Dr. H. M. Wharton is assisting Dr. Dement in a meeting at Twenty-second and Walnut Street Church. U. S. Thomas has been assisting in a revival at Parkland.

J. E. Johnson has been called to East Meade Church.

Dr. Eager attended the North Carolina, and Dr. Robertson, the South Carolina Conventions.

H. B. FOLK.

#### Brownsville Notes.

A large congregation greeted the pastor yesterday. Subject of the sermon was "A prevailing church." At the close of the sermon the pastor made a statement about the Baptist situation in Tennessee and received a large offering for State missions. This church has given \$109.20 to State missions since last June. One addition by letter. At the close of the service the pastor offered his resignation to take effect with the close of Dec. 1901. He goes to the pastorate of the First church at Roswell, New Mexico.

The little children's society made an offering yesterday at their meeting of about \$12.00 for the Orphans' Home.

The new Baptist church at Allens is nearing completion and will be dedicated some time this month.

CHAS. L. ANDERSON.

Brownsville, Tenn., Dec. 2, 1901.

#### Paris Notes.

We had a good day yesterday, notwithstanding the bad weather. The Sunday school was large. All the teachers were at their places and did good work. The congregation was good at the preaching service; subject, "The Blood on the Lintels and Door-posts." At night a special service was held for young men. Although it was raining, a good crowd was present, and listened with interest to a sermon on the "Temptation of Jesus."

#### REQUEST AGAIN.

A few of the clerks of Associations have sent copies of their minutes, and the roll of ordained ministers has been corrected by them, many names being added and post offices changed. These show very clearly the imperfect list of the roll. It may be that some of the clerks do not get the BAPTIST AND REFLECTOR, and so did not see my request. If any one will mail me a minute of his Association I will send by return mail a copy of the State Convention minutes, and be profoundly grateful for such aid. We want Beech River, Big Hatchie, Chilhowie, East Tennessee, Ebenezer, Friendship, Holston, Holston Valley, Judson, Memphis, Midland, Mulberry Gap, Nashville, New Salem, Nolachucky, Northern, Ocoee, Providence, Salem, Sequatchie, Sevier, South Western District, Tennessee, Tennessee Valley, Union, Unity, Wautauga, Wiseman, Hiwassee, Stewart County and William Carey.

Let some brother see that we get these minutes, to aid in gathering statistics. You can discern how important it is that we have them. Send to Martin Ball, Paris, Tenn. If there are any Associations not named in Col. Woodcock's financial tables, will the clerk of such or some brother be kind enough to send us a copy? MARTIN BALL, Paris, Tenn.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

B. Y. P. U. Sunday School Mission.—102 present.

Waverly.—Brother Gupton preached to a good congregation.

Dr. Frost was present; just home from the South Carolina Convention.

New Hope.—Pastor Trice preached on "Witnessing for Christ;" received one for baptism.

First Church.—Dr. Burrows preached on "Praying and Watching," and "Godly Sorrow."

Third Church.—Brother Golden preached at both hours; subjects: "The Satisfying Savior," and "Contrary Winds."

Mt. Hermon.—Pastor Gregory gave up his pastorate at both his churches in Rutherford County to concentrate on Dickson.

Immanuel.—Pastor Ray preached on "Promise or Penalty," and "Have Your Ownselves for a Possession;" very delightful services.

Centennial.—Pastor Stewart preached on "Moses' Choice," and "Forgiveness of Sins;" large congregation in the morning; 160 in Sunday school.

Edgefield.—Dr. J. O. Rust reported good services; baptized two; "The Conversion of Lydia," and "The Time Limit of Grace" were the pastor's subjects.

Murfreesboro.—Brother Van Ness preached on "The Simplicity in Christ," to a good congregation; one received by letter; in afternoon spoke at Sole College.

Howell Memorial.—Pastor Peyton preached morning and night; subjects: "A Sleeping Church," and "The Drifting Boy;" the church is raising its standard by use of scriptural discipline.

Seventh.—Pastor Lannom preached at both hours to very excellent congregations; subjects: "Constraining Love," and "Philip;" 76 in prayer meeting; 126 in Sunday school; at the morning service the pastor offered his resignation, and has accepted a call to Carthage.

#### Chattanooga.

Central.—Usual services; census work on a boom; many pastors are becoming interested in it.

Hill City.—Fine Sunday school; pastor preached to good congregations; nine received for baptism, and one baptized.

Second.—Pastor preached in the morning on "Christian Baptism," and at night on "Adoption;" good after service; one profession.

St. Elmo.—Good Sunday school and good congregations at both services; Pastor Shipp preached in the morning on "Christian Progress," and at night on "The Gift of God's Love."

First Church.—Big Sunday school; full house at both services; pastor preached in the morning on "Backsliding," and at night on "A Rolling Stone Gathers No Moss;" good young people's meeting and good interest among the unconverted.

#### Knoxville.

Second.—Pastor Jeffries preached at both hours; 287 in Sunday school; one baptized.

First.—Dr. Geo. B. Eager preached in the morning, and Pastor Egerton at night; 372 in Sunday school; one approved for baptism.

Centennial.—Pastor preached at both hours to fine congregations; one approved for baptism, and two baptized; 349 in Sunday school.

Bell Avenue. Pastor Murray preached at both hours; 145 in Sunday school; three conversions; three approved for baptism; three renewals.

We had a good service at Hannah's Gap yesterday. The weather was fine, had large congregation, and our pastor, L. H. Huff, seemed to be at his best. The text used was Mark 14:8: "She hath done what she could." Subject: "The eternal fragrance of a beautiful deed." Brother Huff is an eloquent speaker, logical reasoner, and fine preacher. He has entered upon his second year as pastor of our church. May the benedictions of heaven rest on pastor and people. R. A. WAGSTER.

Chestnut Ridge, Tenn., Dec. 2, 1901.

Palestine is once more in mourning on losing their beloved pastor, Rev. C. W. Gregory. Brother Gregory has proved himself an untiring worker. His sermons while very deep have been so plain that the most simple could understand. To show the appreciation of our pastor, we paid him up in full and gave him \$10 for his Dickson church. Brother Gregory leaves many warm friends here, and may the Lord bless him in his work at Dickson. Our church is now without a pastor. Christiana, Tenn., Dec. 3, 1901. P.

Last Saturday and Sunday blessed us as church and community with the happy privilege of assembling at Mt. Lebanon church and listening to an interesting sermon delivered by our much beloved pastor, Rev. C. V. Hale. This being the first service of the eighth year that Rev. Hale has been with us, we were better prepared to enjoy the entire service. The congregations were encouraging. With the advantage of having had Brother Hale pastor of our church for the past seven years, and the belief that the members are becoming more and more enthused in the work of reflecting the gospel light, we hope to do better work this year than we have done any preceding year. Our work in missions is improving. A MEMBER.

Mt. Lebanon, Tenn., Dec. 4, 1901.

These people have been so nice to us that we are feeling at home already. When we arrived Brother Darnell opened his home and took us in. He and his wife were so good to us that we felt like staying. But we are glad now that we didn't stay, for the first night we were in our new home a number of the congregation visited us, bringing smiles and good wishes and leaving many things that cause a pastor to smile and have good wishes, and also to have good dishes. We have had pleasant services both Sundays of our stay. Had four to join to-day by letter. The church appointed a committee last Wednesday night to arrange for building the pastor a home. May it please the Lord to use us in this session for his glory. GEO. H. CRUTCHER.

Dyersburg, Tenn.

We are in the midst of a gracious revival at the North Edgefield Church, having conversions every time we meet. Brother Rather, from Green Brier, came to us Monday, and we have fallen deeply in love with him already. His sermons are simple and pure, filled with the "old-time religion." The church is being revived as never before. For nearly three weeks we have been having cottage prayer meetings, and by this means the brethren and sisters got the revival started. A large number have been converted in the prayer meetings as well as at the church, so we are not prepared as yet to say how many have been converted. The field here is ready for the harvest; pray that the Lord may bless us as we put in the sickle, that many more may be saved.

J. S. PATE.

516 S. Summer St., Nashville.

On last Sunday my work with the Eudora church, Whites, Tenn., closed for the year. The church did not see proper to call me for another year, so I am without work on the first Sunday. I would be glad to communicate with any church in reach of me desiring my services for the first Sunday in each month. Address me at Lucy, Tenn. Among your readers my friends will perhaps be glad to hear of the handsome donation made to us on last Thanksgiving morning by the Big Creek and Lucy churches and community. It included everything good to eat from three sacks of the best brands of flour down (or up, whichever my readers prefer) to the finest specimen of the pumpkin tribe, together with some dress goods for the babies. Cards bearing the names and good wishes of the donors were attached to the packages. Our larder is full of the good things of this life and our hearts are full of gratitude and thanksgiving to God for casting our lot among such kindhearted and noble people. May the God who has used their benevolence in bringing good cheer into the pastor's heart let his lasting blessings rest upon them individually and collectively in the prayer of their unworthy pastor. LEON W. SLOAN.

Lucy, Tenn., Dec. 5, 1901.

Yesterday was a good day for us at Jackson. By invitation I returned Saturday night to be present at the collection to be taken by the First Church and the Highland Avenue Church for ministerial education. Brother Haywood preached a real soul-feeding sermon on the text, "Looking unto Jesus." The congregation was large. The presence of the Lord

was certainly manifest. The town clock had struck twelve. Opportunity to retire was given to those who felt they should go. I do not think a single one left. Then the action was on. The first response was \$10. It was tens and fives and twos, till one brother said fifty. It was deeply interesting to see the effect on the audience. Three brethren at once increased their gifts. The battle lasted only a few minutes. It was a collection that seemed to run itself. It summed two hundred and thirteen dollars. I am told that after it was over a brother added his five. The evening was rainy; a most unfavorable evening for church services. Still, Brother Ross Moore faced a reasonably good congregation in preaching a good sermon on "Christ the Bread of Life." The gifts in a few minutes for ministerial education ran up to thirty-three dollars; and, after dismissal, it was made thirty-five dollars. The spirit of both these occasions was more like a revival service than money collections—beautiful, beautiful!

G. M. SAVAGE.

### A Thanksgiving Pounding.

On Thursday, Nov. 28th, some of our best friends came to our house and taking possession of the kitchen and dining room, ordered Mrs. Hight to leave the cook room, claiming that they knew how to run that part. So the people continued to come in until we had thirty-two happy friends with us, some talking, some working and some laughing and making others happy as they came in contact with them. At 12 o'clock Mrs. S. L. Walters, Mrs. Rains and Lottie Willis invited our little family to come into the dining room. We were invited to take a seat at the table. Our eyes were filled with tears of gratitude when we saw the table groaning under such a load of good things. The pastor sat at the foot of the table with two fine turkeys in front of his plate, and a number of chickens, sausage, beef, fresh ribs, and all sorts of salad and pickles and most anything else that could be selected by good taste for such an occasion. After dinner we were invited to look on the side board where a number of useful presents were deposited. These things were all given by the members of the Cross Bridges Baptist church to the pastor and family.

Our members do not own very much of the world's goods, but they are rich in faith, and have the blessed assurance that when this life is ended they have riches untold at the Master's right hand. After all were through with dinner, seats were prepared in the family room and the pastor read the 95th Psalm, and all bowed before our heavenly Father and asked his richest blessings to rest upon this happy people. Perhaps the eyes of some will fall upon these lines who have pastors that have never received a token of their love to them. If you knew how a pastor and family appreciated such things you would certainly try to make them happy.

I want to suggest that all the preachers in Tennessee send in five new subscribers to the BAPTIST AND REFLECTOR, and pay up all you owe for a Christmas gift to Brother Folk.

JOHN E. HIGHT.

Mt. Pleasant, Dec. 3, 1901.

[Good suggestion. Thanks for it. We hope it will be carried out.—Ed.]

### Revival at Cleveland, Tenn.

The third Sabbath in October I began a revival in the First Baptist church of Cleveland, Tenn. Rev. J. Morgan assisted for the first two weeks, after which Rev. B. A. Hall, "the boy preacher," assisted until the close, which was Thanksgiving day. The meeting was conducted in the old style, with no undue excitement, and yet the interest of the meeting ran to high water mark. Some of the old citizens say that it was the greatest spiritual meeting ever held in Cleveland. Some of the time we were not able to have altar services on account of the crowded house, filling the vestry and then turning away hundreds of people for the want of standing room.

There were one hundred bright professions in the altar, besides a number at their homes or while at their work. I baptized forty-nine during the meeting and a number stand approved for baptism now. There were a number of accessions to the church by letter.

I want to eulogize Rev. B. A. Hall, "the boy preacher," as he is called, as an evangelist. He certainly is one of the brightest boys in all of East Tennessee and is master of his calling. I predict that he will make one of the foremost evangelists in the South. He will go from this meeting to the Baptist Seminary at Louisville, Ky.

G. W. LAFERRY.

Hill City, Tenn., Dec. 2, 1901.

## Missions.

### MISSIONARY DIRECTORY.

**STATE MISSIONS.**—Rev. A. J. Holt, D. D., Corresponding Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn. The State Board also represents Home and Foreign Missions, without charge to these Boards.

**FOREIGN MISSIONS.**—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**HOME MISSIONS.**—Rev. F. C. McConnell, D. D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D. D., Clarksville, Tenn., Vice-president of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

**MINISTERIAL EDUCATION.**—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

**ORPHANS' HOME.**—Rev. W. C. Golden, President, Nashville, Tenn. Write him as to how to get a child in or out of the Home. Send all moneys to A. J. Holt, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be sent prepaid.

**S. S. AND COLPORTAGE.**—Rev. A. J. Holt, D. D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent. For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

**WOMAN'S MISSIONARY UNION.**—President, Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary, Mrs. W. C. Golden, 709 Monroe street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill, Nashville, Tenn. Editor, Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

### MISSIONARY MATTERS.

#### A. J. HOLT, COR. SEC.

The State Board of the Tennessee Baptist Convention has had three meetings since the Harriman Convention. In these meetings the work of the Conventional year has been outlined and begun. The Board had so many urgent appeals, and such seemed to be the great need before us, that we went beyond any previous year in making appropriations.

First: It was calculated that the churches would contribute a little more than they did last year.

Second: It was agreed that we base our appropriations on the probability of our receiving \$12,000 for State Missions and Sunday schools and colportage this year, and so we agreed to appropriate \$12,000. This was done at the first two meetings of the Board.

Third: At the last meeting of the Board other petitions for aid were presented which were so meritorious, and the necessity for rendering aid was so pressing that the Board felt constrained to go beyond the amount agreed upon and has appropriated \$12,382 18 for the missionary and Sunday school and

colportage work in Tennessee for the year ending Oct. 30, 1902.

In going so far beyond the amount first agreed upon the Board throws itself upon the generosity of the churches and hopes they will arouse themselves to greater endeavor this year than ever before.

The Lord seems to have honored us by setting before us such splendid opportunities for usefulness. Shall we not manifest our appreciation of his confidence by coming up to the full measure of our obligations?

Our excellent treasurer gave a warning note in the Board meeting, saying that less money was now being received for missions than at the corresponding period a year ago. Let us not grow inattentive to this great work.

#### TO PASTORS.

Honored Brethren: I look to you in this pressure that you will enlighten our people and urge them to greater endeavor. By beginning now and by keeping the needs of our missionary work before our churches, I have great confidence that the Baptists of Tennessee will not suffer their missionary cause to become embarrassed. Fifteen hundred dollars must be received between this date (Dec. 4th) and Jan. 30th, in order for us to pay the missionaries what will be due them on that date. I believe it will be given, but there will have to be a united and intelligent effort if the end is attained.

Nashville, Tenn.

### WOMAN'S MISSIONARY UNION.

On so dark a day that the gas had to be lighted at 3 o'clock ten members of the Central Committee were present at the December meeting. Glowing reports were heard from local societies of boxes shipped and cordial thanks for same received from frontier brethren, of good general collections, and of special gifts for the orphanage.

The visit Dec. 14th-16th of Dr. and Mrs. Howard Taylor, English Baptist missionaries from the China Inland Mission, was mentioned. Mrs. Taylor is a daughter of H. Gratian Guinness, author of "A Million a Month in China Are Dying Without God," and promoter of the Missionary Training College, England. She is a woman of great consecration and magnetism. As one said, "Her words linger with one." A large audience of ladies will greet her at McKendree Methodist church Sunday afternoon. They will be guests of Mr. and Mrs. J. M. Williams, Park Place.

An excellent report was made by Mrs. Jackson and Mrs. Kannon and Miss Hill of correspondence in different departments.

Mrs. Golden is still in El Paso at the bedside of her brother, Lucian Bennett, who will be remembered as a student at the Louisville Seminary a few years since. Our workers will pray that light and comfort may be given in this dark hour. His mother and Miss Emma Bennett are also with him.

The loss of so devoted an officer as Mrs. West Harris is sorely felt. The one chosen as her successor, Mrs. R. G. Craig, has also been called to higher service at God's right hand. Mrs. G. F. Farrow is elected to fill this important position as vice-president for Memphis Association. May she have the hearty support of her sisters and be greatly blessed in her work.

Trenton W. M. S. makes inquiries as to mite barrels. These are little wooden receptacles, more attractive and durable than pasteboard boxes, and may be had from Mrs. Jackson by sending twenty cents per dozen for postage. In some societies funds are

collected in these barrels and brought in once a quarter. Where there is no society frequently members of the church may become interested in saving the littles by being furnished with this handy little missionary deposit bank.

The Expense Fund is still inadequate. Read what an amount of mailing has been done, and you will see, friends, that your help is needed. A small extra donation from each society will keep the work moving.

### CONTRIBUTIONS FOR EXPENSE FUND.

|   |        |
|---|--------|
| On hand Nov. 4.....                                 | \$2 62 |
| Received from Nashville First church W. M. S.....   | 50     |
| Received from Nashville Central church W. M. S..... | 50     |
| Received from Nashville Third church W. M. S.....   | 3 00   |
| Received from Nashville Seventh church W. M. S..... | 10     |
| Received from Knoxville Island Home W. M. S.....    | 1 00   |
| Total .....   | \$7 72 |

### EXPENDED.

|                                      |         |
|--------------------------------------|---------|
| For postage on letters and pkgs..... | \$13 06 |
| For wrapping paper.....              | 15      |
| Total .....                          | \$13 21 |
| Letters and postals received.....    | 55      |
| Letters written.....                 | 100     |
| Number of packages.....              | 271     |

Literature distributed:—Christmas envelopes for China, 5,964; programs week of prayer and China offering, 1,130; leaflets, 920; Home Department booklets, 241; H. D. envelopes, 120; H. D. enrollment cards, 21.

Any desiring more Christmas envelopes may address Mrs. A. C. S. Jackson, 1209 N. Cherry St., Nashville.

### BOXES THIS SEASON FROM TENNESSEE.

|                            |          |
|----------------------------|----------|
| Clarksville.....           | \$ 60 00 |
| Santa Fe.....              | 32 00    |
| Immanuel, Nashville.....   | 108 32   |
| Third, Nashville.....      | 64 77    |
| Covington.....             | 23 25    |
| Central, Nashville.....    | 162 00   |
| Centennial, Nashville..... | 52 10    |
| Howell Memorial.....       | 56 00    |
| First, Knoxville.....      | 188 60   |
| Dyersburg.....             | 90 00    |
| Edgefield, Nashville.....  | 105 00   |
| First, Nashville.....      | 137 00   |

## How Do You Know

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|                       |       |
|-----------------------|-------|
| Third, Knoxville..... | 79 28 |
| Harriman.....         | 71 68 |
| Rockwood.....         | 50    |
| Humboldt.....         | 52 00 |
| Carthage.....         | 46 35 |
| First, Jackson.....   | 68 20 |
| Lebanon.....          | 29 00 |

### WHY BE MISSIONARY?

#### O. C. PEYTON.

Giving to the Lord is an act of reverent worship. The first who came to bow before Jesus sweetened their adoration with gifts. "They came into the house, and fell down and worshiped him, and opening their treasures they offered unto him gifts, gold, and frankincense and myrrh." Prayer and praise are of little use if they do not untie the purse. A man's heart will open to the Lord no wider than his pocketbook. Consecration and consistency go together.

Seek the spirit of Cornelius and let your prayers and your alms go up together before the Lord.

### DONATIONS.

Following are the donations for the Tennessee Baptist Orphans' Home for November, 1901:

One treat of oranges and apples, by Mr. Walters, the friend to the orphans.

One porcelain kettle and two dozen glasses, one dozen mugs, three kitchen aprons, from Ladies' Auxiliary of North Edgefield church; value \$2.

One dozen soup bowls, two platters, one carver, one vegetable ladle; value \$2, from Centennial church.

The Ladies' Aid Society of the Baptist church, Iron City, one quilt, by Mrs. Hattie Ray.

Ladies of Summertown church, one quilt, by Mr. Dawes.

One crate of chickens, one large turkey, one box bacon and flour, from Sadieville church.

One barrel of potatoes, one box of canned goods, one box of general provisions, walnuts, and popcorn, by Mrs. H. B. McLain, Bearden, Tenn.

Mr. and Mrs. B. F. Redd of Branchville, Tenn., sent a real nice private

box, in which Mrs. Redd placed a beautiful box of flowers.

Ladies' Aid Society of Fruitland sends us a box of good things valued at \$5.50.

Ladies of the Murfreesboro Baptist church, one barrel of lovely fruit which the children will certainly enjoy.

Five gallons of sorghum, by B. A. and J. H. Powell of Hillsville, Tenn.

Spring Creek Baptist church sent a shower of good things in two barrels and two boxes; the finest turnips I ever saw.

North Edgefield church came with a wagon to bring us flour, potatoes, canned fruits, coffee, and sugar; value \$12.

One barrel of flour, John Hurst, Clarksville, Tenn.

One box with three quilts, from Union Sunday school at Norris Creek, Lincoln County, Tenn., to keep the children warm.

The Junior Society of the Highland Avenue Baptist church, Jackson, sent a barrel of food and clothing valued at \$15.

Newhope sent us a lot of good things to eat. Thank you, brethren.

Two boxes from Rogersville Baptist church with dry goods and groceries. How we need everything they sent. Value \$13.

One coop of chickens from Brownsville church, by L. B. Lovelace.

From Cordova, Tenn., one barrel of potatoes.

Una church came forward with her offering, and it helped to fill the shelves in our pantry.

The Ladies' Aid Society and the ladies of the Paris church tried to anticipate all our necessities when they packed their two barrels and two boxes.

One box from Clinton, Tenn., with flour, sugar, fruit, canned and dried, oatmeal, dry goods of all kinds, even to shoes.

The ladies of the Baptist church of Camden sent a box of flour, ham, potatoes, fruit, canned and dried.

One box fruit, Central church.

For all these generous donations we are very grateful, and may the Lord help us to use them for his glory.

Mrs. A. J. Holt, Matron.

#### A CALL FOR BOOKS FOR THE PRISON LIBRARY.

Many would gladly extend to the wayward men in prison an invitation back to the plane of right living, and rejoice to see them gain the victory over the past years of sinful habits, but they cannot find words to convey their meaning in the limited time they have to speak, hence nothing is said. There is one thing that all can do which will help, not only one, but all who go to prison for years to come, as well as those now there, namely: by giving us a real interesting, educational, life-inspiring book, just the kind that you have derived most good from and such as you would give a friend or use in your family. Every evening such a book will be read by some prisoner telling over and over your kind feelings, and repeating each day your welcome call back to the better life to which God is still calling all to come.

Will you who read this article look carefully over the books you have in your library, those you have read and gotten real help from, and give us one just like it, good print and well bound? So many give us books that they do not want themselves, simply to get them out of the way. Of course we appreciate everything that is done, but if the book was not good for you, then it is not good for the men in prison. Then, too, people send in books that

are worn out to start with. Of course in the handling at the prison where so many have to read them, they are soon destroyed. Books are so cheap now almost any good one can be had for fifty cents, and we would appreciate anything that is done for us.

We are asking for the best, purest, most entertaining and educational books that can be had; books that will place right thoughts before these poor men in the most winning way. There are no people more hungry than these men for something to read. If you haven't such a book and do not know what to get, if you will send us a contribution for the library we will be glad to get something that the men are calling for and give it in your name. We need 10,000 books. We have 600, but most of them are badly worn. Some nice, new, bright, interesting books would be a rare Christmas treat for these men who will be shut in during the holidays.

Address all packages and letters to Miss Berta Pate, Treasurer of Prison Library, 319 Russell street, Nashville, Tenn.

#### PERSONALS.

Rev. T. L. Burger of Missouri, has been called to the care of the North Fork church near Paris, Tenn., succeeding Rev. W. J. Beale of Murray, Ky.

+++

Rev. W. M. Vines of the First church, Ashville, N. C., dearly beloved in Tennessee, is holding a revival at Shelby, N. C., with gracious results. Scores are being converted.

+++

Rev. S. J. Porter of Fayetteville, N. C., assisted Rev. W. C. Tyree in a revival at Durham, N. C., and the church and the community were much stirred. Several united by baptism.

+++

Rev. A. H. Harnly of the Tabernacle, Newbern, S. C., has received a flattering call to the church at Girard, Ill. He has labored several years successfully in North Carolina.

+++

Rev. George T. Watkins of Clarksville, Va., has been called to the care of the church at Roxboro, N. C., and will probably accept, much to the delight of the North Carolinians.

+++

Rev. J. J. Payseur, one of the most efficient of the North Carolina Baptist ministry, has accepted an appointment as Chaplain in the United States Army. His departure from the State will be sorely regretted.

+++

The Pritchard Memorial church was organized last week at Charlotte, N. C., in honor of Dr. Thos. H. Pritchard. Forty-six went into the organization, and a lot has been purchased at a cost of \$2,100. This is the sixth Baptist church in Charlotte.

+++

Rev. I. P. Trotter, of Bardstown, Ky., has accepted a call to the church at Hattiesburg, Miss., and will take charge the first of January. This is said to be one of the best pastorates in Mississippi. The many friends of Brother Trotter in this State will join us in wishing him abundant success in his new field of labor.

#### FIFTH SUNDAY MEETING OF UNITY ASSOCIATION.

Saturday, 10 a.m.—Devotional exercise—Importance of Bible Study, C. C. McDaniel.

1:30 p.m.—What part has man to do in becoming a Christian? Earnest McDaniel, A. L. Bray.



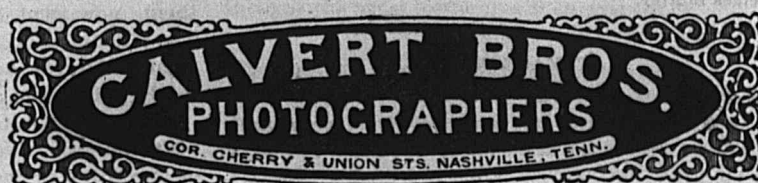
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Can a man honestly think he is saved and be mistaken? A. B. Lambert, W. H. Jordan.

How to arouse interest in the Saturday service, U. A. West, Theo. Siler.

Mutual duties of pastor and people, W. M. Bray, W. L. Siler.

Duties of a deacon, C. C. McDaniel. Question box.

7:30 p.m.—The Bible plan of mission work, D. J. Franklin.

Missionary activity essential to spiritual life in a church, C. W. Knight, W. H. Harris.

Not giving to missions a sin, W. H. Siler.

Sunday, 9:30 a.m.—How to have a live Sunday school, Earnest McDaniel, W. J. Cox.

Duty of parents to the Sunday school, G. M. Savage, T. J. Terry.

Best means of studying the Sunday school lesson—Qualifications of the Sunday school superintendent, R. W. Smith, W. M. Bray, Jas. Hall.

11 a.m.—Sermon, G. M. Savage.

1:30 p.m.—Sunday school and colportage work, Col. W. Stumb.

Is preaching once a month sufficient to develop the churches? W. D. Siler, W. H. Jordan.

More love for each other needed in churches—general discussion.

Question box.

Fine services on the 23th and 24th at Snow Hill. Large crowds both days. Saturday, one received by letter; good prayer meeting Saturday night; one hundred in Sunday school Sunday morning. Text for Saturday: "Present your bodies a living sacrifice unto the Lord, which is your reasonable service." Text Sunday morning: "There is now no condemnation to them that walk not after the flesh but after the spirit." The church is alive to good works at Snow Hill. Rev. Stephen Robinson was glad to reach his appointment at Holmes Creek. There was a large crowd gathered at the school house. I preached from the text: "What shall I more say?" Sunday morning, Nov. 17th, we met at the water and baptized three converts, then we went to the school house where we found four or five hundred people gathered. My text Sunday was: "None of these things move me." Collections for the new church house now amount to \$450.00. We will begin work on it in a few



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days. Have secured the services of a saw mill to prepare the lumber for us. If there are any who are willing to help us in building this house for the Lord, send your money to Rev. Stephen Robinson, Round Top, Wilson County, Tennessee. We do not want anything but free-will offerings in this house. Don't give and pray about it after you give, but pray and then give. Now let us hear from you at once. STEPHEN ROBINSON. Round Top, Tenn.

#### A SPIRITUAL FEAST.

The Baptists of Rogersville have had a great spiritual uplift. We are all rejoicing because of a gracious outpouring of the Holy Spirit upon us. Perhaps no Baptist church in East Tennessee has labored under greater difficulties or endured greater hardships than the church at Rogersville. But as we see it now, "The morning light is breaking, the darkness disappears." Brother J. H. Snow of Knoxville, came to us Nov. 18th and stayed ten days, doing all the preaching, and to say it was well done is only putting it mildly. Mrs. Snow came the 19th and spent one week with us. Brother Snow preached the gospel with power and demonstration of the spirit. Mrs. Snow sang the gospel with such tenderness and sweetness as to cause many faces to be bathed in tears. Both are enshrined in the affections of the people here.

As a result of our labors together there were forty conversions and several renewals; thirteen additions to the church, eleven approved for baptism, five received under watchcare of the church, making a total of twenty-nine to date, with others to follow.

To God be all the glory.

J. C. SHIFE.

## BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., DECEMBER 12, 1901.

EDGAR E. FOLK ..... Editor.  
A. J. HOLT ..... Associate Editor.  
J. J. BURNETT ..... Corresponding Editor.  
M. and F. BALL ..... Corresponding Editors.

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on application.

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the BAPTIST AND REFLECTOR.

## STATEMENTS.

We are sending out statements this week to those  
of our subscribers who are in arrears. We hope  
that they can remit promptly. Yea, we know about  
the drouth last summer and the short corn crop.  
But we think the paper is a denominational neces-  
sity, and we trust you will consider it a necessity  
in your home. Remember that while \$2.00 is a  
comparatively small matter to you, several thou-  
sand two dollars means a good deal to us.

We are expecting to make the BAPTIST AND RE-  
FLECTOR better next year than it has ever been.  
We are hoping so add several thousand new names  
to our list during the year. We want, if practica-  
ble, to enlarge the paper so as to have room for the  
many excellent articles we continually receive, and  
so as to add some new features to it. If our old  
subscribers will assist us in getting new ones, we  
will soon be able to carry out these plans. Will you  
not stand by us and help us, both by renewing your  
own subscription and also by sending us a new sub-  
scriber?

## THE CROSSING OF THE SEA.

And now comes the climax. At the close of the  
Passover meal, in the midst of the walls of the  
Egyptians at the death of their firstborn, the Isra-  
elites took their departure from the land of Egypt.  
After gathering together they took the road by  
way of the Red Sea. At first they went out not

only with the consent of the Egyptians, but urged  
on by them. After they had been gone awhile,  
however, Pharaoh—enraged at the idea of those  
people who had been his slaves so long being about  
to escape from him, and perhaps doubly enraged on  
account of the grief which had come to every home  
in Egypt, for which he held them responsible—de-  
termined to recapture them. He pursued and was  
now about to overtake the fleeing hosts of Israel.  
What could they do? The mountains were on  
either side. The sea rolled in their front. In the  
rear they could hear the rumbling of Pharaoh's  
chariots. They began to cry out against Moses  
who had led them into this trap. He told them to  
stand still and see the salvation of the Lord, hav-  
ing faith to believe that the Lord, who had led  
them thus far, would open the way for them and  
deliver them out of their present difficulty. But  
the Lord told him to speak to the children of  
Israel that they go forward. They went, wonder-  
ing perhaps, but not blundering. No one ever  
blunders who follows the leadings of God's provi-  
dence.

In order to protect them from the danger in their  
rear the angel of the Lord, who had been leading  
them, now went behind them as their rear guard.  
The pillar of cloud also shifted its position from the  
front to the rear, and it was a cloud of darkness to  
the Egyptians but a cloud of light to the Israelites.

Ah, a gracious God is our Lord! How he suits  
his mercies to us according to our deeds, leading  
us onward or protecting us from danger as the cir-  
cumstances may demand. Have you never seen  
that pillar of cloud before you and that pillar of fire  
of his providence behind you?

The Lord then sent a strong east wind which  
drove the waters back in their narrow channels,  
and cleft a passage way through the waves, so that  
the Israelites walked over on dry land with the  
waters on each side. They were all night crossing.  
Early the next morning as they were coming out  
on the other side, the Egyptians reached the shore,  
and seeing the waters parted and that the Israelites  
had gone through them, attempted to cross also in  
pursuit of the Israelites. They dashed down into  
the channel of the sea. But the Lord looked upon  
them from the pillar of cloud and frightened them.  
They swerved to one side. Their chariot wheels  
were caught in the deep sands and jerked off their  
axles. Amid the excitement and confusion, the  
Egyptians proposed to turn back, but at the com-  
mand of the Lord, Moses stretched out his hand  
again on the sea and it began to flow as before.  
The Egyptians saw the waters coming and at-  
tempted to escape, but it was too late. They were  
drowned with their horses and chariots in the  
waters.

Thus the Lord delivered the Israelites out of  
their 400 years of bondage in Egypt. Thus he  
fought for them. Thus he saved them from their  
enemies. And so the Lord now delivers his people  
out of captivity, the captivity of sin, stronger than  
that of Pharaoh ever was. Thus he fights for his  
people now and destroys their enemies, if only they  
put their trust in him and will accept his guiding  
hand.

## EDITORIAL CORRESPONDENCE.

I spoke last week about visiting the old home in  
which Joseph Smith used to live near Palmyra,  
which is now owned by Mr. Wm. A. Chapman.  
Mr. Chapman himself did not know anything  
about the Smiths except from traditions in the  
community. He reports Mr. Jos. Capron, an old  
neighbor, as saying that they "would rather rob  
hen roosts than do a day's work. The whole family  
was lazy and indolent." In digging for treasures  
they would make an offering of a sheep. They  
would cut the throat of a sheep and follow the  
track made by his blood and would dig where he  
fell. The neighbors would contribute the sheep,  
but the Smiths would claim them after they had  
been killed. The fences around their home were  
covered with sheep skins. They had the reputation  
also of robbing their neighbors' hen roosts. Mr.  
Chapman showed me the hole in a small  
branch where Smith and Rigdon baptized their  
first "victims." Some of the Mormons have ne-

gotiated with Mr. Chapman about buying his place  
on account of the sacred associations connected with  
it. He asked them \$20,000 for it, but he says that  
what bothers him is that the Smiths did not keep  
on digging until they found the "golden plates" on  
his farm, in which case it would have been worth  
\$10,000.

A short ride brought us back to town. I had a  
pleasant talk with Mr. Frank Chase. It was in a  
well on his grandfather's farm where Joseph Smith's  
"peep stone" was found. He himself did not dig  
the stone. He was "too lazy" for that. He was a  
"designer"—that is, he "designed how he could  
get his living without working." The "peep  
stone" was in the shape of a child's foot. When  
he put it in his hat he said he could see things.  
When he went to dig the plates a spirit in the  
form of a toad told him he could not have the  
"golden plates" then, but to go home and on a  
certain night to come back on a bob-tailed black  
horse and bring his elder brother with him. In  
response to a question, Mr. Chase said that the  
Smith family "did not have much reputation in the  
neighborhood except bad. They were lazy and  
shiftless." Mr. Sexton added, "They had the worst  
reputation I ever knew."

After supper together at the hotel, Mr. Sexton  
carried me to see Mrs. Dr. Horace Eaton. Her  
husband was for many years pastor of the Presby-  
terian church at Palmyra. She is an elderly lady  
of much intelligence and culture. She did not  
know the Smiths, but knew a good deal about  
them. She said that Mrs. Smith was a washer-  
woman, but when the clothes were not in by nine  
o'clock, some of them were apt to be missing. Af-  
ter the "golden plates" were found the Smiths  
wanted a secret place to translate them. So under  
the direction of the "angel of the Lord" they ex-  
cavated a cave, but it was too near the road and  
there were but few trees to hide them. So the  
"angel" praised them for their obedience, but told  
them to go to a certain place, where they dug what  
is known as "Minor's Cave," near Palmyra. Here  
their "seances" were held. When John Gilbert  
was printing the Book of Mormon it was so full of  
errors and was so poorly punctuated that Gilbert  
told Joe Smith to leave the manuscript with him  
at night so that he could correct it. Smith said  
that the Lord would not permit it, but afterwards  
agreed to do so, showing the Lord had changed his  
mind. Mr. Abner Lakey said that Joe Smith owed  
him money, but not being able to pay, Smith said  
that an angel had told him not to sell the Book of  
Mormon for less than \$1.25, but had given him  
permission to sell it to Mr. Lakey for seventy-five  
cents, if he would take his pay in the books—  
which offer, however, he declined.

Mrs. Eaton is the author of an excellent tract on  
"The Origin of Mormonism," an extract from  
which will be of interest:

"As far as Mormonism was connected with its re-  
puted founder, Joseph, always called 'Joe Smith,' it  
had its origin in the heart of an ignorant, deceitful  
mother. Joe Smith's mother moved in the lowest  
walks of life, but she had a kind of mental power  
which her son shared. With them both, the imagi-  
nation was the commanding faculty. It was 'vain'  
but vivid. To it was subsidized reason, conscience,  
truth. Both mother and son were noted for extrava-  
gant assertions. They would look a listener full in  
the eye, and without confusion or blanching, would  
fluently improvise startling statements and exciting  
stories, the warp and woof of which were alike sheer  
falsehood. Was an inconsistency alluded to, nothing  
daunted, a subterfuge was always at hand. As one  
old man who knew them well, said to me: 'You  
couldn't face them down. They'd lie and stick to it.'  
Many of the noblest specimens of humanity have  
arisen from a condition of honest poverty; but few of  
these from dishonest poverty. Agur apprehended the  
danger when he said, 'lest I be poor and steal.' Mrs.  
Smith used to go to the houses of the village and do  
family washings. But if the articles were left  
to dry upon the lines and not secured by their  
owners before midnight, the washer was often the  
winner, and in these nocturnal depredations she was  
assisted by her boys who favored in like manner poul-  
try yards and grain bins. Her son Joe never worked  
save at chopping bees and raisings, and then whisky  
was the impetus and the reward. The mother of the  
high priest of Mormonism was superstitious to the

last degree. The very air she breathed was inhabited by 'familiar spirits that peeped, and wizards that muttered.' She turned many a penny by tracing in the lines of the open palm the fortunes of the inquirer. All ominous signs were heeded. No work was commenced on Friday. The moon over the left shoulder portended calamity; the breaking of a mirror, death. Even in the old Green Mountain State, before the family immigrated to the Genesee country, the then West, Mrs. Smith's mind was made up that one of her sons should be a prophet. The weak father agreed with her that Joseph was the 'genius' of their nine children. So it was established that Joseph should be the prophet. To such an extent did the mother impress this idea upon the boy that all the instincts of childhood were restrained. He rarely smiled or laughed. 'His looks and thoughts were always downward bent.' He never indulged in demonstrations of fun, since they would not be in keeping with the profound dignity of his allotted vocation. His mother inspired and aided him in every scheme of duplicity and cunning. All acquainted with the facts agree in saying that the evil spirit of Mormonism dwelt first in Joe Smith's mother."

The people of Palmyra think of Mormonism as "a fraud not worth noticing any more than a traveling show." Mr. Sexton told the following story: On one occasion Smith had been to town, driving a yoke of oxen to a cart. While there he got drunk. The boys took his oxen away from him. When he awoke he looked around and said, "Am I Joe Smith or am I not? If I am, I have lost a yoke of oxen; if I am not, I have found a cart."

Palmyra was the birthplace of a more distinguished man than Joseph Smith, Admiral Sampson. The people there are much prouder of him than of Smith. Mr. Sexton showed me the house in which he was born and also the house in which he and Mr. Sexton and others went to school together as boys. The first wife of Admiral Sampson was the niece of Mr. Sexton. Mr. Sexton spoke of the Admiral in very high terms. He was always a brilliant student, and promised from boyhood to make his mark in the world. He is of a modest, retiring disposition and of a generous nature. I think that in the unfortunate controversy between the friends of Admiral Schley and Admiral Sampson a great injustice has been done the latter by many papers and people. It was he who planned the naval battle of Santiago. It was not his fault that he happened to be away on that famous Sunday morning when the Spanish fleet came out of the harbor. He was off on duty. It was Admiral Schley's fortune to be present, and he gave a good account of himself in the battle. I think with him that "there was enough glory for all."

I had a pleasant night's rest at the hotel and left Palmyra soon after breakfast the next morning, with many pleasant recollections of my visit there. Before leaving I asked the hotel keeper what was my bill. He said to me: "Mr. Sexton asked us to take care of you and give you the best room we had in the house and charge the bill to him." Do you wonder that I think him one of the cleverest men I ever met? I appreciated very much his many previous courtesies to me, but this was so unusual and so gracious that it aroused my deepest gratitude. Whenever anybody talks to me now about the inhospitality of the North, I shall always think about my Quaker friend in Palmyra, Mr. Pliny T. Sexton.

EDGAR E. FOLK.

#### EDUCATION IN THE SOUTH.

Some of our Northern exchanges are discussing the question of education in the South. That is all right. The South needs more and better education. We wish, however, to remind our contemporaries that the South is not the only section of the country lacking in education. Tennessee, for instance, will compare favorably in this regard with some other States, both in the West and also in the East. The fact is that we have more universities in this State than any other State in the Union. We have also a large number of colleges, and while our common schools are not as good perhaps as they ought to be, and do not hold as many months during the year as they ought, still we are doing the best we can with the means at our disposal.

While we are on this subject of education in the South, let us say another thing. Many of our

Northern friends seem to have the idea that they are doing all that is being done toward the education of the negro. But they are greatly mistaken. The white people of the South are contributing more through our public school system for the education of the negro than the white people of the North are giving by ten times or perhaps 100 times. We have seen the figures, but haven't them at hand now. It is true that this is done through taxation, but the white people of the South own nearly all of the property. They also have the law making power in their hands and they voluntarily tax themselves equally for the education of the negro as for the education of their own children. This is a fact which we think ought to be known. We should be glad to have our Northern contemporaries give publicity to it.

#### BIBLES.

We have just received a new lot of Bibles which are, we believe, the best books of the kind we have ever sold, and we think the best which have ever been offered in the South as premiums. Read the advertisement of them on page 7. Now, do you want one of these Bibles? You can get one either by renewing your own subscription or sending us a new subscriber.

#### DOUBLING OUR SUBSCRIPTION LIST.

That is what we want to do, and aim to do. Can it be done? Certainly, the easiest kind. If every one of our subscribers would send us one new subscriber, it will be done. Some of them can and will send us a good many more than that, but each subscriber can at least send one. What do you say to it? Will you not at least do your part?

#### A POINT PERSONAL.

In a late issue of this paper there appeared an article from Texas which gave offense to some of our Texas brethren, who claim that it was a thrust at the work and workers of the General Convention. As some of the brethren hold me responsible for admitting this article, I desire to state that Dr. Folk is the responsible editor of this paper. I did not see the article until it was published. Dr. Folk would be very far from allowing any attack on any of our organized work to appear in our paper. He failed to discover any attack in the article alluded to until his attention was called to it. No man loves the Convention work in Texas better than I, and have I not just cause to guard it? But while doing so I am free from personal animosities in the matter. The BAPTIST AND REFLECTOR may be relied upon to always be aligned with the organized Convention forces of our Baptist people.

A. J. HOLT.

#### PERSONAL AND PRACTICAL.

Pastors will please understand that they are authorized agents for the BAPTIST AND REFLECTOR. Many of them have been acting as agents for it. We have some general agents, but they cannot go everywhere at one time, or even in one year. And when they come around, we are sure the pastors will be glad to assist them. The more subscribers the pastor gets the easier it will be for the general agents when they come.

Our friend, Brother J. H. Anderson, of Watertown, brightened our sanctum last week with a short visit, which was all the more pleasant because he brought us a club of ten new subscribers and five renewals, which he had secured at Woodbury on BAPTIST AND REFLECTOR Day. We wish that there were a thousand pastors in the State who would do likewise. Then not only the BAPTIST AND REFLECTOR but all of our denominational interests would flourish.

Our attention has been called to some expressions in the letter of Dr. S. J. Anderson, published in our issue of November 28th, containing some covert thrusts at members of the Texas Baptist Convention. We published the letter in accordance with our policy, to give both sides of a controversy. We did not notice these objectionable expressions until after they appeared in print. If we had, we should have cut them out. It is perhaps unnecessary to say to our readers that our sympathies are thoroughly and heartily on the side of our organized work and workers, both in this State and in other States.

The best temperance story we ever read, probably the best ever written except in real life, is called "Ten Nights in a Bar-room," by T. S. Arthur. We have recently read it with much interest and pleasure. If you want to see the evils of the saloon depicted in all their fearful consequences, read it. It will stir your soul with a righteous indignation against this accursed institution which has such a strong hold in our Christian (?) land. We wish everybody could read it. How can you get it? If you will add twenty cents to your renewal you may have it. Or if you will send us one new subscriber we will send it to you free, postage paid.

In renewing her subscription to the BAPTIST AND REFLECTOR last week, Mrs. W. P. Jones of this city, widow of Dr. W. P. Jones of sainted memory, told us that she has been reading the paper for fifty years, which would carry her back as a subscriber to 1851. Brother Thomas W. Jones of Bonicord, West Tennessee, and Brother W. H. Halliburton of DeWitt, Arkansas, have been subscribers to the paper a little longer than that, Brother Jones having begun in 1841 and Brother Halliburton in 1845. But half a century is certainly a good while to read one paper. It was gratifying to us to have Mrs. Jones add that she thought the paper better now than ever before.

We had a pleasant visit to Ripley last Sunday, although it was considerably interfered with by the weather. The morning congregation was very good, but the hard rain prevented any night service at all. Dr. W. H. Bruton has been pastor at Ripley only a few months. He has taken a strong hold upon his members and is held in high esteem by every one. Major P. T. Glass told our readers last week about the excellent meeting recently held in Ripley in which Dr. Bruton had the assistance of Rev. Lloyd T. Wilson of Humboldt. We are indebted to Major Glass for kind hospitality. We enjoyed also being in the house of our cousin, John H. Owen.

We had a pleasant call from our friend, Brother J. W. Herd of Antioch, last week. He has sold his farm near Antioch and is now on his way to Colorado, where he expects to make his future home. Brother Herd has been the Sunday school superintendent at Antioch for a number of years and his resignation was accepted with deep regret. The church is all broken up by his loss and that of his family. The readers of the Young South will miss hereafter the frequent letters from the "Antioch Home band." We hope, however, that they will hear from the "Colorado Home Band" sometimes. We commend Brother Herd and his family very cordially to the Baptists of Colorado among whom their lot may be cast.

It is stated that Judge Cooper of the Criminal Court of Shelby County is getting after Memphis merchants who sell certain kinds of dangerous "toy" pistols. A so-called "toy pistol" sold to boys is a revolver which shoots a "B. B." cartridge, a size smaller than the 22-calibre cartridge. That is good. We hope that Judge Cooper, who by the way is a Baptist, will continue to get after them until he prevents the sale of such dangerous things. And while he is getting after the merchants of Memphis for selling dangerous things, we would suggest also that there are some merchants in Memphis who sell articles much more dangerous and injurious than toy pistols, or than any kind of pistols for that matter. They are doing infinitely more harm. They are saloon-keepers. Get after them also, Judge, and keep after them until you prevent their selling their accursed stuff, and especially on Sundays.

Our friend and confrere, Dr. Ira Landrith, editor of the Cumberland Presbyterian, this city, has recently been elected Chancellor of Cumberland University at Lebanon, Tennessee, and also President of Trinity University, Waxahachie, Texas, but he has declined both positions and will remain as editor of the Cumberland Presbyterian, which gives him a wider sphere of usefulness. While he is hopelessly wrong on some points, such as the form of baptism, infant baptism, etc., yet he is a clever man, an able editor and a fine Christian gentleman. We have found him especially helpful along temperance lines. For years he and Dr. E. E. Hoss, editor of the Christian Advocate, and ourselves have worked shoulder to shoulder in trying to educate public sentiment upon the subject of temperance and endeavoring to secure the passage of better temperance laws in this State. We are glad that Dr. Landrith is to remain in Nashville.

## The Home.

### THE CONFEDERATE GENTLEMAN.

"Let me hear you say that again, that's all! I'll show you whether I'm a gentleman or not!"

"How?"

The boys started, in great surprise. The old soldier who had uttered the quiet word had come upon the boys on their road home from school, but they were shouting in such angry tones that they heard nothing except their own voices. There was a big quarrel between Edwin Brandon and Cecil Hayes; they explained it in tones still loud enough to be heard in the adjoining county, to Major Drury as he walked on with them.

The Major was a visitor in their neighborhood and the object of much interest and speculation among the boys. They had heard great stories from certain kinsfolk about his life as a Confederate soldier, and there was not a boy in the neighborhood who was not on tiptoe to get some of those stories from his own lips. But to-day they were to hear a story of a different kind.

"How did you say you were going to prove yourself a gentleman, my boy?"

Edwin's cause of complaint somehow dwindled under the glance of those merry, kindly old eyes.

"What ought a fellow to do when another says he isn't?" the boy asked.

The old Confederate's face brightened. "I'll tell you," he said, "of how a man I knew once proved himself a gentleman in about three minutes and a half."

The boys were all attention; this was not to be a war story apparently, but the old soldier's voice had a fine ring to it.

"It was just after the war, boys, and I had been sent North on business to look after some affairs connected with re-establishing express lines. I had a letter of introduction to a rich man in the city, and when I presented it he asked me to dine with him.

"I had no idea that he was asking me to anything but a family dinner, and I went in the same suit of clothes that I had traveled in; but if I had been told I was to meet the Prince of Wales I could have done nothing else, for it was the only suit of clothes I had in the world. My Confederate gray was hanging in rags when I got home from Appomattox, and my mother went to her loom and took out a web of home-made woolen jeans, cut out a suit of clothes, and made them for me herself.

"The wool had been taken from the backs of our own sheep, carded, spun, and woven in the farmhouse, and colored in the plantation dye pot. Can you imagine how the young rustic looked as he rang the door bell of the stylish city mansion and was ushered in by a serving man in spotless black, low-cut vest, and spike-tailed coat?

# DO YOU GET UP WITH A LAME BACK?

## Have You Rheumatism? Have You Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free by mail.

### Bachache and Urinary Trouble.

Among the many famous investigated cures of Swamp-Root the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

DR. KILMER & Co., Binghamton, N. Y.

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from back-ache, rheumatism and urinary trouble. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

Oct. 1901.

F. THOMAS,  
427 Best St., Buffalo, N. Y.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

### To Prove What Swamp-Root, The Great Kidney, Liver, and Bladder Remedy Will do for YOU, Every Reader of the Baptist and Reflector May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the BAPTIST AND REFLECTOR.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

"I saw at once that it was a dinner party, but my back was up, and I intended to see the thing through. It struck me as a little odd that the host was not present to receive me, but the cordiality of his wife left me nothing to wish for, and if her eyes rested a single instant on my home-made jeans, I could not detect it.

"In about three minutes and a half the master of the house stepped into the room and gave me the heartiest welcome a man could ask.

"Boys, he had on a business suit of brown tweed! The ladies' shoulders were gleaming white above their evening dresses, and the men all looked like undertakers, in their solemn black, but my host had somehow caught sight of me as I ran up his steps, and had made up his mind that the young Confederate should not be the only man in working clothes. I doubt if he had ever made as rapid a toilette before in his life!



Copyright 1901, Dr. Kilmer & Co.

"They were all kind and friendly to me, and made me talk about my great captains, Lee and Jackson and Stuart and the rest. But I give you my word, every time I looked at that brown coat at the end of the table something like a sob gripped me at the throat, and I wanted to speak out and say that there wasn't a finer gentleman in Dixie than this Yankee millionaire!"—S. S. Visitor.

### PERSONAL SYMPATHY.

A personal visit is the best of all medicines. It is a real tonic. The communion of a strong spirit with a weak spirit, that, and that only, strengthens a man and makes him as good as new. The sick need the contagion of health. You can do but little philanthropic work at long range. Distance annihilates magnetism. Men are hungry for men, and the lonely are pining away for the love that looks out of human eyes, and for the mental and spiritual

electricity that comes from the touch of a Christian brother's hand. Thus writes one in the Herald and Presbyterian, and then relates a story of the late queen which helps us to understand why all her people loved her so. It is the story of how she helped a poor Scotch woman during one of her visits to the Highlands. The poor woman's child was stricken lifeless by a very sad accident. The accident was talked of by all in the neighborhood, and the queen heard it. It melted her mother-heart, and she immediately went to the hut of the humble peasant. Her visit gave a new life to the mother, so that the neighbors marveled at her calmness and resignation. She was asked how she accounted for her exalted state of mind. She replied: "It was the queen's visit that lifted me above my sorrows." Then she was asked "what the queen said, what she gave, what she did." The woman answered: "The queen said nothing; the queen gave nothing; the queen did nothing. When she came she was so broken down that she cried with me as though her heart would break." Was that doing nothing? Was that giving nothing? Was that saying nothing? It was giving and doing and saying everything that could be done and said and given.—The Presbyterian.

### MISTAKES OF WOMEN.

One of the mistakes of women is in not knowing how to eat. If a man is not to be fed when she is, she thinks a cup of tea and anything handy is good enough. If she needs to save money, she does it at the butcher's cost. If she is busy, she will not waste time in eating. If she is unhappy, she goes without food. A man eats if the sheriff is at the door, if his work drives, if the undertaker interrupts; and he is right. A woman will choose ice-cream instead of beefsteak, and a man will not.

Another of her mistakes is in not knowing when to rest. If she is tired, she may sit down, but she will darn stockings, crochet shawls, embroider dollies. She doesn't know that hard work tires. If she is exhausted, she will write letters, or figure her accounts. She would laugh at you if you hinted that reading or writing could fail to rest her. All over the country women's hospitals flourish because women don't know how to rest.

Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they hug them to their bosoms. Women cross bridges before they come to them, and even build bridges. They imagine misfortune and run out to meet it.

Women are not jolly enough. They make too serious business of life, and laugh at its little humors too seldom. Men can stop in the midst of perplexities and have a hearty laugh. And it keeps them young. Women cannot, and that is one reason why they fade so early. There are other reasons, but we will pass them now. Worry not only wrinkles the face, but it wrinkles and withers the mind. Have a hearty laugh once in a while; it is a good antiseptic, and will purify the mental atmosphere, drive away evil imaginings, bad temper, and other ills.—Buffalo Times.

## Young South.

Mrs. Laura Dayton Eakin, Editor,  
304 East Second Street, Chattanooga,  
Tenn., to whom communications for this de-  
partment should be addressed—Young South  
Motto: Nulla Retorsum.

Our missionary's address: Mrs. Bessie  
Maynard, 141 Machi, Kokura, Japan, via  
San Francisco, Cal.

### MISSION TOPIC FOR DECEMBER— CHINA.

China is holding out pleading hands  
for more missionaries. Just read the  
letter in the December Foreign Jour-  
nal. (If you are not taking this ex-  
cellent magazine give yourself a Christ-  
mas gift and send twenty-five cents to  
Mrs. L. D. Eakin, 304 E. Second St.,  
Chattanooga, Tenn., ordering it for  
1902. You will never regret it.)

Can you go? Will you send some  
one as your substitute?

### Bible Learners.

Learn 1 Cor. 5:7,8.

### The Student Band.

One set of answers came just a mail  
too late, from George S. Range. Miss  
Heck has no questions in the Decem-  
ber number, but a pretty "Christmas  
Exercise" that your Band or class can  
use, maybe.

I have sent leaflets and souvenir  
cards to all who answered the ques-  
tions on Mexico.

### YOUNG SOUTH CORRESPONDENCE

A Christmas gift for the Orphans'  
Home! A Christmas gift for Japan!

You won't forget these two in arrang-  
ing your Christmas offerings. I want  
every reader of these lines, and every  
one that each reader can reach, to send  
in a willing offering to each of these  
Young South interests. No matter  
how small the amount you can give,  
don't fail to send it to Mrs. Eakin by  
December 18th. (Write that date down  
in your blank book.)

God has blessed us wonderfully in  
1901. Let us prove our gratitude by  
our gifts to him. I shall hope for  
many messages next week.

First of all to-day, I want to enter  
my new little grandson, Albert Eakin  
Overall of Murfreesboro, in our Babies'  
Branch, and I give twenty-five cents  
for his first year. I have not seen him  
yet but they tell me he is a wonderfully  
sweet baby, and I pray God he may  
make a good man.

No. 1 is from Whitesburg and brings  
George S. Range's picture for our mi-  
sionary's gallery, and thanks for the  
"Bible button" received sometime ago.  
Mrs. Maynard will appreciate the  
picture very much.

No. 2 comes from Harriman:

"Enclosed you will find \$2.00, our  
November offering. We send it for  
Japan with our prayers.

"The Lord has added the Orphans'  
Home to our hearts' burden, and you  
will hear from us soon in regard to the  
'Young South room.' Our Aid Society  
packed two barrels of fruit, vegeta-  
bles, etc., for the Home to-day, and we  
Juniors are selling candy each week to  
get more money for the room. We  
commend this plan to all the Bands  
that are really anxious to help. It is  
hard work, but when we sell all we  
make we don't mind that.

"Our Band is wide awake and in  
earnest, and we send our best love to  
Mrs. Maynard and our editor.

"MRS. MATTIE SUBLETTE."

Oh, that all our Bands were "wide  
awake and in earnest!" We can't  
doubt that this one is, for a moment.  
Just watch now for their aid in fur-  
nishing the Young South room. We  
are so proud of them, and so much  
obliged for never-failing offerings.  
They have stood by us grandly in 1901.

No. 3. comes from Sanford:

"We come again with fifty cents, our  
thank-offering for Japan. I enclose  
stamp for star-card.

"MRS. W. T. McCULLEY."

Many thanks! The card shall go at  
once. May its use be blessed!

No. 4 is dated Whitesburg:

"Enclosed please find \$1.50, sent by  
our Sunbeam Band for the Orphans'  
Home. Pray for us and our work!  
May God direct and bless the grand  
work the Young South is doing.

"MILIE A. WELCH."

That is well done! Will you thank  
the children, Miss Welch?

No. 5 comes from Alabama:

"The pennies in the Baptist chil-  
dren's mite boxes amounted to \$3.00,  
which I enclose you. I thank you for  
your ready response, and the paper  
you had sent to me.

"ADA PAYNE."

This comes from a society in New  
Market, composed of children of var-  
ious denominations, but all interested  
in missions. The leader kindly sends  
the Young South a share of the offer-  
ings for our work in Japan. We are  
most grateful.

No. 6 is from a grand new Band in  
Nashville:

"Enclosed find \$1.00 from the Sun-  
beams of the Edgefield church. We  
have organized with forty-two mem-  
bers, and we hope to be the forty-two  
brightest Sunbeams in the State.

"Our officers are:

"President, Nora Adcock.

"Vice President, John Rust.

"Secretary, Sadie Hurt.

"Treasurer, Phillips Bailey.

"The children are very much inter-  
ested in the Young South page. Miss  
Carrie Peters will assist me.

"GERTRUDE HILL."

We shall expect great things from  
Miss Hill's Band. She is full of con-  
secrated enthusiasm, and nothing is  
more "catching" than that. We are  
much obliged for this, their first offer-  
ing.

No. 7 gives us an interesting account  
of a "Thanksgiving service" at Clark-  
sville:

"It pleases me to tell you of our  
Sunbeam Thanksgiving entertainment.  
We had a very interesting program of  
readings, recitations, and songs. At  
roll call, each member responded with  
a donation and an appropriate verse of  
scripture.

"Our leaders, Mrs. Warfield and Miss  
Fox, divided our love-gifts among  
seven families.

"We are busy now on our Young  
South gifts for the Orphans' Home.  
So you see we are not going to grow  
weary in well-doing.

"I should be so glad if our own mi-  
sionary could come to Clarksville. We  
would give her a hearty welcome, and  
I am sure her very presence would  
prove an inspiration to us, and we still  
hope to see her 'face to face.' The  
Young South has our best wishes.

"MARY WARFIELD."

When I read of such meetings as  
this I always think of the church of  
the future. Children trained this way  
will "not depart from it." We shall  
look anxiously for the Clarksville Sun-  
beams' part in our room at the Home.

We thank you so much for telling us  
of your pleasant meeting.

Mississippi comes next in No. 8.

"I was seven years old three weeks  
ago, but I did not get my birthday-  
offering off until now, when I  
send you \$1.00 I am going to school  
and studying spelling, reading, arith-  
metic, and drawing. IRMA FLYNN."

Our little Mississippian is doing  
well, is she not? We are very glad  
that in her new interests she does not  
forget the Young South, and we wish  
her oh, ever so many happy birth-  
days to come!

No. 9 is from Newbern:

"You will remember, perhaps, that  
in Nov, 1900, I sent \$1.00 to start a  
'Widows' Annex' to the Orphans'  
Home. As no one has responded  
please give it to the repair fund.

"FANNIE M. GILLARD."

Dr. Holt has had that dollar for  
more than a year. He will note Mrs.  
Gillard's request.

In the same envelope is No. 10:

"I received the Japanese souvenirs,  
and thank you for them. I appreciate  
them very much. Is the language  
Japanese? Is it a prayer, a song, or a  
little verse? F. F. GILLARD."

I cannot tell. If I ever "catch up"  
with Mrs. Maynard again, I'll ask her.  
I have not known where to address  
her for a month.

No. 11 is from Nashville:

"I was six years old on Nov. 30th,  
and I had a very gay birthday. I  
want to remember those little 'Japs,'  
and so I send you six pennies. Era  
sends fifteen cents, and Laurence adds  
four. So here is a quarter for the tiny  
'Japs' whom we love next to the  
orphans. ROBERT G. KANNON."

Thank you very much! May God  
send the little boy strength for each  
day.

In No. 12, we have good tidings  
from the Home in Nashville:

"Thanksgiving was a delightful day  
to all at the Orphans' Home. Our  
kind and ever-faithful friend, Mrs.  
Fuller, almost gave us a whole fine  
dinner, and two or three other friends  
added to the bountiful feast. It was  
beautifully served and the children  
were the guests, and they appreciated  
the kindness shown them most highly.

"Such nice, substantial contributions  
are coming in to the Home just now,  
and the management is so grateful and  
extends sincerest gratitude to all who  
love the children and think of them,  
and we are hoping to be wonderfully  
surprised at Christmas by loving gifts  
from all over the Young South terri-  
tory. MRS. W. W. KANNON,  
"Treas. Ladies' Auxiliary."

We are so grateful for this message.  
May the Christmas time be even bet-  
ter! We want Mrs. Kannon to select  
one of the very prettiest rooms for the  
Young South to finish and furnish.  
We shall soon be ready with our \$100.

Now, if you ever did consider No.  
13 "unlucky," you never will again  
after you have read our last for this  
week from Halle:

"Please find enclosed

FIVE DOLLARS

for Mrs. Maynard from the Sunbeam  
society of our church.

"I. B. TIGRETT."

Another grand finale! Those Sun-  
beams have our heartfelt gratitude  
forever.

So endeth this chapter! Not quite  
so good a week as last, counted by the  
money received perhaps, but we thank  
each one who came to our rescue.

THOSE CHRISTMAS GIFTS FOR JAPAN  
AND THE HOME.

Let me leave them with you. Give  
God the first offering on his Son's

natal day. Before you are tempted to  
spend the "last penny," lay aside the  
portion that is to do good in Jesus'  
name. Let me hear from at least a  
score of happy people at once.

Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

### RECEIPTS.

|                                  |          |
|----------------------------------|----------|
| First half year.....             | \$427 16 |
| October offerings.....           | 80 87    |
| November .....                   | 26 93    |
| First week in December, 1901 ... | 19 92    |
| Second week in December.         |          |

### FOR JAPAN.

|   |      |
|---|------|
| Harriman Juniors, by M. S....               | 2 00 |
| Mrs. W. F. McCulley, Sanford..              | 50   |
| Baptist children in New Market,<br>Ala..... | 3 00 |
| Irma Flynn, Mississippi.....                | 1 00 |
| Edgefield Sunbeams, by G. H..               | 1 00 |
| Eva Kannon, Nashville.....                  | 15   |
| Robert Kannon, Nashville.....               | 06   |
| Laurence Kannon, Nashville...               | 04   |
| Halle Sunbeams, by I. B. L....              | 5 00 |

### FOR ORPHANS' HOME.

|   |      |
|---|------|
| Whitesburg Sunbeams, by M.<br>A. W..... | 1 50 |
|---|------|

### FOR BABIES' BRANCH.

|  |          |
|--|----------|
| Albert Eakin Overall, Murfrees-<br>boro..... | 25       |
| For postage .....                            | 32       |
| Total.....                                   | \$569 20 |

Received since April 1st, 1901.

|                        |          |
|------------------------|----------|
| For Japan.....         | \$403 25 |
| " Orphans' Home.....   | 68 42    |
| " Babies' Branch.....  | 24 93    |
| " State Board.....     | 11 99    |
| " Home Board.....      | 31 13    |
| " Foreign Board.....   | 19 93    |
| " Foreign Journal..... | 2 25     |
| " Sundries.....        | 4 52     |
| " Postage.....         | 3 18     |
| Total.....             | \$569 20 |

## The Value Of Charcoal.

Few People Know How Useful It Is In Pre-  
serving Health and Beauty.

Nearly everybody knows that charcoal is  
the safest and most efficient disinfectant and  
purifier in nature but few realize its value  
when taken into the human system for the  
same cleansing purpose.

Charcoal is a remedy that the more you  
take of it the better, it is not a drug at all, but  
simply absorbs the gases and impurities al-  
ways present in the stomach and intestines  
and carries them out of the system.

Charcoal sweetens the breath after smok-  
ing, drinking or after eating onions and oth-  
er odoriferous vegetables.

Charcoal effectually clears and improves  
the complexion, it whitens the teeth and fur-  
ther acts as a natural and eminently safe cat-  
harctic.

It absorbs the injurious gases which collect  
in the stomach and bowels; it disinfects the  
mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or an-  
other, but probably the best charcoal and the  
most for the money is in Stuart's Absorbent  
Lozenges; they are composed of the finest  
powdered Willow charcoal, and other harm-  
less antiseptics in tablet form or rather in the  
form of large, pleasant tasting lozenges, the  
charcoal being mixed with honey.

The daily use of these lozenges will soon tell  
in a much improved condition of the general  
health, better complexion, sweeter breath  
and purer blood, and the beauty of it is, that  
no possible harm can result from their con-  
tinued use but on the contrary great benefit.

A Buffalo physician in speaking of the ben-  
efits of charcoal, says: "I advise Stuart's  
Absorbent Lozenges to all patients, suffering  
from gas in stomach and bowels, and to clear  
the complexion and purify the breath, mouth  
and throat; I also believe the liver is great-  
ly benefited by the daily use of them;  
they cost but twenty-five cents a box at drug  
stores, and although in some cases a patent  
preparation yet I believe I get more and bet-  
ter charcoal in Stuart's Absorbent Lozenges  
than in any of the ordinary charcoal tablets

## Missouri Baptist Sanitarium, 919 TAYLOR AVENUE, ST. LOUIS, MO.



Well-Equipped, Quiet, Restful Sanitarium and Hospital Appliance for the best treatment is found here. Large Grounds, Large Buildings, Every Comfort. Trained Nurses, Physicians of your own Choosing. Rates as low as can be for accommodations furnished. For full information address DR. I. H. CADWALLADER, Physician in-Charge. MRS. I. H. CADWALLADER, Superintendent.

## YES! YES! You'll Find Them At... STIEF'S Holiday Gifts Galore.

The Newest and Best of everything to please the most fastidious tastes, and at reasonable prices.

+++

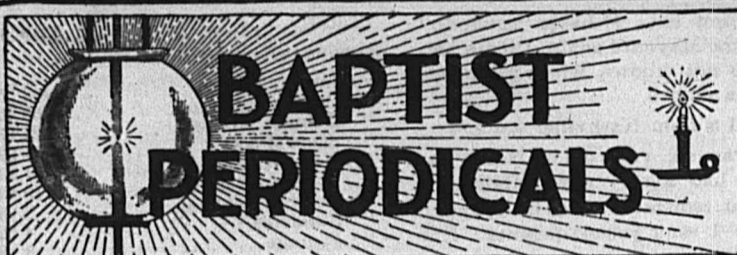
DIAMONDS—Set in every form of jewelry.  
WATCHES—For all ages and of reliable make.  
JEWELRY—The "Latest Fads."  
CUT GLASS—We are sole agents of "LIBBY'S."  
STERLING SILVER—The finest stock in the South.

+++

Fancy Goods, Canes, Umbrellas, and Spectacles.  
LET US FILL YOUR ORDERS.

We guarantee entire satisfaction or goods can be returned.

THE B. H. STIEF JEWELRY CO., 404 Union St., Nashville, Tennessee.



## GIVE CLEARER LIGHT FOR BAPTIST PEOPLE

| QUARTERLIES  |   | Price | MONTHLIES              |    | Price                  |
|--------------|---|-------|------------------------|----|------------------------|
| Senior       | 4 | cents | Baptist Superintendent | 7  | cents                  |
| Advanced     | 2 | "     | Baptist Teacher        | 10 | "                      |
| Intermediate | 2 | "     |                        |    | per copy! per quarter! |
| Primary      | 2 | "     |                        |    |                        |

### LESSON LEAFLETS

|              |   |           |
|--------------|---|-----------|
| Bible        | 1 | cent each |
| Intermediate | 1 | cent each |
| Primary      | 1 | cent each |

Biblical Studies, for older scholars (NEW, monthly). Price, single copies, 30 cents per year! In clubs of five or more, 7 cents each per quarter, 25 cents each per year!

Picture Lessons 2 1/2 cents per set! per quarter!  
Bible Lesson Pictures 75 cents per quarter!

### ILLUSTRATED PAPERS

|                             | Price, per quarter! | per year! |
|-----------------------------|---------------------|-----------|
| Young People (weekly)       | 13 cents            | 50 cents  |
| Boys and Girls (weekly)     | 8 "                 | 30 "      |
| Our Little Ones (weekly)    | 6 1/4 "             | 25 "      |
| Young Reaper (semi-monthly) | 4 "                 | 16 "      |
| (monthly)                   | 2 "                 | 8 "       |

(The above prices are all for clubs of five or more.)

Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

American Baptist Publication Society  
WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

### Low Rates to Texas.

At frequent intervals during 1901, round trip tickets will be sold via the **Cotton Belt Route**, from Cairo and Memphis to points in Arkansas, Louisiana, Texas, and Indian and Oklahoma Territories, at greatly reduced rates.

Tell us where you want to go; also when you would like to leave, and we will tell you when you can secure one of the low-rate tickets and what it will cost. We will also send you a complete schedule for the trip and an interesting little book, "A Trip to Texas."

W. G. ADAMS, T. P. A., Nashville, Tenn.  
E. W. LEBLANC, G. P. and T. A., St. Louis, Mo.

## IN THE CUMBERLAND.

The Executive Committee of the Cumberland Association met in Clarksville, on Monday, Dec. 2. The day was most disagreeable, a steady rain falling since early morning, so that the attendance was not so large as usual. The matter of chief interest before the committee was the procuring of a preacher for our mission field south of Clarksville. Since the resignation of Brother Taylor, the committee has been looking in vain for "the man." If the right man can be had, he will have a wide field for usefulness and a salary of \$500 00.

Kirkwood, Battle Creek, Oakland, and Cheap Hill, would form a good field among a delightful people, and they are all pastorless. Erin, Cross Creek, and Blooming Grove, are also without a shepherd.

Brother Burns having been called to Bethlehem for two Sundays, has given up Lebanon, and Brother Rather has been called to take up the work.

Brother Milton Hall has resigned at Lafayette, Ky., and at Blooming Grove. He has been called for two Sundays at Little West Fork, but has not yet said whether he will accept.

Vice President H. F. Burns is laying plans for two Sunday school Conventions in the Association before the meeting of Middle Tennessee Sunday School Convention in April, and he asks the co-operation of the churches in this work. Who will help? All those who appreciate the importance of the Sunday school and its work will do so.

Secretary Downer was instructed to write to every pastor in the Association and ask that he agree to give next summer not less than one week of work among our weaker churches. We hope that the response will be unanimous and hearty, and that churches desiring help in holding meetings will feel free to write to the committee, of which Rev. H. F. Burns is chairman.

We missed the sunny face and helpful counsel of Brother Murray of Springfield, and were grieved to know that he was kept away by the serious illness of his wife. Many who love him and her will pray for her speedy, entire recovery.

Let me put it down again for emphasis: We need a missionary for Sylvia, Sladen, Lone Oak, South Side, and points between. Erin, Crop Creek, Blooming Grove, Kirkwood, Battle Creek, Oakland, and Cheap Hill are without a pastor. Truly the harvest is plentiful but the laborers are few. Who will go? R. R. A.

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

**CONSUMPTION**

THE FRISTOE CENSUS SYSTEM.

Dr. Fristoe writes us that his Census System is creating almost a sensation in certain quarters. A private letter from California says: "We presented your Census System at the South Central Association recently and also at the State Convention, and the pastors are free to say that it is the best thing they have ever found of its kind. We are advertising it all over the coast."

Montgomery, Ala., goes down on the list of census advocates. Brother H. W. Provence has just inaugurated the work.

Dr. Acree has begun the census work in Clarksville.

Brother Shepherd of Cleveland, has a flourishing training class, and will take a census soon.

Brother J. B. Alexander of Dunlap, has ordered cards and will institute the work there.

## PRICES REDUCED

YOUR LAST CHANCE TO GET ONE AT COST.

\$4.00 "Old Reliable" Vapor Bath Cabinet. Our 60-Day Kill Trust Price, \$2.25

Complete with heater and directions. Cabinet rubber lined, good material. Better than others at \$4.00 for. Folds smallest space. Guaranteed.

Better Than Ever and Biggest Seller

the famous \$5.00 SQUARE QUAKER Vapor Bath Cabinet. Style 1888. Half million sold at \$5.00.

Our 60-Day Kill Trust Price only \$3.50

Complete with best heater, medicine and vaporizing pan, and Prof. Gering's 100-page Health and Beauty Book giving directions how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for \$c each, also how to treat diseases. This Cabinet, latest design, best quality materials, rubber lined, steel frame, roomy, folds flat, is entered by a door. Most convenient. Sent on 30-day trial.

Guaranteed. Better than others at \$7.50 for.

\$10. Double-Walled "Quaker" Cabinet Style 1904.

Our 60-Day Kill Trust Price \$6.10

Same as \$8.50 Cabinet described above, except has double walls. Lined inside and out with rubber cloth; black ebony finish—Never soils, better than others at \$12.00 for. Sent complete, ready for use with best heater, medicine and vaporizing pan, also Prof. Gering's 100-page guide book to Health and Beauty. **FREE**

A BIG HARGAIN.

VAPOR BATHS. Benefit everybody. Better than water. Now inexpensive. Recommended by physicians, proven cures for Rheumatism, Bad Colds, Fevers, Pains, Liver, Kidney, Skin and Blood Diseases. Purifies the blood, makes clear skin, beautiful complexion, strong nerves, refreshing sleep, invaluable for children and ailments peculiar to women. THESE SPECIAL PRICES are less than half others would ask you. Don't wait an instant. \$1. Face and Head Steam. Atch. reduced to 65c

Good for Rheumatism, Asthma, Bronchitis, Throat Troubles, curing Croup, Asthma, Bronchitis, Throat Troubles.

AN EXCELLENT CHRISTMAS GIFT for every member of the family or some friend or invalid—always appreciated. Useful, beneficial and lasts for years. Waste no money on toys and luxuries.

SEND NO MONEY. Simply your name and full address, and let us send you our complete Catalogue and special offers FREE, or better still, select the Cabinet you wish, send \$1.00 and we will send it C. O. D. subject to examination. Examine it at your express office and if just as described, perfectly satisfactory, and the cheapest good Cabinet you ever saw, pay express agent the balance and express charges. If you remit us full price, goods will be quickly shipped, guaranteed as described, or your money refunded, and you save return express charges. Better order today. Don't wait, then complain when prices advance. WHITE FOR BOOKLET ANYWAY.

WHO WE ARE. Almost everybody knows of us. We've been in business 11 years. Capital \$100,000. Oldest and largest makers of Bath Cabinets in the world. References: Publishers of this paper, Dan's Com'l Agency, or Fifth National Bank.

World MFG CO., 55 World Bldg., Cincinnati, O.

New Plans, New Prices to Agents, Salesmen and Managers. Write quick for our Wonderful seller at Cut Prices. Agents making Big Income. Plenty of good territory. Write quick.

AMONG THE BRETHREN.

The book number of the Baptist Argus, of Louisville, was a choice production.

Rev. J. S. Coopening has just held a gracious revival in his new field Timmonsville, S. C. Thirty-five have been added to the church in three months.

Dr. A. C. Dixon of Boston, says Mrs. Mary Baker Eddy, the prophetess of the Christian Science idea used to be a prostitute and is now living with a man who is not her husband.

Dr. A. W. McGaha, until a few months ago the brilliant pastor at Waco, Texas, passed to his reward Friday, Nov. 29th, at Huntsville, Ala. He will be deeply lamented.

Rev. W. W. Horner of Louisville, Ky., has been called to the care of the church at Sharpsburg, Ky., and will doubtless accept at the close of his present year's work at the Seminary.

The laying of the corner stone of the new First Baptist church, Sumpter, S. C., on Dec. 1st, was a notable occasion. Dr. Brown, who for more than a quarter of a century has been pastor there, was inexpressibly happy.

The revival at the Clifton Street church in Louisville, in which evangelist F. M. McConnell of Texas, assisted the pastor, Rev. W. Foster, has resulted in thirty-two accessions, twenty-two by baptism.

Rev. U. S. Thomas, formerly of Knoxville, Tenn., now a student in the Seminary at Louisville, assisted Rev. J. A. Taylor in a revival at Parkland church, Louisville, which has resulted so far in twelve accessions and the work is just begun.

The best lamp  
in the world is not  
best, without the  
chimney I make  
for it.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

#### RECENT EVENTS.

Mr. David Nation has secured a divorce from his former wife, Mrs. Carrie Nation, the saloon smasher.

+++

Mrs. W. C. Golden, who went to El Paso, Tex., some time ago to attend her sick brother, has found it necessary to prolong her visit because of his condition.

+++

We were glad to see our friend, Brother R. R. Hancock, of Auburn, in our office last week. He is one of the staunchest Baptists and cleverest men to be found anywhere.

For Asthma use CHENEY'S EXPECTORANT.

Dr. W. G. Inman of the Second church, Jackson, has accepted a call to the field recently occupied by Rev. D. D. Shuck, now of Water Valley, (Winona?) Miss., composed of the Whiteville, Mt. Moriah, and Harmony churches. These are all good churches and they form a most delightful field of labor. We congratulate them upon securing so excellent a preacher and pastor as Dr. Inman. We wish him great success in his new field.

+++

We have previously noticed the fact that Rev. G. C. Taylor has resigned at Erin and returned to Arkansas. We are very sorry to lose him from our State. He is a fine preacher, a good pastor and an excellent man every way. The Houston County News said: "To the retiring pastor and his family the hearts of the people of Erin, not of his own church alone but of all the denominations, go out in affectionate farewell. May they find friends as plentiful and as warm in their new home as they leave in the old."

#### A TEXAS WONDER.

##### Hall's Great Discovery.

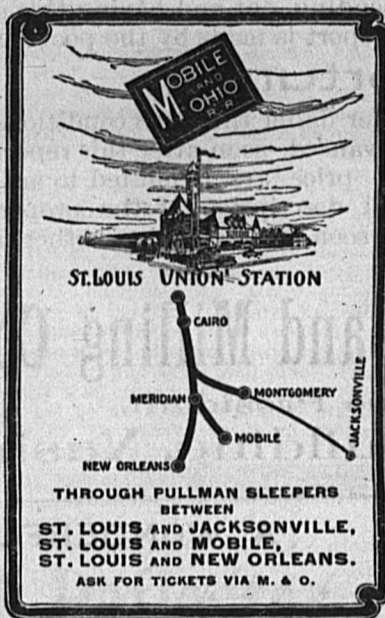
One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and Page & Sims, Nashville, Tenn.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney trouble. Yours truly, W. H. BRUTON, Pastor Baptist Church, Ripley, Tenn.

The Examiner states that Rev. W. A. Hobson, pastor of the First Baptist church in the fire stricken city of Jacksonville, Fla., is meeting with success in his efforts to raise funds with which to rebuild his church. He is now within \$4,000 of the needed \$25,000. This is quite gratifying intelligence. We hope that Dr. Hobson will be able to raise the full amount and return to his church at Jacksonville, where they so greatly need him. We had the pleasure of meeting him and having a long talk with him when we were in New York. He was hopeful then, but was anxious to get back to his work at Jacksonville as soon as possible so as to gather together the scattered members of his flock.

+++

Rev. T. J. Davenport has retired from the editorship of the Southern Baptist at Memphis and is succeeded by Brethren J. D. Anderson and R. G. Craig. Brother B. F. Whitten still remains. These are all excellent brethren and they are making a good paper.



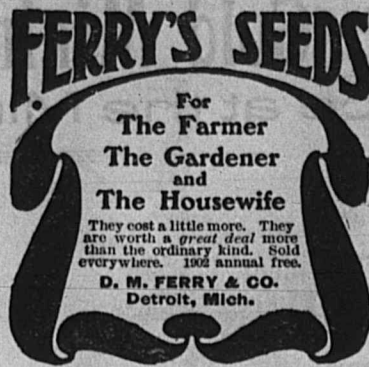
It is announced that Rev. Frank Willis Barnett of Forsythe, Ga., proposes to begin the publication of a paper at Birmingham soon, to be called the Southern Baptist. Mr. Barnett was assistant pastor of the First Baptist church of this city for awhile during the pastorate of Dr. Hawthorne, and his many friends here will wish him much success in his new venture. We confess, however, that we hardly see the need of another Baptist paper in Alabama. Besides, we have one or two Southern Baptist papers in name already, and a good many in fact.

Sunday was our regular meeting day and we had two able sermons given by Brother Perry of Knoxville. Our services were unusually pleasant, and the large and attentive congregations were much pleased with the discourses. Both services were exceedingly interesting and we all were benefitted. We trust we can be able to secure his service again.

J. F. BARNHILL,  
Church Clerk.

It is announced that by Dec. 1st, subscriptions had been received sufficient to meet the obligations of the B. Y. P. U. Union of America when the pledges are redeemed. The question comes, however, as to whether it will be prudent for the union to incur another debt by the employment of a secretary and other expenses.

Rev. S. M. Provence has moved from Tallahassee, Fla., to Montgomery, Ala. He did not leave Tallahassee, however, until he had finished paying for the new church which they were building there.



#### A TOUCHING INCIDENT.

Among the "Fresh Air" children who arrived at a farm near Pittsfield, in the Berkshire Hills of Massachusetts one day last summer, was a poor little tot who, as she was lifted from the wagon, caught sight of a field of daisies. With a cry of delight she darted to the rail fence the moment she was set down, and scrambling under it, threw herself face downward among the beautiful white and gold blossoms, clasping them in her arms and sobbing as if her heart was breaking. She had never before seen flowers growing. During her stay she spent all her time among them, and when the moment came to pack her shabby little bag it was found to be filled with flowers.—Sabbath Recorder.

For Croup use CHENEY'S EXPECTORANT.

Closed my work at Christiansa with delightful good feeling yesterday. Large congregations; hard of fellowship to four. In addition to salary provided for before Sunday, the good people gave \$10 for a window for the Dickson church. Am concentrating on the work of building at Dickson during the next six months.

C. W. GREGORY.

Doctors not seldom give up a case, but a mother never does. While life lasts, while there is a spark of vitality which love's labor may fan into a flame, she toils untiringly for the child she brought into the world. And sometimes where the doctors fail the mother succeeds. She has no prejudices. Any means she will use which will save her child.

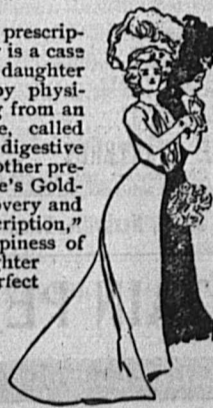
The mother's prescription given below is a case in point. Her daughter was given up by physicians as suffering from an incurable disease, called "wasting of the digestive organs." The mother prescribed Dr. Pierce's Golden Medical Discovery and "Favorite Prescription," and had the happiness of seeing her daughter restored to perfect health.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It is a nerve-nourishing, flesh-forming medicine—making new blood and new life.

"Golden Medical Discovery" contains no alcohol and it is absolutely free from opium, cocaine and all other narcotics. It is a true temperance medicine.

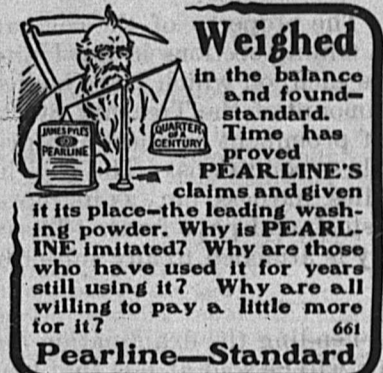
"My sister (of Arlington, Washington Co., Neb.) was taken very sick and had several doctors," writes Mrs. C. L. Harrison, of Elk City, Douglas Co., Neb. They could not do her any good; and told my mother they would not come any more, as no doctor could help her, that she could not get well. She had 'wasting of the digestive organs.' My mother said to my sister: 'Well, I almost know that Dr. Pierce's medicine will cure her.' So she bought six bottles—three of 'Golden Medical Discovery' three of 'Favorite Prescription,' and some of the 'Pellies,' and now my sister is a well woman. 'We thank you for your medicine.'

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.



I was at Cave Springs Saturday at eleven o'clock; fine congregation and good outlook. I went to Dry Creek church Saturday at two o'clock where the faithful soldiers of Christ were gathered together. It was good to be there. This is a strong church and everything is in a working mind for the Lord. Good congregation Sunday at eleven o'clock. A collection was taken for Ministerial Aid amounting to \$2.22. Blessed is the cherisher. Sunday evening I went back to Cave Springs church where a good congregation had gathered. This is a heroic little band. The treasurer put something in my hand. May God bless them.

STEPHEN ROBINSON.



Closed a meeting at Christianburg recently with seventeen professions and ten additions by baptism. Brother Clay Pardue, one of our strongest country preachers, assisted me part of the time and did fine work. Am in the midst of a great meeting here. Have had twenty-one professions and five additions to date. The meeting has been going on just one week. The pastor has done all the preaching so far. I am expecting Brother A. J. Fristoe to day to assist me.

W. M. A. MOFFITT.

Sweetwater, Dec. 12, 1901.

For Whooping Cough use CHENEY'S EXPECTORANT.

Rev. J. H. Wright of Union City, has recently held a gracious meeting, in which he did all the preaching. There were a large number of conversions. It was said to have been the best meeting Union City has ever known.

50 YEARS' EXPERIENCE

# PATENTS

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DESIGNS  
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

## Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

**MUNN & Co., 361 Broadway, New York**  
Branch Office, 625 F St., Washington, D. C.

LADIES WANTED—To write for N. C. Nursery. Salary \$20.00 per month. Prompt pay. No fake. For particulars, send self addressed, stamped envelope to Mrs. MATTIE KEOWN, Fort Lawn, S. C.

+++

WANTED—W. A. Garland, of Hendersonville, N. C., wants several persons in each county to do writing at home for an hour or two each day. Will pay \$20.00 per month. Work begins at once. Prompt pay. If you want employment, send self addressed, stamped envelope and get full particulars. No fake in this.

# ...The Nashville Gold Mining and Milling Company...

## Main Office at the Mines, Alamo, Oregon.

### Officers:

J. W. CARR, President.  
T. E. ENLOE, Vice President.  
J. E. FARRIS, Secretary.  
E. E. CARR, Treasurer.

### Directors:

T. E. ENLOE, Nashville, Tenn.  
J. W. CARR, Alamo, Oregon.  
J. E. FARRIS, Alamo, Oregon.  
J. W. BRAID, Nashville, Tenn.  
E. E. CARR, Alamo, Oregon.

✻ ✻ Capitalization 2,000,000 full-paid, non-assessable shares of the par value of one dollar each. ✻ ✻

The property of the company is located in the Alamo, or Red Boy District of Eastern Oregon, one of the greatest and best mining sections in the United States. The company owns in fee simple and free from debt, five full claims of twenty acres each, on which large bodies of free milling ores have been opened, with a small amount of development work. A limited amount of the Treasury Stock is now offered to investors at the very low price of ten cents per share. A number of the most prominent business and professional men of Nashville have formed a pool and subscribed for 100,000 shares of the stock on these conditions. The pool has selected Mr. Montgomery of the firm of Montgomery, Moore & Co., wholesale dealers in saddles, harness, etc., as its representative to go out and examine and report on the property. If the report is favorable it takes the stock and pays for it. The company pays all the expense of sending out and having this examination made and no liability is attached to any subscriber for the stock until a satisfactory report is made by the pool's representative.

### Your Opportunity.

Pending the examination and report, the company extends its offer under the same conditions to the general public. No stock will be sold at less than ten cents and the price is sure to be advanced soon after this report is made, if the report on the property is satisfactory. All who desire to take stock at the present price are requested to act promptly by sending in their subscriptions and becoming a part of this pool. Prospectus and full description of the property sent on application. The report of the pool representative will be given to each subscriber as soon as received, whether favorable or unfavorable. All communications and orders for stock should be addressed to

## The Nashville Gold Mining and Milling Company,

Per T. E. ENLOE, Vice President.

Cumberland Presbyterian Building, Nashville, Tenn.

## Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

### New Features but Same Prices.

Beginning with issue of January 1902, the Periodicals will have several new features.

1. Enlargement of Teacher—in size of page making addition of an equivalent of about eleven pages.
2. Bible Class Quarterly—40 pp same in size as new size of Teacher. For senior grade work. 4c per quarter.
3. Advanced Quarterly—Same high grade and same size as now, with some new features.
4. Intermediate... Primary Quarterlies—Enlargement in size page with other decided improvements.
5. Kind Words Weekly—Enlarged to eight pages and very superior in every way. The very best paper for our young people and popular with those who are older.
6. Missionary Course—Prepared with care and ability and running through the entire series of Periodicals.

Samples Free.

Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.

All Periodicals were changed and much improved with January issue.

### PRICE LIST PER QUARTER.

|                                       |       |
|---------------------------------------|-------|
| The Teacher (enlarged)                | 12    |
| Bible Class Quarterly                 | 04    |
| Advanced Quarterly                    | 2     |
| Intermediate Quarterly                | 2     |
| Primary Quarterly                     | 2     |
| The Lesson Leaf                       | 1     |
| The Primary Leaf                      | 1     |
| Weekly Kind Words (enlarged to 8 pps) | 18    |
| Kind Words (semi-monthly)             | 6     |
| Kind Words (monthly)                  | 4     |
| Child's Gem                           | 6     |
| Bible Lesson Pictures                 | 77    |
| Picture Lesson Cards                  | 2 1/2 |

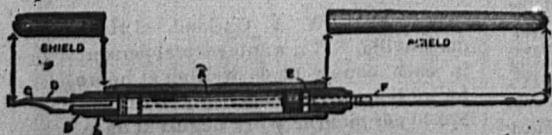
B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c single copy; ten or more to same address, 6c. each.

## THE "POST" FOUNTAIN PEN.



### Self-filling—Self-cleaning.

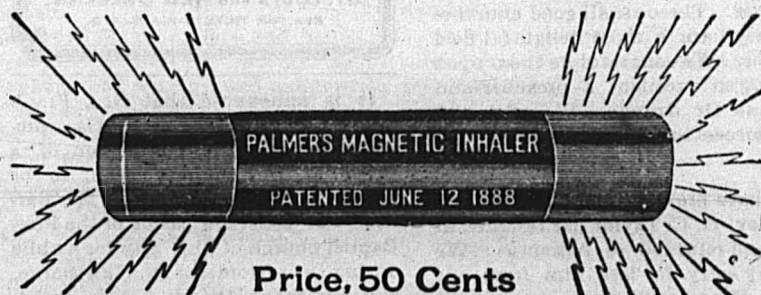
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