

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXIII.

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Current Topics.

The author of "Quo Vadis" uses red ink in all his writings and cannot be induced to do otherwise. By the way, who reads "Quo Vadis" now?

King Leopold will no doubt visit the St. Louis Exposition unless all plans fail. He will be the first king of Europe to put foot on American soil.

Miss Mary Morton, youngest daughter of Levi P. Morton, devotes most of her time and income to caring for the unfortunate children of New York City.

A cultured woman, of Cleveland, Ohio, has been called to fill the pulpit of her deceased husband. While he was living she filled his pulpit on several occasions.

The seventeenth course of lectures on the Thomas Museum Lecture Endowment in Richmond College will be delivered Oct. 27th, 28th by Mr. Lorado Taft on the theme, "Sculpture," discussing American Sculpture and Modern French Sculpture.

At the last Convention of Anthropologists, held in Vienna, Prof. Virchow said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Alfred Watkins in *The Ladies' Home Journal* says there are 600,000 Smiths in the United States. One out of every 127 persons of our country go by this name. Smiths would make a city larger than St. Louis, if brought together. They exceed the population of any one of fifteen States of the Union. There are six times more Smiths than men in our standing army, regular volunteers. Uncle Sam could fill the place of every soldier in both army and navy with a Smith who is of fighting age. But they die. Smiths die yearly in America to the number of 6,800, or 567 every month, or 19 every day. Uncle Sam employs 3,000 Smiths outside of army and navy and the pay roll to them is \$1,660,000.00 per year.

Rabbi Emil Hirsch declared, in the Jewish temple, in Chicago, his absolute disbelief in the first chapter of Genesis on the ground that: "Religion, biology, astronomy, have each given evidence that make it impossible to believe that the world was created in six days." But Rabbi Hirsch seems to forget that these days do not necessarily mean six days of twenty-four hours each, but may mean six geological periods, as many devout men of science claim. If you throw away the first chapter of Genesis, there is nothing to keep you from throwing away the whole book of Genesis, and if you throw away Genesis the same principle would lead you to throw away the Pentateuch, and the Old Testament, and the New Testament, and the whole Bible. What is the use of having a Bible at all, if we ourselves are to decide what parts we shall or shall not accept?

God's Works.

(Ecc. 3:14.)

BY JAMES CALLAWAY MIDYETT.

Whatever God hath wrought
In all the ages past,
What ever God may do
While endless ages last,
If wrought below or wrought above,
If wrought in justice or in love,
'Tis for eternity—
Its end can never be.

Whatever God has said,
Through all the years of old,
What ever God may say,
In ages yet untold,
Regarding angels, demons, men,
If spoken now or written then,
It cannot be denied,
And must for aye abide.

Yes, for eternity,
And in perfection wrought.
Whatever God has planned
Or done, or said, or thought,
No imperfection can be seen,
In that which is or which has been;
His work can never cease
Nor purpose have increase.

Eternal and complete,
His plan and purpose stand;
And changeless as himself
The doings of his hand,
For none can ever taken away
From what he wills to do or say—
No creature can avail
To make his purpose fail.

Yes, changeless and complete
His word, his work, his ways,
That men in reverence
Should bow before his face;
For who could own the sovereign power
Of one who changes every hour?
Or what could be a stay
That changes every day?

How blessed 'tis to know
His purpose doth abide,
And in his perfectness
Our weakness may confide;
For earthly ill cannot dismay
The soul that leans on such a stay—
How blessed 'tis to know
That God hath made it so.

Who builds on aught but God
Builds on the sinking sand,
And will in ruins see
The labor of his hand;
For rains and floods and winds will shock
The house not founded on the rock,
And stubble, wood and hay
In flames will pass away.

But he who works with God
Will have his work abide,
When by the crucial test
His building shall be tried.
And if his building be alone
Of silver, gold, and precious stone,
His blessedness shall be
Long as eternity.

Winchester, Tenn.

The Reproduced Christ.

BY REV. ALBERT R. BOND, TH. M.

The life of every true believer in Christ is a partial reproduction of the Christ-life. "For to me to live is Christ." These words meant for Paul a blessed reality. He felt that in his own life, though he knew its imperfections, there lived the Christ. He did not mean that his own powers were taken away. They were quickened by the indwelling of the power of God, so that reason would be clearer, the will stronger, and the emotions deeper. Paul was not using idle language, nor was his purpose to cast our thinking amidst the page of mysticism, by this sentence that should be the history and prophecy of every Christian life.

Christ takes up his abode in the heart that he may give the victory over sin. There are temptations to be overcome, sluggishness of holy desire to be quickened, activity in service to be fostered; and so the promised presence of Christ is daily realized.

Not only is the power of Christ given to the believer to enable him to secure victory over sin, but the Christ-ideal is progressively realized. Christian thought has grown in its conception of the nature and work of Christ. Not less marked has been the reproduction of Christ in individual lives. He is the great pattern to which our lives should conform. No one person embodies the revealed Christly character. A far better conception would result, if we could select from the errors the right views of Christ held by the many and put them into one life. A composite picture would thus be secured.

In many Christians only the outline of the reproduced Christ may be distinguished, so slight is their resemblance to him. Yes, it may be enough for salvation, but surely not enough for effective, holy living.

As more of the Christ is attained, individual characters become similar. We should seek for a larger share in the divine reproduction of the disposition of Christ, which can come only by contact with him and obedience to his will.

Pembroke, Ky.

Twentieth Century Heresies.

REV. T. B. RAY.

(Sketch of the Introductory Sermon Preached Before the Nashville Association by Rev. T. B. Ray, and Requested for Publication.)

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Mat. 7:21.

The Twentieth Century is as much interested in heresy as the first was. Perhaps more so, because it is easier for this "disease of Christian knowledge" to spread now than ever before. The spirit of independence makes this age peculiarly susceptible to heretical notions. Liberty and freedom are most blessed things. They are however most dangerous if not carefully guarded. The liberty-loving spirit of our time needs to be directed well or it will lead us far afield from the paths of God's truth.

In defining "heresy" we must not permit the latter use of the term with all its mediaeval associations to color our interpretation of the New Testament term. The New Testament word is much narrower in its application than we usually think. The word heresy means "choice"—a choosing for oneself independently of other considerations. In the Acts we have the sect of the Pharisees, the sect of the Sadducees, and even the sect of Christians mentioned. The word translated "sect" means heresy. That is to say, these were all considered to be heresies of Judaism. The heresy consisted in choosing a part of the Judaistic doctrine and ignoring other portions. But when Christianity differen-

tiated itself it was found not to be Judaistic, and could no longer be called a heresy. It had, however, within its own pale, heresy and heretics. The heretic then was one who accepted some of the Christian doctrines and rejected others. The point to get is that no one can be called a heretic unless he claims allegiance to Christianity. He must be on the inside.

A man may be fatally at fault in belief and yet not be a heretic. Ingersol for instance was not a heretic. He was an opposer.

If this definition be true the extreme danger arising from heresy is apparent. It is on the inside and therefore the more difficult to meet. The church has no fear of foes that are in open opposition to her. These can be met. But these prophets that come clad in sheep's clothing, while at heart they are ravishing wolves, would deceive the very elect.

So when I present to you what I consider to be the most dangerous heresies of this century I shall not lead you to the consideration of the many portentous isms that claim to threaten us, but I would have you search deep within your own hearts for these heresies which threaten the development of your own inner life and character. I shall mention three.

1. Disparity between doctrine and life. Our Saviour said in the context, "Here is the strait, the orthodox way. Be careful; for the fellow who wishes to lead you astray will pretend to walk in the narrow road. The guide for your judgment will be the fruit his life bears. Demand of him that no matter how piously he may intone 'Lord, Lord,' he shall do the will of God. His teaching and his life must be of the same quality."

Christ had no objection to creeds. The fact is, he led his disciples more than once to make a statement of their belief. He gave his blessings to their creed, and founded His kingdom upon it. He knew too of the value of correct thinking to correct living. He also knew of the sophistry of thinking. So he demanded that their creed and living should coincide. He demanded that they do what God did when he gave to the world the sublimest statement of a creed ever known. God's creed was, "The word became flesh." That is, when the Lord would make a revelation to men, he did not give them a lot of theories about his character, and the probability of a possible revelation to his creatures. He simply sent his Son, who showed men how God's heart beat when clothed in the habiliments of the flesh.

And that is the kind of creed we must write. Paul had this thought when he said, "We are Epistles of Christ, written by the Holy Spirit, not on tables of stone, but on tables that are hearts of flesh." We are to live before men with lives made luminous by God's presence, and show the way a human heart beats that has God's love in it. My creed then is my life. Orthodoxy of life is the creed for the Twentieth Century. Orthodoxy of both head and heart, especially the latter.

This alone can give us power. The council might suppress all that John Huss said, it might cut short his physical career, but the life he had lived was immortal. The one thing that cannot be destroyed is true character. It stands forever. When once humanity has felt the heart throb of a true man it can never forget it. And more than that, it cannot be gainsaid. Men may answer your statement of your belief, but they can never dispute the life that was lived in holiness unto God.

On the other hand there is nothing quite so powerless as a well stated creed without a genuine life embodying it. No creed can stand alone unless it be linked to a true life. Our personal characters must be the living exponents of our creeds, else we shall be heretics of the rankest type.

2. The second heresy is the failure to use this life for men as Christ wishes, or what is sometimes called the anti-missionary spirit. If we have the mind of Christ we should have his desire. We should be willing to do for our fellow-men what Christ wants done.

The text says the will of God must be done. Too often we seem to think God's will is to be submitted to only when we see there is no escape from the painful ordeal which has come upon us. We think it is the part of a philosopher to accept it and gracefully submit. So we should. And it is a blessed thing for us if we can, in those hours when God's hand is heavy upon us, submissively and lovingly say: "Thy will be done." But the will of God has a wider application to our lives. It comes not in connection with afflictions, simply demanding acquiescence, it touches vitally all the pleasures and activities of life. God's will is to be performed by us. When we get to doing that, we shall be led into the largest activity.

Now he told us what he wanted done when he said: "Go ye into all the world and preach the gospel to every creature." Does that command apply to those only who go actually into foreign lands as missionaries? No indeed. If it is spoken to one it is spoken to all. And if we apply the life test we see it means that everyone is to be a preacher. We who stay here at home must do the same kind of preaching as the missionary. For the man on the foreign field can win men unto Christ only as he preaches Christ in life as well as word. The one who will win most heathens will be the man who lives his gospel the best. We need not only more missionaries abroad but more at home. We need men everywhere who catch the Spirit of Jesus. We must have the same spirit in America that the consecrated missionary in China has. This going spirit that sends us to every place where the light of the gospel is needed—that sends us, even though we must sacrifice our all in the going. The orthodox man, is he who takes the straightest road to the duty which lies along the line of Christ's last command. There can be no more fatal heresy than for one of us to say we believe in Christ's commission and then to withhold from our fellow-men the knowledge of our Lord's love and compassion.

There are three classes of men that I always feel like asking a pointed question. The first is the man who goes about endeavoring to correct the religious beliefs of other men. He is great in disputing and argument. He has the chip on his shoulder constantly. He considers himself the defender of the faith. Why, brethren, the faith needs no defending. It only needs somebody to live it. The question, though, I wish to put to this defender of the faith is, "What do you do for the help of your brother man? How large is your charity for him? How much do you give to spread the gospel everywhere?" If he is a pastor I wish to ask, "How much does your church give for missions?"

The second class is the man who says we have heathen enough at home to occupy us, and we should spend our money on the home field. By the way, I never saw a man who raised this point give any very large amount for his beloved home work. The question I ask him is, "Who are you who set geographical limitations to the gospel, when Christ said 'go into all the world?'" Don't you know that if we waited till all were reached at home we should never do anything abroad, because we shall never reach all here.

The third one is the one who takes so great comfort in the promise connected with the command. He revels in the "lo, I am with you alway." The question is, since you get such great comfort from this promise, how much do you do towards carrying out the command? The two are to be inseparable.

3. The third heresy is unlovingness—the failure to show the proper spirit toward men. The command of Jesus is, "That we love one another." John says, "He that loveth is born of God." That makes love a life instead of a mere passion of life. Let us be careful lest while we are clamoring for the brotherhood of man, we fail to fulfill this first demand of it.

It is downright heresy to, instead of giving this love, give criticism. Job's three pious friends are examples of this kind of a heretic. They had the theology of their day down to its sharpest distinctions, but they spoke only severe words to Job. Poor Job! How badly did he need a friend who could speak a loving word. Oh, brethren, it is our business to help, not hinder, to encourage, not discourage. And this can be done only by loving. I have not gone such a great distance in life, but I have gone far enough to see that what this world needs is somebody to love it, really love it in all its faults and sins. If we should give ourselves to this we should find something better than being loved. That is to love. Those people who set themselves up to be petted, may receive the petting because that is the only way to get along with them. But he who loves will find sweet joy in loving and, besides, there will come flowing back upon his own soul the grateful affection of other hearts.

"Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw within the moonlight, in his room,
Making it rich and like the lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in his room he said,
'What writest thou?' The vision raised its head,
And with a look made of all sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, 'I pray thee, then,
Write me as one who loves his fellow-men.'
The angel wrote and vanished. The next night

It came again with a great awakening light
And showed the names whom God's love had blessed—
And, lo, Ben Adhem's led all the rest."

How can we learn to love men? They are often very unlovable. We can learn this lesson by loving them for what they may become. A heathen may not be very attractive personally to the missionary, but the missionary seeing in that poor man the possibilities of a child of God, can love him. So may we learn to love men. In every wrecked and broken life we can see the coming image of our blessed Lord. Seeing that image we can surely love.

My brethren, it is glorious doctrine that our church believes. Our fathers have endured the fiery trial in order to hand it down unto us. We are living in an age when everything is thoroughly sifted. And men are going to ask, as they have never done before, what are the merits of Christianity? We must answer with lives that are clean, with hands that are ready to help, and hearts that are full of love. We must answer not with creeds only but with a life that is filled with all the fullness of God.

Nashville, Tenn.

The Preacher a Man Merely.

BY D. W. LINDSAY.

The preacher is a man subject to temptations as other men. The Apostle Paul said: "We are men of like passions with you." He is not superior to other men, as some seem to think; but he is a man of passions and subject to temptations as his brethren, the laity. I think it would be well for the laity of the church to bear this in mind, and instead of thrusting temptations upon him, strive to help the preacher to avoid them. The following are some of the ways by which the preacher is tempted by his brethren: First, by complimenting him too often on the excellency of his sermons, as to their mechanism and delivery.

Second, on the success of his ministry. This has a tendency to cause the preacher to lose sight of the grand end of his calling, and to work for inferior ends. Instead of working for the approbation of the Father, he finds himself seeking the applause of men. Instead of glorifying God, he seeks his own glory. Instead of looking after the interests of Christ's kingdom, he finds himself looking after his own interests. I do not say that all men are influenced thus far; but I do say it has a tendency in that direction. Very few, I am persuaded, are entirely beyond the reach of these temptations.

While in conversation with a preacher not long since, he told me of some of his accomplishments as a speaker and how some had expressed themselves as enjoying him. I verily believe he is a good man; he is highly esteemed of many. This good man is not by himself.

I know the brethren mean good in their much commendation of the preacher, but it is not every time our good intentions have good results. John, on that memorable night when Christ was being tried for his life, meant good in securing Peter's entrance into the court out of the cold wintry night; but led Peter into temptation.

The best and most safe way to compliment the preacher, dear brethren, is to carry him continually to the throne of grace on your prayers, by putting your shoulder to the wheel and co-operating with him in his efforts to advance the kingdom of Christ, and give God the glory for results. For to him rightly belongs all the glory, honor and praise, forevermore.

We should give the more earnest heed to the thought and spirituality of sermons and less to their mechanism.

We must feed upon the spiritual, if we would enjoy more of the presence and power of the Spirit. For God honors us in the same proportion that we honor him. The world has an ear for nice smooth things; but let us give them the old gospel story. We preachers should condemn the applause of men, and seek the approbation of the Father. We should be moved to the discharge of our Christian duties from love to God, from a desire to do his will, regardless of what man may say.

May the Lord help us to work together in the unity of the Spirit.

Newcomb, Tenn.

Buckner Orphans' Home.

The brick buildings that have been erected by this institution as a home and for the education and industrial training of orphan children are located about six miles from the city of Dallas, Texas.

This was done to give the children an abundance of air and exercise in farm life and other industries.

The number of children being reared here are from three hundred up, each year; three thousand since the beginning.

Under the provisions of the charter a department has been established in the city known as "Buckner Home Annex—The Children's Hospital."

All children for the Home are first received here, and, if need be, are detained for any medical treatment or other proper preparation before being sent on the Home back to the country Home.

The "Annex" building is large, well constructed and furnished for these purposes; also supplied with an operating room with operating table, other sanitary furniture, hot and cold water and other conveniences for surgeons and other specialists, in treatment of such afflicted children as cannot be so well cared for in the country. In this department numerous difficult operations have been successfully performed, to the relief of little ones who would have otherwise gone through life with great difficulty and embarrassment. These benefits are offered to all dependent children in any part of the United States.

The charter of the Home provides for business headquarters at the country site and in the city, and such have been the demands and growth that recently the General Manager's office has been removed to the "Annex" building. Here he will be found every day except when absent on duty at the Home in the country or elsewhere. Here must be transacted all business concerning the institution and its inmates. All letters pertaining to the Home in any of its departments or for its wards will be received here only; and all letters for the inmates must be addressed in his care at this place. In short, Orphans' Home Station is no longer the postoffice of Buckner Orphans' Home. All mail must be addressed to the Dallas office.

All the different departments of the entire institution are connected by telephone, and the General Manager can communicate with any of them at any time from his office at the "Annex."

These embrace the girls' building, the boys' building, shops, school, dairy, orchard, supply house, the country home physician, etc. The system has been fully established, and already demonstrates economy, system and everything that contributes to the rapid and satisfactory execution of business. The General Manager can be on hand at any of the departments any hour in answer to telephone call, in addition to repeat visits to be with the children, the well trained corps of workers, and to look over everything needing attention.

The business office 'phone number is 940.

Dallas, Texas.

R. C. BUCKNER.

CONDENSED INFORMATION ABOUT BUCKNER ORPHANS' HOME.

This is a home, a school, and an industrial training institution for orphan children of white parentage, without reference to sect or section.

It is only for the benefit of the children themselves, and is not meant for the relief or convenience of guardians or kindred who are able to care for them and upon whom the obligation rests.

Since the beginning of its work it has cared for three thousand children.

These came from various parts of Texas and from other States and Territories; from families connected with all the religious denominations, non-Christians and anti-Christians. Many of them are now useful, good and intelligent citizens in the various honorable walks of life, in many parts of Texas, in other States and Territories, and in other countries, as far away as Monterey, Mexico, and the Philippine Islands.

From three to four hundred children are present in the Home each year. The main site of the institution is in the country, several miles from the city of Dallas; large brick buildings, for the boys and girls, on separate lawns. The City Department, known as the "Buckner Home Annex," is located in the city of Dallas, at the corner of Junius Street and Haskell Avenue, accessible over cement walks and three street car lines. The property here is also valuable, and, like that at the country site, is without encumbrance, can never be mortgaged, sold, transmitted, or perverted to any other purpose whatever.

Sixty-five dollars a day is the average cost of supplying the family with good, plain, wholesome food, and thousands of dollars are required each year to supply them comfortable clothing, educate and otherwise provide for them in health and in sickness.

This money comes from the voluntary efforts and contributions of the good people who find pleasure in helping in so good and great a work. Many preachers, deacons, Sunday school officials, B. Y. P. U.'s, Ladies' Aid Societies, and whosoever will, not only give money and supplies, but ask others to do so as well. Some churches and Associations appoint their own boards and soliciting agents, who work for the Home without pay. These circulars are designed largely for the use of such, and in distributing them with their own signatures and postoffice address stamped or written on them or in letters accompanying them, may be regarded as requests for contributions through them. Boxes of supplies for the Home should be marked "Buckner Orphans' Home, Dallas, Texas."

Requests for information, all letters, money orders and checks should be addressed to R. C. Buckner, Dallas, Texas.

N. B.—At this time there is a great scarcity of everything at the Home and but little money coming in to buy with.

R. C. B.

Carson and Newman College.

Whereas, the capacity of our present "Girls' Home" was taxed last year, and

Whereas, there are hundreds of worthy and aspiring girls in our mountain section who have not the money to pay the rates of board charged at this home, even if there were room for them, and

Whereas, letters come to me from scores of girls appealing for a chance to secure an education, and proposing to do any honorable work that may be given them, to help defray expenses, and

Whereas, these girls, if educated under wholesome influences would, through teaching and otherwise, prove a great blessing to many homes and communities, especially in our more remote rural sections,

Therefore, the faculty and trustees of Carson and Newman College having been compelled, from the lack of suitable facilities, to turn away many of these ambitious girls, have decided that it is their sacred duty to make an earnest effort to provide for the education of these young women. Miss Sallie Hale, our missionary to Mexico, who is at home trying to regain her health, has perhaps been more deeply impressed with this need than anybody else among us. It had engaged more or less of my anxious thought during this spring and summer. I had presented the matter to the trustees, and when a few days ago I received Miss Hale's thrilling letter, urging the same need, I was very much gratified and encouraged.

At a meeting held in the College on August 18, 1902, at which Miss Hale was present and spoke, it was decided to take steps to begin this work in a small way by January 1, 1903. It is our purpose to secure a building located near the College, large enough to accommodate at least fifteen or twenty girls.

We hope a little later to find some generous friend or friends who will erect on the campus a large brick building for this class of girls.

It is our plan to have the young women do the work of the home under the supervision of a competent matron, who can train them in cooking, cutting and making garments, and general house-keeping. By this method the cost of living can be reduced to four or five dollars per month, and, at the same time, the girls can be taught these valuable arts.

There are scores of young women in this mountain region longing for such opportunities. Our enterprising College of more than three hundred students, forty of whom are studying for the gospel ministry, regards it as a duty to try to meet the demands of its environment. This character of our constituency urges this need with great emphasis. We feel assured that this is a work that will appeal to friends of education and Christianity.

We write this in the hope that either you personally or some organization with which you are connected may give some financial support to this cause.

By December 15, 1902, we hope to secure at least \$500.00 to furnish this temporary home.

It is our purpose to buy substantial furniture which may be removed to the permanent home when we secure it. One generous friend has already volunteered to offer \$100.00 to be invested in the equipment of the kitchen. This is a good start, and for the sake of these worthy girls and the cause of education, we invoke your sympathy and support. We invite the thoughtful and prayerful consideration, especially of Women's Missionary Societies, to this work.

Miss Sallie Hale, who labored for eleven years as missionary in Mexico, is so deeply impressed with the importance of this cause that she volunteers her services in its behalf without remuneration. She con-

siders it a missionary work that ranks in importance with her labors in Mexico. In fact, she has decided to delay her return to Mexico that she may give her attention to this urgent work.

Any who may become interested in this appeal will please communicate with Miss Sallie Hale, Jefferson City, Tenn.

J. T. HENDERSON,

President Carson and Newman College.

Judas and the Supper.

I saw in the BAPTIST AND REFLECTOR a few weeks ago an article from Bro. T. F. Moore, in which he takes the position that the Savior and his disciples did not sing a hymn and go out into the Mount of Olives, as indicated by Matthew and Mark, (Mat. 26:30; Mark 14:26), but says that the 14, 15, 16 chapters of John were given after the Supper was observed. Bro. Moore does not only err in saying these chapters were given after the Supper but also in stating that the Supper recorded in John 13 was the Passover. It certainly was not the Passover nor the Lord's Supper.

Anyone can see that there is not one word said about the Passover or the Lord's Supper in John 13. It is positively stated in the 29th verse that some of his disciples thought that he had told Judas to buy those things necessary for the Supper, and if the Supper had already been observed such instructions were entirely unnecessary.

Further, in the supper mentioned in John 13, "Sop" was used and there was no sop used in the Passover feast, as can be seen by referring to Exodus 12:8-10. It is to be roast with fire and eaten with unleavened bread and bitter herbs.

Bro. Moore errs again in stating that Judas was excluded from the Lord's Supper. By reference to Matt. 26:17-30, it will be seen that Judas went into the upper room with the Savior and the other apostles, and that he sat down with them, and there is no mention made of his departing. And while they were eating the Passover Jesus declared that one of his disciples should betray him, and Judas asked the question: "Master, is it I?" Jesus answered: "Thou hast said." No mention of "Sop."

The narrative shows that they all continued to eat without any interruption. The same is recorded in Mark 14; also in Luke 22:17-31; and in the 21st verse the statement is made positive, after the bread and wine had been introduced, that "the hand of him who betrayed me is with me on the table."

In the 18th chapter of John, 1-3rd verses, Judas is mentioned as being in their company as they went to the garden. Having left the upper room they all go to the garden, and that there may be no doubt about it Judas is especially mentioned.

While the Master was engaged in his devotions Judas gathers his company of soldiers, with whom he had counseled two days before, and the record says: "Judas then having received a band of men and officers cometh hither."

If Bro. Moore cannot see this, he refuses to accept clear statements of God's word. A. NUNNERY, Jackson, Tenn.

Concerning the Doctrines of Grace.

BY REV. A. J. WATKINS.

I.

Grace is favor. Divine grace is unmerited favor shown to men through the mercy of God, and includes any and all provisions he has made for their good.

The word "sovereign" is not a Bible term, but it means highest in authority and power. Therefore, God is sovereign. None but fools deny it.

II.

All men are separated from God by a sinful nature, and the penalty of a just law is theirs by right; but God has obligated himself to save the lost on certain specified conditions. As sovereign, he had the right to do so. Salvation is wholly of the Lord, not of works, but of grace or favor, according to his pleasure and mercy proffered to all. "This is good and acceptable in the sight of God, our Savior, who will have all men to be saved." "For God hath concluded them all in unbelief that he might have mercy upon all." His mercy is for all and his grace or favor is for all who want it and ask for it. Could language be plainer on the matter of God's permissive sovereignty?

God had the right to send all men to hell, but he did not execute it. On account of his love, mercy, and favor, he withholds the execution of it, until men have had the opportunity to dispose of his provisions of

grace in their favor. God does not tempt men. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." It is evil to tempt or harden one's heart. God permits such, if men desire to be that much in league with the devil, like Pharaoh of old. This is Bible and not skepticism

III.

Man has never and can never devise a way back to God, from the fall, but God has wrought out a plan in and by and through his Son whereby they may come back if they will. "He doth devise means that his banished be not expelled from him;" "He died for all;" "should taste death for every man;" "not willing that any should perish;" "as I live, saith the Lord, I take no pleasure in the death of the wicked, but that the wicked turn from his way and live." Salvation and eternal life are gifts according to the Word. Man is dead in sin, but not a corpse. He exists, he thinks, he reasons. It is not Scripture, or common sense even, to compare a man to a stump. It is all theory, and the very blankest, at that. God's grace or power has been extended to unreconciled or dead men in the means of salvation, including his Word and Spirit. Grace is not a literally applied substance that preserves like salt; but men are saved by grace or favor when they accept Christ as their substitute under the law, and when God gives them a supernatural power or life within. There is no salvation until a soul is actually saved.

All provisions have been made, and divine power supports every provision. Enough has been done to save every soul in God's universe. "Objective" and "subjective" salvation is mere theory. "Nailed to the cross" and crucified with Christ mean no more nor less than the cross—opposition and antagonism of the two natures in men after regeneration—the warfare between the spiritual and the carnal. "I die daily." The dead faculties of the soul are wrought upon by the Word and the Spirit, producing the power in the man to accept Christ, who bore the sins of the world prospectively, but justifies and regenerates, actually, those, only, who accept, and at the time only of such acceptance. "Not for ours only but for the sins of the whole world." "All that believe are justified," "by his grace" or favor.

IV.

There are no degrees in regeneration. A regenerated man is always "thoroughly regenerated," and vice versa. Regeneration is an actual experience of grace, or deep-felt sense of favor bestowed, and a soul-felt power that makes men prove their faith by their works. Unconverted men very often believe the "letter of the Scriptures" but never the "spirit" of them. "The letter killeth but the spirit giveth life." "Unregeneration" does not always rebel at the letter. Yes, "the sinner is where he ought to be." "Those who rebel at the sovereignty of God 'are in the gall of bitterness,'" but men do not have to accept every little theory palmed off on the people in order to be Christians. What is one man's "humble (?) judgment" worth, if it is a mere theological theory, as fine as a fiddle string? Experience is a fact, a self felt truth. It is given of God by the Holy Spirit who bears testimony in the case.

The Lord has already shown pity, and is willing to forgive every sinner who will trust in the largeness and freeness of God's mercies. The "philosophy" of the matter doesn't play much part in it. All sinners are dead in their affections toward God, and are by nature self-h. There are no "ifs" in the case. They cannot do one iota toward their own salvation, but can submit themselves to God whose Spirit moves upon the minds and consciences of men, reproving and convicting them of sin, and giving them the right and power, if not wilfully resisted, to turn away from such sin. All manner of sin in all manner of men is pardonable but one—Holy Ghost blasphemy—taught the Master.

The heart and soul are not right before repentance, but wrong. There may be a broken and contrite condition of heart, and an attitude of soul that God does not despise, but it is not life, regeneration or salvation. It is only a "godly sorrow that works a repentance to salvation," and not "salvation that works a godly sorrow to repentance," as some have it. God makes the heart right, and when that is right, all is right. Keep the horse before the cart, please. So many make reproof and conviction equivalent to life and regeneration—bosh! Reproof produces godly sorrow, and godly sorrow, repentance to salvation. Trouble on account of sin produces repentance; but one does not know how to hate sin and love right until he has repented. God is not pleased until faith is exercised. He is not known save by faith. It is impossible to

love one who is unknown. Man is not right until he loves God. Hence he is not right before repentance. "Without faith it is impossible to please God." Right pleases God; and, hence, a man is not right, nor does he please God, prior to faith. "Abraham believed God and it was counted to him for (rightness or) righteousness; but not counted right or righteous before faith. The wayfaring man though a fool ought to see that. Again, he is not right nor good nor pure, nor does he love before he believes; neither does he believe in the true sense 'till he repents. Elements or germs are valueless without cultivation.

Everything is of grace or favor: the knowledge of guilt, a broken heart, a godly sorrow, repentance, faith, regeneration, eternal life and all. God favors men with the power to repent and believe, but never repents nor believes for them. They may resist that power and never do either. "Ye do always resist the Holy Ghost," etc. On account of their belief of the truth, through the merits of the blood of Christ, and according to the foreknowledge of God, men are chosen his children.

V.

Then his laws are written in their minds and hearts; he is their's and they are his, and need not be told to "know the Lord," for they already know him; and he is merciful to them, and "remembers their sins no more." "Blessed is the man unto whom the Lord will not impute sin."

If men have to open their mouths like young birds and swallow down any and everything taught these days by men, in order to be men, there will be lots of children a long time in the family of God. Better be so. The proper kind of meat agrees with them; but goat meat, dry and rusty, is not palatable. It causes nausea and indigestion!

People pray pretty much alike for the salvation of sinners; but the trouble is, that some of them believe in a plan of salvation for a few only.

Christian people feel daily that they are great debtors to God's favor; but it is no use to be continually singing, "Bind my wandering heart to thee," when their hearts are already bound tight and fast to the throne of the eternal.

Farewell.

Partings are always sad, soften them as we may. The word used is an expression of good will. "Good bye" is but a contraction of "God be with you." The vicissitudes of human life are so varied and uncertain, withal, that we can never calculate with accuracy upon their issue, and so partings are always sad.

I have deferred this parting note as long as possible, from the instinctive aversion which we all have to doing an unpleasant thing. I am now well on my way to Nacogdoches, Texas, having left behind me in Tennessee the most fruitful years of my life, and ties that are as deathless as eternity.

Vain would be the attempt to express my appreciation of the kindness and co-operation I have received at the hands of thousands of the noblest and best people on this planet.

Many resolutions, votes of thanks, words of praise and expressions of appreciation have been tendered me because of the service I have been enabled to render to the cause of Christ in Tennessee. These all have been out of proportion to the service rendered. But such labors on my part have only been made possible by the unfaltering loyalty and co-operation which I have received at the hands of many Tennessee Baptists.

To every home in dear old Tennessee where I have been an honored guest, and where the most lavish hospitality has been bountifully and beautifully bestowed, I extend this word of thanks, and this sad word, farewell.

To every pastor who has carried the great missionary work on his heart, and who has helped it before his people and with his personal example, I stretch out a brotherly hand in most affectionate adieu.

To every Association with which I have met, and where I have always received a hearty welcome, and have always been honored above merit or measure, I send a most affectionate farewell.

To the churches, God's chosen, Christ's representatives on this earth; to those churches that have helped me, co-operated with me in the extension of the kingdom of Christ, I send Christian regards and a hearty "God be with you."

To the missionaries and colporters who have been my honored co-laborers through all these years, how can I say farewell? Heaven bless you, my brethren.

Never a secretary had more noble co-laborers. Somewhere, beyond the stars, we shall meet again.

To the Executive Boards and Committees with whom I have labored, and who have invariably done me over much honor, I send this sad note of good bye.

To the sweet, bright children who have gladdened my heart with their smiles, who have sat in my lap, whose lips have touched my own, I send a loving farewell.

I cannot particularize further; my heart is inexpressibly sad. People in the train wonder why I weep, for I cannot repress the tears.

Some things and some people in Tennessee I love with a deathless devotion.

State Missions in Tennessee has received my best brain work and my most arduous toil. The Orphans' Home is in my heart. Never, 'till sun and stars cease to shine, can I sever my heart from those sweet children. But I must bow before the inevitable, and gather up the broken threads of life, and, out of what remains, weave on the web. And so, with my hand upon my heart to hush its tumultuous throbbing, I falter out a final farewell. A. J. HOLT.

Echoes From the Convention.

I have been attending Associations and Conventions since I have been a boy, and I believe it was the best in my memory. Fine town; place for holding Convention typical; people who entertained extraordinary; pastor and people up to date and an example to the rest of us pastors and churches in the State.

The spiritual tide of brotherly love, harmony and unity ran high from first to last; speeches excellent; reports extra. Thursday was one of the greatest days of my life in Conventions, when our faithful and tried Holt was reading his report, and the brethren were showing their appreciation of him and his work. I said to myself, "I am glad I helped him," for I felt for one to reflect on such a man, and work as he has done, meant not only to shoot an arrow into his heart, and the heart of the brotherhood, but into the heart of the Christ, the Son of God, and open afresh his wounded side; for when you touch God's anointed and his work you touch Christ.

God bless the good people of Humboldt, and go with our beloved Holt to his new field of labor. We will miss him, but not forget him. Send out the BAPTIST AND REFLECTOR; it should be in every home.

Nashville, Tenn. J. H. WRIGHT.

From McMinnville.

The Baptist church at McMinnville began a series of meetings by a week of prayer meeting, after which the pastor began preaching, nights only.

Brethren, pray for us that the Lord may give us a great revival. Our audiences continually increase, and deepening interest attends the services.

Our people gave us a strong pounding in which almost every member took part and some of other denominations, as well. To say that we enjoyed it is too tame an expression. May the Lord richly reward every one of them in spiritual blessings. It makes us all sad to give up Dr. Holt. May the Lord richly bless him and restore the health of his wife and give him back to Tennessee. E. H. YANKEE, Missionary.

McMinnville, Tenn.

We had good services at Wartrace last Sunday. The pastor presented the case of the church at Lawrenceburg, and we made a contribution of \$20.60 to that worthy people. We send our contribution through the regular channels of the State Mission Board. Our church has determined to do a greater work this year, both at home and abroad. We have already made great advances. We hope to arouse every member to feel his personal responsibility in all the work.

Wartrace, Tenn. G. L. BOLES.

Had two good days at Prosperity. By a secret ballot I received seventy-nine votes, Saturday, to serve the church next year. This is the 15th annual call compliment, to receive at the 15th election, every vote I have had from this noble church. I feel quite cast for pastor. I love the people at Prosperity and they love me. We are planning for better work in the future. Bro. Bowlin, of Little Rock, Ark., is mistaken when he says he saw an article in the BAPTIST AND REFLECTOR on Lydia's baby's picture. I have said nothing in this paper on the subject. I haven't seen the picture. Bowlin says he did, and the woman with the baby is back of Lydia. Porter looked at it and he says the woman with the baby is Lydia. Great men will differ. Let's try and be more careful in the future and steer clear of anything questionable in our Sunday school literature. Keep it pure.

J. T. OAKLEY.

News Notes.

PASTORS' CONFERENCE.

Nashville.

North Edgefield.—Pastor Sherman preached at both hours: "Standing in Your Place," and "Is Dancing Wrong?" Received three by letter and two by experience and two professions of faith; 132 in S. S.

City Missions.—Missionary Gupton preached in the morning at Seventh church; fine audience: "Christ, the Power of God;" at night in Belmont Mission: "Steadfastness;" forty-six in S. S.

Murfreesboro.—Pastor VanNess preached: "The Neglect of Grace;" closed his work as supply; Bro. E. S. Reaves begins work next Sunday.

Immanuel.—Pastor Ray preached at both hours: "The Sterner Side of Love," and "The Fountain of Youth;" fine audiences.

Third.—Pastor Golden preached at both hours: "The Supremacy of the Divine Claim for Service," and "The Savior's Cleansing Touch;" received two by letter; 161 in S. S.

Clarksville.—Pastor Acree held a fine S. S. rally in the morning; observed the Lord's Supper at night.

First.—Pastor Burrows preached at both hours: "This is My Body," and "A Strange Indictment;" received seven by letter in the last fortnight; S. S. increasing.

Edgefield.—Pastor Rust preached at both hours: "Brotherhood," and "The Man Amidst the Myrtles;" received four by letter, two by experience and one profession of faith.

Mill Creek.—Pastor Trice preached at both hours: "Gospel Hope," and "Close Lines in Discipleship."

Howell Memorial.—Preaching by the pastor, Dr. Phillips, at both services: "Faith and Life," "The Woman Who Was a Sinner;" congregations at both services fair; 130 in S. S.

Centennial.—Pastor Stewart preached at both hours to very good congregations; three requests for prayer; 135 in S. S.

Knoxville.

First.—Old folks' service at morning hour; subject: "Jacob's Backward Look at his Life." Afternoon: annual business meeting S. S. Missionary employes. At night, preaching: "Who is Greatest in the Kingdom of Heaven?" 319 in S. S.; 6 additions by letter; 1 baptized; 2 for baptism; 1 profession.

Second.—Lord's Supper in morning; evening subject: "Getting Along in Life;" 2 by letter; 320 in S. S.

Centennial.—Special meetings closed; Dr. W. A. Nelson spoke four times; 7 approved for baptism; 1 under watchcare; large S. S., with every teacher and officer present.

The presence and labors of Dr. Nelson have been a great benediction and blessing, and will be a permanent blessing to the church.

Memphis.

Rowan.—Pastor Richardson preached: "The Comfort of the Scriptures," "The Omnipotence of Christ;" good congregations.

Central.—Pastor Potts preached; 2 by letter; hand of fellowship given to 7; good congregations.

Central Avenue.—Bro. Autrey of Mississippi preached at both hours; fine congregations.

First.—Pastor Boone preached; good congregations; 11 received since the pastor's return.

Seventh Street.—Pastor Thompson preached; fine congregations; 7 by letter; 5 for baptism; 3 baptized since last report.

Lennox.—Pastor Thompson preached at 3 p. m., following the S. S.

Chattanooga.

Hill City.—Pastor Ewton preached at both hours to good audiences: "What is a Successful Church?" "Cities of Refuge."

St. Elmo.—Pastor Lewis preached; good day; large S. S.

Avondale.—Good S. S.; 7 for baptism; pastor Quinn absent; prayer and praise service held by the brethren.

Highland Park.—Pastor Vance preached; excellent services; 2 for baptism; good interest in S. S.; church out of debt; subjects: "Christian Warfare," "Christian Armor."

East Chattanooga.—Pastor Shipp preached at both hours: "Faithless Christians," "The Two Treasures;" good S. S.

The revival meeting closed at Prairie Plains on Wednesday after the first Sunday in Sept. with seven conversions and six additions by baptism. Good congregations at each service, with much interest shown. Bro. L. D. Agee assisted our pastor in the meeting. His presence was very much appreciated by the church. The Lord has wonderfully blessed us at Prairie Plains in the last two years. May such be added to the church as shall be saved. A MEMBER.

Prairie Plains, Tenn.

Bro. Jarmon preached for us Saturday and Sunday. Saturday he preached from the 24th of Matt., beginning with the 31st verse. Sunday from Isa 53:5. A good crowd and two good sermons. We all love Bro. Jarmon because he seems to think lots of Fall Creek. In the meeting I held at Centennial were five professions; one of them joined Fall Creek Sunday. May God bless and guide her trials, and may she be a shining light to Fall Creek church. Rev. J. C. Leeman will preach at Fall Creek on Thanksgiving at 11 a. m. May God bless us. J. H. OAKLEY.

Henderson's Cross Roads, Tenn.

I stopped at Cedar Creek two days and nights; had good meeting; one profession; one approved for baptism. I had to leave to join Bro. Raikes at Shady Grove; found him in good meeting, but sick and weary; we held eight days; the church was greatly strengthened; received five by experience and baptism; three more approved. I was sick last week, so Bro. Raikes preached a few days at Barton's Creek; two additions; filled my appointment at Zion yesterday; at Cedar Creek last night. I must close my protracted work for the year on account of throat disease again.

Lebanon, Tenn.

S. N. FITZPATRICK.

We had a good Sunday school and good congregations yesterday at Newbern. Our beloved pastor, Bro. B. McNatt, preached an excellent sermon on infant membership, to the delight and instruction of our young people. Our church led the churches in Friendship Association this year in contributions to denominational work. We are looking forward to the securing of a parsonage, which would add greatly to the solidity and permanency of our work here. We will have another protracted meeting soon. Pray for our success. Prof. J. A. Lowry, the efficient principal of our high school, is the superintendent of our Sunday school and is an earnest, Christian worker. May God bless you, Bro. Folk. We love your paper.

Newbern, Tenn.

J. W. WADDY.

I am always glad when the BAPTIST AND REFLECTOR comes. The articles by Dr. S. E. Jones have been very interesting to me, and I think they are excellent, because of the truth they contain. What will Tennessee do without Dr. A. J. Holt? I am always glad to see something from the Carson and Newman boys. In a recent issue I noticed places from Bros. G. P. Hayes and Charles Branson. Texas Baptists are a great people. I was pastor for some time after coming here and enjoyed my work splendidly. I am now missionary in Calahan County Association. I was elected the last of August and entered on the work Sept. 1st. I would be glad to see some Tennessee brethren at the State Convention, which meets at Waco, Texas, Nov. 7th. Would be glad to know how Dr. N. B. Goforth and all the brethren of the Eastanallee Association are getting along. God bless all Tennessee brethren.

Cottonwood, Texas.

R. D. CECIL.

I have just read your last issue and it thrills me. You are giving us one of the very best papers in the country. I am so delighted to see the face, and a brief sketch, of my old-time friend and brother, Rev. George Jones, on the first page of this issue. I am so glad to know that he still lives to do the Lord's work. I was with him several weeks, just after he built Roane College, and I remember that some of his Baptist neighbors said to me, in speaking of his contribution to the institution: "George Jones is crazy!" I said to them: "I do wish some more of you Baptists would go crazy, just like George Jones has." Oh, if all of our people were consecrated to the Lord, as this dear brother has always been, we would have all the money needed to carry on the Lord's work. My "Post" Fountain Pen has come and I am perfectly delighted with it. It is the best I have ever used. God bless the BAPTIST AND REFLECTOR and its editors, and all the dear friends in dear old Tennessee. J. W. CUNNINGHAM.

Marcelena, Tex.

Crozer Theological Seminary.

Yes, I am here. I am sure I have come to the right place. I am becoming acquainted with the citizens of Chester, and that causes me to feel more at home.

We have a noble band of young ministers who are making sacrifices to more thoroughly equip themselves for the ministry. There are about forty new students, and not less than one half of them are taking the regular, or Greek, course. There are several young men from the South, about twenty-five, Virginia taking the lead. The spirituality of the students is of the highest order. But this is easily understood when we mention the fact that the faculty is composed of godly men who love to teach the necessity of walking in the footsteps of Jesus. The BAPTIST AND REFLECTOR occupies a prominent place in our reading room. Best wishes to the editor and to all my Tennessee friends.

Chester, Pa.

R. P. McPHERSON.

Riceville Items.

The Charleston church building is nearly completed. It will be a monument to the self-sacrificing love of Bro. Runions, and to the grace of God.

Last Sunday morning it was my privilege to wear the new tailor-made, elegant suit of clothes presented to me by the ladies and young people of the Birchwood church. We had fine congregations both morning and night. At the close of the night service there were four enquirers who came forward asking prayers. How good it is at a pastor's regular service to have conversions. It is a special blessing and encouragement from the Father. The temporal blessing, the new suit, makes me the best dressed preacher in this section; but I don't know just what I must do to show my appreciation.

Bro. J. T. Sexton is expected at Riceville this month. We are expecting great showers of blessings.

We shall part with Dr. Holt with much sadness. The Lord sent him here and we are loath to see him go.

Our Association has made several missionary strides onward in the past year. LUCIUS ROBERTSON.

Riceville, Tenn.

Seminary Notes.

Dr. Dement, of the 22nd and Walnut Street church, led the Monday night missionary meeting.

Drs. Woody and Marvin have made an arrangement whereby, by payments of a fee of one dollar, a student will be entitled to medical attendance in case of sickness during the session. About one hundred have thus insured against sickness.

U. S. Thomas was assisted in a meeting at his church at Boston, Ky., by J. R. Johnson. There were thirty-one additions.

E. Lee Smith has been sick but is recovering.

Drs. Robertson, Dement, and Rev. M. P. Hunt, of St. Joseph, Mo., were recent visitors at the Hall. The latter is assisting Dr. Dement in a meeting at the 22nd and Walnut Street church.

The monthly "Missionary Day" was observed Saturday, Nov. 1st. Reports from the various mission places where the students do mission work were heard, and Rev. Hunt was called on for a few words, after which the address was delivered by Dr. E. A. Pollard, pastor at Georgetown, on the subject of "The Work of the Woman's Missionary Union."

C. A. Ladd and E. K. Cox, from Tennessee, have recently entered the Seminary. H. B. FOLK.

Louisville, Ky.

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.

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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.

WOMAN'S MISSIONARY UNION.

The annual meeting at Humboldt is universally pronounced an uplifting occasion.

Other gatherings marked October as a happy month for mutual strengthening and refreshing. The reception to Mrs. Eakin at the First church, Nashville, was one of the pleasantest, a remarkable feature being the presence of three daughters of Dr. A. C. Dayton, all faithful and prominent workers in the W. M. U., Mrs. Eakin, Mrs. J. M. Phillips and Mrs. W. W. Kannon.

Let us forget that mere meetings together are of little value unless they stimulate to individual heart-culture and personal effort, we beg members of societies to ponder the thoughtful paper read before the W. M. U. of Nashville Association at Edgefield church, Oct. 10th, by Miss Mary L. Chapman of Baltimore:

"This is truly a day when we see the mighty power of organized effort. The poor, the sick, the ignorant, the wayward, are being reached, and much is being done for them, as our various schools, hospitals and institutions testify; but these form only one part of the service we may render, and it may be feared that in His sight the spirit is sometimes lacking in these, while the efforts may be large.

"Many can look up to-day and be grateful that there is also another form of service for the Master—a work in which all may engage, whether rich or poor, young or old—a work of which he is the director, inspirer and object.

"Personal work for Him seems to me to be just this: The service of a loving heart in communion with Him, acting alone or with others, as the case requires.

"In such a world as ours this work is needed. Our Savior saw it in his day, and gave to Nicodemus and to the woman of Samaria life-giving words. We see him also with Mary and Martha in their home, and in the quiet walk to Emmaus with the two disciples.

"In just this way, as the opportunities come, whether sought or unsought, may we serve Him here.

"Jesus has said: 'I am come a light unto the world, that whosoever believeth on me may not abide in darkness;' and we may be assured that no child with a heart desiring to serve him shall be left in ignorance of his will.

"It seems to me that love for Him is the first essential in this work. We cannot speak glowingly of one we do not know and care for; and as Bauer has said:

"Thy soul must overflow,
If thou another soul would'st reach."

"We must know Jesus deeply, personally, to live with him in that inner life which he alone sees. Then, however weak we may be in ourselves, he can meet us and can add to our faith, courage, patience, wisdom, strength or gentleness, as the need arises.

"A second, a higher sight is given and opportunities are seen, seized and used.

"Service often increases in this way. The little things, apparently very small, are taken up—maybe only a few words we do not remember having said—but God gives them a blessing.

"Frances R. Havergal tells of a day when the desire to write was very strong. A certain theme was in her mind and heart, and going to a shady nook by a little torrent she prepared to fulfill her desire. Scarcely had she begun when a laborer came along to drink at the stream. She offered him a little book, which he accepted, and then deliberately sat down to be talked to. The opportunity was embraced; it seemed to her a clearer call than the poem. Two boys, his sons, joined them, and again, she says, "the old, old story" was told. After they had gone and she had attempted to take up her pen one of the boys re-appeared with his sister, and by their wistful looks she knew that her work with them was not over. In just this way, if God's children would but lift up their hearts to him as the interruptions come into their daily lives, how many times would they have the privilege of rendering to him some service, and cheering and helping someone in the way.

"I can think now of a sunny, loving, Christian woman, who has known sorrow and bereavement, whose life is somewhat alone in the world, but with her there are ever the ready ear and the willing heart; and her sympathy at night or day makes her a joy and a power.

"Secondly, I believe that God not only helps his child to see an opportu-

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nity but how to adapt himself to meet it.

"God can so train the heart that it can make its way to another's, whatever its conditions may be. He can make us wise, though gentle; tender hearted while not tender headed, as our beloved Dr. Kerfoot said. He can give a sympathy which meets every special case.

"One of the sweetest thoughts connected with our Savior's earthly ministry is that he spared not himself from that compassion that cost him pain. His blood would have been efficacious for sin, without this strain to his heart, but he gave us the pity as well, and he will become our teacher and companion.

"Rev. M. D. Babcock, of Baltimore, desired to reach a wealthy old man who was not a Christian; and, although he had a large church membership claiming time and attention, he felt it not too much to go one morning early to walk with him in his garden, to remain to the meal with him, and in this way he had a unique opportunity of presenting Christ which must have been pleasing to the Master.

"As we engage in this personal work a large blessing comes back to us; a littleness of spirit has less to feed upon, for false and foolish sensitiveness has no rightful place here.

"One thus in earnest will not wait to be asked to do many things, and even the fear that we may be overstepping the mark becomes subordinated to the desire to serve Him. The mind is not so much upon the external part of the service as upon the internal. Many of us can no doubt mention instances where work was left undone because no one had been definitely asked to do it, and undoubtedly God's children have failed many more times to make use of opportunities than they have incurred criticism for having gone too far—opportunities that might have been theirs had they courage to embrace them, but which were lost from a false sensitiveness.

"This work causes the head to expand, the desire to grow. Mrs. Whitmore, the lover of rescue work, said she had to learn that she could not engage in a good work simply because there were promptings within. God's will had to be known—so dear the work becomes to the worker.

"To lead one to Christ; to unfold the truth; to give to some lonely heart a fresh inspiration to take up the burden of life—all these rejoice one so engaged and give a foretaste of the happiness we shall know in heaven.

"And, as we look up to God, and into his word to learn his will, we see how he uses a thing which is small to ac-

complish his purpose. Does he not speak of the marvellous development of a grain of mustard seed, and did he not wonderfully expand the five loaves and two fishes, after the sweet words: "Bring them hither to me" had been obeyed?

As someone has said: "We should never trouble over our want of gifts. It is not more splendid gifts that are re-

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

quired in the vineyard, but the unreserved surrender of what we have and owe to the Master's use. The work of the world is steadily being done by men and women whom we should never have dreamed of choosing, but whom God chooses because he finds them ready for his use.

"And has not 'habit a place here as well as inspiration,' as another has said?"

"Do not a child's limbs become firmer as they are exercised, and in the same way do not our voices become stronger, our thoughts clearer, as they are used for the Master—the heart at the same time gathering courage and assurance? Therefore, as we endeavor step by step to 'Say what he wants us to say,' or 'Go where he wants us to go,' a development of soul will follow, and we will become more fitted for his use.

"Meyer has said that 'God's commands were his enablings,' and this agrees with the words to Joshua:

"Have not I commanded thee? Be strong and of a good courage."

"And to Jeremias:

"Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee."

"And to Moses:

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak."

"The promises of the New Testament abound in strength, also, such as: 'And God is able to make all grace abound unto you: that ye, having always all sufficiency in everything, may abound unto every good work.' (R.V.) Not one limitation is here mentioned. 'All grace, always, all sufficiency, in everything' unto every good work.

"A loved one once said: 'We should never know till we reached heaven how grateful we would be for our trials,' and will not this be our experience in regard to this privilege of service? Even now we may have a foretaste of gratitude, for it is a privilege which embraces the duty. This work might have been delegated to others more worthy than we; but when God reached down to save us, he thought of our life here as well as of the eternity with him. It is a part of his will for us, a part of his salvation.

"For we are his workmanship, created in Christ Jesus for good works, which God above prepared that we should walk in them."

"How sweet this is! Saved by grace, and saved unto a fellowship of work with Him here, as well as unto a union of heart.

"Let this be our prayer: that we may enter into His will; may find out these works He has already prepared for us; and may delight Him, who so freely gave Himself to us."

LITERARY NOTICE.

The importance of a frank, but pure and helpful, book to boys was realized by the author of the Purity Books in the Self and Sex Series, when he was but fifteen years old—at that age when, like all boys, he was perplexed with the mysteries concerning the origin of life and being. One day, after having declined a vile book that had been offered him, he says God put this thought into his mind: "If there are good men in the world who love us boys and who would do us good, why is it that none of them have ever written a book to tell us just what we ought to know?" This was the seed thought which subsequently germinated, and after more than thirty years culminated in his life work, which has now been so success-

fully completed in the Purity Books in the Self and Sex Series, addressed to boys and young men at different periods of life, by Sylvanus Stall, D. D.

NOTICE.

I presume that every one who cared to write something about "The First Church" has sent in their manuscript. And I wish to say that I have in the hands of Folk and Browder, Nashville, a careful revision of a pamphlet I wrote last year on "The Church." They think they will be ready to fill orders by the first of November.

Besides treating on the church, it will answer all purposes of a complete Manual for Baptist churches. 160 pages Manilla, 50c. by mail. Address the publishers, or the author.

J. T. MANN.

Lawrenceburg, Tenn.

OAKLEY-MONROE DEBATE.

As it was my privilege as well as a pleasure to attend the Oakley-Monroe debate at Cane Creek, I desire to say a few words in regard to it through the columns of your paper. I feel that I have been made stronger in the Lord by the many truths that Brother Oakley presented to the people.

Some of the brethren referred to the debate as a devil's meeting, but I believe it was conducted to the glory of God. They closed with an old time hand-shake, and the spirit of the Lord was plainly manifested.

I had never met Brother Oakley, but I learned to love him and to remember him in my prayers. May the good Lord spare him for the great work he is doing.

I want to thank the good people around Cane Creek for their hospitality. I was in several of their homes where I was treated with courtesy. They made me welcome everywhere I went.

I truly long for the time to come when it pleases God for me to visit that mountain country again.

Sweetwater, Tenn. WILL PARDEE.

PROGRAM.

The fifth Sunday meeting of the Unity Association will meet at Cooper's Chapel on Saturday, at 9 a.m., before the fifth Sunday in November, with the following program:

1. Falacy of apostasy, C. C. McDaniel and N. A. West.

2. Am I saved, and why? W. Young, W. C. Sale.

3. Query box, which will be made a special feature of the program.

4. What interest should a church take in the temperance movement? M. E. Dodd, J. H. Curry.

5. Who sent the preacher? J. D. Harris, G. L. Bray.

6. Why have a Sunday school? C. W. Stumph, W. H. Siler.

7. Is God the universal father of all men? A. Lambert, J. S. Campbell.

8. Obligation of each church member to engage in Christian work, Jodie Gooch.

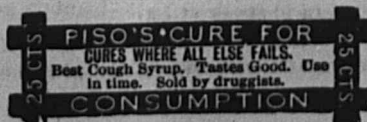
6. Why we believe the missionary Baptist doctrines, W. D. Siler, W. L. Crawford.

Conveyance will be had at Toone for all who may come by rail.

Charley Siler,
A. T. McPherson,
T. O. Siler.

Committee.

Silers, Tenn.



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BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillboro, Va.

The king has rather a peculiar name in this part of country: he is commonly styled the "Blind Tiger."

His subjects are rendering him homage daily. A part of these subjects claim to belong to another king (Christ) although they seem to obey the mandates of the former.

All his (the blind tiger's) subjects make an offering to him frequently, and the king, in response, gives them a poisonous milk (whiskey) which they drink and become intoxicated, infatuated and deprived of their reason. The reward for obeisance to this king is loss of friends, loss of money, loss of love to family and reverence to God.

With all these impediments in the way the kingdom is still progressing, and the great captain, intemperance, is marshalling them on, day by day, against reason, common sense and judgment.

I hope the day will soon come when the King of kings shall reign in the hearts of these vile sinners and they shall be converted to God.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Success to the BAPTIST AND REFLECTOR May more brethren take it is my desire Doeville, Tenn. JOE L. CHURCH.

XANTHINE! PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

The Stamp of Decline. Gray Hair.

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A NEW KINGDOM.

You have read something of the Babylonian Kingdom and the Persian Kingdom and all these Ancient Kingdoms that have perished and crumbled into the dust to let other kingdoms succeed. And now we have a new king just taking control of the people here.

This kingdom is spreading herself like a green bay tree.

BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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STRANGE GODS.

We studied some weeks ago about the death of
Moses. We saw how Joshua was raised up to
take his place and how nobly he performed his
part in conquering the land of Canaan. Now the
time has come for his departure. He was 110
years old—a ripe old age. It showed that he had
lived a temperate and virtuous life. The fact that
he was “a servant of the Lord” would explain his
long life. He had spent his life in the Lord's ser-
vice, both in private and public. It is a blessed
thing to be “a servant of the Lord.” It is a
gracious, glorious privilege—the highest honor
which a person can enjoy. Are you, like Joshua,
a servant of the Lord?

As long as Joshua lived, his presence, his exam-
ple, exerted a restraining influence upon the chil-
dren of Israel, and they, too, served the Lord.
And they continued in his service “all the days of
the elders that outlived Joshua who had seen all
the great works of the Lord that he did for Is-
rael.” That was the glorious morning of Israel's
history in the Promised Land. Spending their
lives in the service of the Lord, they were valiant
and successful warriors. The flush of victory was
upon their brow, the dew of God's grace in their
hearts. But when this generation was gone “and
there arose another generation after them which
knew not the Lord nor yet the works which he
had done for Israel,” then, alas, the “children of
Israel did evil in the sight of the Lord.” They
forsook the Lord God of their fathers and followed
the gods of the people which were round about
them, Baal and Ashteroth. Baal means lord.
There were various Baals, or as the Hebrew word
is, Baalim—lords of different things, such as lord
of flies, lord of luck, etc. The Ashteroth were fe-
male deities corresponding to the Baalim, the male

deities. The worship of these gods was of the
most wicked nature.

Think of it. They had left the service of the
Lord, the living God, who brought them up out
of the Land of Egypt and who had bestowed so
many blessings upon them, for such gods as these.
No wonder “the anger of the Lord was hot against
Israel, and he delivered them into the hands of
the spoilers that spoiled them, and he sold them
into the hands of their enemies round about, so
that they could not any longer stand before their
enemies.”

They had fair warning. The Lord had told them
that his hand would be against them for evil, if
they forsook him. No wonder, too, “they
were greatly distressed.” And yet so gracious is
the Lord and so plenteous in mercy, that he did
not entirely forsake them. When in the depths of
their despair they cried unto him he raised up
Judges, who delivered them out of the hand of
those that spoiled them. We shall study later
about some of these Judges. Here is a list of
them as given by the Convention Teacher:

First oppression, by Mesopotamia—
First Judge, Othniel.

Second oppression, by M ab—
Second Judge, Ehud.
Third Judge, Shamgar.

Third oppression, by Jabin and Sisera—
Fourth Judge, Deborah and Barak.

Fourth oppression, by Midian—
Fifth Judge, Gideon.
Sixth Judge, Abimelech.
Seventh Judge, Tola.
Eighth Judge, Jair.

Fifth oppression, by Ammon—
Ninth Judge, Jephthah.
Tenth Judge, Ibzan.
Eleventh Judge, Elon.
Twelfth Judge, Abdon.

Sixth oppression, by the Philistines—
Thirteenth Judge, Samson.
Fourteenth Judge, Eli.
Fifteenth Judge, Samuel.

AN ENJOYABLE TRIP.

We had a most enjoyable visit last Friday, Sat-
urday and Sunday, to Macon and Sumner Coun-
ties, speaking upon the subject of temperance.
Our first appointment was at Willette. After a
long though pleasant drive of about forty-four
miles from Gallatin, in company with our friend
Mr. Daniel Gaines, we reached Willette Friday
night about ten minutes before seven o'clock, tired
and hungry. We found, however, a house full of
people present and soon forgot both weariness and
hunger in the interest which the people seemed to
take in the discussion of the subject of temperance.
Willette is a delightful little community; high and
healthy. We have never met a more hospitable
people anywhere. We are especially indebted to
Brother G. H. Wakefield for hospitality. We en-
joyed also being with Brother Thomas Jones, who
seemed to take pleasure in showing us around the
village. He is eighty-two years of age, but is as
active as a man of sixty. He is always cheerful
and happy. His mother lived to be one hundred
and ten years of age. We hope that he may live
as long. The grandfather of Brother Wakefield
was one hundred and fifteen years old when he
died. The people of Willette seem to be long-liv-
ed. It is expected that Willette Baptist Acad-
emy will start up again next spring.

We had an appointment at LaFayette Saturday
night. Reaching there Saturday afternoon we
found that a meeting was in progress, conducted
by the pastor, Rev. J. H. Swann. By request, we
preached that night to a large audience. On Sun-
day morning we went out to the Liberty church to
fill an appointment and found a meeting in pro-
gress there, conducted by brethren Buie, Dillehay
and Rich. Brother Rich was to preach that morn-
ing, but insisted upon our taking his place and
speaking on temperance. We enjoyed being with
the brethren and only regretted that we were com-
pelled to leave so soon.

But we had another appointment to speak at La-
Fayette at two o'clock. The meeting was held in
the courthouse. There was a fine audience and we
had an enthusiastic meeting. LaFayette is the

county seat of Macon County. It is a town of
about eight hundred or a thousand inhabitants. It
is composed of a fine class of people, and since they
got rid of saloons a few years ago it has been a quiet,
orderly community.

There are only two churches in the town—Bap-
tist and Campbellite. The Baptists have the larg-
er membership. Brother Swann is doing an excel-
lent work there. He is a fine young minister and
is held in high esteem by everyone. We appreci-
ated very much the generous hospitality of Brother
I. L. Roark, one of the most influential citizens of
the town, and a prominent Baptist.

Leaving LaFayette we had a long drive to reach
Sugar Grove in Sumner County, where we had
an appointment to speak at night. Those making
the appointments evidently had not studied geog-
raphy, or at least the geography of that country.
When we arrived we found a large congregation
present and brother Ewing of the Methodist church
had just begun to preach. But he kindly gave
way and we spoke on temperance, according to ap-
pointment. We enjoyed spending the night with
Brother J. W. McQueen, who is one of the most
consecrated and most promising young ministers
we have in the State. Under his leadership a
church has recently been organized at Sugar Grove
under the name of Chrisman's Chapel. It has
twenty-two members at present. A nice house of
worship is being built.

Despite our long drives and much speaking we
enjoyed the trip very greatly, especially meeting
so many kind and hospitable people. We trust
that good was done.

BAPTIST AND REFLECTOR MONTH.

Don't forget that November is BAPTIST AND RE-
FLECTOR month, and that the third Sunday in No-
vember is BAPTIST AND REFLECTOR day. It is ex-
pected that during this month, and particularly on
the third Sunday, special efforts will be made by
pastors all over the State to get their members to
subscribe for the BAPTIST AND REFLECTOR. Let
them present the claims of the paper publicly, and
then let them follow up this public appeal either
by seeing the members privately themselves or ap-
pointing someone else to do so.

Remember that in getting subscribers for the
BAPTIST AND REFLECTOR you are helping to make
the paper better. We have in contemplation con-
siderable improvements which we hope to be able
to make soon, and which by your help we will be
able to make.

But you will not only be helping the paper, you
will be helping the subscriber, helping his family,
helping your church, helping the Baptist cause in
Tennessee, and helping the cause of Christ over the
world.

Oh! if we could just put the BAPTIST AND RE-
FLECTOR into every Baptist home in Tennessee,
what a tremendous uplift it would give to all of
our denominational interests in the State?

Will you not help us do so? What say you? We
can send you sample copies of the paper, if you wish
to use them in securing subscribers. We hope to
receive hundreds of new subscribers this month.
How many will you send us? May we not count
on you for one, at least?

To assist you in getting subscribers we make the
following offers:

1. For one new subscriber and \$2.00 we will send
you “Ten Nights in a Bar Room,” by Arthur; or
“Prince of the House of David,” by Ingram; or
“The Faith of the Baptists,” by T. T. Eaton; or
“Paul and Virginia,” or “Black Beauty,” or
“Paradise Lost,” or “Drummond's Addresses,” or
“Vest Pocket Companion,” by Torrey; or “Best
Text for Soul Winners.”

Choose whichever you prefer.

2. For two new subscribers and \$4.00 we will
send you a handsome teacher's Bible, or a “Post”
fountain gold pen.

3. For four new subscribers and \$8.00 we will
send you a porcelain china dinner set in fifty-two
pieces.

4. If you get up a club of ten subscribers, at least one half of them new, you may put the paper to them at \$1.50.

5. If some do not care to take it for a year we will send the paper to them for four months for 50 cents.

We hope you can take advantage of one of these offers. Let us hear from you.

J. M. SENTER.



It is with profound regret that we record the death, at his home in Trenton last Friday, of Bro. J. M. Senter. Bro. Senter was one of the most active and most consecrated laymen in all the South. He had done more to develop the church at Trenton and the missionary cause in the Central Association than any other man. He had been in bad health for some time, but when we saw him at the Convention in Humboldt he was looking better and we hoped that he would be spared to us for many years yet. It is difficult for us to express in words our appreciation of Bro. Senter—his sweetness of spirit; his wise judgment; his consecrated business sense—and our deep grief at his loss. We thank God that we have known Bro. Senter. We shall be a better man for having known him. But while we say farewell it is only for a little while. We hope to meet him again in the great beyond.

We tender to his family and friends, to the church at Trenton and to the members of Central Association and to the Baptists of Tennessee our deep sympathy in his death. We published a sketch of Bro. Senter in the BAPTIST AND REFLECTOR a few weeks ago. We hope Bro. Butler or some friend in Trenton will give our readers a fuller account of his life and death soon.

Personal and Practical

We are sorry to learn that Brother J. C. Porter, editor of the *Florida Baptist Witness* has been very ill. We are glad to learn, however, that though still confined to his bed and very weak his symptoms are very encouraging. We hope that he may soon be fully restored to health.

Says the *Watchman*: "It is stated that a Baptist church in the annual letter to the Association said: 'The pastor and people are in perfect harmony. The pastor is willing to do all the work and the church is willing that he should.' It is to be feared that this church is not the only example."

After a splendid sermon by Dr. Lansing Burrows Oct. 26, on "The New Macedonian Cry" the First Baptist church, this city, gave \$500.00 for foreign missions. Both pastor and church are happy over the result. The sermon was requested for publication and will appear in next week's issue.

We sympathize very much with our friends, Mr. and Mrs. S. F. Thomas of Brounsville, in the death of their second son, Fanning, as the result of an accident. He was a good boy, studious, industrious, a devoted Christian. We trust that they may find the grace of the Lord sufficient for them as the thorn of grief pierces their souls.

Remember that this is BAPTIST AND REFLECTOR month. Did you say anything about the paper last Sunday and endeavor to secure subscribers for it? You forgot it? Well, that is too bad. We are sorry. Will you not try to remember it next Sunday? Remember that the BAPTIST AND REFLECTOR underlies all of our denominational interests and as you secure subscribers for that, you help our work all along the line.

Mr. B. F. Johnson has resigned the presidency of the B. F. Johnson Publishing Company, founded by him some years ago, and will devote himself to a special line of work in which he has been for some time deeply interested. Mr. Johnson is known as one of our most generous Baptist laymen as well as one of the most successful business men. The change will not affect the company. Mr. Johnson will still retain a connection with it.

The announcement that Dr. J. O. Rust, the beloved pastor of the Edgefield Baptist church, this city, has declined the call to the First Baptist church, Jackson, causes great rejoicing among the members of his church and congregation here, as well as among his numerous friends in this city. We sympathize, however, with Jackson, which was so anxious to have him. But the people of Nashville do not feel that he can be spared. He is doing a fine work here.

Dr. Jas. A. Burrow, who has been the popular editor of the *Midland Methodist* for several years, but who has carried on that work in connection with his work as presiding elder has yielded to the solicitations of those interested and will give all of his time to the paper. He will remove to Nashville in a short while. The *Methodist* is now the organ of the Holston and Tennessee Conferences. It is hoped that it will also be adopted by the Memphis conference. We welcome Dr. Burrow to Nashville, but we regret that the arrangement means the retirement of our friend Dr. W. M. Green from the associate editorship of the paper.

Referring to the recent discussion about "Lydia's baby" the *Cumberland Presbyterian* says: "Of course there were no babes in the household of Lydia, or for that matter in any other of the baptized households of the Bible! Of course not!" The exclamation points would indicate that the *Presbyterian* meant to be ironical. As a matter of fact, however, it only told the plain truth. We will give the editor of the *Cumberland Presbyterian* a new hat if he will find recorded in the Scriptures anything about a baby either in Lydia's household or "in any other of the baptized households of the Bible." Puzzle—find the baby. Reward—a new hat.

As a young lady, Miss Mary Cull, was walking along the streets of Chicago recently, a thief snatched her purse, containing \$20.00, and ran. She dropped her packages and started in pursuit. He took the middle of the street between the car tracks. The crowds stood by watching the chase and were astonished at the speed exhibited by the young lady. She gained on the thief at every jump and soon overtook him, knocked him down and sat upon him until a policeman arrived. She explained that she had been a long distance runner at school and said that she could have gone five more blocks. This shows the advantage of physical culture in our schools.

And so Dr. Holt has gone. We publish on another page a farewell note from him. Tennessee seems lonesome to us without him. He will be greatly missed by many brethren all over the State, but by no one, perhaps, so much as by ourselves. Our association has been so intimate, we have traveled and eaten and slept and walked and talked and prayed and wept and rejoiced so much together, that it seems almost like tearing away a part of our own self when he left. There are thousands of hearts all over this State that will join us

in praying God's richest blessings upon him and his in his new home. Come back to see us sometime, Brother Holt. You will always have a warm welcome to Tennessee.

"Gambling was my ruin." Statement of a recently captured burglar to the police. How many men, young and old, in this city would say the same thing if asked the cause of their ruin or failure in life? A goodly number, we are sure. And yet not a hand is lifted to stop wide-open gambling. On the contrary, a certain semblance of respectability is given to it, and the 'prominent' gamblers of the city are men of importance, political and otherwise."—*Nashville American*. This is all too sadly true. And yet when, last spring, some of us attempted to lift a hand against these saloon keepers and gamblers, by electing men who would enforce the laws against them, the *American* was silent. That was the time to speak. We fear it will do no good to speak now.

Says the *Examiner*: "Mormonism is just now 'lying low' in the matter of polygamy, but is practising it all the same. There is ample proof that the leaders are persisting in their violation of the law, and that their intention is to revive the infamy just as soon as they dare to. The law is impotent to prevent secret cohabitation with plural wives, just as it is powerless to check licentiousness in non-Mormon communities, and the only remedy for the Mormon iniquity is the conversion of its votaries to a purer faith." This is one remedy, but not the only remedy. Another, and what will probably be more effective at present, will be to have Congress pass the Anti-polygamy Amendment, so as to bring the matter under national supervision instead of simply State supervision. Another remedy, also, is to see that non-Mormon literature is read, so that people may understand all the iniquity there is in the system called Mormonism.

A distilling company, which we do not care to advertise by calling its name, is sending letters to people all over the country offering to send a trial order of whisky without requiring the payment of a cent, "not even a postage stamp" if the persons receiving it are not perfectly satisfied. The letter goes on to say: "When you receive the whisky, take several drinks, have your friends sample it, and if the verdict is not in our favor, then send back what is left. We pay the express charges going, and coming back, too, if you don't want to keep the whisky. How could an offer be fairer?" We have received one of these letters and we have heard of others doing so. We presume that the names are secured either from the City directory or from the telephone books. Of course we made no reply to the letter and only tore it up and threw it into the waste basket, but there are perhaps some people who would be tempted, with this seemingly fair offer, to order a bottle of whisky and thus be started on the downward road.

The Dyersburg Baptist church on last Sunday, under the efficient leadership of its pastor, Rev. George H. Crutcher, gave \$90.00 to Ministerial Education. The pastor and people are happy over the result. The fact that, as stated by the postmaster at Dyersburg, there are more copies of the BAPTIST AND REFLECTOR delivered at the Dyersburg office than of any other religious paper of any denomination, probably had a good deal to do with this liberal contribution. As we have frequently said, where the BAPTIST AND REFLECTOR circulates there is more interest taken in all of our denominational work. Pastors are standing in their own light when they fail to get their members to subscribe for it. It seems to us that they ought to realize this. Many of them do, but others do not. We wish that all would do like Brother Crutcher, first sow the seed of the BAPTIST AND REFLECTOR in their churches and then reap the harvest of increased contributions and of greater happiness and prosperity in their church life.

The Home.

OUR SAINTS.

From the eternal shadow rounding
All unseen and starlight here,
Voices of our lost ones sounding,
Bid us be of good heart and cheer,
Through the silence, down the spaces,
Falling on the inward ear.

Know we not our dead are looking
Downward, as in sad surprise,
All our strife of words rebuking
With their mild and earnest eyes?
Shall we grieve the holy angels,
Shall we cloud their blessed skies?

Let us draw their mantles o'er us,
Which have fallen in our way;
Let us do the work before us
Calmy, bravely, while we may.
Ere the long night silence cometh,
And with us it is not day!

—John G. Whittier.

SUCCESS UNDER DIFFICULTIES.

"Never mind, father, blindness shall not interfere with my success in life," said the young law student, Henry Fawcett, when his father reproached himself for carelessly destroying all his son's prospects of advancement.

One day in 1858 the two had gone hunting together. A flock of partridges flew over a fence where the father had no right to shoot but as he was moving forward, they flew back toward Henry. The hunter, so eager to bring down a bird, fired. Several shots entered Henry's breast, and one went through each glass of a pair of spectacles he wore. Instantly he was blind for life.

What a misfortune for a youth who had worked his way through college seventh in his class, had been elected to a fellowship, and was a law student at Lincoln's Inn, London! How many young men would have had the courage to attempt to accomplish anything under such circumstances? But within ten minutes from the accident, which deprived him of his eyesight forever, this boy of iron nerve had determined that even blindness should not swerve him from his purpose.

"Will you read the newspaper to me?" were his first words to his sister when they carried him home. He was not only calm, but soon made cheerfulness the habit of his life, and became an agreeable companion to all about him.

He hired rooms at Trinity Hall, engaged a guide and amanuensis, and went to work in dead earnest with the house of commons in his mind's eye as the goal of his ambition. He was obliged to abandon law, but began the study of political economy with a zest rarely equaled, meanwhile having friends read to him, in his moments of leisure, the works of Milton, Burke, Wordsworth, all of George Eliot's novels, and a wide course of general literature; for he was determined that his blindness should not limit the breadth of his culture.

About the time that our Civil War was at its height, young Fawcett wrote a pamphlet on political economy which proved very successful,

DID NOT KNOW SHE HAD KIDNEY TROUBLE.

Thousands Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

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

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

Vinton, Iowa, July 15th, 1902.

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

GENTLEMEN:—My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed ninety pounds. One day my

brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother. Swamp-Root cured after the doctors had failed to do me a particle of good.

Gertrude Warner Scott.



MRS SCOTT.

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE.—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Nashville Baptist and Reflector.

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

and gave its author an enviable reputation.

Not long afterwards the professorship of political economy at the University at Cambridge became vacant; and, although all the masters except two opposed him, to the surprise of everybody he was appointed to the vacant chair. His work at the university required his presence at Cambridge only eighteen weeks a year and paid him a salary of £300 per annum, and he was still receiving nearly as much from the fellowship he had earned in his college course.

Think of this, young men who say you have no chance in life, although you have five senses, sound limbs and good health. A poor, blind youth, by dint of grit, pluck, and invincible determination, had become, at thirty, a professor in a great university and an author of no mean celebrity.

Fawcett was then more determined than before to go to parliament. He sought the advice of John Bright, who told him by all means to wait until he was better known. But nothing daunted, he called on Lord Stanley, to talk with him about the reform bill.

After Sir Charles Napier died a committee was appointed to find a candidate who, instead of spending money to secure his election, might be chosen on his merit. This was a long looked for opportunity. Young Fawcett called on the committee and presented his claim. Pleased with the blind politician, the committee consented to hold meetings in his behalf. His fame soon spread abroad and people from all parts of London crowded to hear him. He stated squarely that he would not spend a shilling for votes. But although the people said, "He is a bright young man," he was blind, and they thought this defect would forever bar him from a seat in parliament.

"How can he lay out a street?" asked one. "How can he catch the speaker's eye?" inquired another. He fought a good fight, but was forced to abandon the contest. He became a candidate from Cambridge. But the conservatives were shocked that he was willing to admit dissenters to fellowship, and, after spending £600 in the contest, they again defeated him. Meanwhile a vacancy had occurred at Brighton. A third time Fawcett became a candidate. Again he was defeated. Undaunt-

ed, he entered the contest a fourth time, and, at thirty-two years of age, succeeded in attaining his ambition.

In parliament Fawcett fought the battles of the common people, and plead for the extension of the elective franchise, often referring to the conduct of the workingmen of America during the Civil War, and urging this as a reason for trusting them with the franchise in England.

In 1867 a new light came into Fawcett's life. He married a beautiful, attractive, devoted woman, with a brilliant intellect. Every day she led him to the house of commons, reluctantly saying good-by at the door.

It is thought that no blind man ever before entered upon so important a political career as Fawcett's, as leader of the Liberals in the house of commons. He steadfastly advocated the cause of the poor and oppressed. Especially was this true with regard to the people of India. "They have no votes," he said, "They cannot bring so much pressure to bear upon parliament as can be brought by one of our great railways companies."

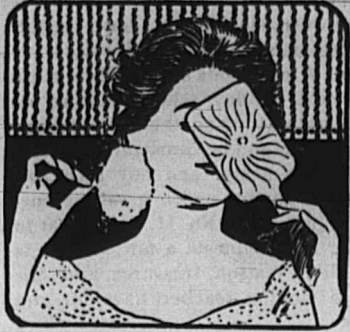
So popular had Fawcett become with the inhabitants of India that when he lost his seat through the defeat of the Liberals, a fund of \$2,000 was raised in that country to assist in his re-election.

After fifteen years of hard work, and great influence in parliament, he wrote the following letter home: "My dear father and mother: You will, I know, all be delighted to hear that last night I received a most kind letter from Gladstone, offering me the postmaster-generalship." During the entire period of his life in parliament this blind man had filled his professorship at Cambridge, had written valuable books, had found time to entertain friends royally and had kept his home warm and bright with his cheerfulness and good humor.

At forty-six Fawcett became postmaster-general. Seven thousand postoffice saving banks had been established previous to his appointment, but under him their efficiency was greatly increased. He did not tire of helping the poor to save their earnings. He wrote a little pamphlet, "Aid to Thrift," and distributed 1,250,000 copies gratuitously. He fought for cheap telegrams for the poor. He was kindness itself to his employees.

In 1882 he was taken ill with diphtheria, followed by typhoid fever. Even when he was sick he did not forget the poor people whom he was accustomed to help, and asked that beef and mutton should be sent to his father's old laborers or their widows, at Christmas. This proved to be his last illness, and, at fifty-one, in the very prime of life, and at the height of his influence, he died.

Few men have received more honors in so short a time than did this blind man, who fought his way to distinction against such terrible odds. The Royal Society made him a fellow, the University of Wurtzburg made him a doctor of political economy. Only one person had before received that degree. Oxford University made him a doctor of civil laws.



The powder puff may help to hide the ravages of time but it avails little to hide the ravages of disease. When the face is disfigured by eruptions, the treatment must go below the surface to the blood, which is corrupt and impure.

Dr. Pierce's Golden Medical Discovery cures disfiguring eruptions which are caused by impure blood. It cures scrofulous sores, erysipelas, boils, pimples, eczema, salt-rheum and other eruptive diseases which impure blood breeds and feeds.

"I was troubled with eczema from the crown of my head to the soles of my feet," writes Mrs. Ella Quick, of Cass City, Tuscola Co., Mich. "Could not walk at times nor wear my shoes. Thought there was no help for me—at least the doctor said there was none. I went to see friends at Christmas time and there heard of the good that Dr. Pierce's Golden Medical Discovery had done for them, and was advised to try it at once. For fear that I might neglect it my friend sent to the village and got a bottle and made me promise that I would take it. I had been getting worse all the time. I took thirteen bottles of the 'Golden Medical Discovery' and ten vials of Dr. Pierce's Pleasant Pellets, and used 'All-Healing Salve,' which made a complete cure. It was slow, but sure. I was taking the medicine about eight months."

"I would say to all who read this: try Dr. Pierce's Golden Medical Discovery before wasting time and money."

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains; you lose. Therefore accept no substitute for "Golden Medical Discovery."

Dr. Pierce's Pellets cleanse the clogged system from accumulated impurities.

THE YOUTH'S COMPANION IN 1903.

During 1903 *The Youth's Companion* will publish in fifty-two weekly issues six serial stories, each a book in itself, reflecting American life in home, camp and field.

Fifty special articles contributed by famous men and women—travelers, essayists, soldiers, sailors, statesmen and men of affairs.

Two hundred thoughtful and timely editorial articles on important public and domestic questions.

Two hundred and fifty short stories by the best of living story-writers—stories of character, stories of achievement, stories of humor.

One thousand short notes on current events, and discoveries in the field of science and industry.

Two thousand bright and amusing anecdotes, items of strange and curious knowledge, poems and sketches.

This is what *The Youth's Companion* offers its readers during 1903. And the quality of it is fully equal to the quantity. It is edited for the entire family. The busiest people read it because it is condensed, accurate and helpful.

Its weekly summary of important news is complete and trustworthy. Its editorial comment on political and domestic questions is non-partizan; it aims to state facts in such a way that the reader can use them as the basis of an intelligent opinion. Its weekly article on hygiene is of the utmost value for preserving the health of the household. It reflects on every page the wholesome, industrious, home-loving, home-making side of American life—the life of noble aims and honorable ambitions.

A full announcement of the new volume will be sent with sample copies of the paper to any address on request. The new subscriber for 1903 who sends \$1.75 for the new volume at once will receive free all the remaining issues for 1902, including the double holiday num-

bers; also *The Companion Calendar* for 1903, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION.

144 Berkeley Street, Boston, Mass.

TEXAS LETTER.

Since writing you from Maysville, Ky., I have passed through the experience of saying good bye to friends who will never be forgotten and of entering upon my new work here in Sulphur Springs. Many of the old friends who were here during my former pastorate are still here, who, with many I had not known, have made the beginning of my work very pleasant indeed. We are now comfortably situated in the parsonage, have been duly pounded and are feeling every whit at home. Our church building is an elegant one and our congregations are inspiring. We have already contracted for a new steam heating apparatus which is to be put in right away, and then we hope to engage in a series of meetings.

On last Sunday we took a collection for State missions amounting to \$250.00, and I am glad to say that our church is unitedly in sympathy with the work of the State Board and with the Convention. Several of us will attend the Convention at Waco, when I hope to meet many old friends, as in years gone by. From many of these I have already had letters of welcome back to the State.

I am glad Dr. Holt is also coming back to Texas, where many others will give him a glad welcome.

I have had the pleasure of a visit to Wolfe City, where I found many of the friends of my first years as a preacher, and whose friendship has been unflinching through all the years. Bro. Harder is their efficient and esteemed pastor, and stands squarely by the Convention and its work. He is a bright man and more than an ordinary preacher.

On my way I had the pleasure of meeting Bro. Allen who is doing a fine work at Commerce, and whom I had known and admired at the Seminary while I was pastor at Third Avenue. The old Rehobath Association has had a profitable meeting this year, and made advances in missions. I hear good things about our country churches and pastors, and hope to give accounts of their work later on.

JOHN H. BOYET.

Sulphur Springs, Texas.

MISSION NOTES.

I am just back from Cheatham County. I was with the missionary of the Cumberland Association. We held a meeting at the Cheaphill church with one addition. This is the only Baptist church in Cheatham County. Oh, how the cause of Christ is bleeding for more laborers to go into the vineyard and work! I have in mind some county seats that have no Baptist preaching. Some of them are Centerville, Hickman County, a town of 719 population; Ashland City, Cheatham County, 446 population; Hohenwald, Lewis County, 350 population; Waverly, Humphreys County, 786 population.

I might also give other towns of importance but will not take time and space to do so now.

Brethren, let us be missionaries in deed and in truth. We should try with all our power to carry out God's commission to his church. When he tells us to "Go in to all the world and preach the gospel to every creature," we should at once respond to the call and work with all our power, "ever looking to God, the author and finisher of our faith."

I also have in mind a good many churches which are pastorless. My preacher brethren, let us go to work; let us put our shoulder to the wheel and push with all of our power to help carry the cause along.

"Hark the voice of Jesus crying,
Who will go and work to-day?
The fields are white and harvest waiting;
Who will bear the sheaves away?"

If you cannot sing like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all."

Success to the BAPTIST AND REFLECTOR
Van Leer, Tenn. W. B. BLOUNT.

FIFTH SUNDAY MEETING, SALEM ASSOCIATION.

The next fifth Sunday meeting of Salem Association will be held with Providence church, beginning Friday, 10 a.m., before fifth Sunday in November. The following is the program:

1. Devotional exercises, by J. H. Williams.
2. Organization.
3. Introductory sermon, G. A. Ogle; J. T. Oakley, alternate.

4. How can Salem Association best reach her own destitution? J. T. Oakley, J. B. Tedder, J. D. Rives, Jr., J. M. Knight.

5. The difference between scriptural and modern revivals, W. E. Wauford, W. H. Alsop, J. T. Oakley, Joseph Young.

6. The design and action of New Testament baptism, G. A. Ogle, Frank Nevels, J. H. Oakley.

7. How to run an evergreen Sunday school, J. H. Williams, P. W. D. Clark, J. C. New, J. J. Smith.

8. The relation of pastor and church, S. Robinson, A. J. Waller, S. G. Shepherd, W. P. Phillips, Bill Evans.

9. Baptists and missions, J. D. Rives, Sr., L. W. Beckwith, A. J. Brien, A. S. Atnip.

10. How does a sinner get to salvation? Jas. Davenport, A. J. Brien, R. L. Kenton.

11. Colportage work, J. H. Oakley, J. C. Leeman, M. H. Grimmett.

All the brethren are urged to attend. The Committee or executive board of Salem Association is specially invited to attend, as business of importance needs our attention.

J. H. Williams, Ch'm.,

J. C. New,

W. H. Alsop,

L. W. Beckwith,

Haris Givins,

B. M. Cantrell, Ex. board.

Brethren, please attend.

J. H. WILLIAMS, Ch'm.



You Want a Watch

That will give entire satisfaction and be a source of pleasure.

Let us send you our 14kt goldfilled watch, guaranteed to wear 25 years, Elgin movement. for \$15.00

EITHER LADIES' OR GENTS' SIZE

Mail orders have prompt attention; money refunded if goods are not satisfactory



HANDSOME WATCH FREE



A Solid Gold Ladies' or Gents' watch costs from \$25 to \$50. Don't throw your money away.

If you want a watch that will equal for time any Solid Gold Watch made, send us your name & address at once & agree to sell only 8 boxes of our famous Vegetable Pills at 25 cts. a box. It's the greatest remedy on earth for Constipation, Indigestion & all stomach disorders & they sell like hot cakes. Don't miss the chance of your life. Send us your order & we will send the 8 boxes by mail. When sold you send us the money & we will send you the WATCH with

A GUARANTEE FOR 20 YEARS

the same day money is received. There is no humbuggery about this. We are giving away these watches to quickly introduce our Remedy—and all we ask is that when you receive the watch you will show it to your friends. Hundreds have received watches from us & are more than delighted with them. This is a glorious opportunity to get a fine watch without paying a cent for it & you should write at once. Address

AMERICAN MEDICINE CO., Dept. 131B, 47 Warren St., New York City.

The Home.

Concluded from page 10.

The Institute of France elected him to the section of political economy. The University of Glasgow conferred upon him the degree of LL.D., and elected him to the lord rectorship, John Ruskin being another candidate. A monument was erected to his memory in Westminster Abbey, and a scholarship for the blind was founded in his honor at Cambridge. A statue in his memory was erected in the market-place at Salisbury where he was accustomed to play when a boy.

One of the precious legacies which this man of rich gifts bestowed upon the world is a daughter who inheriting from him those tendencies which make for large success, the aim which determines the life work, the industry which keeps the wheels in motion, and the patience which is power, has already brought inspiration and uplift to her sex, but by something within her individual brain and soul. "Above the Senior Wrangler" were the words which, in June, 1890, electrified the students at Cambridge, England, and thrilled the whole world. A young girl of twenty-two, Philippa Garrett Fawcett, had gained in mathematics honors such as had hitherto been secured only by such men as Gladstone.

Such lives as these, the one now extending into another world, but still potent in this, the other promising a future worthy of the source from which it derived its pattern. And drew its inspiration, can but leave a most beneficent and lasting influence on countless other lives.

—Success.



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 profluit, deficit.

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

Mission Topic for November.—WOMAN'S MISSIONARY UNION.

BIBLE LEARNERS.

Learn Joshua 24:15, and decide for Christ, while you are still in life's early morning.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1896.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Hall's Family Pills are the best.



YOUNG SOUTH CORRESPONDENCE.

I am very glad to greet you from my own desk again this morning. I reached home on October 25, after my most delightful outing, and found all well.

I left off, I think, in Nashville. That same day I had a great pleasure. I lunched with my dear old Sunday school teacher, Mrs. Shankland, at her home on Vine street, where she has lived for over half a century. I never sit at this dear saint's feet without being strengthened and refreshed. Her mind is still bright and unclouded, and her faith so strong. She sees things so clearly by the light of her long experience. Our "Missionary Editor" added much to the sweet pleasure of the visit. She is a most devoted daughter, a busy housekeeper, and yet she accomplishes much for the Lord. Both of these ladies are good friends to the Young South and I am sure you will beg their continued prayers for our success.

On October 22, I said "Good bye" to Nashville friends and came to Murfreesboro, where the Convention is to meet next year, and such a delightful three days as I had there!

I was so pleased to meet the ladies of the Missionary Society and then the children's Band, at the home of Mrs. C. H. Byrn, from 3 to 5 o'clock. We had some heart-to-heart talks together about woman's work and the Young South. You will be especially interested in the Band led by Mrs. Byrn and Mrs. Taylor. There were quite a number of girls and boys, too, and their eager faces showed great interest. I feel certain they will be close competitors with our Wartrace and Harriman Bands. Just watch for them! The "Band Superintendent" felt much honored in being allowed the privilege of meeting so many Middle Tennessee workers, and she prays God to bless them all, and make them more and more useful every year.

Mrs. Taylor handed me \$2.46, for the Orphans' Home from her own and Miss Kate Smith's classes, for which we are very grateful. I am sending Mrs. Byrn some literature which I hope she will find helpful. I stand ready to send a "Bible Button" to the first one who sends back a filled coin-taker or ark. I look forward with fondest expectations to meeting these Murfreesboro workers next October. Their new pastor is expected early in November.

Now let me see what funds I gathered while away.

Muda Bridges and her grandmother sent \$2.00 and the "Little Workers" at Bells, \$1.00. The "Gillard Band" gave me 15 cents cents. Mrs. Mat. Williams, of Nashville, has received, I hope, the 48 arks ordered. Mrs. Leascher entered a baby and paid 10 cents to the "Babies' Branch."

Now, I am a bit afraid I may have lost a memorandum, and overlooked some offering. If I have anything wrong in this statement, please write me at once, and I'll make it right.

There is much more I would like to tell you, but twenty letters await you

and I must not take another line. Let us see what the postman has left for us. Pardon all "cutting." I must condense.

No 1. is from Fountain City:

"I am a little girl of 12, and I want to join the Young South. My aunt, Miss Lavenia Galyon, has sent me a coin-taker and I have filled it for Mrs. Maynard."

DAISY GALYON

Thank you so much! I send you the souvenir button with great pleasure. Wear the brown and gold ribbons of the Young South and pass on!

No. 2 is from Sweetwater:

"Enclosed find 25 cents from Ernest Blanton and same from Price Moffit, collected by Miss Elzie Blanton, for Babies' Branch. Joe Scruggs is the first of the Sunbeams to bring in his ark full of pennies. Miss Hattie Lenoir, our leader, will send it soon with some others for our dear missionary. We are so glad that God has so blessed the efforts of the Young South."

(MRS.) M. P. MOFFITT.

Many thanks to givers and collector. We shall expect good news from Mrs. Lenoir's Band soon.

You remember I told you of the happy time we had at the Howell Memorial Sunbeams' meeting? Yes. Well I distributed some literature and now here is a coin-taker filled! Miss Estelle Marker sends in the first fruits, and I am delighted to send her a button as a souvenir of her work. Who comes next?

By the way, I found on my desk when I returned a single button in an envelope. I fear it slipped out of a package of literature, when I was hurriedly sending off the last. If you missed yours, write me!

Dyersburg sends No. 4:

"The Mission Jewels of Dyersburg, have organized with 28 members, and want to join your Band. We would like some literature and hope to send in an offering soon."

MRS. GEORGE H. CRUTCHER.

I was so pleased to meet Mrs. Crutcher again at Humboldt, and find her as eager as ever in "Children's work." I hope she will repeat her success at Shelbyville and Dyersburg, and the literature shall go at once.

In No. 5 Mrs. Rosie Henning sends for "fish." She will receive them before she reads this, I hope.

No. 6 is from Fairview, and brings us a most welcome new member:

"I am a Tennessee girl wishing to join the Young South. My mother died when I was eight years old. I want you to pray that I may meet her in heaven. I enclose 25 cents for the Orphans' Home."

FANNIE KELLY.

May the God of the orphans keep you ever close to Him! Thanks for the aid to the orphans.

In No. 7, Miss Maud H. Turner, of Brush Creek, reminds me that her button has not reached her. I have sent another which I hope has been safely delivered, and that we shall soon hear from the coin-taker.

No. 8 brings a stamp for 2 arks to be filled by Melvine and Waterman Williams, of Eagleville, two little lads of 6 and 4. May they be blessed in the work.

No. 9 brings \$2.00 from the infant class at Shop Spring. Hugh Bryan collected \$1.00 of it with a star card.

MRS. W. P. HENDERSON.

The coin-taker and ark will be sent at once. We are so much obliged.

No. 10 is a sweet letter from Mrs. T. R. Wingo, Trezevant. I wish I had space for it all. Some wretched-looking emigrants with whom we traveled from Humboldt to McKenzie suggests to her how much could be done to cheer and help on the train. Let us take, first, flowers, literature, etc., next time we go any where, for such

travel-worn, sick ones. I have thought of these many times myself.

Mrs. Wingo sends also \$1.42 from the Trezevant Sunday school, and we are most grateful. I shall ever remember meeting her and her husband, a veteran of Christ's army, and our own good worker, Faustina, with great pleasure.

St. Elmo sends No. 11, with \$1.00 for Japan, and requests a few star-cards. Miss Jean Watson, treasurer, and Miss Louise Golling, teacher, have our gratitude.

Those dear workers at Clarksville send No. 12 with a dollar for Japan.

I was so pleased to meet Miss Sallie Fox at our meeting in Humboldt. Her Sunbeams have been helping to fill the box sent to the frontier missionary,

WHAT CAUSES DEAFNESS.

The Principal Cause is Curable but Generally Overlooked.

Many things may cause deafness, and very often it is difficult to trace a cause. Some people inherit deafness.



Acute diseases like scarlet fever sometimes cause deafness. But by far the most common cause of loss of hearing is catarrh of the head and throat.

A prominent specialist on ear troubles gives as his opinion that nine out of ten cases of deafness are traced to throat trouble; this is probably overstated, but it is certainly true that more than half of all cases of poor hearing were caused by catarrh.

The catarrhal secretion in the nose and throat finds its way into the Eustachian tube and by clogging it up very soon affects the hearing, and the hardening of the secretion makes the loss of hearing permanent, unless the catarrh which caused the trouble is cured.

Those who are hard of hearing may think this a little far fetched, but any one at all observant must have noticed how a hard cold in the head will affect the hearing, and that catarrh if long neglected will certainly impair the sense of hearing and ultimately cause deafness.

If the nose and throat are kept clear and free from the unhealthy secretions of catarrh, the hearing will at once greatly improve and anyone suffering from deafness and catarrh can satisfy themselves on this point by using a fifty-cent box of Stuart's Catarrh Tablets, a new catarrh cure, which in the past year has won the approval of thousands of catarrh sufferers, as well as physicians, because it is in convenient form to use, contains no cocaine or opiate and is as safe and pleasant for children as for their elders.

Stuart's Catarrh Tablets is a wholesome combination of Blood root, Guaiacal, Eucalyptol and similar antiseptics and they cure catarrh and catarrhal deafness by action upon the blood and mucous membrane of the nose and throat.

As one physician aptly expresses it: "You do not have to draw upon the imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvement and relief are apparent from the first tablet taken."

All druggists sell and recommend them. They cost but fifty cents for a full sized package and any catarrh sufferer who had wasted time and money on sprays, salves and powders, will appreciate to the full the merit of Stuart's Catarrh Tablets.

and during the year they have given \$95.00 to various good causes! Isn't that a grand showing? I send you some arks and coin-takers with great expectations of the Young South's share in this year's work. We appreciate their help so much.

No. 13 is from Hickman, and brings \$1.00 from Lena and Grace Smith, and says:

"We are wearing our Bible buttons and consider it a great honor."

No. 14 brings 20 cents from Ruby and Howard Ashley. Many thanks to them all.

Oak Grove sends No. 15.

"You don't know how happy it makes me to be able to write you that I have organized a 'Sunbeam Band' at the French Broad church, with thirty members. Please send us 6 coin-takers and 6 arks, and more fish, as these have proved such drawing cards. I hope to enter a list in the Babies' Branch soon. Pray for us, that we may be very useful in the Master's vineyard."

We are delighted to welcome this new Band, and hope for great things from them. The "helps" shall go at once.

No. 16 is from Hillville, and brings a star-dollar from Flora Powell, whom we gladly welcome to our ranks.

No. 17 bears the same date and says: "You don't know just how glad I was to meet you at Humboldt and to hear you talk of our work. We carried out the 'Missionary Day' program at our church last Sunday and took up a good collection for missions. I put in a little money for Japan."

PATTIE POWELL.

It was certainly a pleasure to me to clasp the hand of so faithful a worker. Many thanks for both these offerings!

But just read No. 18, if you want to smile! It comes from Gladeville:

Cure Catarrh at Home.

A Practical Remedy So Simple and Pleasant That Even a Child Can Use It.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases.

Mrs. T. B. Teel, Clanton, Ala., writes: "Cured my boy of catarrh of four years' standing." Mr. Joe F. Williams, Zion, Miss., writes "Cured my catarrhal deafness." Mr. J. J. Mitchell, Warfield, Tenn., writes: "It removed every symptom before I had used three boxes."

Samples Mailed Free.

In order to demonstrate its virtues, a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is \$1.00 per box (one month's treatment), sent postpaid. Address Dr. Blosser Company, 68 Walton St., Atlanta, Ga.

"Enclosed find

SIX DOLLARS

from the Gladeville Baptist Sunday school for Mrs. Maynard's salary."

WILLIE PAFFORD, Secretary.

Will the secretary say how deeply grateful we are? May God bless every contributor!

But Henning sends No. 19 and the last for this week. Just hold your breath and read its glad tidings:

"Please find enclosed

TEN DOLLARS,

a thank offering to the Lord. Divide among Italy, Africa, Japan, and Mexico. I pray God's richest blessings upon the Young South."

Mrs. M. E. Fields.

Let us sing "Praise God!" May our Father reward his child, who shows her gratitude in so sweet a way! How grandly these last givers help us to begin November! Shall we keep it up? Just pour in the "thank offerings." "Count your blessings" Think of the millions with no Christ in their lives, and send on some proof of your gratitude, with a prayer that God will bless it to others.

No. 20 is from Miss Annie Armstrong of Baltimore and relates to such an important matter, that I will keep it over for next week, when there will be more room. Watch for it!

I had the great pleasure of meeting Dr. Folk as I came home last Saturday night. He tells me Annie White has her "darning gourds," all polished and ready for market. Will she write us the price? Perhaps we may send her some orders.

With thanks to all who have helped to make my visits so pleasant and all who remembered to write in my absence.

Cordially Yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

RECEIPTS.

First half year.....\$432 96
October offerings..... 51 59
First week in November, 1902.

FOR JAPAN.

Muda Bridges and grandmother, Belle..... 2 00
Little Workers, Belle..... 1 00
Gillard Band, Yorktown..... 15
Daisy Galyon, Fountain City, (coin takers)..... 1 00
Estelle Marker, West Nashville, (coin taker)..... 1 00
Hugh Bryan, Shop Spring, S. S. by Mrs. Henderson, (star).... 1 00
Infant Class, Shop Spring S. S. by Mrs. Henderson..... 1 00
Primary Class, Trezevant S. S. by Mrs. Wingo..... 11
Class No. 6, St. Elmo S. S. by Jean Watson, Treasurer..... 1 00
L. and G. Smith, Hickman.... 50
Pattie Powell, Hillville..... 25
Gladeville S. S. by Willie Pafford, Secretary..... 6 00
Mrs. M. E. Field, Denning..... 2 50
Clarksville Sunbeams, by Miss Fox..... 1 00

FOR ORPHANS' HOME.

Two classes in Murfreesboro S. S. by Mrs. Taylor..... 2 46
Fannie Kelly, Fairview..... 25
Trezevant S. S. by Mrs. Wingo.. 1 31
L. and G. Smith, Hickman..... 50
R. and H. Ashley, Hickman.... 20

FOR BABIES' BRANCH.

Mrs. Lescher, West Nashville... 10
Price Moffitt, Sweetwater, by Mrs. Moffitt..... 25
Ernest Blanton, Sweetwater, by Mrs. Moffitt..... 25

FOR CHINA.

Floy Powell, Hillville, (star).... 1 00

FOR ITALY.

Mrs. M. E. Fields, Henning..... 2 50

FOR AFRICA.

Mrs. M. E. Fields, Henning..... 2 50

FOR MEXICO.

Mrs. M. E. Fields, Henning..... 2 50

For Postage..... 37

Total.....\$517 25

Received since April 1st, 1902.

For Japan.....\$390 15
" Orphans' Home..... 48 37
" Home Board..... 33 52
" State Board..... 8 05
" Foreign Journal..... 7 00
" Babies' Branch..... 9 70
" China..... 3 25
" Mexico..... 2 75
" Italy..... 2 50
" Africa..... 2 50
" Postage..... 9 46

Total.....\$517 25

From coin takers and etc.....\$112 79

L. D. E.

PROGRAM.

Beulah Association 5th Sunday meeting will convene with Concord church two miles west of Kenton, beginning on Friday night before.

1. Introductory sermon, E. D. Kendrick; alternate, J. A. Miles.
2. The duty of each church member to help support the church in all her doctrines and practices, G. L. Ellis, R. J. Williams.

3. Should members be disciplined for refusing to contribute to the support of the church and missions? T. A. Waggenner, D. C. Hall.

4. Our duty to teach and preach distinctive doctrines, L. W. Russell, J. L. Adams.

5. Should each pastor and church help to support our denominational institutions and work? J. T. Barker, E. Stubblefield.

6. Sunday school rally Sunday morning, J. H. McDowell, R. E. Nowlin.

7. Missionary sermon, E. T. Thorn.

Question box each session.

EX. BOARD.

RECEIPTS

For the Baptists Orphans' Home, for the month of October, 1902.

The following comprises the gifts in clothing and food that have been received during the past month:

A valuable box from the Sunbeam Society of the Baptist church at Winchester, Tenn., containing sundry useful articles of clothing for the little girls, and hats, towels, dolls, books, drygoods, handkerchiefs. No valuation was fixed on the articles sent, but they were of excellent quality, and well adapted to the needs of the children. May the Lord generously reward the givers, and their society with his richest blessing.

Another box came from Boner Baptist church, of Salem Association, sent by Rev. J. M. Stewart, missionary of that Association. This contained the following articles:

One suit of boy's clothing, \$1.00; ten lbs dried fruit, 40c.; one dozen jars canned fruit, \$3.00; grapes, 10; one and one third bushels potatoes, \$1 50; total, \$6.00.

These gifts are gracefully received by those in charge of the Home and others are earnestly solicited for the incoming month. There are now thirty-four children at the Home, for whose daily wants provision must be made, and our sole reliance for this is in the generosity of our friends throughout the State.

MISS CLARA NAIVE.

FALLING HAIR



Save Your Hair with Shampoos of

Cuticura SOAP

And light dressings of CUTICURA OINTMENT, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

Complete Treatment

For Every Humour, \$1, consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation and irritation, 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, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. FOTTER DRUG AND CHEM. CO., PROP.

The death of Capt. J. M. Senter of Trenton, Tenn., removes from the activities of life one of the truest men, most consecrated Christians and useful Baptists in Tennessee. His death is quite a surprise, as he attended the recent Convention at Humboldt apparently in splendid health.

Rev. Amos Clary of Gaffney, S. C., has accepted the care of the church at Hollins, Va., and will leave at once for the new field.

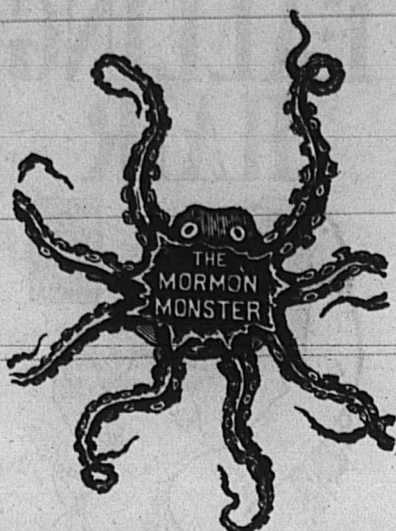
WE ARE READY

To send any reader of the BAPTIST AND REFLECTOR, a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy, once a day, quickly and perfectly cures indigestion and catarrh of the stomach, cures constipation so that in less than a week you have no more trouble, clears the liver and kidneys of congestion so those vital organs become healthy and active.

Vernal Saw Palmetto Berry Wine takes all inflammation and catarrh from the bladder and all pain and trouble from the prostate gland.

The Genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.



The... "Mormon Monster;"

..OR...

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

■■■

By Edgar E. 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 'ism,' 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 unsparring 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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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.

GROVE.—Lucy Annie Grove, daughter of Stephen and Jennie Grove, was born Sept. 30th, 1876, died Oct. 6, 1902. She professed faith in Christ in the spring of 1894, and united with Roseberry Baptist church soon after, and lived a consistent Christian life—a life that others could see and know that there is a reality in the religion of our Lord. She had been a great sufferer all her life, but bore it all cheerfully and patiently, and often said she had no fear of death, but was willing and anxious to go, rather than suffer so, if it was God's will. She attended a series of meetings at Roseberry church just one week before her death, and was heard begging and pleading with the unconverted to seek Jesus Christ before it was too late. Be it, therefore,

Resolved, That Roseberry church has lost one of its best and most active members, one who has left a host of friends to mourn her loss. Be it further

Resolved, That the church extend its most heartfelt sympathy to the bereaved family, and that a copy of these resolutions be spread upon the church book and one furnished the family and one sent to the BAPTIST AND REFLECTOR, for publication.

S. J. TROUTT,
W. C. MAJOR,
S. J. WEBSTER,
Committee.

QUISENBERRY.—Little Deward Quisenberry was born March 15th, 1902; lived eighteen months and ten days—a short life. On the morning of Sept. 25th, at break of day, little Deward's heart stopped beating, the little white hands were folded upon his breast and he was placed in a little white coffin and carried to the grave where Brother Linsy and myself said a few words and then the little playmates came and planted a kiss on little Deward's forehead, and he was then placed in the grave in a sweet sleep to wake in the morning. Don't weep, father and mother, love Christ as the little babe, and meet it up yonder. You have our deepest sympathy through life.

J. H. OAKLEY.

COOK.—Died on the 20th of Sept., 1902, Bro. W. D. Cook, in the 79th year of his age. He had been a member of Fellowship church, Rutherford County, over 40 years, having moved his membership from another church in same county.

Brother Cook will long be missed in his neighborhood and church. He had been an invalid for several years and but seldom able to attend the meetings of his church, but at our last protracted meeting (second Sunday in August) he came out the first day, and missed but few services during the week. He said on the first day that he had been praying to see one more revival in the old church he loved so well. His prayers were answered and he made many good talks during the week. "Though dead we feel he still speaketh."

S. G. SHEPHERD, Pastor.

WHISKEY Opium or Morphine habits cured at home without pain. 20 years a specialty. Over 10,000 treated. Endorsed by physicians. Cost within reach of all. Book of testimonials free. Dr. WOOLLEY, 104 N. Pryor St., Atlanta, Ga.

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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1,000 FREE Scholarships offered. All
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Dropsy Treated Free. A
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A cure in 30 to 60 days. **S. T. WHIT-**
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For one-way tickets,
Half the One-Way Rate, plus \$2.00;
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Arkansas, Louisiana, Texas, Oklahoma and Indian Territories.
Write for particulars and cost of ticket from your home town.

The Cotton Belt runs solid through trains to Texas, equipped with the
most modern and comfortable cars. These trains make quick time
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EAST BOUND.

ARRIVING TIME AT NASHVILLE.
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.	8.30 a.m.
Shops.....	8.05 a.m.	4.05 p.m.	Shops.....	6.49 p.m.	8.27 a.m.
Waterworks.....	8.10 a.m.	4.10 p.m.	Waterworks.....	6.45 p.m.	8.23 a.m.
Donelson.....	8.20 a.m.	4.20 p.m.	Donelson.....	6.38 p.m.	8.14 a.m.
Hermitage.....	8.25 a.m.	4.25 p.m.	Hermitage.....	6.32 p.m.	8.08 a.m.
Tulip Grove.....	8.32 a.m.	4.32 p.m.	Tulip Grove.....	6.27 p.m.	8.00 a.m.
Green Hill.....	8.39 a.m.	4.35 p.m.	Green Hill.....	6.22 p.m.	7.55 a.m.
Mount Juliet.....	8.44 a.m.	4.40 p.m.	Mount Juliet.....	6.18 p.m.	7.44 a.m.
Beckwith.....	8.48 a.m.	4.48 p.m.	Beckwith.....	6.10 p.m.	7.39 a.m.
Munsey.....	9.00 a.m.	4.55 p.m.	Munsey.....	6.02 p.m.	7.31 a.m.
Horn Springs.....	9.05 a.m.	5.01 p.m.	Horn Springs.....	5.57 p.m.	7.25 a.m.
Eganville.....	9.10 a.m.	5.06 p.m.	Eganville.....	5.52 p.m.	7.18 a.m.
Lebanon.....	9.15 a.m.	5.15 p.m.	Lebanon.....	5.48 p.m.	7.12 a.m.
Spring Creek.....	9.27 a.m.	5.24 p.m.	Spring Creek.....	5.37 p.m.	7.02 a.m.
Shop Springs.....	9.32 a.m.	5.30 p.m.	Shop Springs.....	5.30 p.m.	6.57 a.m.
Cherry Valley.....	9.42 a.m.	5.39 p.m.	Cherry Valley.....	5.20 p.m.	6.47 a.m.
Watertown.....	9.47 a.m.	5.45 p.m.	Watertown.....	5.15 p.m.	6.42 a.m.
Catamount.....	9.55 a.m.	5.50 p.m.	Catamount.....	5.09 p.m.	6.35 a.m.
Holmes Gap.....	10.00 a.m.	5.55 p.m.	Holmes Gap.....	5.02 p.m.	6.28 a.m.
Brush Creek.....	10.08 a.m.	6.05 p.m.	Brush Creek.....	4.55 p.m.	6.20 a.m.
Sykes.....	10.15 a.m.	6.12 p.m.	Sykes.....	4.48 p.m.	6.13 a.m.
Hickman.....	10.22 a.m.	6.18 p.m.	Hickman.....	4.42 p.m.	6.06 a.m.
Carthage Junction.....	10.30 a.m.	6.25 p.m.	Carthage Junction.....	4.36 p.m.	6.01 a.m.
Lancaster.....	10.45 a.m.	6.40 p.m.	Lancaster.....	4.31 p.m.	5.46 a.m.
Caney Fork.....	10.59 a.m.	6.48 p.m.	Caney Fork.....	4.21 p.m.	5.38 a.m.
Buffalo Valley.....	11.03 a.m.	6.52 p.m.	Buffalo Valley.....	4.17 p.m.	5.35 a.m.
Alcorn Siding.....	11.10 a.m.	6.56 p.m.	Alcorn Siding.....	4.13 p.m.	5.31 a.m.
Silver Point.....	11.20 a.m.	7.06 p.m.	Silver Point.....	4.05 p.m.	5.24 a.m.
Boma.....	11.29 a.m.	7.16 p.m.	Boma.....	3.55 p.m.	5.15 a.m.
Mine Lick.....	11.38 a.m.	7.24 p.m.	Mine Lick.....	3.47 p.m.	5.08 a.m.
Double Springs.....	11.48 a.m.	7.31 p.m.	Double Springs.....	3.40 p.m.	5.00 a.m.
Cookeville.....	12.05 p.m.	7.45 p.m.	Cookeville.....	3.35 p.m.	4.55 a.m.
Algood.....	12.17 p.m.	7.55 p.m.	Algood.....	3.15 p.m.	4.52 a.m.
Brotherton.....	12.30 p.m.	8.00 p.m.	Brotherton.....	3.00 p.m.	4.40 p.m.
Billbrey.....	12.45 p.m.	8.00 p.m.	Billbrey.....	2.48 p.m.	4.30 p.m.
Monterey.....	1.05 p.m.	8.00 p.m.	Monterey.....	2.38 p.m.	4.20 p.m.
Dripping Springs.....	1.18 p.m.	8.00 p.m.	Dripping Springs.....	2.25 p.m.	4.10 p.m.
Johnson Stand.....	1.30 p.m.	8.00 p.m.	Johnson Stand.....	2.15 p.m.	4.00 p.m.
Pomona Road.....	1.40 p.m.	8.00 p.m.	Pomona Road.....	2.08 p.m.	3.50 p.m.
Creston.....	1.53 p.m.	8.00 p.m.	Creston.....	1.53 p.m.	3.40 p.m.
Crossville.....	2.07 p.m.	8.00 p.m.	Crossville.....	1.42 p.m.	3.30 p.m.
Dorton.....	2.20 p.m.	8.00 p.m.	Dorton.....	1.30 p.m.	3.20 p.m.
Crab Orchard.....	2.38 p.m.	8.00 p.m.	Crab Orchard.....	1.15 p.m.	3.10 p.m.
Ozone.....	2.53 p.m.	8.00 p.m.	Ozone.....	1.00 p.m.	3.00 p.m.
Daysville.....	3.01 p.m.	8.00 p.m.	Daysville.....	12.53 p.m.	2.50 p.m.
Westel.....	3.09 p.m.	8.00 p.m.	Westel.....	12.46 p.m.	2.40 p.m.
Rockwood.....	3.24 p.m.	8.00 p.m.	Rockwood.....	12.31 p.m.	2.30 p.m.
Cardiff.....	3.32 p.m.	8.00 p.m.	Cardiff.....	12.21 p.m.	2.20 p.m.
Emory Gap.....	3.40 p.m.	8.00 p.m.	Emory Gap.....	12.13 p.m.	2.10 p.m.
South Harriman.....	3.45 p.m.	8.00 p.m.	South Harriman.....	12.10 p.m.	2.00 p.m.

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Announcement.

We beg to announce that after October the 10th, 1902, we will receive subscriptions for the first allotment of the capital stock of the Western Petroleum Company of Boulder, Colorado. This first allotment is offered at two and one half cents per share. The capital stock of the company is \$300,000.

This stock is not to be confounded with the class of oil stocks that have lately flooded the markets, having little or no intrinsic value inasmuch as their prospective earnings were based on an impossible production. Many of these companies were promoted by stock jobbers who never intended to place their companies on a paying basis. This company is promoted by practical oil men who have invested their money in the company and who intend to make it earn money in a legitimate manner. We have never handled the stock of any worthless stock jobbing company though often asked to do so. Every company we deal with must bear the strictest investigation. Its officers must be honest men. It must own properties of real value and it must not be over capitalized.

The stock of the Western Petroleum Company possesses two valuable features which makes it superior to any oil stock we have ever yet offered for sale.

1st. Every certificate bears this guarantee signed by a responsible trust company: "In consideration of good and valuable securities placed this day in our hands, we hereby agree and guarantee to pay par for this stock upon the surrender of this certificate to us at any time after six months from date, on or before January 1st, 1907.

We further guarantee that this stock will pay dividends of not less than five per cent per annum for the years of 1903-04-05-06-07." This guarantee is signed by a responsible trust company and is secured by an ample bond.

2d. Every certificate bears coupons for the five per cent dividends guaranteed by the trust company. These coupons may be detached and cashed at any bank just as the coupons of United States bonds.

While 5 per cent per annum is guaranteed on this stock, it is not to be supposed that no additional dividends will be paid. On the contrary the management confidently expect that the company will earn 25 or 30 per cent per annum at the very least and when the following facts are born in mind it will be seen that their expectations are not unfounded.

The average production of the average well in the Boulder field is sixty barrels of a high grade oil which is 75 per cent illuminating and which sells readily at the wells for \$2.00 per barrel. The Western Petroleum Company owns twenty-five acres of absolutely proven oil land (it is surrounded by producing wells) on which they propose to drill ten wells. If these wells should be only half as good producers as the average—that is to say, if these ten wells should produce only thirty barrels each per day, the daily production of the Company would thus be three hundred barrels. If this were sold at only half the market price, or \$1.00 per barrel, the Company would have a daily income of \$300.00, or a monthly income of \$9000.00. If the expenses of the Company should amount to \$3000.00 per month, which is an improbably large amount, the net profits of the Company would even then be \$6000.00 per month, or a sum sufficient to enable the Company to pay dividends of 2 per cent per month—every month in the year and this in addition to the 5 per cent annual dividend already guaranteed.

Purchasers of stock in the Western Petroleum Company are assured that the affairs of the Company will be honestly and conservatively managed. No officer of the Company will receive any salary or remuneration except for work actually done for the Company. Every unnecessary expense will be avoided. The books of the Company will at all times be open for the inspection of any of the stock holders.

The first allotment of this stock is offered for sale at 2½ cents per share. We reserve the right to advance this price or to withdraw the stock from the market altogether without notice.

\$ 5.00	Buys	200	Shares.
10.00	"	400	"
15.00	"	600	"
20.00	"	800	"
25.00	"	1000	"

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Boulder, Colorado.

AMONG THE BRETHREN.

Dr. J. D. Huhaan resigned at Henderson, N. C., lately. His plans are not known.

Corresponding Secretary C. J. Thompson of Virginia has been called to the care of the First church, Durham, N. C., and will joyfully return to the Old North State.

Rev. T. J. Cross of Philadelphia has been called to succeed Dr. O. F. Gregory as pastor of the Fourth church, Baltimore. He has recently been the assistant pastor of Dr. Russell H. Conwell of Philadelphia.

Rev. W. E. Gibson of Wichita, Kansas, has been called to the care of the

Brookland church, District of Columbia, and has accepted.

Rev. G. L. Neal has resigned the care of the West Paris church, Paris, Tenn., and has entered the S. W. B. University, Jackson, Tenn. He is a splendid man and preacher.

Rev. T. A. Hall of Lexington, Va., decides to accept the care of the church at Fayetteville, N. C., and his departure from Virginia is sorely regretted.

Rev. W. A. Pearson has resigned the pastorate at East Radford, Va. It is not known where he will locate.

Bales Chapel church, Kansas City, Mo., has called Rev. E. B. Pratt as supply for six months.

Rev. J. W. Loving of Glasgow, Ky., has been unanimously chosen to succeed Rev. Martin Ball as pastor of the church at Paris, Tenn. We will gladly welcome such an excellent man into our State. He is a magnificent preacher and pastor.

Rev. Alpha Nigle has lately been assisted in a revival at Keytesville, Mo., by Evangelist L. D. Lamkin. There were twenty-three accessions, seventeen by baptism.

Rev. T. C. Mahan has resigned the care of the church at Black Rock, Ark. We would be glad to see him in Tennessee.

Rev. J. B. Lawrence of Brownsville, has held a meeting of much power this fall with Rev. W. S. Allen of Gunnison, Miss.

Mt. Olive church, Geesville, Miss., has recalled its beloved pastor Rev. L. R. Burress, though he had resigned.

The sketch entitled "Charlie, the Lizard Killer," in the *Baptist Standard*, by Dr. J. B. Gambell, is another of his very best productions.

The revival at Washington Avenue church, Dallas, Texas, conducted by the pastor Rev. G. W. McDaniel resulted in over fifty conversions and thirty-seven additions.



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Where passengers enter trains at points where there are no ticket agents, or where ticket agents are not on duty, Conductors are required to collect fares at regular ticket rates only, plus 10 cents additional on each ticket.

Conductors are required to give a receipt for each cash fare collected, and the additional collection of 10 cents per ticket will be refunded by any ticket agent of the Company upon presentation and surrender of this receipt or cash fare slip.

When you pay your fare on the Train, be sure to make the Conductor give you a receipt for each fare paid.

E. H. HINTON,
Traffic Manager.

RECENT EVENTS.

The First Baptist church of Huntsville, Ala., has extended a unanimous call to Rev. W. M. Murray, of Springfield. He has accepted to commence work the fourth Sunday in this month. Brother Murray visited the church and preached for them a number of times. Huntsville is a pretty and growing town of about 15,000 inhabitants at present. The Baptists have a beautiful house of worship and a large membership, composed of some of the best people in the town. Brother Murray is an excellent preacher and a fine man every way. We congratulate them upon securing him as pastor.

The Second Baptist church, Rome, Ga., has quite a unique arrangement. It has two pastors, Rev. E. Culpepper, and Rev. Frank Culpepper, father and son. The father preaches two Sundays and the son preaches two Sundays and does most of the pastoral work. Brother Bealer says in the *Index*: "It is an unusual arrangement, but it is working beautifully."

The Frisco System has arranged to give a special one way colonist rate to the Southwest running from Oct., 1902 to April, 1903. The rate will be half of the one way standard rate, plus \$2.00. Children from five and under twelve years of age half of this rate. For further information call upon or address any agent of the Frisco System.

Rev. M. L. Blankenship, of Sweetwater, Tenn., has entered the Seminary at Louisville. His address will be Cor. F and Haun Street, Louisville, Ky.

Dr. David Heagle, former dean of the Theological Department of the S. W. B. University of Jackson, has accepted a position as Vice-president of Steinmann College at Dickson, Ill., and Prof. of Mental and Moral Sciences in the College. He will also hold the position of dean of Midland University with which larger institute Steinmann College is in connection. His many friends in Tennessee will wish him the most abundant success in his new field of labor.

Rev. B. F. Stamps has accepted the position of missionary of the Old Union Association in Western Central Ala. His present address is Carrollton, Ala. We are sorry to lose him from Tennessee.

Rev. S. C. Hood, formerly of Georgia, died recently in Colorado whither he had gone in search of health. He was at one time president of Monroe College, Forsythe, Ga. The *Baptist Courier* says of him: "He was a genial, warm-hearted Christian gentleman. He was studious, scholarly, industrious, and always a hard worker. He was a good minister of Jesus, a faithful pastor, a true friend." He leaves a wife and two children. We extend our sympathy to the bereaved ones.

Mr. Thomas Easton Cranfill, Jr., and Miss Mona Mai Seay were married in Dallas on Oct. 15th. They will reside in Corsicana, Texas. We extend congratulations, with best wishes.

It seems incomprehensible that a minister of the gospel should ally himself with the saloon forces in opposition to temperance people. And yet that is precisely what Bishop Potter of New York has done. In doing so he has disgraced his holy calling.