

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXIII.

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CURRENT TOPICS.

The new premier of France was once a Catholic priest. He is now reported as a Protestant.

Bach, the great musical composer, married with an income of \$35.00 per year and went on writing immortal music.

The pension list of the United States has now reached the number of one million, and the resurrection in this line goes on.

John D. Rockefeller has given a million dollars to the Educational fund of the South, and does not seem to get tired of giving.

The largest library in the world is the National Library at Paris, which contains forty miles of shelves, which have 1,400,000 books in them.

A special sign of progress in Japan is the opening of a University for women. This university is to have a Christian president. This is great progress.

The Congregational church, of South Berwick, Maine, has just celebrated its 200th anniversary. During all this time the church has had but twelve pastors.

The oil wells of Beaumont, Texas, are giving away. That is to say salt water is taking the place of the oil flow in many of them and oil has taken a sudden rise because of it.

The Southern Pacific Railroad has found out that four barrels of Texas oil is equal to a ton of coal in making steam. The oil costs 20 cents per barrel, or 80 cents to equal a ton of coal.

This is a movement on foot to erect a heroic stature, of Columbus, in Washington, D. C. The United Italian Society, in Washington have an agent in Italy now raising funds for this purpose.

It does not seem hard for Russell Harrison, son of the late president Harrison, to get into trouble. He is not fairly out of one trouble until he is into another. Alas for the child that will dishonor parent.

The people of Philadelphia have what they call the "soft coal eye." The flying particles of carbon in the air from burning coal has become quite a serious thing on the eye. Yet we are told that coal soot is a very fine disinfectant.

An order for 18,000 eight-horse plows, to be used in breaking the virgin soil of South Africa, has been placed in the Farquhar agricultural works, of York, Penn. They are going to keep on tearing things up over in South Africa it seems.

The Government has withdrawn from public entry a tract of 3,400,000 acres of land in the Blue Mountains of Oregon, as a forest reserve. And the fires in the forests are likely to destroy much of the timber on it. Forest fires are raging in many parts of the West, and the loss is great.

The Burial of Moses.

BY CECIL FRANCES ALEXANDER.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave,
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturn'd the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on the ocean's cheek
Grows into the great sun.

Noiselessly as the springtime,
Her crown of verdure weaves,
And a' the trees on all the hills,
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his lonely eyrie
Look'd on the wondrous sight;
Perchance the lion stalking,
Still shuns that hallow'd spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his riderless steel,
While peals the minute gun.

Amid the noblest of the land
They lay the sage at rest,
And give the bard an honor'd place,
With costly marble drest,
In the great minster transept
Where lights like glories fall.
And the organ rings, and the sweet choir sings,
Along the emblazon'd wall.

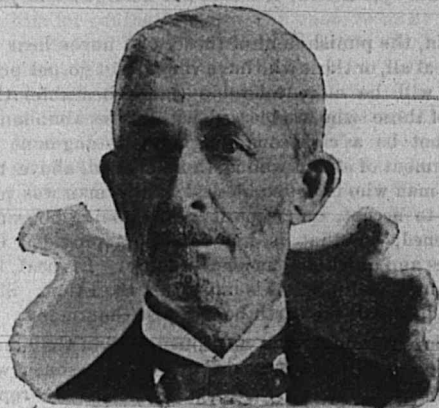
This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor—
The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rook-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave without a name,
Whence his uncoffin'd clay
Shall break again. O wondrous thought,
Before the judgment day.
And stand with glory wrapt around
On the hills he never trod,
And speaks of the strife that won our life
With the Incarnate Son of God.
O lonely grave in Moab's land!
O dark Beth-peor's hill!

Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep,
Of him he loved so well.

J. M. SENTER.



I was born in North Carolina, Aug. 13, 1827. My parents moved to Tennessee in 1830. I was reared on a farm, remaining until 1849, a farmer. My education was had from the common schools of the country. In December, 1849, I engaged in the mercantile business, remaining therein 'til 1887. In June, 1887, I entered the banking business, in which business I am still engaged. In 1846 I professed faith in the Lord Jesus Christ, joined the Baptist church, of which I am still a member, and of which I am humbly proud. I served as deacon of Trenton church forty years; superintendent of the Sunday school thirty-four years. I served as vice president of foreign missions for Tennessee for ten years. The greatest joy of my life has been in trying to serve the Lord. Now I come to close this life with praises to him and his guiding Spirit, and to enter upon the reality of all things.

Concerning The Atonement.

BY A. J. WATKINS.

Ransom or redemption is the price paid, making possible the salvation of any sinner. From the time he left the throne of God, until his return, Jesus Christ paid his redemption price for the sins of the world. This ransom lays the only foundation or basis upon which the atonement rests.

Regeneration is God's work, by his divinely appointed means, in the salvation of sinners.

Reconciliation is the attitude of God toward this world, by virtue of the ransom or redemption work. So far as the Godhead is concerned, the atonement and reconciliation are one and the same; or, in other words, the work of redemption, upon which the atonement depends, reconciled God to the world, and is the only merit through which the world, by divine means, may be reconciled to God. Hence, when men, through divine means and power, become reconciled to God through the merits or value of redemption, then the work of regeneration makes forever perfect the atonement (at-one-ment). Christ becomes the life of the man, and, hid with him in God, becomes a unit.

This constitutes the at-one-ment. It is now complete, but not before. The world is not one, or at one, with God—his children only are. The children of the devil are one with him.

This question now presents itself: Who may receive or accept this at-one-ment? In the New Testament the word is not used save in connection with God's people, Rom. 5:11. In the Old, it was made for the subject, by the priest, in sacrifices and offerings typifying redemption as the only merit. The above question may be answered as follows:

1. Christ became the substitute under a law, divine, just, and holy, for all men. He tasted death for man, or the Scripture is false. Men are offered the privilege of accepting the substitute and fulfilling the law by love, which proves itself by works, or suffer the penalty themselves.

2. It is not true that Christ died for the elect only, 1 Cor. 5:14, 15. It is true, however, that part of the race will be finally lost and part saved. And God foreknows the number of each, or he is not infinite. But his foreknowledge of the number that will be finally lost is no evidence that he leaves them unreprieved and unconvicted.

Sinners are dead in sin, or separated from God spiritually. But it is not Scripture or reason, even, to compare a living man to a corpse, or to a clod of earth. I make bold to say that God does not choose some men and save them, and leave others, with like minds, unchosen. It is the receptive state of mind that gains his favor in the first. God is just. His is a righteous judgment. His word is preached to both classes alike. Some accept and some reject. If he makes some willing and quickens whom he will, unconditionally, out of the entire number, and consigns the others to eternal destruction, it would not be righteous judgment.

Again, the punishment of those who never hear the gospel at all, or those who have very slight gospel privileges, will be more tolerable (more bearable) than that of those who are blessed with these abundantly. It cannot be a righteous judgment to augment the punishment of a man who is thus blessed, above that of the man who is not so blessed, if the man was powerless to accept, on account of not being chosen or quickened; for that is his condition, provided God chooses and quickens unconditionally. I repeat, it is not right. Sinful man is more just than that. Shall the Judge of all the earth be less just than man?

Again, "the sinner was not consulted" in the plan of salvation, but he is appealed to and reasoned with in his disposition of it. He is plead with to repent and believe; to ask, seek, and knock; and, also, to choose life; to resist the devil and submit to God; to strive to be saved, and not against the Spirit. This is all useless and foolish if God chooses unconditionally.

Again, "salvation is sovereignly bestowed," but the willingness to accept is not—"whosoever will." God does not teach in his Word that he will repent, believe, or accept for the sinner, but gives him the ability to do so, and also the privilege or power of choice. His will is that all be saved. "This is good and acceptable in the sight of God, our Savior, who will have all men to be saved." But he has not decreed it against their privilege and power of choice. "Choose ye this day whom ye will serve."

Again, in the foundation of the plan of salvation, Christ substituted himself for all—every one, Heb. 2:9; 2 Cor. 5:14; 1 John 2:2, etc. Nothing is plainer. Each and everyone has the very same privilege. Some accept, and receive the benefits; others reject, to their own woe. Esau sold his birthright. Others do likewise. "God is no respecter of persons."

The law and justice condemn all; but grace and mercy take the place of the law and justice, and offer life to all through the merits of Christ alone. Man, of his own volition, in the beginning of the race, chose his condition under law and justice. Volition, or the power of choice, has never been taken from him, and hence he exercises it in his disposition of the means of salvation. Yes, God is just; and as damnation is the just deserts of all men, then it would have been respect of persons to substitute for some and not for others. Yes, "his substitution made certain the salvation" of those who believe the truth, and simply because of God's foreknowledge of such belief, 2 Thess. 2:13. It also made possible, but not certain, the salvation of those who disbelieve that truth. But this disbelief was also comprehended by God's foreknowledge, and hence the certain damnation of some, John 5:40.

On account of his foreknowledge of their belief or unbelief, their reception or rejection; God decrees them their distress, notwithstanding universal substitution for the race.

Again, if Christ died and God substituted that death for the saved, only, or for a part of the race, and quickens or convicts that number only, then it is not Scripture to tell all men that there is "plenteous redemption" for all; "that there is nothing in the sinner's way except his own wilful depravity and voluntary rejection of the gospel." There is something else in his way. He is utterly helpless and powerless. He is destitute of one particle of divine aid. There is no hing for him in cause or effect, means or result. His condition is natural, and nothing to choose. He hasn't a

dim shadow, even, of an alternative. He's forever fixed. He is not to blame. It is not just.

Once more: "God lets the lost have their own way." "They are responsible for choosing." The first statement above is right. The second is wrong, in a particular sense. Men are not responsible for their total depravity, personally. It is natural. They do not choose that state. They inherit it. Men do not choose what they already have. They may choose to keep a thing, or to remain in a state, and against higher powers. It is a matter of choosing life, or not, upon the terms of the gospel, that assigns men to their eternal destiny.

The only difference between the finally saved and the finally lost is, that the former willingly accept life and the latter stubbornly reject it, against God's permissive will. Through its federal head the world is, through nature, totally depraved, and hence lost. God's law has condemned it to death. God loved the entire world of sinners for a specific purpose. Christ died for all men, and became the substitute, under the law, for the entire world. God is no respecter of persons, and invites every man to come and be saved. Christ does the same and tells all his people to do likewise. The Holy Spirit reproves alike, and invites all the world. Men are not corpses; whosoever will, may come to life; and those who will not, shall remain in sin and death. They fix their own eternal destiny by accepting or rejecting proffered pardon.

God's will is that the wicked turn from his way and live, and that all men be saved. He doesn't ask them to choose between two things, but to choose one life. The one and only thing they are asked to decide relation to is God—for or against. He hates all sin, but loves all sinners, and wants to save them; yet not by force, nor against their desires, nor in their sins. Let all sinners everywhere apply for pardon.

The First Church.

I have read everything that has been published in the BAPTIST AND REFLECTOR on the subject of the "First Church." There are a few things I feel that some one ought to say, and I have been waiting for some one else to say them.

(1.) The word "church" does not convey to us the meaning that was originally attached to the word "ecclesia." That means the called out, or the called out from among.

Now, if a detective was sent out to find the first church, with that meaning of the word, I do not think he would have to hunt much in order to find a body of men who were called out by our Lord.

He could come back not only with the fact that such a thing existed, but with the names of all who were called out, the year and the month and the week and the day and the hour when they were called out. After three years these twelve had increased to one hundred and twenty.

These one hundred and twenty were obedient to their resurrected Lord, and in accordance with his command patiently waited in Jerusalem for the promise to be fulfilled.

They recognized no other Lord, but fully believed that his promise would be fulfilled, and that they would be endowed with power.

What name would you apply to these waiting disciples but "the called out from among?"

Then there is another consideration. If these did not constitute the first church, to whom did our Lord give the commission? If not to the church, then to whom?

We have always maintained that the commission was given to the church, and, therefore, the church had sole control of the ordinances. But if the church was not organized until Pentecost, then our claims fall to the ground.

The only authority we have for baptizing anyone is given to us in the commission.

If that is given to men outside of the church, then it certainly follows that anyone and everyone has a right to administer the ordinances.

Our Lord certainly organized something. David 2:44 is a positive prophecy of what the Christ would do when he came. John preached, "Repent, for the kingdom of heaven is at hand." Jesus preached, "Repent for the kingdom of heaven is at hand." A kingdom is a king with subjects. Jesus was a king and his disciples were his subjects. To these he made all his revelations, and, when going away, declared that while "they were in the world they were not of the world." That he would send them another paraclete that would abide with them forever. Our Lord certainly spoke as if they were in a position to act and to fully represent him.

Now, what took place on the day of Pentecost? Nothing at all in the way of organization. Nothing at all but what the one hundred and twenty had patiently waited for. Nothing but what they were ready to receive and upon which they at once acted.

The result of Pentecost was, "And there were added unto them on that day about three thousand souls."

Added unto who? Why, our Lord's ecclesia, or the called out from among. The one hundred and twenty. This body that was waiting must have been held together by some power; was it not the resurrection of Christ? Waiting until his promise would be redeemed, and then when it was they moved on to victory to conquest under the leadership of the paraclete sent.

Not a new organization, but a more fully developed one, a complete one, and completed by the authority of him who originally set it up.

Jesus has had a church ever since he called out the twelve, and the gates of hell or hades will not prevail against it.

The church alone has been commissioned. Disorganization and confusion is produced when the individual considers he is commissioned independent of the Church of Christ.

So we have the "Salvation Army," "The Holy Ghost and us," "Christian Science," "Dowieism," "Campbellism," and the Lord knows what else. Let us stick to the truth.

F. D. DAVIDSON,

Pastor Hopewell Baptist church New Brunswick.

Central Association.

The Central Association closed to-day a harmonious session. There are some forty churches in this body, and they sent some strong representatives. J. N. Hall, of Fulton, Ky., W. D. Powell, Halls, and J. T. Mann, of Lawrenceburg, were among the visitors. News of Dr. A. J. Holt's resignation was received by the body with regret. Letters show some good meetings. Missions, Home, State and Foreign were presented, and talks moved the body into a deeper love for that work than has existed heretofore. Dr. Powell of mission fame in Mexico, moved the body easily as commander of forces. Dr. Savage, of S. W. University, told us of his visit to Mexico and that he was now committed to missions as never before. We want more of his experiences down in Mexico through the BAPTIST AND REFLECTOR.

Some of the missionaries made instructive talks about their work in the State and the need of men in the field. The Association agreed to raise \$3,000.00 for missions during the coming year.

The business was finished at 12:30, and after dinner Dr. Powell sang a song in Spanish, on the grounds, which called the people around him, and then had them join him singing the chorus of the song in Spanish. He then made an entertaining recital of his experience in missionary work. The "varsity" boys entertained us with the "varsity yells," and then Lloyd Wilson, the bishop of the saints at Humboldt, delivered one of his excellent sermons as the fitting close of the day.

J. T. MANN,

Missionary of the Board for the State.

Lawrenceburg, Tenn.

The Home Mission Situation.

A statement of the situation of the Home Mission Board has been delayed for some time in order that there might not be even an apparent conflict between Home Mission interests and the State Mission Boards, so many of whom are just now rounding up their year's work, and straining every energy to reach their Conventions out of debt.

While our situation is not alarming by any means, it is such as to make it seem well to inform the brethren of the progress of the work committed to our trust. The Board, in obedience to the direction of the Convention, planned its work for this year on a basis of about 25 per cent increase—to be strictly accurate, it is an increase of 22½ per cent over last year. This, of course, has increased our monthly expenditures, and makes it necessary that we should receive more money than formerly to meet our obligations; while the fact is, we have received a little less money this year than had been received at this time last year. I make no attempt to account for this situation, unless the naming of two facts will account for it.

The first one of which is, that the Home Mission Board reported a balance in the treasury at the close of last year, and this may have led the brethren to think that our necessities would not be urgent, overlooking the statement that every cent we had, and more besides, would be necessary to meet outstanding obligations.

The other fact is that many of the States are just now approaching their annual Conventions, when State Missions, Culportage, etc., require immediate attention. Georgia, Texas, Virginia, Tennessee, Missouri, Maryland, District of Columbia, and the Carolinas all hold their Annual Conventions in the fall of the year; and, very naturally, give first attention to their State Mission work; afterwards they make their contributions to Home and Foreign Missions.

Your Home Mission Board makes no complaint, but accepts the situation. If some large hearted, liberal givers could relieve the situation by forwarding at least a part of the money they expect to give to Home Missions, it would be a handsome thing to do.

Turning from the financial phase of the situation of the Home Mission Board, it is exceedingly gratifying to be able to report to the brotherhood glorious prosperity. Our missionaries and our missions have been partakers of the grace of God that has so richly abounded this year, in which large numbers of conversions and baptisms have added to our churches throughout the South, thousands of new members.

While there are always opening opportunities that send up to the Home Mission Board the Macedonian cry, it seems but proper to state that our work in its several departments is well organized, and the fields that we attempt to occupy are reasonably supplied with efficient and successful preachers, and the favor of God seems to be upon them.

Affectionately,
F. C. McCONNELL, Cor. Sec.

From Highland Park.

In a recent issue of the BAPTIST AND REFLECTOR you commented on the reports of glorious revivals coming in from various sections. Allow me to report some good news from Beech Street church. A church debt of about \$250 has been paid in full in the last sixty days. The debt has been a burden on the struggling membership so long that they feel like rejoicing over its removal. As the church had not had a revival for several years, it was decided to begin, August 17th, a series of meetings. Bro. Lewis, of St. Elmo, preached for us every night for two weeks.

The Lord was with us and gave us a gracious revival. Twenty-three were added to our membership—eighteen of these by baptism.

Our church having no baptistry, our Campbellite friends offered us the use of theirs.

So Monday night, Sept. 1st, Bro. Vance, in the presence of several hundred people, impressively buried the candidates with Christ in baptism. The object lesson seemed to have a good effect on the community, for a few nights later the Northern Methodists borrowed the same pool to immerse three of their members in.

We have a flourishing Sunday school, and our prayer meetings are well attended. A cottage prayer meeting is also held each Friday night.

Altogether the outlook for our little "dead church" is most hopeful. Rejoice with us! W. D. POWELL.
Highland Park, Tenn.

Virginia Institute.

Virginia Institute opens Thursday of this week with bright prospects.

Students from North Carolina, Georgia, Texas, Mexico, Virginia, and Tennessee have already engaged rooms.

The faculty are all here, except two or three. Dr. and Mrs. Shemmel, of the Royal Conservatory of Berlin, will have charge of the conservatory of music.

The Baptists of Virginia recently took charge of the Institute with the purpose of putting it on a firm financial basis.

Prof. Hatton, the new president, comes from Claremont College, where he was successful in building up a very large attendance. He took a post graduate course of two years at Harvard after having graduated at the University of Missouri.

The work promises to be of a very high order.

ANTI-SALOON LEAGUE.

The dual city is taking advanced steps against the saloons. Meetings are held in the Tennessee court house at 4 o'clock every Sunday afternoon. Yesterday about 200 representative citizens were present. The enthusiasm was intense and speakers were cheered to the echo. The leading merchants, lawyers, and manufacturers are in the movement.

The two Board of Aldermen have already passed, first reading, ordinances to close the saloons at 9 o'clock, p.m., and to remove the screens. The Anti-Saloon League and all the churches are at work.

Bristol, Virginia, under the new constitution, can vote the saloons out anytime, and Bristol, Tennessee, is only waiting for the four-mile law to be extended to cities of 10,000 inhabitants and she will vote them out. No 5,000 bill will satisfy Bristol.

The second Senatorial district will send an Anti-Saloon man to the next Senate instead of the man who voted against the Peeler bill. The people do not intend the saloons to elect the next Senator from Bristol to represent, or, rather misrepresent, them. The better element are aroused and determined.

Some of the preachers and business men drove twelve miles in the rain last Friday evening to speak and organize an Anti-Saloon League.

Dr. Henning, of the First Baptist church, and Dr. Neighbors, of the State Street Methodist church, are preaching and speaking with telling effect for the cause of righteousness and against the liquor traffic. W. R. Hamilton, of the West Bristol Baptist church, is president of the League. He knows no such word as fail or let up.

I have just been informed that the Anti-Saloon League has knocked the whiskey men out in the first round of the legal battle at Rogersville. The matter will probably go to the Supreme Court, and all this time, cost and trouble because of the unfaithfulness of the man who misrepresented them in the last Senate.

Bristol, Tenn. S. W. TINDELL.

Texas Letter.

The Southern portion of the State is sorely afflicted from drouth and boll weevil. Several crop failures in succession have cast a gloom and discouragement over the people. As a consequence a spirit of unrest and discontent prevail.

The oil and rice industries in the coast and southeastern sections are all that save the country from desolation. Multitudes of men have left their homes and families and sought employment in the oil fields.

On account of the weevil pest the cotton problem of the Southern country is a mystery. The culture may have to be practically abandoned for a few years, at least.

The drouths the past few years have been a series of disasters to all business. These calamities in nature may not be altogether a mystery, judging from the dealings of the Almighty in the ages past.

The masses of the people are Godless. There is no fear of God before their eyes. Few attend church service. The Sabbath is ignored. Stores and saloons open on Sunday. Railroad excursions demoralize the people with Sunday travel. Church people, themselves, mingle with the multitude of the wicked and join in their wickedness.

In our thirty years' pastorate the work here is the most difficult and unsatisfactory of any. We are glad to say, however, that a few sunbeams fall across our pathway. There are some devout Christian people who nobly stand with us in the work.

In justice to the Christian women we mention the fact that an immense majority of the faithful are among their number.

The men do not go to church. We are glad to say that the tide of prohibition is moving grandly on and with the continuance at the present rate, it is but a question of time till the saloon will be wiped from Texas soil.

The past season revivals have been more general and successful than for many years. Doubtless the results when reported will be wonderful indeed.

Several prominent pulpits are vacant, as Belton, Waco First church, Hillsboro and others.

Rev. T. E. Burroughs, a Texas boy who, for a number of years has been in Kentucky, has accepted the call to the Temple church.

I notice in the papers that Dr. A. J. Holt, of Nashville, Tenn., has been called to the pastorate of the church at Nacogdoches. Come on, Bro. Holt, you will receive a Texas welcome.

We have moved from Elgin to this place—not a change of field, only of location. We have been preaching for Columbus nearly three years, and are in the second years' pastorate at Elgin. T. E. MUSE.
Columbus, Texas.

Wanted.

A few weeks ago I noticed a statement in a certain paper that our Sunday School Board, at Nashville, had sent out a picture of Lydia holding a baby in her arms. I am anxious to see that picture, and I hereby agree to pay ten dollars to anyone who will send it to me. Having tried in vain to find one, I have about come to the conclusion that no such picture ever existed, except in the imagination of someone who, for

a consideration, wants to injure our Board. What a pity that some people can find out things that no one else can, and know so many things that are not true.

Lincoln said: "You can fool all of the people some of the time and some of the people all of the time, but you can't fool all of the people all of the time."

May the time soon come when even some of our people will cease to be fooled into the belief that our Boards and Secretaries are as untrustworthy as they are frequently represented to be. S. C. HEARNE.

McKenzie, Tenn.

Ordination Service.

A council called by the Pleasant Grove, Missionary Baptist church met on Saturday, Sept. 20th, and ordained Rev. W. H. Iliff to the full work of the gospel ministry. Bro. Iliff was called to ordination by the Pleasant Grove church of which he was a member, which had ample opportunity to become acquainted with his piety and ministerial gifts. The ordaining council was composed of brethren from Pleasant Grove, New Harmony, Siloam, Rocky Mount and Bledsoe Creek churches who, after a thorough and deliberate examination of the candidate, cordially recommended him for ordination. Bro. Iliff came to us by letter from the Second Baptist church, of Little Rock, Ark., and since the 15th of June he has been holding revivals in southern Kentucky and northern part of Tennessee, which have resulted in over 500 professions of conversion. He is ordained to do regular evangelistic work, and has the prayers of hundreds of God's people for "much people being added to the Lord."

Sumner County, Tenn. J. W. McQUEEN.

West Tennessee Notes.

Now, since the summer's work is over, and I am again at my place in the S. W. B. U., I desire to send you a few lines. I am now at work on my A. M. degree, having taken my A. B. last June. My summer was enjoyable and profitable. My first meeting was at Oakwood, assisted by Bro. E. L. Watson; then assisted by Pastor Early, at Beech Grove; was next with Bro. Dodd, at Pinson; then with Bro. Early, at Walnut Grove; then with Bro. W. E. Hunter, at Woodland; was then assisted by Bro. Dodd, at Cooper's Chapel, Bro. Early, at Center, and Bro. L. T. Wilson, at Clear Creek. Totals of the work: professions, 104; Baptisms, sixty-three. I enjoyed very much the association of these several brethren who assisted me and whom I assisted.

Went to Cooper's Chapel last Sunday. Large congregation. Baptized six. I resigned the care of the church on account of its great distance from the railroad, and that I felt the Spirit's directing me elsewhere. Have served this church for two years. At the beginning of that time we were just starting to build a house of worship. Now it is finished with no debt. A thorough high school, with large and commodious two-story building has been erected near the church, thus adding to the importance of the field. I commend them to the grace and the care of the Great Shepherd. The church extended a call to Bro. M. E. Dodd. The church is entirely missionary and is wielding a great influence in that section of West Tennessee.

Have accepted call extended to me by Woodland church of Haywood County. This church is only a few miles west of Jackson. My brother and classmate W. E. Hunter, was their former pastor. We regret that he decides to leave Tennessee.

Have delighted to learn of how great have been the blessings bestowed on the labors of our brothers this summer. Have watched the columns of the BAPTIST AND REFLECTOR very eagerly to hear from them. In view of what the Lord has done for us, I feel to say, "Praise to Him who set you free."

Jackson, Tenn. W. B. HILL.

Items.

The Tennessee Valley Association convened at Wolf Creek church. A goodly number of messengers were present from all the churches. The attendance of the people was most excellent. William White was elected Moderator, to succeed G. W. Brewer, and T. F. Shaver was chosen clerk. Conspicuous among the visitors we noted E. E. Folk of the BAPTIST AND REFLECTOR, who preached one of his delightful sermons, full of spirituality and power, at eleven o'clock on Friday. Also Z. T. Manis, whose dedicatory sermon on Sunday charmed all hearers. I. S. Baker, the genial pastor of Rockwood church made an excellent speech on missions. Prof. W. L. Stooksbury of Carson and Newman made a fine address on education, as did also

W. J. Cheek, principal of our Associational school at Evensville.

The editor of the BAPTIST AND REFLECTOR made a strong address on temperance. This sentiment is rapidly growing among our people and we confidently look forward to a legislature that will not be controlled by the saloons. All were well pleased with the superlative way in which the Wolf Creek people entertained the Association. The writer is indebted to Mr. and Mrs. J. A. Torbett for their munificent hospitality. Bro. Torbett is the happy father of nine children and he boasts that they are all girls but eight. His boys are growing up in the nurture and admonition of the Lord and will become good citizens.

Pastor D. B. Clapp has resigned his position at Dayton to study at the Seminary. His nine months' pastorate has been a successful one. He found the church with 143 members and leaves it with 197, thirty five of whom were added by baptism and nineteen by letter. The church receives his resignation with the greatest reluctance, though recognizing the benefit to accrue to him by attending the Seminary. He is a pastor beloved and the church prays for the fulfillment of his highest hopes. His successor has not yet been chosen.

Dead churches, if such exist, are greatly due to dead pastors, men whose spirituality has evaporated, if indeed they ever possessed any. Reference is not here made to the "dead line" in the pastorate, for many of our best and most useful pastors have long since stepped across that conventional line, and will continue to be a power in the hand of the Lord as long as he gives them strength to dispense his word. But there are some pastors—we hope they are few—whose preaching does not edify their churches. The world and selfishness have strangled their usefulness and yet they refuse to recognize the call of the Lord to some other occupation.

D. V. CULVER.

Jackson Items.

Bro. D. A. Ellis of the Second church preached to the congregation of the First church at the morning service and to his own church at the evening hour.

Bro. J. H. Wright, of Nashville, aided the Second church in a series of meetings lasting twelve days, closing last Friday evening. The church was greatly revived. Eight joined by baptism and two by letter. Bro. Wright endeared himself to the community very much on account of his sermons and Christian work.

Brother Terry Martin preached for the Highland Avenue church at both services, to the edification of the large crowd that greeted him. The pastor, Ross Moore, is away recuperating from his long illness.

Prof. Savage had two good services with the Baldwin, Miss., church. He attended the Friendship and the Beech River Associations last week, and reported good meetings.

Bro. E. B. McNeil closed the eleventh year of his pastorate with Bethlehem church, Henderson County, yesterday. He refused an earnest and unanimous call to continue indefinitely. He is inclined to yield the place to a younger man, feeling too old to do the pastoral work. Many tears were shed at the parting service, while a deep spiritual feeling pervaded the congregation.

Bro. W. C. Sale preached to two large congregations at Blaylock Mission and had good Sunday school.

Bro. F. M. Muse edified the young people of Poplar Grove church; good attendance both in Sunday school and at church.

Bro. M. E. Dodd had two good services at Pearsons.

Bro. W. R. Hill, as usual, met large congregations at Clear Creek.

New students enter the University every day, and everything is moving nicely.

The Alumni Association will have a reunion at Humboldt during the meeting of the Convention. The committee, I. B. Tigrett, A. V. Patton and R. F. Spragues, will arrange the program and select speakers for the occasion.

MADISON.

Jackson, Tenn.

Chattanooga Not "Wide Open."

I have just noticed in your issue of September 18th a paragraph reading as follows:

"A dispatch from Chattanooga last week said: 'Chattanooga is a wide open town this week. This is due to the fact that the Firemen are holding their Convention here. The saloons have not been allowed to keep open after ten o'clock at night for almost two years, but now, inasmuch as the city is filled with visitors, a special dispensation was granted to the saloons to let cus-

tomers into their places through the side doors.' This was a severe reflection not only on Chattanooga but on the Firemen. It was a distinct insult to the Firemen, implying that they could not get along without whiskey, and must be allowed to take it on the sly, when it is a well known fact that all the leading railroads of this country forbid their employes drinking, whether on or off duty. The Chattanooga officials by their action struck a heavy blow not only at the cause of morality and temperance but also at discipline on the railroads."

The dispatch which you quote and then comment on does the city of Chattanooga and its officials serious injustice. It is entirely untrue that "a special dispensation was granted to the saloons to let customers into their places through the side doors," or through any other doors, or windows. There may have been some infractions of the ten o'clock law during the meeting of the convention referred to, as at other times, but certainly no official action was taken permitting such violations of the law, and no such unusual violations occurred as to justify the language of this dispatch. We welcomed these visitors, as we welcome all visitors, in a very hearty way, but they did not ask, and did not receive, any such improper and illegal consideration at the hands of this city as is referred to in the dispatch quoted by you. It is a matter of pride with me that the law requiring the closing of saloons on Sunday and after ten o'clock at night has been strictly enforced since I have been in office without reference to special occasions, individuals or gatherings.

I am glad to be able to call your attention to this correction which I am satisfied you will likewise be glad to publish. Very truly yours,

ALEX. W. CHAMBLISS.

Chattanooga, Tenn.

[It gives us great pleasure to publish the above. Mr. Chambliss is Mayor of Chattanooga. He is a good Baptist, a Christian gentleman and a personal friend of ours. He has made an excellent record as Mayor.

We were surprised at the dispatch, which we copied from a daily paper. We are glad to know that there was no truth in it. The Chattanooga correspondent ought to publish a correction in the daily papers. He has done Mayor Chambliss, the city of Chattanooga and the Firemen a serious injustice.—Ed.]

Carson and Newman College.

The secretary of our Sunday school reported 210 present yesterday, while several came too late to be included in the report.

Our pastor preached to large crowds at both hours. At night the house was crowded to hear his sermon on "Jesus and His Mother." The ordinance of baptism was administered in connection with the evening services. It was a fine day with our church.

At 3:30 p. m., yesterday, the Second Baptist Church of Jefferson City was organized in the northern end of the town, with twenty members. The membership will perhaps be doubled within the next few weeks.

Our school continues to grow. We now have some fifteen more students than we had at the holidays last year.

One of the most delightful entertainments ever given at our College was the rendition of Dickens' Christmas Carol the 23rd inst. by W. Powell Hale.

Rev. S. S. Hale, who was able to attend the meeting of our Association a few days ago, is now confined to his room. Much interest is felt in his recovery.

Miss Sallie Hale is sending out our circular in the interest of our Industrial Home for girls. We trust it may fall into the hands of many who will manifest a substantial interest. The cost of board in the Boys' Home the past month, including room-rent, was \$6.32.

The time is approaching for the meeting of our State Convention at Humboldt. Let us all talk it up that we may have a good attendance. J. T. HENDERSON. Jefferson City, Tenn.

Resolutions Adopted by Clinton Association.

Whereas, it has become necessary, in the providence of God, for Dr. A. J. Holt, our Corresponding Secretary, to sever his relations as such with us, be it

Resolved, that we express to him our deep regret that he must leave us, and that we extend to him a token of our high appreciation for the faithful and noble work he has done for the Master in the cause of missions, with the promise that our prayers shall follow him in his new field of labor.

(2.) That we pledge through him to his successor,

whoever he may be, and to the State Board, a loyal and unswerving support.

(3.) That a copy of these resolutions be furnished to Dr. Holt and to the BAPTIST AND REFLECTOR for publication. E. B. BOOTH.

Rev. Edward S. Reaves.

Permit me to say a word to the Baptists of Tennessee about Bro. Edward S. Reaves, who has recently been called to the Murfreesboro church.

It was my good pleasure to be intimately associated with Bro. Reaves for three years while we were students in our Seminary at Louisville, and later on to hold a meeting for him in his church at Statesville, N. C., while we were both pastors in that grand old State. Bro. Reaves is a native South Carolinian. He graduated with high honor at both Wake Forest college, N. C., and the Seminary in Louisville. He brings to the Murfreesboro church a mind and heart well trained. He is a scholar and preacher of real ability. He is young and strong in body, sound in faith, pure in life, missionary and evangelical through and through. He is a real addition to the organized, aggressive Baptist forces of Tennessee. If the Murfreesboro church will be true and loyal to him I predict for that grand old church another period of great prosperity and growth. I trust the Baptists in all that section will treat him well, for he is a brother indeed.

Sherman, Texas.

FORREST SMITH.

From Murfreesboro.

The saints at this place had a feast of good things yesterday. Bro. VanNess preached from Eph. 2:10 a sermon of great power and beauty, which was productive of much and favorable comment.

Surely he had been sitting in high places when he called the Christian as the embodiment or expression of God's highest ideal "God's poem," fashioned in Christ Jesus for the purpose of ministering to the wants of those who were in need of counsel, of comfort, of help.

It was inspiring and uplifting and will surely result in good.

The church is sorrowing in that Bro. Van Ness is soon to leave them, but leaving them as he does, with higher ideals of life, it cannot but be that they will unite to hold up the hands of him who is soon to come to them.

Oh, for more of such gospel feasts. Oh, for more of such men to spread them forth to waiting souls.

Murfreesboro, Tenn.

A. ROBERTSON.

From Sweetwater.

Well, the Sweetwater Association has come and gone with good results to all who were in attendance.

How beautiful is the Baptist church at Sweetwater, in which the Association met on September 15, 1902.

This church is composed of a noble-hearted people, as is also the town in general.

All the delegates were bountifully entertained in every respect.

We were glad to see our editor present; also Drs. Holt, Snow, Waggener, Moffitt, Martin and others.

The women were represented in their work and had a fine meeting, led by Mrs. M. C. Lowrey, of Sweetwater.

I wish space would permit me to write the many excellent things we see in Christian lives.

Sweetwater, Tenn.

W. A. McDONALD.

A Good Meeting.

It was the privilege of the Maxwell Church to begin a protracted meeting the second Sunday of September. The meeting continued for ten days and as a result there were seventeen additions by experience to the Church. Bro. R. A. Kimbrough, of Shelbyville, did the preaching. In his preaching you lost sight of the man and thought of the Savior who came to save and make men better. The act of baptism was performed in Bean's Creek, near Salem, because there was much water there. It was estimated that there were present two thousand people. The scene reminded one of the New Testament history, where the people of Jerusalem and Judea and all the region about Jordan gathered at Jordan to hear another Baptist preacher preach and to see the ordinance of baptism administered to those confessing their sins. C. A. LADD. Maxwell, Tenn.

News Notes.

PASTORS' CONFERENCE. Nashville.

Pastor Stewart preached at both hours to good congregations.

Dr. Frost reported a fine trip to Atlanta; preached in the morning.

Dr. Guernsey, of Roger Williams University, was present at the conference.

Bro. VanNess preached at Murfreesboro: "We Are His Workmanship;" good congregation.

Immanuel.—Pastor Ray preached at both hours to good congregations; seven received by letter since last report.

Pastor Rust preached at both hours. Subjects: "Christianity vs. Culture;" "Feasting for Fasting;" one baptized; 234 in S. S.

First.—Dr. Burrows preached on "The Plea For Lost Opportunity," from the text, "Bring me up Samuel;" "What Becomes of Unforgiving People?" Large congregations.

Third.—Pastor Golden preached: "The Teaching of the Empty Tomb;" "The Young Paralytic Healed;" 179 in church S. S.; 73 in Summer St. Mission; one by letter; good congregations.

Central.—Pastor preached to good congregations at both hours; 211 in Sunday school; one received by letter and one baptized; subjects: "The Easy Yoke and the Light Burden;" "Overcoming Power of Faith."

Howell Memorial.—Pastor Phillips preached morning and evening to excellent congregations. Took collection for Associational missions; subject, morning: "The Blessedness of Giving;" evening: "The social Panacea."

Missionary Gupton reported a mission projected in Sumner County, near Gallatin, under the care of the Gallatin church. Preached at Belmont Mission to a good congregation; commenced a meeting to continue through the week.

Pastor Wright preached at Seventh church at both hours, morning: "Must Needs go Through Samaria;" night: "Turn Ye, Turn Ye, Why will Ye Die?" One received by letter. Reported a fine meeting at Jackson; about 20 professions.

Knoxville.

Third.—Pastor Murrell preached: "What Must I Do to be Saved?" "Repentance;" two professions; 184 in S. S.

Bell Ave.—Pastor Murray preached: "Personal Acquaintance With Jesus;" "More Than Conquerors;" 141 in S. S.

Second.—Pastor Jeffries preached: "The Field is the World;" "Feelings;" four additions by letter, one by baptism; 450 in S. S.

Pastor Murray preached his farewell sermon. He will leave this week for Pulaski where he has accepted the pastorate of the church.

First.—Pastor Egerton preached: "Message to the Church at Pergamos;" "Am I my Brother's Keeper?" Five additions by letter; good S. S.

Centennial.—Pastor Snow preached; several professions; five additions by letter; "How to Promote a Revival;" "The Strength of Service."

West Knoxville.—Prof. C. T. Carpenter preached in the morning; pastor Edwards preached in the evening, subject: "The Deluge;" 73 in S. S.

Chattanooga.

Hill City.—Pastor Ewton preached at both hours to good audiences.

Second.—A very good day. The morning service unusually spiritual. Pastor preached on "The Indwelling Christ," and "False Hopes." Two baptized. Good Sunday school.

First.—"Rally-day" was observed with great success, the "Cradle Roll" and "Home Department," Deacons and Trustees being present at Sunday school. Dr. Brougher preached at 11 o'clock on "An Ideal Soldier;" Co. A. of the Sixth Regiment of the State Guard being present in a body. At night his subject was "A Social Upheaval."

I have just arrived on my field. The outlook is promising. I must read the BAPTIST AND REFLECTOR. It is the best Baptist paper published. The Lord bless Bro. Folk.

WILLIAM E. HUNTER.
Lake Village, Ark.

The church and Sunday school of Trinity Baptist church enjoyed a very successful and profitable review exercise, participated in by all the classes and teachers, together, with the pastor and deacons assisting. A good collection was taken on rally day, greatly encouraging and helping the work.

R. G. CRAIG,
Memphis, Tenn.

Had a good day at New Middleton both Saturday and Sunday. Bro. Grime preached for me both days and my people greatly enjoyed his sermons—better than any they ever heard. But I think from the way they looked they meant better than any except mine. We had an enjoyable trip to Wiseman Association.

Henderson's Cross Roads, Tenn. J. T. OAKLEY.

Had fine services at Mt. Nebo Church, Buena Vista, Tenn. Sunday. Four additions. The Church instructed its messengers to vote at the Southwestern District Association for the co-operation of that body with the State Mission Board. It has been a non-co-operative body for two years. There was a splendid collection for Missions. Revs. W. M. Murray, of Springfield and Martin Ball, of Paris, exchanged pulpits Sunday. It was my pleasure to hear a most excellent sermon from Bro. Murray at night.

PARIS, TENN.

Humboldt Church reported to our Association last week as follows: Sunday School and Colportage, \$2; State Missions, \$133.35; Home Missions, \$163.91; Foreign Missions, \$176.92; Ministerial Education \$158.25; Ministerial Relief, \$1.25; Orphan Home, \$76.91; Total, \$718.69. This is by far the best report in the Association and our best year. We had thirty five additions during the year, thirteen by baptism. Present membership, 217. Besides giving above we paid \$1,600 for pipe organ, and all home expense account over \$1,500. Total, \$3,846.80. We are expecting to have the best Convention in years and hope to do our duty toward the brethren.

LLOYD T. WILSON.
Humboldt, Tenn.

Brother Yankey returned from a visit to his old home—much improved in health and spirits. Though every Sunday is a "good Sunday," it seemed that last Sunday was especially uplifting. Bro. Yankey gave us a very earnest and helpful sermon in the morning. In the afternoon he had the unique pleasure of baptizing his wife, because when he went out in search of a helpmeet he went into the camp of the Methodists to procure one. One other lady was baptized at the same time. No preaching at night on account of revival services at another church in town. All lines of church work moving along nicely and we thank God every day for our good pastor.

B. G.
McMinnville, Tenn.

I began my meeting at New Bethel the second Sunday in September. We had a glorious meeting; ten conversions and twelve additions. On Saturday I dismissed and ran over to my home church, North Fork. Here we had a good old-time, spiritual meeting. A large crowd present; nine additions, three by letter, six by baptism. I went back to New Bethel for night service. Meeting closed Sunday. I went from there to Temple's Ford, where the baptizing took place at four p.m. There were about 1,000 people present to witness the scene. I am now at Elizabeth; good services; will go to Lewisburg to-night; from there to Pleasant Hill, where Bro. G. L. Boles and I will hold a few days' meeting.

G. C. WILLIAMS.
Nance, Tenn.

Bro. W. H. Iliff began a meeting at Pleasant Grove on Wednesday before the fourth Sunday in July, which resulted in 100 professions of conversion. From here he went to Siloam, where he assisted pastor Stone, which meeting resulted in about thirty professions of conversion. From here he went to Westmoreland, where he preached for several days and the Lord blessed his labors in the salvation of fifty souls. From here he went to Cedar Bluff, where he assisted pastor Simmons, which resulted in about twenty professions of conversion. From here he went to Bransford, where he assisted pastor Stone in a meeting which resulted in a great upbuilding of this church. From here he went to Hillsdale, where there were about twenty pro-

fessions of conversion. From here he went to Sugar Grove, where he assisted J. W. McQueen in a meeting which resulted in several professions of conversion and the organization of a church with twenty-one members. His labors have been wonderfully blessed in the salvation of souls and 150 added to churches.

A. B. C, Tenn.

J. W. McQUEEN.

Appointments for October.

I will be at the following places at 7:30 p.m. on the days given in order below:

Brownsville, 7th; Covington, 8th; Henning, 9th; Dyersburg, 10th; Obion, 11th; Troy, 12th (also speak at 11 a.m.); Kenton, 13th; Dyer, 14th.

W. D. POWELL.

Tennessee Baptist Convention.

Every messenger and visitor to the Convention at Humboldt be sure to procure a certificate from the agent from whom a ticket is bought. Every Church in the State ought to be represented. A large attendance is desired. Humboldt is conveniently reached by the L. & N. and M. & O. Railroads. The Convention sermon will be preached by Dr. Spencer Tunnell, of Harriman. The Church and community will entertain all who come.

MARTIN BALL,
Secretary.

Dr. Baker Monument Fund.

I desire to call the attention of the churches of East Tennessee, and especially of the Nolachucky Association, to the effort that is being made to build a monument over the grave of the late lamented Dr. Jesse Baker. I am somewhat surprised that calls for contributions to this worthy object have not been more prompt and liberal. The Baptists of East Tennessee owe it to themselves to see that this enterprise is carried through. A small contribution from but a small number of the hosts of friends and admirers of this man of God who has gone from us, will amply meet the demand. Brethren, send on your subscriptions to Bro. R. M. Bales, Jefferson City, and have your names enrolled among the helpers to this good cause.

Nashville, Tenn.

J. M. PHILLIPS.

Program.

Following is the program of the Tennessee Baptist Ministers' Conference, to be held with the Baptist church, Humboldt, Tenn., beginning Tuesday, October 14, 1902:

MORNING SESSION.

9:30 to 9:45—Devotional meeting—Rev. S. W. Kendrick.

9:45 to 10:00—Election of officers.

10:00 to 11:00—"The importance and correct proportion of doctrinal preaching in regular pulpit work."—Revs. I. N. Penick, R. M. Murrell, W. H. Bruton.

11:00 to 12:00—"How increase the attendance and interest in the weekly prayer service of the church?"—Revs. M. W. Egeron, W. H. Major, G. H. Crutcher.

AFTERNOON SESSION.

2:00 to 2:15—Devotional meeting.—Rev. S. C. Hearne.

2:15 to 2:45—"The pastor in relation to worldly amusements"—Revs. J. W. Brougher, Oscar Haywood, G. A. Ogle.

2:45 to 3:30—"The relation of a pastor to schools and colleges."—Revs. J. O. Rust, T. T. Thompson.

3:30 to 4:05—"To what extent should a pastor engage in evangelistic work?"—Revs. J. H. Wright, W. C. Golden, J. H. Anderson, D. A. Ellis, Ross Moore.

4:15 to 4:45—"The devotional life of the pastor."—Revs. R. R. Acree, J. B. Lawrence, W. G. Inman.

WEDNESDAY MORNING.

8:30 to 8:45—Devotional meeting—Rev. B. W. Brown.

8:45 to 9:45—"The pastor in relation to general denominational meetings."—Revs. A. U. Boone, R. A. Kimbrough, T. S. Potts.

9:15 to 9:45—"The pastor and missions."—Revs. Lansing Burrows, J. H. Butler, W. D. Powell.

9:45 to 10:00—Transaction of business.

The first speaker on each subject will be allowed fifteen minutes; the second ten and the others five, except as otherwise provided above.

LLOYD T. WILSON,
J. M. BURNETT,
G. H. CRUTCHER,
Committee.

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, D. 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.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman of Board; T. E. Glass, Secretary and Treasurer. Address either at Brownsville, Tenn.

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. J. Wheeler. Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn. Treasurer, Miss Lucie Cunningham, 1615 North Vine Street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill. Editor, Miss S. E. S. Shankland. Band Superintendent, Mrs. Laura Dayton Eakin, 304 East Second Street, Chattanooga, Tenn.

ESPECIAL NOTICE.

Will someone please see to it that at every Association this summer and fall the Orphans' Home is fairly represented and that a free-will offering is taken up for us. Remember that these orphan children are the wards of the Baptists of Tennessee, and we must see to it that they are properly supported. Send the contributions to—

A. J. HOLT, Treasurer.
Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

The happy reports of all day meetings held by various Associational Vice-Presidents of Tennessee Woman's Missionary Unions have touched me deeply. The occasion may well be called, "Days spent in the courts of the King." The beauty and charm of it all so delighted one of our correspondents that I have taken the liberty of passing this glow-

ing coal on, in the hope that some other heart may be warmed into service. "I know my love for my sisters is increased ten, yea, an hundred fold, though I loved them much before."

Is it worth while to have Women's meetings in the interest of missions? Is it worth while to study topics that broaden the mind, deepen the sympathies, and strengthen character? Is it worth while to give to others the pearls of thought which you have found and polished? I think there can be but one reply to these questions. If the Master has been your companion and helper; if the gem is designed for His acceptance there can be but one result. His owning and blessing of your effort. Some day that jewel may stand for a redeemed soul on your crown. The various labor saving inventions that lighten the cares of the house-wife have at the same time opened the doors of opportunity to her, so that without neglecting the home she may at times render efficient service in other fields. Since life is brief and, at best, the time allotted to women to work for missions is limited, it is important that our service be a prayerful one, that we may be led in a plain path.

May I ask and expect that each society in the state offer up an especial prayer for God's presence and blessing upon the Convention at Humboldt. It would be a precious assurance to know (by a postal card, if you choose) that each society intended sending a delegate. Remember that societies and bands are entitled to one delegate for every ten members, or a fraction thereof.

The General Convention will meet Wednesday, Oct. 15th, but in order not to conflict, but to augment the attentances upon general meetings, the ladies will have their first meeting Tuesday afternoon, Oct. 14, also holding two sessions on Wednesday.

Now, in conclusion, will you not think on the world-wide need of just the comfort that christianity has afforded women? How it has lifted her from cruel scorn into honorable wife and motherhood; how it has created and sweetened the home life, then as your heart swells with love for the child at your knee, pity the "little ones" any and everywhere in need, the women enslaved, countless millions of them, and may God help you to lend your aid in speedy relief.

The above is another message from our State W. M. U. President, who has the annual meeting on her mind and heart. Our officers are doing their duty. Shall not we, each in her own place, emulate their example? Let us send in our reports promptly, praying God's blessing on the work and the workers; and, if possible, let us attend the Humboldt meeting, both to give and to gain encouragement and spiritual power.

The annual meeting of the W. M. U. of Nashville Association, will be held at Edgefield Baptist Church, Friday, Oct. 10th, at 9:30 o'clock. Lunch will be served at the church, and it is earnestly hoped that many sisters from the territory about Nashville will plan to spend the day in the city, to enjoy the woman's meeting in the morning and also the afternoon and evening sessions of the association.

THE FRONTIER MISSIONARY.

"Let us give more honor to the men who labor on our great frontier. We honor Sterns, Gano, Marshall and Burleson, and with honor to ourselves as we reverence these pioneer heroes of the past; but we have such heroes among us now. We honor our foreign missionaries, and justly so, for these men are leaving home and kindred and

The Shenandoah Normal College, Reliance, Va.

Oldest independent Normal school in Virginia. Students may enter at any time and select their own studies.

This old and well established school enjoys an enviable reputation among its contemporaries. The success of its many graduates and students in the different vocations of life bears practical testimony to the merit of its work.

Departments: Preparatory, consisting of the Common School branches etc., Teachers' Normal; English; Philosophic; Classic; Commercial; Short-hand; Typewriting; Telegraphy; Music, Instrumental and Vocal, including voice culture, etc. If you do not find what you want in the above list write us and we shall promptly tell you just what we can do for you. We offer a wide range of subjects, and can usually satisfy every demand.

Expenses: Tuition, including all studies but instrumental music, \$1.00 per week. Board, furnished room, and light, \$2.00 per week. Steam heat, winter term, \$4.00; spring term, \$2.00. Tuition, instrumental music, two lessons a week, \$10.00 per term, one lesson a week, \$5.00 per term. Absolutely no extras for any study in any department.

Location: Reliance is an ideal college community, with beautiful, as well as wholesome, environment's. No saloons, no doubtful attractions to en-

tice the student away from his work, or to induce him to waste his money. It is a cultured Christian community, furnishing the very best of influences for rectitude and morality. We look after the morals as well as the intellects of our students.

Buildings and Improvements The college building is a large three-story structure designed especially for the purpose. There are separate dormitories for young women and young men. The ladies' rooms are carpeted. The dining-room, library, chapel, and recitation-rooms, on the first floor have recently been papered, while adds very much to their beauty.

Business Education: Our commercial department is one of the best in the State. The fallacy of the claim made by some commercial colleges, that a business department in a literary school cannot be made a success, is fully demonstrated by the results of our work. This success is secured by placing this department under a special supervising principal, who is peculiarly equipped for the work, and who gives his personal attention to it. Fall term begins Sept. 23, 1902. For catalogue, address

DR. GRAHAM, Prin.
Reliance Va.

are going far away; but other men have equally as hard a lot. In many respects the lot of the foreign missionary is better than that of the man who labors upon our great frontier. He is paid a larger salary. He is more widely known, through the farewell meetings, and because his name is so often heralded in the newspapers. Hence he has a wider circle of sympathizers left behind to pray for him, and even in his foreign home finds fit companionship.

"But frontier people do not have many comforts, and the missionary must live as the people do—in tents dugouts and cabins—of whom the world is not worthy. Surrendering the companionship of tender wife and loving children, he takes long journeys, traveling from church to church, many miles a day, exposed in summer to the scorching heat of the noonday sun, and in winter to the biting blasts of the blizzard. Sleeping under the open sky with his saddle for a pillow, he washes his face in ponds by the roadside, and often a comb is a luxury. While he is away the food of the family runs low, and earthly help seems likely to fail. Their hope is in God. During his absence his children sicken and he returns to see them fade away and die. With his own hands he makes the coffin and digs the grave, and with a heart bursting with grief, and a sobbing prayer to Almighty God, he lays his beloved dead beneath the sod to await the resurrection morning. Enduring hardship, toil, privation and suffering, sirs and brethren, these are your and my substitutes in that land of self-denial—men of God, voices to call the name of Christ, and signs to point the way to Jesus. For their sakes, I beg you to put more emphasis upon the Home Board and its work.

Rev. J. M. MILLARD."

THE FRONTIER A SOURCE OF WEALTH.

From these wild frontier settlements rivulets of wealth find their source; these gather into great streams, and flow on to the eastern cities and towns, keeping the wheels of the factories moving, and making it possible for eastern men to grow rich, and to gather

about them all the luxuries and comforts known to modern civilization. Stop, for a single year, the stream of cattle, hides, wool, lumber, wheat, gold and silver that comes largely, if not wholly, from our western frontier, and the business of our country would be ruined. But more important still, these people are American citizens, and these distant communities will, ere long, have a great, if not a controlling, influence in shaping the destiny of our whole country. What our country needs is good citizens in the best sense of that term. A citizen, to be good and safe, needs at least two qualities in his make-up: he must have an enlightened common sense and a conscience.—*Missionary Review.*

INVITATION.

The ladies belonging to the churches of Nashville Association are most cordially invited to meet with the Woman's Missionary Society at the Edgefield Baptist church, Friday, Oct. 10th, from 9:30 a.m. to 12 m.

An interesting program and a warm welcome we promise to all who will come.

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BAPTISTS PERSECUTED.

In 1895 our little church, Missionary Grove, was organized in a free school house that was vacated by the Methodists three months previous to the organization of our church. They had a new, commodious house, built of timber furnished equally by a Baptist and Methodist, and our people assisted them in the labor on the house. But they have kept a continual disturbance all the time and claim the right to sell the house. Our protracted meeting was set for Aug 30th, after they had made their appointment for the third Sunday. They then changed their time to the first Sunday in September. Our meeting went on till Saturday and they sent us word to break the meeting and not disturb theirs or they would sell us out in a week. But Elder E. Z. Newsom had announced to preach his farewell sermon on Sunday. So we continued till Sunday and received into our church one of their members and baptized her Sunday evening. Then our church assisted them all the week in their meeting and one of our members preached one sermon for them. Then to cap the climax yesterday they sold the old house and turned us out of doors. So we will have to worship in the forest or in our dwellings. We have been acutely persecuted, but God has blessed us. We have thirty five members, whereas we only had five, five years ago. But we are compelled to build at once and are very poor and can't build unless we get help. Brother, read this, though tiresome it may be to you, and see if you are able to send to us a small amount and thereby assist a worthy people in a grand effort to hold up the banner of Christ to a dying people. Pastors, please take a collection for us at your next meeting. Anyone else in sympathy with the Baptists, who are struggling for existence, send to me at Camden, Tenn., any amount and I will acknowledge receipt of same by return mail. A. J. UTLEY.

Camden, Tenn.

[We know Bro. Utley and commend him cordially—Ed.]

FROM SPRINGFIELD.

Sept. 19th we closed one of the greatest meetings in many respects has ever had.

Bro. John E. Barnar, of Anniston, Ala., came to us on the 8th and, for eleven days and nights, he preached in great power and simplicity. The people knew what he was talking about; he did not preach in the "unknown tongue." He called things by the right name. He is "a man full of faith and the Holy Ghost," and "mighty in the Scriptures." He is not afraid to preach against sin wherever he finds it. He has no stereotype plans, but yields to the impressions of the Holy Spirit.

The Bible is the sword of the Spirit and he depends on the Spirit to use it to convict sinners. The believer has a deep and pungent conviction, a Godly sorrow for sins, repentance and faith in God.

The church was revived, members brought closer together and made to feel their responsibility to God and man.

There were thirty-one public professions of faith, eighteen additions to the church by baptism and four by letter.

The church is in fine shape for the new pastor. W. M. MURRAY.

Springfield, Tenn.

FROM BEARDEN.

I am just getting out from a long spell of pneumonia. I had not been to my churches since the middle of April.

I was at Smithwood the second Sunday. I preached at the morning hour and Bro. Oty at night.

My wife and I had been at Rogersville Junction for the past seven weeks. We came home last Monday. And just a short while after dark the people began to come, and such a pounding as they did give us! Good things of every description were brought by these noble people.

Both my churches have been exceedingly kind to us during my sickness. It's such a pleasure to work among people who find so many ways to show their appreciation.

One of our most valuable members; Bro. R. H. Edington, has sold his beautiful home, here. As yet, the public knows nothing of his plans. He was the leading spirit in building our church, here, and has since been a loyal friend and supporter of the cause. Our people are anxious to keep him in the community. H. B. McLAIN.

Bearden, Tenn.,

A CORRECTION.

In last week's BAPTIST AND REFLECTOR in my reference to the Monroe-Oakley debate I said, or was made to say, that the brethren paid me \$11 for my services. I intended saying the good people gave me \$11 a day for my services, which was in all \$56.00. I thank God for this noble contribution from volunteer hearts. God bless them all.

JOHN T. OAKLEY.

Henderson's Cross Roads, Tenn.

I am still in the "Lone Star State." I am always more than glad to read the letters from the different points in Tennessee. As will be remembered, I am a Tennessee boy. I have been in some good meetings here this summer. I attended one meeting held by Sid Williams, the evangelist. It was a great meeting. There are two Tennessee preachers, besides myself, here at Cottonwood, Elders R. D. Carter and John Helm. They are both fine preachers. I would love to know how any of the preacher boys from Carson and Newman are doing. Once and a while I see something from them. I was glad to note in the BAPTIST AND REFLECTOR that Elder Sexton, better known as the "blacksmith preacher," has held a meeting in Decatur, Tenn. I have just been reading of the work of Dr. Brougher and T. G. Davis in Chattanooga, Tenn. I am pleased with Bro. Frost's letter concerning the "picture of Lydia's family," as I heard much said about it out here. The articles on the "Atonement" and "First Church" have been very interesting.

Cottonwood, Texas. R. D. CECIL.

At the recent opening of Mississippi college, Clinton, Miss., fully 200 boys were there to begin work. There will be many others later. President W. T. Lowrey is happy.

+++

Rev. E. B. Miller of West Point, Miss., lately assisted Rev. S. M. Ellis in a revival at Terry, Miss., which resulted in twenty accessions, sixteen by baptisms.

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I'll be with you when Roses Bloom Again, Cupids Garden, Day by Day. Frocks and Frills—a catchy two step—A New York hit.

In a Cozy Corner. Stay in your own back yard, Mosquito's Parade. Mano'a—sweetest song in years.

For Old Time's Sake, My Old New Hampshire, Song That Reached My Heart. Padisha—Lorraine's Persian March, better than Salome.

Where the Sweet Magnolias Bloom. The Tie That Binds, Pretty Mollie Shannon, Nora, My Sweetest Girl, A song every body wants.

My Whip-poor-will, My Lady Hottentot, I've a longing in my heart for you, Louise. Sunbeam Sue—The best dark-key serenade in print.

All of Kerry Mill's Marches, All of E. T. Paull's Marches, Asleep in the deep.

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Blaze Away two-step, Smoky Mokes March, Hunky Dory. Birth of Love waltzes—Newest New York Craze.

The Shadow of the Pines, Bashful Betsy Brown, Walt. Foxy Grand two-step—As great as the play.

Go way back and sit Down, My Sambo, When I think of you. I cannot love you more—a beautiful ballad.

When you were Sweet Sixteen, Violets, by Roma, Way down yonder in a cornfield. I forgive you—Another great song—You want it.

She rests by the Sewanee River, Side by Side, Good by, Dolly Gray. Polly Pry—a dainty up-to-date Song.

Sunbeams and Shadows—intermezzo, Jennie Lee, Hearts and Flower. If you love your baby make goo goo eyes—great comic song.

Bird in a gilded cage, Tickled to death, My Rosary.

The one that loves you then loves you more—ballad.

When the harvest days are over, On a Sunday afternoon, On a Saturday night.

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THE WISEMAN ASSOCIATION.

Last week was the most popular week in the whole year for the meeting of Associations. There were eleven meeting during the week in the State. We wanted to get to all of them, but it was, of course, a physical impossibility and we had to do the best we could. There were special reasons which led us to attend the ones we did. We managed to get to three of them.

The first was the Wiseman Association, which met with Shady Grove church, near Hartsville. It met on Wednesday, Sept. 24th. When we arrived a little before noon we learned that the introductory sermon had just been preached by Brother J. H. Grime in the absence of the appointees. The following officers were elected: Moderator, Hon. M. C. Fitzpatrick; Assistant Moderator, Rev. W. S. Wilkes; Clerk, D. S. Reed; Treasurer, W. M. Gammon. An unusually large number of visiting ministers were present. Among them we noticed brethren R. B. Davis, S. N. Fitzpatrick, J. H. Grime, B. T. Lannon, J. T. Oakley, J. L. Talmon, L. D. Smith, W. H. Smith, W. J. Watson. Among the ministers in the Association present were brethren W. H. Iliff, J. F. Lambert, J. W. McQueen, C. N. Simmons, and W. S. Wilkes. With such an array of speakers, there was no lack of discussion of the various subjects. Those on temperance and missions were given especial prominence. Sermons were preached during the meeting by W. H. Smith on Wednesday night; E. E. Folk on Thursday morning; J. T. Oakley on Thursday night and W. H. Iliff on Friday morning. Brethren Iliff and Smith also preached at Hartsville. The Association decided to raise \$500.00 for missionary purposes next year.

This was a very interesting session of the Association and was greatly enjoyed. The hospitality of the church and community was abundant for all, though the arrangements were a good deal in-

terfered with by the rain. It was quite a pleasure to be in the hospitable home of Bro. J. B. Johnson. We had to leave before the closing of the Association and did not learn the next place of meeting.

SWEETWATER ASSOCIATION.

Leaving Hartsville on Thursday afternoon, we drove through to Gallatin, passed through Nashville, reaching Loudon early next morning. The Sweetwater Association was in session here, having met the day previous. Bro. T. R. Waggener was elected Moderator, and Bro. H. E. Parsons clerk. This Association is composed of about forty churches. On account, however, of the fact that the meeting was held in one corner of the Association, and also on account of the rain, not all of these were represented. Still there was a very good attendance.

Among the ministers in the Association present were T. J. Allison, M. R. Carroll, W. M. Curtis, S. G. Grubb, J. L. Haun, C. C. Hunt, C. A. Kennedy, W. A. Moffitt, H. E. Parsons, Erika Taylor, T. R. Waggener, S. B. Yoder. Among the visitors were A. J. Holt, J. H. Snow, J. N. Yaddon. Most of Friday morning was given to the discussion of missions. Brethren Snow and Holt made fine speeches. Bro. Holt was appointed to preach Friday night. The next meeting of the Association will be held at Mouse Creek on Saturday before the 2nd Sunday in Sept., 1903.

In 1889 we visited Loudon and preached one night. The house of worship was then a small, dingy building down on the river. It was, we believe, an old store house. Now the Baptist church is a neat, new, up-to-date building. The members of the church, however, have been compelled to go in debt in order to build it, and they are greatly needing help, as they have some debts that are pressing them at present, and have given about all they can. We hope that some of our readers can help them.

Bro. T. R. Waggener is the present beloved pastor and he will do everything possible to meet the obligations, and also to build up the church. We were sorry to find Bro. J. T. Sams, who is probably the oldest and one of the most substantial members of the church, quite ill as the result of a carbuncle. We hope that he may soon be restored to health.

CLINTON ASSOCIATION.

Leaving Loudon after supper Friday night we spent a pleasant night in the hospitable home of Brother J. H. Snow, at Knoxville, and reached Clinton early the next morning. The Association had been in session since Thursday. Brother J. G. Hall was elected Moderator and Brother E. T. McKinney clerk and treasurer. This was the fifteenth anniversary of the Association. On account of that fact there was a large attendance. There were six present who were in the organization fifty years ago—Revs. Asa Harrell, and W. L. Smith, Calloway King, F. M. Tiller, and R. Leach and wife. Brother W. L. Smith preached the introductory sermon—a good, gospel sermon. Brother W. N. Ferris preached on Friday night a fine jubilee sermon; Brother Asa Harrell on Saturday morning preached an interesting sermon. We did not agree with him, however, in his conclusion that the kingdom which Daniel said the God of heaven would set up was the U. S. government.

Among the visitors present were Brethren Linl. say, Cooper, W. N. Ferris, Peter Guinn, col., J. T. Henderson, A. J. Holt, Geo. Jones, Z. T. Manis and Gordon Smith. Dr. Holt only spent Thursday and Prof. Henderson Friday at the Association. We heard good reports of the speeches made by both of them. We publish on another page the resolutions adopted by the Association expressing their regrets at Dr. Holt's leaving the State.

The next meeting of the Association will be held at Coal Creek church. The editor preached on Sunday to a large audience. Brother W. N. Ferris has recently resigned the pastorate of the church to accept a call to Oalo. He is an excellent man. We are sorry to lose him from the State, but we

congratulate the church upon securing the services of Rev. J. H. Shipe, of Rogersville. The Baptist church is composed of some of the best people in Clinton. The hospitality of the church and community was very cordial. We had a delightful home with Brother William Cross. We enjoyed also taking a meal with Dr. P. M. Lyles.

QUESTION BOX.

Will dear Editor Folk please consider this a personal letter, but answer through the BAPTIST AND REFLECTOR for the benefit of all the sisters interested?

In "Personal and Practical," ninth page and third column of the BAPTIST AND REFLECTOR of August 29th he says: "We want to suggest that every church in the State will see that its pastor goes to the Convention. Let some sister take the matter in hand and raise the money to pay his expenses."

Now, this is what we want Dr. Folk to tell us: After the good sister raises the money to pay her pastor's expenses to the State Convention, suppose she decides to go to the Convention also and represent the five or fifteen dollars her missionary society has paid in, and perhaps five or ten dollars she has personally paid to some of the objects fostered by the Convention, will Dr. Folk use his influence in the Convention to have her admitted to that body as a delegate, as, under the constitution, she has an undoubted right to be?

Now, dear editor, we have asked you a direct question, please favor us with a direct answer.

SOME INTERESTED WOMEN.

McMinnville, Tenn.

We will answer this question by asking another. Do these good women want to vote and speak in the Convention? If not, why should they wish to be delegates? If so, then we must say we are opposed to their being delegates, as we do not believe in women speaking in public.

A CORRUPTION FUND.

The saloon men are getting very much stirred up on account of the wave of temperance sentiment now sweeping over the country, for which the Anti-Saloon League is largely responsible. They begin to see the doom of their iniquitous traffic and are organizing more thoroughly to avert it, if possible. In North Carolina they have what is called the North Carolina Liquor Dealers' Distillers' and Grape Growers' Association.

A committee from this Association recently sent out a circular in which they say: "The Retail Liquor Traffic in North Carolina is facing a crisis. . . . There has been organized in this State an Association known as the Anti-Saloon League, having for its motto, 'The Licensed Saloon Must Go.' . . . They are vigorously but quietly pushing their work, effecting every county in the State and keeping their doings from publicity."

"To meet this issue, and make a successful campaign against this organized force which seeks the ruin of the retail liquor business, we must be prepared to enter the field and wage a vigorous opposition against the enemy."

The committee then quotes a by-law of the Association which assesses Retail Liquor Dealers \$5.00, bar tenders \$2.50, non-resident wholesale liquor dealers and brewers annually \$50.00, and non-resident cigar dealers \$75.00 annually; also a recommendation that members of the Association in ordering goods give the preference to those non-resident firms which pay their dues.

The committee then says: "The membership of this Association is promptly responding to this matter, and we trust as you are deeply interested as we are in the result, you will forward your check for \$5.00 at once, as we must put ourselves in position to meet the vital issue before nominations are made for the Legislature, and continue our vigilance until it shall meet and adjourn."

As to the use to be made of this money the committee gives a very clear indication. It is to be

used in bribing legislators. We mention the matter partly because of its general interest and also because it may be expected that the liquor dealers of Tennessee will attempt to raise some such corruption fund. We warn our readers to be on the watch for it.

Personal and Practical

On account of review Sunday, we skip a week in writing a discussion on the Sunday school lesson.

It is said that it takes 29,000 silk worms to produce one pound of silk, and 27,000 spiders to produce one pound of web.

There are 100,000 Chinese in this country, and out of that number 1,600 are Christians. So it means much to the Chinese to live with us.

Someone sends us from Navasota, Texas, an interesting letter about Texas affairs, but signs no name. Will he please give us his name.

The *Southwestern Presbyterian* editor at New Orleans went into spasms, almost, when he read what Dr. McArthur said about infant baptism.

Paris, France has the largest dept of any city in the world, but she will soon issue bonds to the amount \$10,000,000 to carry on expenses of the city.

It is said that there are five hundred Catholic students in the University of Pennsylvania, and only one hundred in the Catholic University of Washington.

It is a startling statement, but is said to be a fact, that there are 6,000,000 women at work for wages in this country. The number is increasing rapidly all the time.

The *Epworth Herald* proposes to cure the craze for D. Ds., by making every preacher a D. D. at his ordination. This would not be very much worse than the present method.

A great deal has been said and much attempt in what is called the "reformation of Society." We have never yet heard of any thing to equal the gospel on the individual in society for this great end.

Dr. H. B. Mosley, missionary to Cuba, says the work is at a stand still because of the feeling in Cuba against America because of taxes. They desire reciprocity and relief and America has not given it.

"We never realized the value of Dr. Folk's book, 'The Mormon Monster,' until we visited Salt Lake City. Upon our return we took it up with renewed interest. It will pay any one to get it."—*Alabama Baptist*.

When Rev. W. C. Newton, of South Carolina, announced his purpose to go to Africa as a missionary, Secretary L. Johnson pledged his home church of Greensboro, South Carolina, \$500 for Rev. Newton's support.

The superintendent of the Home for the Feeble-minded, of Fort Wayne, Ind., who has for many years made a study of the causes of insanity, says that 75 per cent of all such cases are due to strong drink on the part of parents.

The *Ram's Horn* is given to saying pithy things. But it never said anything more pithy or which had more truth in it than when it said, "The crucifix is not the cross." Unfortunately there are a great many people who seem to mistake one for the other.

Rev. W. C. Newton, of Greensboro, S. C., will resign his church to go to Africa as a missionary. His father and mother sleep in Africa. They were missionaries. It is no strange thing that a son should now resign a good pastorate to go to the foreign field to preach the gospel.

It is rumored that there is to be a great railroad combine called the "Southern Combine." There are twenty railroads mentioned whose values range from \$750,000 to \$179,000,000. The total value will be about five hundred millions, and covering more than twenty thousand miles.

A recent report from Catholics show that they have lost 29,794 instead of gaining any in the last twelve years. This means the conditions are not good for making Catholics in this country. If you count their immigration they have gained 2,705,180. These are Catholic figures.

It is greatly encouraging that the Baptist Missionary Union has received \$17,000 more up to this date than it did for the same period last year. It would cause rejoicing if our Foreign Board at Richmond could give out such news as that. And why should we not be increasing our gifts year by year?

In Binghamton, N. Y., a corporation has been formed to compress whiskey and other spirits into solids in tablet form, so as to avoid the tax on liquors. In this way the drinker can carry his intoxicants around in his vest pocket and take his medicine at any time. The devil is growing in shrewdness.

The *Journal and Messenger* of last week had an extended editorial on a book, "Science and Christianity," by F. Bettex and translated from the German into English. The editorial is timely. To our thinking it is in many respects the greatest book along its line for a decade. We believe every preacher should read it.

The Christian should be disturbed by the new dress of scepticism called science and philosophy. For 18,000 years the devil has been trying to demolish the Bible, but each year the number of Bibles grew. Now the old enemy comes out in a new dress and compliments religion, but tries to destroy man's faith in the Bible.

Ralph Wells, a Sunday School worker in Washington, D. C., says when he walks down the street on Sunday morning with his Bible held before him the news boys pass him by, but when he holds it behind him they shout daily papers to him as they do to others. Even the news boys respect a careful, faithful Christian.

The *Ram's Horn* had a very fine picture in a recent issue entitled, "Towering O'er the Wrecks of Time." It represents a large cross towering over the ruins of temples and palaces, such as those of Pharaoh, Herod, Pilate Nero, etc. Against the cross a beautiful maiden is leaning, reading her Bible, while around lilies and other flowers are blooming. It is a beautiful picture, but its main beauty consists in its significance and its truthfulness.

The genuineness of that 20,000 year-old skull, dug up in Kansas, has been vouched for by the curator of the Kansas Natural Science Museum. Good. But who will vouch for the curator?—*Commercial Tribune*. Since this appeared the State authorities have acknowledged that they had buried a convict in the mining shaft where this skull was found. Poor curator of that museum. Very many have advanced theories and discoveries to overthrow the Bible account of creation and the Biblical dates.

In referring to a charge recently made that "there is to-day gross intemperance in society, and even among women of the highest class of society," which habit has "worked havoc" among its fruits being scandal, infidelity, and divorces, the *Nashville American* says: "We enter a protest against women trying to do everything men do. It is unladylike." And is it not ungentlemanlike for men to get drunk, etc?

Has a man a right to do anything which is morally wrong? Has not a woman as much moral right to do these things as a man has?

Dr. J. M. Carroll has resigned the pastorate of the First Baptist church, Waco, Texas, to accept the position of Corresponding Secretary of the Educational Commission in order to secure an offer of \$33,000, made by Mr. John D. Rockefeller for the endowment of the literary department of Baylor University, on condition that \$125,000 additional should be raised by the Baptists of Texas by the 1st of January, 1904. Dr. Carroll's pastorate has been remarkably successful, but the call upon him was imperative and he made the sacrifice for the sake of the denomination.

A good brother, one of the best Baptists and cleverest men in the State, said to us recently, in the presence of several others, when we asked him if he was a subscriber of the *BAPTIST AND REFLECTOR*, that he was just simply not able to take it. And he added, "And I am not telling any lie about it either." We asked him if he used tobacco? He hesitated a moment, admitted that he did and that he spent some \$6 or \$8 a year for it. We said to him that we caught him the first time. He candidly owned up. And there are a good many other Baptists in the State just like him. They are good men and good Baptists, but they think themselves too poor to pay \$2 for a Baptist paper, while at the same time they spend \$6 or \$8 or \$10 or more a year for tobacco or something else which will simply minister to their personal gratification.

And now it is stated that the Baptists and Campbellites of California are considering the question of uniting. The overture came from the latter. We hope that our Baptist friends in California will not allow themselves to be taken in. As we pointed out at the time when some effort was being made in this state to unite the two denominations, the Campbellites use the same words that Baptists do, but they use them in an entirely different sense. As a matter of fact, there are no two denominations farther apart than the Baptists and Campbellites. They agree on only one point, and that is the form of baptism. They are as wide apart as the poles on other questions of doctrine. We think that we have shown this pretty thoroughly in our article on "Why I am a Baptist and not a Campbellite," in the book, "Baptist Why and Why Not," published by the Sunday school Board.

At a Bible Society meeting in England a Romish priest came on the platform and said: "Now, gentlemen, here you are telling us we should all take the Bible, and join you. Which shall we join? Here you are—Episcopalian, Methodist, Baptist Quaker, Shaker and the rest. All claim to be the best. What shall we do?" An Irishman replied: "I answer the gentleman, that if he will join any one of us, he will be a great deal better than where he is now." But suppose we join the Catholics, then the question would come, which society among the Catholics should we join? The Jesuits, the Dominicans, the Franciscans or the Paulists, or what? Catholics seek to make the impression that while Protestants are divided into different sects they, themselves are united. But this is not true. They are as badly split up as the Protestants. All of them yield obedience to one head. But so do Protestants. The difference is that with Catholics the head is the Pope and with Protestants it is Christ.

The *Baptist Watchman* has the following to say about a well known Tennesseean: "Rev. W. M. Vines, pastor of the First Baptist church, Asheville, N. C., and Rev. George W. Quick, D. D., of the Highland church, Springfield, found their exchange of pulpits during August very agreeable and the plan seemed to work very well in both places. The Highland church received Mr. Vines most cordially and cooperated with him enthusiastically. Many of the regular church people were out of the city, but the congregations were very large. No vacation preacher ever met with more popular favor in Springfield. Mr. Vines is an exceptionally well furnished young man. His studious habits and broad reading are seen in his clearly thought out, superbly illustrated and eloquently delivered sermons. He is suffused with Bible truth and speaks with a conviction that occasions a corresponding confidence in the minds of the hearers. The people of Springfield hope that they may hear him again."

The Home.

THE LITTLE BARKS AT SEA.

On the wide heaving bosom
Of the ocean of life
Are the barks of our little ones
Drifting at risk

Which way, my dear father
Or mother, are you
Directing the course
Of those committed to you?

By our word and example
Are we guiding aright,
And steering the course
From the dark way of night?

Do we talk to our little ones
Of blessed holy things,
Thus directing their thoughts
To their Heavenly King?

Do we send them to places,
Where God rules supreme,
Or do we allow their barks to drift
In an unforbidden stream?

Each day at our table
As we receive our bread,
Do we teach by our example
We're from our Father fed?

Do our children see us frequent
Only places we can ask
The blessing of our Lord
And in his presence bask?

As the curtains of night drop 'round us
And our little ones close in,
Do we gather them close around us
And commit them all to him?

Then let us all, as parents,
Consider the barks at sea;

May no wreck of life be made
By the example of you or me.

Mrs. J. H. WRIGHT.
Nashville, Tenn.

KNEE WORK.

We need more men of prayer. There's too little agonizing and groaning in spirit. Such heart-cries, these days, would be regarded by some as marks of fanaticism. Of far too few of us could it be truthfully said, "that being in agony, he prayed the more earnestly." J. A. Duncan preached a sermon of great intellectual and spiritual power. Someone inquired the secret of such a sermon as that. He replied, "The secret of that sermon is thirteen hours of prayer." And someone asked Mr. Spurgeon the explanation of his success; he replied, "Knee work! knee work!"

David Livingstone, on two occasions, preached a sermon of wonderful power. At each time five hundred persons were convicted. Both sermons were preceded by a whole night spent in prayer.

C. G. F. ney, after spending a whole day in the woods, fasting and praying, preached at night to a phenomenally irreligious congregation. The sermon was accompanied by such divine power that the whole congregation except one man, an elder in the church, fell prostrate on the floor, and voiced their agony under conviction in such loud cries that the preacher was forced to stop.

Rev. Daniel Steele said: "Down upon your knees. I wish I had the power to reach every Methodist on the round earth. I would say, 'Cease living in the heroism of your fathers; quit glorying in numbers,



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50 Different Bulbs all for 30c.
By mail with cultural directions, for garden or pots.
1 Golden Sacerd Lily.
2 Tulips, 1 double, 1 single.
3 Narcissus.
4 Belgian Hyacinths.
5 Grape Hyacinths.
6 Giant Crocus.
7 Star of Bethlehem.
8 Oxalis, 3 sorts.
All different colors, and fine flowering hardy bulbs.
Also Free to all who apply, our elegant Fall Catalogue of Bulbs, Plants and Seeds, for Fall planting and Winter blooming. Choice Hyacinths, Tulips, Narcissus, Crocus, Lilies, Plants, Shrubs and Fruits.
New Winter flowering Plants and Bulbs, Crimson Daisy, Blue Coleus, Cardinal Freesia, Branching Tulip, etc.
John Lewis Childs, Floral Park, N.Y.

sacrificing to statistics, and burning incense to the General Minutes; down upon your knees, and seek an I find yourself the secret of the power of the fathers—a clean heart, and the endowment of power from on high; and then rise and unfurl the banner of salvation free and full, and a common sense theology."—*Zion's Outlook*.

A BOY LOST.

BY S. W. PHELPS.

It happened a few weeks ago on a Wednesday night, and in a Christian home. The clock on the mantel had just indicated that the hour was 8:30. Suddenly the fond mother, throwing a startled glance about the family circle, exclaimed, "Where is W——?" calling the boy of twelve years by name. No one knew. Instantly all was excitement. Members of the family were sent to the neighbors. Up and down the streets and alleys, and through the back yards, went the messengers of this anxious mother, until the entire neighborhood was scoured. But, alas! the darling boy could not be found. Later, while maternal fear was struggling to suggest some effective plan of discovery, the door was quietly opened and in walked the lost boy.

"My child! My child! Where in the world have you been? We have looked all over for you, and mamma has been so anxious about you." "Why mamma," replied the little innocent in surprise, "I have been to prayer meeting."

And so he had, as the pastor can gladly testify.

The lesson is on the surface. But it seems odd for a Christian mother to loose her boy in a church prayer meeting. Sad is the fact that nearly seventy-five per cent of our membership would be lost in the church prayer meeting. If one of these professing Christians should be away from home on this particular night and an urgent message came, no one would ever think of searching for him in the prayer meeting room. It would be easy to find Saul hid "among the stuff," but find this man in the church prayer meeting (if a sudden, miraculous transformation had taken him there)? Never! If he didn't want the messenger to find

him, then the prayer meeting room was, by all odds, the safest place in which to hide.

It is comforting to know that we have an unfailing, strong body guard in the church that is always found in the mid-week meeting, rain or shine, hot or cold, lodge or dress-maker, fruit vendor or wedding—well, not quite this last. If you are hunting for one of this class on this particular night always go to the prayer meeting first.

"Boy, are your father and mother at home?"

"No, of course not. This is prayer meeting night, and they are at the church," was the triumphant reply.

Would it not be helpful to have an entire membership like that. But it might help some if we would get a little excited and look after the lost majority.—*Standard*.

CRUEL METHODS

Of Treating Piles and Rectal Diseases.

The old methods of treating piles by the knife, by ligature or dilatation, besides causing intense pain and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it.

The Pyramid Pile Cure is not a salve nor ointment but is a suppository form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years standing has made thousands of permanent cures.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few week treatment with the Pyramid suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case, it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which cause the little tumors and congested blood vessels to contract and a natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 ct. for full sized package.

A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mo.

DECORATIVE TABLE LINEN.

The embroidering of table linen is always a pleasant and profitable task and a little embroidering, together with hemstitching, will give that very dainty touch which makes a bit of art and beauty a part of the home atmosphere. As fine table linen grows more beautiful everytime it is washed and worn it well repays any decorative effect applied by the owner, and if a good quality of silk is used it is improved by washing. The first step in making the solid pieces ready for wash is to have the embroideries themselves finished very nicely, for a beautiful embroidered centerpiece is often spoiled by the ragged appearance of the edge. The embroidered linen should always be washed by itself, and a por

What are lamp chimneys for?

MACBETH'S are for comfort, light and economy.

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.

celain lined bowl is the best receptacle to use, as there can be no possible danger of rust from this. Silk embroideries and lace-trimmed articles should be washed in warm suds made by stirring enough pearline in warm soft water to make a nice lather and they should never be allowed to become so solid as to need hard rubbing. The cleaning should be done by pressing and squeezing between the hands and they should be pressed before they have time to dry on the wrong side over several thicknesses of flannel. M. H.

MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

OCTOBER.

New Salem.—Alexandria, DeKalb county, Wednesday, October 1.

Liberty-Ducktown.—Pleasant Grove church, six miles east of Murphy, N. C., Thursday, October 2.

Ocoee.—Imman Street Church, Cleveland, Thursday, October 2.

Providence.—New Providence church, Loudon county, Thursday, October 2.

Sevier.—Powder Springs church, Millikin, Thursday, October 9.

Riverside.—Sand Springs church, Putnam county, near Monterey, Friday, October 3.

Judson.—Parker's Creek church, Dickson county, Saturday, October 4.

Cumberland.—Springfield church, Robertson county, Tuesday, October 7.

Northern.—Bethlehem church, Campbell county, Tuesday, October 7.

Enon.—Liberty church, Macon county, Wednesday, October 8.

Western.—Bethlehem church, nine miles south of Paris, Wednesday, October 8.

Nashville.—Edgefield church, Nashville, Thursday, October 9.

Southwestern.—Crossroads church, Benton county, five miles southwest of Camden, Friday, October 10.

West Union.—Buffalo church, Scott county, Friday, October 10.

New River.—Bethel church, Anderson county, Thursday, October 16.

Stewart County.—Liberty Springs church, three miles northwest of Dover, Wednesday, October 29.

State Convention, Humboldt.—October 15-17.

Dr. J. S. Felix has tendered his resignation of the East church, of Louisville, Ky., on account of ill health. This is a great loss to Louisville. We are sorry to hear it and hope for his speedy recovery.

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

"Shut your eyes, open your mouth and see what luck will bring you."

The mother smiles at the childish game, and doesn't realize that it is a game she as a woman has perhaps played for a great many years.

Many a woman is weak and sick, nervous and discouraged. She suffers from headache, backache and other ills. She wants to be well, but all she does is to shut her eyes



and open her mouth for medicine and trust to luck for results. She "doctors" month after month, often year after year, in this same blind, hap-hazard fashion, and receives no permanent benefit.

Women take Dr. Pierce's Favorite Prescription with their eyes open to the fact that it cures womanly ills. It cures irregularity. It dries debilitating drains. It heals inflammation and ulceration and cures female weakness. There is no trusting to luck by those who use "Favorite Prescription."

"My disease was displacement and ulceration of the uterus, and I was in a terrible condition with pain and weakness and had given up all hopes of ever being well again," writes Mrs. Harry A. Brown, of Orono, Penobscot Co., Me. "Had doctored with four different doctors within four months, and instead of getting better was growing weaker all the time. I decided to try your 'Favorite Prescription.' 'Golden Medical Discovery,' and 'Pleasant Pellets' as I had heard of the many cures resulting from their use. I bought five bottles and felt so much better after taking them that I kept on until I am as well as ever in my life, and to Dr. Pierce all the praise is due. I cannot say enough in favor of his medicines. Before I began taking your medicines I only weighed one hundred and twenty pounds. I now weigh one hundred and sixty pounds. I gained forty pounds in six months. I shall doctor no more with home doctors, as it is only waste of money. I am now in perfect health, thanks to Dr. Pierce."

Dr. Pierce's Pleasant Pellets clear the muddy complexion.

RESOLUTIONS.

Whereas our dearly beloved Brother E. Z. Newsom, has seen fit, as an ambassador of Jesus Christ, to resign the care of the Missionary Grove Baptist church, therefore, be it

Resolved, That we, as a church, deeply and sincerely regret to lose him as pastor.

2. That, as a pastor, Brother Newsom has been able, earnest, and fearless in declaring the whole counsel of God.

3. That by his Christian and gentlemanly disposition and bearing he has endeared himself to this church and all who have come within the scope of his influence, both saint and sinner.

4. That we heartily commend him to the favorable consideration of any Baptist church who may want a pastor as a strong, earnest Baptist, and who will at all times defend and foster the Baptist cause and stand on the walls of Zion and cry aloud and spare not.

5. That a copy of these resolutions be spread upon the church record, and also a copy be sent to the BAPTIST AND REFLECTOR for publication.

Done by order of the church in special conference on the 7th day of September, 1902.

A. R. BROOKS,
P. FARMER.
A. J. UTLEY,
Committee.

The third Sunday in September was a great day with us at New Providence. The ordinance of baptism was administered in the presence of a large gathering. The fifteen candidates who united with our church during our recent meeting were all present, and thus publicly put on Christ. By a curious coincidence this act, symbolizing burial with Christ, was preceded by the burial, on a hill top near by, of one of our fellow-townsmen. Many went directly from the graveyard to the morning service at the church, at the close of which the converts were baptized.

B. R. DOWNER, Pastor,
New Providence, Tenn.

Ocoee Association.

The Ocoee Association meets with the Inman Street Baptist church, Cleveland, Tenn., October 2nd, 3rd and 4th, 1902.

We are anxious for a full delegation, hoping for one of the best Associations in the history of Ocoee. Come, brethren, and undertake great things for the Lord and expect great things from the Lord.

I regret to say that our pastor is very sick.

W. E. GRAY.

For the first time I will write a few lines for publication. I was out with A. L. Tidwell, the colporteur of Judson Association, through the month of August. I assisted him in his meeting at Haley's Creek church. We had eleven additions, three by letter, eight by baptism. Then we moved over to Goodrich Furnace, where we preached five days to a crowded house. We heard the shouts of new born souls coming home to God. Next we went to Van Leer church and preached five days. This is my home church. During this meeting I was ordained to the full work of the gospel ministry. The Presbytery was R. M. Faubion, Sylvia, Tenn.; A. G. Williams, Sylvia, Tenn.; W. L. Tidwell, Benton, Ky. I am a young man with no one to see after but myself, and any church that is pastorless and desires my help I will be glad to serve. I would like to have a church close to some good school. If there be any churches who may want my services they must decide soon, as I may enter into some other field of labor. May God bless the BAPTIST AND REFLECTOR and its editor.

W. B. BLOUNT.

VanLeer, Tenn.

I have just closed a week's meeting at Bradley's Creek, my home church. The Lord visited in great power to save. We had a number of conversions, and fifteen additions, twelve by baptism and three by letter. Among the number was old Mr. Robt. Martin, brother of Eld. J. J. Martin, one of the old pioneer preachers of this county. Mr. Martin is in his eighty-ninth year. God is able to save to the uttermost all who come to him. Another of the members baptized was Miss Bettie Mathis a very intelligent and sweet-spirited girl, being afflicted with helplessness in the lower limbs from childhood. She was placed in an armed chair, and two brethren carried her down into the water, the writer assisting by walking behind and steadying the chair. She weighs about 300 pounds. I never witnessed a more solemn baptism. Her father being baptised at the same time made the scene more solemn. Bro. Midyett was with me and did most all the preaching and greatly endeared himself to my people. He is a good preacher and thoroughly consecrated. This old church starts out with new life and vigor.

GEORGE A. OGLE.

Milton, Tenn.

BIBLE STUDENTS'

Mediterranean Cruise, Starting February 7, 1903

The new twin screw steam-ship, Kaiserina Maria Theresa, has been chartered and fitted out specially for a Bible students' cruise around the Mediterranean Sea. No over crowding. Only 500 tickets for sale. Capacity 1,500. First-class throughout.

SPECIAL FEATURES

Madeira, Gibraltar, the Alhambra, Rome, Athens, Smyrna, Ephesus, Constantinople, Palestine, Egypt, and the Pyramids.

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room. This includes shore excursions, hotels, guides, carriages, etc. Return tickets good for one year on any North German (Lloyd) steamer.

For further particulars, tickets, reservations, etc., address, H. L. Winburne, Taylorville, Ill.

Dropsy Treated Free. A physician with 20 years experience will send a free treatment. Immediate relief guaranteed. A cure in 30 to 60 days. S. T. WHIPAKER, M. D., 41 Irwin St., Atlanta, Ga.

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Nashville, Tenn., July 1, 1902.

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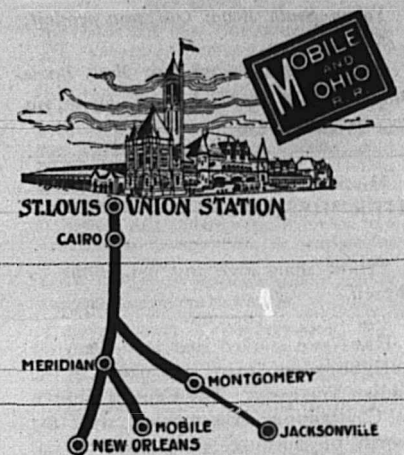
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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor

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U.S. MAIL
POST OFFICE.
Address
304 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, as above.

Young South Motto: *Qui non prodest, scit.*

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

Mission Topic for October.—FRONTIER MISSIONS.

"Thou shalt love thy neighbour as thyself."

Have you started that love for your "neighbor" in Texas, in Florida, in the Indian Territory? The Central Church in Chattanooga has finished with \$87 worth of clothing and other useful things. The First Church has 30 ladies out collecting for one. You don't know, unless you have tried it, what delightful work it is. Tears of joy always follow the gifts. Write to Miss Lucie Cunningham, 1615 N. Vine street, Nashville, Tenn., for the name of a frontier missionary and a description of his family, and then go right to work to supply their needs, so that the box will reach them before the wintry winds begin to blow. You will be surprised at the ready response your efforts will meet. The little ones will send toys, games, books, etc., to their little "neighbors." Just try it once!

BIBLE LEARNERS.

Learn Joshua 1: 9, and claim the promise.

OUR HELPS.

Some one has asked for further information about the "helps" the Young South is using to encourage the young people to give intelligently to missions. The latest one adopted is the

COIN-TAKER.

This is a folding card, with places for 10 dimes and a sheet of mucilaged paper to close over them. There is a picture of our beloved Mrs. Maynard on one page. Send a two-cent stamp, and you will receive one and some helpful literature besides, or you can have any quantity you desire.

Then there are the

NOAH'S ARKS.

These are quite unique and greatly please the small children. A list of

the animals, to be pierced as the pennies are dropped in, "keeps count" of what is collected. A one-cent stamp will bring you one and some literature besides. Order at once.

Then there are the

FISH.

These have been used most successfully in adding to the numbers of Bands or Classes. They are pretty, brightly-colored representations of the finny tribe, and on application I will send you a sample. A "fish" for each new member brought in within a certain time, and a little prize to the little "fisherman" who brings in the largest "string" has often doubled and trebled the original number. Try this plan for your fall and winter work.

Then there are the

BIBLE BUTTONS.

For every dollar collected in an "ark" or coin taker, Mrs. Eakin will send one of the pretty souvenirs, asking that the gold and brown "colors" of the Young South be worn with it. They have scriptural scenes upon them. If you would like to use them in your own Bands or Classes, Mrs. Eakin will supply you at 20 cents per dozen, which will cover cost and postage.

We still have the "star-cards" with Mrs. Maynard's dear face upon them, surrounded by 100 stars, one to be pierced for every penny given. When the light shines through them all, the dollar (not the card) is sent to Mrs. Eakin, and buttons will be sent to each collector whose address is given her.

There are also pretty "certificates" for every member of the "Babies' Branch." Enter some sweet baby at 2 cents per month, and write for a certificate, that will always be a sweet reminder of the babyhood, that passes all too quickly.

Mrs. Eakin is ready to send out any or all of these "helps" to Band Leaders or individual workers. If she has overlooked any, let her know at once. Be sure to give street and number if you have free delivery.

* * *

YOUNG SOUTH CORRESPONDENCE.

I grieve to say that we do not begin October as well as I hoped we would. But there are some sweet messages. At our "all-day meeting" yesterday No. 1 was handed me:

"Inclosed find 66 cents for the Orphans' Home in Nashville from Class No. 1, Central Baptist Sunday school."

Mrs. E. F. H. Roberts, Teacher.

The orphans need help just now, and we are most grateful. Mrs. Roberts will thank the givers for their timely offerings.

No. 2 is dated Maryfield, and says: "Inclosed find \$1 for Mrs. Maynard. I am so glad to claim her as 'our missionary.' My watermelons have brought me in quite a little sum. I send 50 cents, and mamma, Tennie, Witch, Tip and Robert send the rest."

Mack Davis.

Many thanks! I will send you a button, and when you wear the Young South colors, perhaps the others will be influenced to be real missionaries. Try again!

No. 3 comes from Knoxville, and brings \$1 for Japan from Miss Mattie Williamson's class. Mrs. Williamson will tell both teacher and class how much it is appreciated. Mrs. Eakin regretted missing that East Tennessee Sunday school convention in the summer, and especially when she learned that she missed a visit from a friend of the long ago.

Trezevant sends greeting to the Babies' Branch in No. 4:

"I say 'good morning' to the dear Young South on this, my second birthday, and I bring 50 cents for Mrs. Maynard. I earned it by being a sweet child. They all declare that I am the light of the household. I wrote you a letter when I was just three weeks old, but I have never received my certificate.

"We send pictures of my mamma, my little brother and myself for Mrs. Maynard, and I hope soon to send the little orphans some money. I have a happy time in this world, because I make others happy. Tell Dr. Folk we still love him."

Clarice Duese Ghee.

I shall send you a certificate, and regret you have had to wait so long. May you have many more happy birthdays! Many thanks for this kind thought of the Young South.

The pictures will have to be sent clear across the big Pacific now. If you had been a little earlier, Mrs. Snow would have sent them on to Mrs. Maynard in California.

Hereafter I want to ask all of you to send pictures direct to Mrs. Maynard. You can find her address always at the top of the Young South page, and your postmaster will tell you the postage to use. A letter takes 5 cents and a package will cost much more than when it goes to some point in the United States. Will you bear this in mind hereafter? Mr. and Mrs. Maynard sailed on September 3, and will be out on the ocean about a month, if all goes well. Remember to pray for their safe voyage.

No. 5 is from Durhamville: "The primary class in Elim Sunday school wishes to join the Young South. We inclose 48 birthday pennies, to be given to the orphans and 50 cents for Japan."

Olive Anthony, Teacher.

Many thanks! This teacher has been a Young South worker since she was six years old. I hope to meet her at Humboldt. May her "little tots" grow up, with her guidance, into strong-mission workers!

Niota sends No. 6: "Inclosed find \$1.40 from Mt. Harmony Sunday school for State Missions."

A. W. Weeks, Sec.

This is a most timely offering, and we are most grateful.

No. 7 comes to correct an error made recently. The dollar sent by Miss Golling's class was from the St. Elmo Sunday school and I credited it to the Second Church school, where Miss Golling used to be. I beg pardon! Any school that claims Miss Golling has a treasure. She works for the Young South wherever she goes. May she be greatly blessed!

Not what is said of it, but
what it does, has made
the fame of the

Elgin Watch

and made 10,000,000 Elgins necessary to the world's work. Sold by every jeweler in the land; guaranteed by the greatest watch works.

ELGIN NATIONAL WATCH CO.

ELGIN, ILLINOIS.

No. 8, and the last for our first week in October, comes from Henning:

"The 'Maynard Band' sends \$1.05 for Mrs. Maynard, collected in an ark by Walter and Willie Whitfield."

Mrs. A. F. Posey.

WHAT GOES UP

Must Come Down.

Nothing is more certain than that the use of so-called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down, and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicines or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body—something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do, and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fiber and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store, and which contain in pleasant, palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating, but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic, because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done by the digestion and assimilation of wholesome food.



Cost-ly.—Poor Washing Powders

cost a trifle less, but all you save in a year wouldn't pay for the harm done in one wash. Some powders, if given you, would be too expensive. There's more saving with PEARLINE than with any other washing medium. PEARLINE is absolutely safe.

Best by Test 673

YOUNG SOUTH.

I remember those errors and meant to have called attention to them myself. Our page has really very little to complain of in this regard, but the proof reader was perhaps led astray by the editor's careless capitals.

I cannot stop now to investigate why those names and credits did not appear, but I will do so before next week. It is so nearly time for the postman that I must hurry through. Please apologize to Miss Ollie Mai and thank the little boys. I'll send a button, and they must wear it "time about."

I am hoping to meet many of the Young South Workers at Cleveland on October 3. We had such a grand Sunbeam Band there. Will they wear the brown and gold ribbons, so I may know them?

Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First half year.....\$432 96
First week in October, 1902

FOR JAPAN.

Davis Band, Maryville, by M D (ark)..... 1 00
Miss Williamson's class, Knoxville, by M L T W..... 1 00
Primary S S class, Elim, by O A W and M Whitfield, Hending (ark)..... 1 05

FOR ORPHAN'S HOME

Class No 1, Cent Bapt S S by Mrs R..... 66
Prim class, Elim S S by O A..... 48

FOR STATE BOARD

Mt Harmony S S by A W Weeks 1 40

FOR BABIES' BRANCH.

Clarice D Ghee, Trezevant..... 50

Total.....\$439 55

Received since April 1st, 1902.

For Japan.....\$329 09
" Orphans' Home..... 41 55
" Home Board..... 33 52
" State Board..... 8 05
" Foreign Journal..... 6 75
" Babies' Branch..... 9 08
" China..... 2 25
" Mexico..... 25
" Postage..... 8 91

Total.....\$439 55

L. D. E.

TETTER

"I know Tetterine to be a radical cure for Tetter, Eczema, Salt Rheum and all kindred diseases. I never prescribe anything else in skin troubles." Dr. M. L. Fielder, Eclectic P. O., Ala.

50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

Closed a successful meeting with Union Valley Church to-day. Brother J. K. Bone did the preaching and did it well, holding up Christ as a complete Savior from sin, and, though physically weak, he told the story of the cross with power and tenderness. The church was greatly revived and much interest manifested among the unsaved, with fifteen professions of faith and twenty additions to the church, fifteen by experience and baptism and five by letter. The Lord has abundantly blessed me in my work this summer, for which I give him all the glory. I have one more meeting yet, and will send in a brief summary of my summer's work later on. Brother Bone was called to the bedside of a sick daughter yesterday and left at once, though suffering from a severe chill at the time he left us. Pray for him, that God's sustaining grace may be given him in this trial. God bless the BAPTIST AND REFLECTOR and all the brethren.

W. R. PUCKETT.

Lynnville, Tenn.

THERE IS A CURE

for every stomach trouble, including all forms of indigestion, or dyspepsia, catarrh of the stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Saw Palmetto Berry Wine.

Any reader of the BAPTIST AND REFLECTOR may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

Rev. B. M. Calloway, of Georgia, died Sept. 22nd. He was one of the most useful ministers in Georgia. He was strongly identified with educational institutions.

Rev. B. W. Collier has resigned at Hartwell, and Dr. P. A. Jessup, of Sylvesta, both in Georgia.

Evangelist Sid Williams, of San Antonio, Texas, is holding a meeting of great power at Crowley, La.

Oil Cure for Cancer.

Dr. Bye has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

A GREAT MEETING IN THE RIGHT DIRECTION.

At Pisgah, in the Hiwassee Hard-shell Association, the fourth Sunday in August I began a meeting at Pisgah, which continued two weeks. The Lord's people were greatly revived. Fifty-one professed faith in Christ. On the first Sunday in September thirty-three happy souls were baptized. This Association will be a missionary body, I think, in the near future. Thank God for all his blessings.

W. C. BILLINGSLEY.

Big Spring, Tenn.

AMONG THE BRETHREN.

Rev. Arthur N. Couch, of Forrest City, has been called to the care of the church at Homer, La., and has taken charge.

Rev. Rufus W. Weaver, of Middleton, Ohio, declines the call to the care of the Bales Chapel church, Kansas City, Mo.

Rev. C. A. G. Thomas has accepted the care of the church at Edenton, N. C., and begins his work in October.

Rev. John R. Clark, of Osage, Tenn., accepted the care of Spring Creek church near Mansfield, Tenn. He baptized one there Sunday.

Rev. D. T. Spaulding, of Paris, baptized three Sunday at Bethel church near Huntingdon, Tenn. He will remain as pastor of the church another year.

Dr. A. E. Owen has accepted the urgent call to the care of the South Street church, Portsmouth, Va.

Rev. William Lunsford, of Bowling Green, Ky., announces that he will not accept the call to the care of Calvary church, Roanoke, Va.

The First church, Danville, Va., whose care Dr. T. B. Thames, has lately resigned, is looking in the direction of the St. Francis Street church, Mobile, of which Dr. W. J. E. Cox is pastor, for an undershepherd.

Rev. G. C. Berryman has submitted his resignation as pastor of the church at Kyle, Texas. He does not know now where he will locate.

Dr. B. H. Carroll will supply the First church, Waco, Texas, until a pastor is secured.

The church at Guthrie, Ky., has lately enjoyed a gracious revival conducted by Rev. John S. Cheek. Russellville, Ky. There were over 100 conversions and sixty or more accessions. The church is on the look-out for a pastor.

Call at the Drug Store to Day.

Get a bottle Dr. Biggers' Huckleberry Cordial for Diarrhoea, Dysentery, Children Teething, etc. At Druggists 25 and 50c.

Dr. Oscar Haywood, of the First church, Sacksoe, Tenn., is at present in New York visiting one of that city with a view to the pastorate. He is likewise invited to Seattle, Washington, to become pastor. We would sorely regret his departure from Tennessee.

Rev. H. A. Bogby, of Richmond, Va., decides to accept the call to the care of the church at Greenwood, S. C. He enters upon a faithful field.

Rev. H. W. Provence, of Clayton Street church, Montgomery, Ala., has received a unanimous call to the care of the church at Ensley, Ala.

Dr. M. P. Hunt, of St. Joseph, Mo., will assist Rev. Byron H. H. Dement in a revival at Twenty second and Walnut Street church, Louisville, beginning Oct. 27. This is Dr. Hunt's old pastorate.

Rev. H. W. Williams has been called from Elberton, Ga., to Opelika, Ala. His removal is a source of great regret to the Georgians.

Evangelist L. D. Lampkin assisted Rev. J. E. Davis in a revival at Moberly, Mo., which resulted in 27 additions, 20 by baptism.



Pure and Sweet are the Skin, Scalp, and Hair of Infants Purified and Beautified by

Cuticura SOAP

MILLIONS USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itches, and chafings, and for all purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in baths for annoying irritations and inflammations, for too free or offensive perspiration, in washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

Complete Treatment, \$1. CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching and inflammation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated Liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. British Depot: 27-28, Chancery Lane, London. French Depot: 5 Rue de la Paix, Paris. POSTER DRUG AND CHEM. CO., Sole Props., Boston, U. S. A. "All about the Skin," free.

Rev. C. A. G. Thomas has accepted a call to the pastorate of the church at Edenton, N. C., and will enter upon his work there early in October.

First Dose Cured.

Permanent relief: "My daughter contracted chills in 1877. No prescription ever gave me more than temporary relief, no tonic kept them off. Two bottles of Hughes' Tonic cured her completely. She had no chills after taking the first dose." Sold by Druggists—50c and \$1 00 bottles.

Rev. A. E. Owen, D. D., has been called to the pastorate of the South Street church, in Portsmouth, Va.

DEAFNESS CANNOT BE CURED.

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.



The... "Mormon Monster;"

...OR...

The Story.... ...of Mormonism.

By Edgar C. Folk, D.D.

Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith claimed to have discovered, the Mountain Meadows Massacre, Polygamy, Roberts case, etc. "Replete with important information." "It is as fascinating as a novel." Nearly 400 pages, 28 illustrations.

Judge John W. Judd of Nashville, who lived ten years in Utah, says: "Regarding the book as a history and exposition of the 'isms,' it is a decided success. Any intelligent reader can by reading it carefully get a clear and comprehensive insight into the real inwardness of the 'ism.'"

"It is a perfect storehouse of information regarding the Mormon problem. While unsparing in its exposure of the evils of Mormonism, it is singularly free from rancor or prejudice. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused."—*Christian Century*.

"If the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most timely production."—*Dr. A. J. Holt, Nashville, Tenn.*

"It is replete with important information for those who are unacquainted with the history, teachings, and tendencies of Mormonism."—*The Advance*.

"Many a reader of this book will say: 'The picture is too dark, the colors too sombre,' but the picture is a true one, and more than this, it might have been made much blacker and still have been true. There is much of the life of the 'Mormon Monster' that cannot be portrayed with the pen. No pure man would describe or tell all. The book impresses one by its clearness, its logical arrangement, its completeness, its strict truthfulness, and its authoritativeness. No greater service could be performed than its lodgement in every home, but above all on the table or desk of every public man. The facts should be known. The book tells many of them, and tells them well."—*Rev. Chas. O. Mudge, Montpelier, Idaho*.

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Eloquent in Words,
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OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 200 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

GALLOWAY.—Virgie Galloway, the daughter of Noah Galloway, is dead after about three months' of severe sickness.

She was a good Christian girl. Her father is about fifty-five years of age, and has spent his life in sin, but her death has brought a great change over him. She called him to her bed and made him promise that he would meet her in heaven. After obtaining that promise she said she could die satisfied. She was conscious of everything until she died. All her talk was about heaven and her friends who were there. She died as one going to sleep.

Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast we lean our head,
And breathe our life out sweetly there.

What is death to the Christian whom the blood of Christ has cleansed from sin? Because the sting of death is sin it has no sting for the Christian, for he has no sin.

R. E. GRIMSLEY.

Fall Branch, Tenn.

CASTELLOW.—At the Rochelle Sanatorium, in Jackson, Tenn., at 3:30 on the morning of Sept. 2, 1902, the grim monster, death, visited our midst and claimed for its victim our beloved brother, Rev. A. J. Castellow.

Deceased, though young in years, was a very promising young man, and was liked by all who knew him.

His highest ambition was to preach Christ to a lost world, and he was ever ready to speak a kind word to those in distress. This example will hereafter be a living monument in the memory of his friends.

He leaves a loving father, two brothers, and three sisters, to mourn his loss, whom we would point to Jesus in this time of sore trial for peace and consolation.

The remains were shipped to Jones, Tenn., for enternent. The funeral services were conducted at the Zion Baptist church by Rev. W. L. Savage, in the midst of a large concourse of friends and relatives. "Blessed are the dead who die in the Lord."

None knew him, but to love him;
None named him, but to praise him.

W. L. SAVAGE,
M. L. LENNON,

Jackson, Tenn.

Interchangeable 1,000-Mile Tickets

Are now being sold by the Nashville, Chattanooga & St. Louis Railway, good over Railway and Steamer Lines in the Southeast comprising more than 13,000 miles. Rate \$25.00. Limit one year. If you expect to do any traveling within the next twelve months, buy one of these tickets. You will save money. They are on sale at principal ticket offices. Where they are not on sale they may be ordered from General Office through Ticket Agent.

W. L. DANLEY,
General Passenger Agent,
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Church, Peal and Chime Bells.
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CANCERS TUMORS, AND ALL
CHRONIC SORES
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Dropsy Cured! Gives quick relief, removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to Dr. H. H. GREEN'S SONS, Specialists, Box 6 Atlanta, Ga.

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Gray Hair.
The effect of the XANTHINE is delightful. Not a dye, but RE-VIVIFIES the hair.
Brings back its youthful, natural color and gloss.

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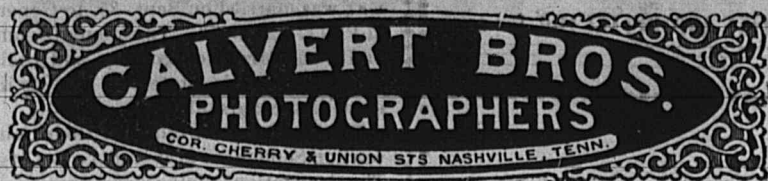
Highest testimonials. Let us send you circulars. Write us your trouble. We will gladly answer. Price \$1. At druggists. If your druggist has not got it send us \$1 and we will send you a bottle, charges prepaid. Insist on getting it.

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We have an excellent new set of five books for the young in one handsome case that we loan you to work with. We are cutting prices, you get a "snap." Write to-day, be the first agent in your county. J. L. Nichols & Co., 50 Forsyth St., Atlanta, Ga.

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EAST BOUND. WEST BOUND.

STATION.	No. 1.	No. 3.	STATION.	No. 2.	No. 4.
Nashville	8:00 a.m.	4:00 p.m.	Nashville	6:55 p.m.	9:30 a.m.
Shops	8:05 a.m.	4:05 p.m.	Shops	6:49 p.m.	9:27 a.m.
Waterworks	8:10 a.m.	4:10 p.m.	Waterworks	6:45 p.m.	9:23 a.m.
Donelson	8:20 a.m.	4:20 p.m.	Donelson	6:38 p.m.	9:14 a.m.
Hermitage	8:32 a.m.	4:30 p.m.	Hermitage	6:32 p.m.	9:06 a.m.
Tulip Grove	8:39 a.m.	4:35 p.m.	Tulip Grove	6:27 p.m.	9:00 a.m.
Green Hill	8:44 a.m.	4:40 p.m.	Green Hill	6:22 p.m.	8:55 a.m.
Mount Juliet	8:48 a.m.	4:48 p.m.	Mount Juliet	6:18 p.m.	8:44 a.m.
Beckwith	9:00 a.m.	4:55 p.m.	Beckwith	6:10 p.m.	8:39 a.m.
Munsey	9:05 a.m.	5:01 p.m.	Munsey	6:02 p.m.	8:31 a.m.
Horn Springs	9:10 a.m.	5:06 p.m.	Horn Springs	5:57 p.m.	8:25 a.m.
Eganville	9:15 a.m.	5:15 p.m.	Eganville	5:52 p.m.	8:18 a.m.
Lebanon	9:17 a.m.	5:24 p.m.	Lebanon	5:48 p.m.	8:12 a.m.
Spring Creek	9:22 a.m.	5:30 p.m.	Spring Creek	5:37 p.m.	8:12 a.m.
Cherry Valley	9:24 a.m.	5:39 p.m.	Cherry Valley	5:30 p.m.	7:57 a.m.
Watertown	9:27 a.m.	5:45 p.m.	Watertown	5:20 p.m.	7:47 a.m.
Catamount	9:32 a.m.	5:55 p.m.	Catamount	5:15 p.m.	7:42 a.m.
Holmes Gap	9:38 a.m.	6:05 p.m.	Holmes Gap	5:09 p.m.	7:35 a.m.
Brush Creek	9:42 a.m.	6:12 p.m.	Brush Creek	5:02 p.m.	7:28 a.m.
Sykes	9:47 a.m.	6:18 p.m.	Sykes	4:55 p.m.	7:20 a.m.
Hickman	9:50 a.m.	6:25 p.m.	Hickman	4:48 p.m.	7:13 a.m.
Carthage Junction	9:55 a.m.	6:30 p.m.	Carthage Junction	4:42 p.m.	7:06 a.m.
Lancaster	10:00 a.m.	6:35 p.m.	Lancaster	4:38 p.m.	7:01 a.m.
Caney Fork	10:05 a.m.	6:40 p.m.	Caney Fork	4:31 p.m.	6:46 a.m.
Buffalo Valley	10:10 a.m.	6:48 p.m.	Buffalo Valley	4:21 p.m.	6:38 a.m.
Alcorn Siding	10:15 a.m.	6:52 p.m.	Alcorn Siding	4:17 p.m.	6:35 a.m.
Silver Point	10:20 a.m.	6:56 p.m.	Silver Point	4:13 p.m.	6:31 a.m.
Boma	10:25 a.m.	7:01 p.m.	Boma	4:05 p.m.	6:24 a.m.
Mine Lick	10:30 a.m.	7:06 p.m.	Mine Lick	3:55 p.m.	6:15 a.m.
Double Springs	10:35 a.m.	7:11 p.m.	Double Springs	3:47 p.m.	6:18 a.m.
Cookeville	10:40 a.m.	7:16 p.m.	Cookeville	3:40 p.m.	5:56 a.m.
Algood	10:45 a.m.	7:21 p.m.	Algood	3:25 p.m.	5:45 a.m.
Brotherton	10:50 a.m.	7:26 p.m.	Brotherton	3:15 p.m.	5:39 a.m.
Blibrey	10:55 a.m.	7:31 p.m.	Blibrey	3:00 p.m.	5:33 a.m.
Monterey	11:00 a.m.	7:36 p.m.	Monterey	2:48 p.m.	5:10 a.m.
Dripping Springs	11:05 a.m.	7:41 p.m.	Dripping Springs	2:38 p.m.	5:00 a.m.
Johnson Stand	11:10 a.m.	7:46 p.m.	Johnson Stand	2:25 p.m.	4:50 a.m.
Pomona Road	11:15 a.m.	7:51 p.m.	Pomona Road	2:15 p.m.	4:40 a.m.
Creston	11:20 a.m.	7:56 p.m.	Creston	2:03 p.m.	4:30 a.m.
Crossville	11:25 a.m.	8:01 p.m.	Crossville	1:53 p.m.	4:20 a.m.
Dorton	11:30 a.m.	8:06 p.m.	Dorton	1:42 p.m.	4:10 a.m.
Crab Orchard	11:35 a.m.	8:11 p.m.	Crab Orchard	1:30 p.m.	4:00 a.m.
Ozone	11:40 a.m.	8:16 p.m.	Ozone	1:15 p.m.	3:50 a.m.
Daysville	11:45 a.m.	8:21 p.m.	Daysville	1:00 p.m.	3:40 a.m.
Westwood	11:50 a.m.	8:26 p.m.	Westwood	12:54 p.m.	3:30 a.m.
Rockwood	11:55 a.m.	8:31 p.m.	Rockwood	12:46 p.m.	3:20 a.m.
Cardiff	12:00 p.m.	8:36 p.m.	Cardiff	12:31 p.m.	3:10 a.m.
Emory Gap	12:05 p.m.	8:41 p.m.	Emory Gap	12:21 p.m.	3:00 a.m.
South Harriman	12:10 p.m.	8:46 p.m.	South Harriman	12:13 p.m.	2:50 a.m.

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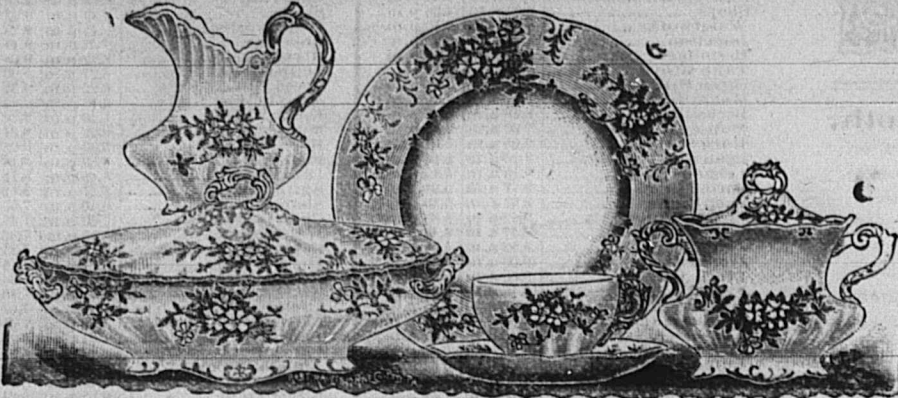
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RECENT EVENTS.

Miss Carrie Louise, daughter of Dr. and Mrs. W. A. Montgomery, Decatur, Ga., was married on Sept. 25, to General Phil Glenn Byrd. The many friends of Dr. and Mrs. Montgomery, and their daughter in this State will join us in extending congratulations.

The Baptists of Utah held their Convention September 2, at Salt Lake City. The Convention is doing vigorous mission work in Utah, and decided to enlarge next year. Fifty-six baptisms were reported. Over \$10,000 have been raised for all purposes by the churches.

The *Christian Index* says: The people of Dalton are very much pleased with their pastor, Rev. O. C. Peyton. He is an active worker, and even in the short time he has been there, has taken a firm hold on the church and on the community. His friends in this State will be glad to know that Brother Peyton is doing so well.

We have closed a fine meeting at Mars Hill. The preaching was all done by our beloved Brother R. A. Kimbrough, of Shelbyville. Brother Kimbrough is a fine gospel preacher. His sermons are all good, but I must say his sermon on "Salvation by Grace" was the best I ever heard. Results, twelve additions to the church, one from the Methodists. To God be all the glory and praise. I am now with Brother Puckett at Onion Valley. We have had fourteen additions to date. God has greatly blessed his laborers this year, and many souls have been saved. Now let us all pray for one another and pull together, pay more for missions, and take the world for Christ. God bless our editor, and let us all rally to our paper, the BAPTIST AND REFLECTOR. God bless all the brethren.

J. K. BOONE.
Globe, Tenn.

Mrs. Laura S. Webb,

Vice-President of Women's Democratic Clubs of Northern Ohio.

THERE ARE MANY sickly women between the ages of 45 and 55, but there are very few invalids over 55 and 60 years of age. The change of life coming to a woman near her forty-fourth year, either makes her an invalid or gives her a new lease on life. Those who meet this change in ill health seldom live ten years afterward, while a woman who lays aside the active duties of womanhood in health seldom fails to live on in happiness, years after she has passed 60. This is truly a critical time.

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Mrs. Laura S. Webb.

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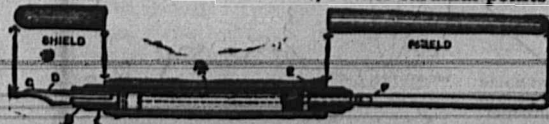
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