

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXIII.

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CURRENT TOPICS

—Pope Leo XIII. celebrated the 25th anniversary of his accession as pope on February 20th. The pope is now 92 years of age and is quite feeble. He has made, on the whole, a very good pope, as popes go. But he has seen the field of his sway growing more and more narrow.

—A blizzard swept over the country in the early part of last week, extending as far South as New Orleans. It held everything in its grasp for a few days, but the weather soon modified. These blizzards are very severe and unpleasant for a while, but they prove a blessing in the end both to human and vegetable life, killing out the germs of disease and, with the frost and snow and freezes and thaws which come in their wake, pulverizing and fertilizing the soil. Let us thank God even for blizzards.

—Rev. Edwin C. Dinwiddie, legislative superintendent of the American Anti-Saloon League at Washington, D. C., writes us that they are now pressing to get the Hepburn bill reported from the Inter-State Commerce Committee and before the Senate. Senator E. W. Carmack is a member of that committee and is said to be in favor of the bill. If you have not already written to him, it might be well for you to do so now and request him to use his influence to have the bill reported. The time is short. What is done must be done quickly. The bill has already passed the House of Representatives and it will need to pass the Senate before this Congress expires on March 4th, in order to become a law, or we shall have to wait on it until the next Congress and take chances for its passage both in the House and in the Senate.

—We have been asked if the Stratton bill would interfere with the Adams bill? Not necessarily. It was intended to provide another and it was thought a simpler method by which towns of 5,000 and under might get rid of saloons. According to the Adams bill a town must surrender its charter and reincorporate in order to get rid of saloons. According to the Stratton bill the vote is to be taken simply upon the question of saloons or no saloons. In its amended form this privilege would be given to every town and city in the State. Does the Stratton bill provide for resubmission? It does not. An amendment to that effect was killed in the House by a large majority. According to it, as also according to the Adams bill, when once a town votes saloons out, they are out forever—unless the Legislature should repeal the law, which is exceedingly improbable.

—And now it is stated authoritatively that the saloon men of Nashville have signed an agreement to close their saloons on Sunday until after the Legislature adjourns, hoping in this way to check the tide of public sentiment running so strongly against them and to prevent, if possible, the passage of the no-screen law. But they are too late. Their own lawlessness is responsible to a large extent for this public sentiment. But while that sentiment is aroused every possible precaution must be taken to prevent a repetition of the lawlessness. The no-screen law seems to be the only thing which would be effective. We are sure that the Legislature is too wise to be deceived by any pretense on the part of the saloon men of observing the law, and too strong in their temperance principles to allow a temporary reformation to prevent the enactment of permanent laws.

Golden Days.

"If we could know that this day were our last,
Our very last;
That with the shadows of the sinking sun
Our busy hands would find their work was done,
All labor past—
Would not our yearning hearts retreat and pray
For only one more day?"

"Ah, would to-day seem but a trifle then,
Of little worth;
As one of myriads that come and go,
Unnoticed, silent, as the winter snow
That falls to earth?
Could we without regret or wistful sigh
Say to its hours, 'Good-by?'"

"O heart, thy golden days are passing on—
God's days and ours.
Alas! we have no power to stay or keep,
For all too soon they softly fall asleep,
Like summer flowers.
Who knows but these swift hours that pass away
May be our only day?"

—Ex.

MY SUNDAYS ABROAD.

BY REV. A. U. BOONE, D.D.

I was glad when they said unto me: "Let us go into the house of the Lord." During my absence in Europe last summer a friend wrote me that he sympathized with me on Sundays, as he knew I must be having a very stupid time with no where to go and nothing to do. He presumed, and rightly too, that I would not make that day one of sight seeing. I wrote him that he was never more truly mistaken in the matter of his sympathies, as my Sundays were my most delightful days. And now as I look back to those seasons of rest and communion with God they have a meaning to me which is very dear, and they are as so many Ebenzers along the way. It is possible, Bro. Folk, that some of your readers would find a degree of pleasure in knowing something of the experience of a Tennessee pastor at such a time. If so, I will sketch a few of them for the BAPTIST AND REFLECTOR.

While I greatly delight in preaching the gospel, as my life work, it was a great relief to have the Lord's Day come without even being invited to preach. Of course, I did not know what might happen, and like most preachers, I went armed with a good supply of sermon notes; but no one seemed to care to hear me, and I am glad that it was a complete rest which I could conscientiously and devoutly enjoy. It is a great blessing for the pastor to get entirely away from his work sometimes and let the matter of responsibility roll from his shoulders. Not once during the 74 days did I hear the telephone ring for me, nor did I have to listen to the pitiful story of some tramp who was stranded and who was trying to get to a brother or a friend or an uncle or a something else a hundred miles away.

Sunday morning, June 22, 1902, I was, for the first time, far out from my native land upon the ocean wave. The day and night before had been somewhat disagreeable and rough, and as it began to dawn on the Sabbath day the sea was heavy and the whitecaps were much in evidence. A benevolent old gentleman, who was on his second voyage, both of which were after his eightieth birthday, saluted me with the assurance that this was "a sight well worth seeing." I agreed with him, of course, but at that particular time I was not very enthusiastic. I was not sea sick, but I was homesick. The truth is, a man, even though he may be in middle life, will sometimes find it hard to adjust himself to entirely new conditions without a degree of discomfort. There came to me a sensation similar to that which must come to a countryman when on an elevator for the first time. This sensation was much intensified and many times multiplied. A week's voyage was still before me; many things might happen in that time to the traveler himself, and also to the loved

ones left at home. Such thoughts will come to one, and I am willing to confess that many possibilities came before my mind as the storm became more severe, and as the beautiful waves would roll, and leap, and break, and form again into larger ones, which in turn would roll and leap still higher; and all the time the wild wind would whistle and sing and roar. It could not be counted as severe weather by experienced seamen; they would have laughed had they known my feelings at the time, but they did not know, hence they did not laugh. But there I was, and there I must remain until another Sunday had come and gone, because the good ship, Minneapolis, was not due to land at Tilbury until the following Monday week. With the best possible luck this was the best that could be expected. And thus it was.

At 10:30 we were called to the morning service, and I was delighted to join any one who wanted to worship "The Lord of ocean and earth and sky." It was good to be there, because I felt that some of those people loved the Lord Jesus Christ, and I was glad to unite with them in the worship of the hour. The captain read the service of the Church of England and I found myself entering into this as I could hardly ever have expected to do. Of course, I could not keep up with all the readings and responses, but when they announced:

"Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee,"

I joined in with all my heart, and felt more at home than at any moment since we sailed out of New York harbor. Ritualistic service does not appeal to me very strongly as a general thing, but I think that it is better than no service, and I was glad that we had even this much at that time. One serious objection to the arrangement on this line, however, is the fact that the captain is the only person allowed to conduct the regular morning worship, and the rules of the company do not require that he shall even be a Christian man. I presume that many of the captains do believe, and are devout Christian men, but the company does not require them to be even believers in Christ. This I submit as a just criticism, but it is exactly as we have it in many of our own churches where men and women are put up as the principal leaders in song without reference to their religious character or belief.

On the afternoon of that day when I was especially depressed because of the bad weather and the attendant gloom, I was standing on the deck when a business man from New York City, who looked somewhat as I felt, came near enough to me to engage in conversation. He had no idea that I was a minister. He said that those in position to know had informed him that there would be bad weather until Tuesday, and the outlook was quite gloomy to us both. Presently in a very quiet way he said: "Well, there is One in control who knows so much better than I what is best." It was indeed a joy to find in this stranger one who was not a stranger to the great subject of God's providence! I learned from this gentleman that he was an active member of some Congregational church in the city of New York, and it was my pleasure to speak with him often on the subject dear to us both. On the following Sunday night I had the pleasure of seeing him lead a young people's meeting. These evening services are sometimes allowed if proper, according to the discretion of the captain.

The week that followed my first Sunday at sea was one of dreadful weather. For seven days and nights we did not see sun, moon or stars. But when the week was gone, all the clouds had drifted away, and the sun shone bright on a waveless sea, which beautifully reflected the heavens above. We had another service and I was in much better condition to enjoy it than on the week before. We were in sight of land and I was happy. Oh! that we may at last reach the other shore of Eternity on a smooth sea and on a cloudless day! had been told that the British channel was often rough

and dangerous, but as I saw it there was the calmness of a May morning and the stillness of the quiet evening hour. So death is said to have its terrors, but we are not to fear, for He who once stilled the storm on blue Galilee, will be with us to speak again to the troubled waters and say, "Peace, be still." The Christian can exclaim, "O, death, where is thy sting? O, grave, where is thy victory?" In my next I will tell of my Sundays on the Rhine and in Venice.

Memphis, Tenn.

The Long White Seam.

As I came round the harbor buoy,
The lights began to gleam,
No wave the land-locked water stirred,
The crags were white as cream;
And I marked my love by candlelight
Sewing her long white seam.
It's aye sewing ashore, my dear,
Watch and steer at sea,
Its reef and furl, and haul the line,
Set sail and think of thee.

I climbed to her cottage door;
O, sweetly my love sings!
Like a shaft of light her voice breaks forth,
My soul to meet it springs,
As the shining water leaped of old
When stirred by angel wings.
Ay, longing to list anew,
Awake and in my dream,
But never a song she sang like this,
Sewing her long white seam.

Fair fall the lights, the harbor lights,
That brought me in to thee,
And peace drop down on that low roof,
For the sight that I did see,
And the voice, my dear, that rang so clear,
All for the love of me.
For O, for O, with brows bent low,
By the candle's flickering gleam,
Her wedding gown it was she wrought,
Sewing the long white seam.

—Jean Ingelow.

A GREAT CONVENTION.

The material conditions of the Convention for Religious and Moral Education, held in Chicago February 10-12, 1903, were all good for a large and successful Convention—good weather, an alluring city, an attractive program, a novel purpose and a national scope. The prophecy in these conditions is fulfilled. A confessedly great Convention has been held. Great in breadth and inclusiveness; great in the outworking of its details; great in the splendid forces co-operating; great in its faith and purposes; great in its large outlook; great in its promises and favoring conditions. It remains now for it to prove its claim to real greatness by actual achievement of the work undertaken.

There was a feeling that the spiritual phase of the Convention was not up to so high a level. When at the closing session Dr. P. S. Moxom expressed the conviction that this Convention was more significant and full of promise than the day of Pentecost, some felt that there had not been enough prayer and waiting on God to make good that prophecy. In such a movement, where the factors were so many and various, with resulting complications and difficulties, it would seem that there should have been a mighty volume of prayer. The Convention was saved, so far as public utterance was concerned, by Dr. F. W. Gunsaulus, in the closing session, when in the course of his address he said: "It is as necessary to be spiritual as to be scientific." (He might have said, far more necessary.) "This Convention," he added, "will be a Babel and not a Pentecost unless the Holy Spirit guide and energize it."

In reporting the Convention we shall aim to give a few key thoughts of leading speakers, thus showing the trend and spirit. It might be said that a different discussion would have been had on some questions if an opportunity had been given to others rather than those previously engaged. Still there are some advantages accruing from this exclusive plan.

It savored almost of a censorship on thought, however, when President Sanders requested those who wished to speak to tell him beforehand what they intended to say.

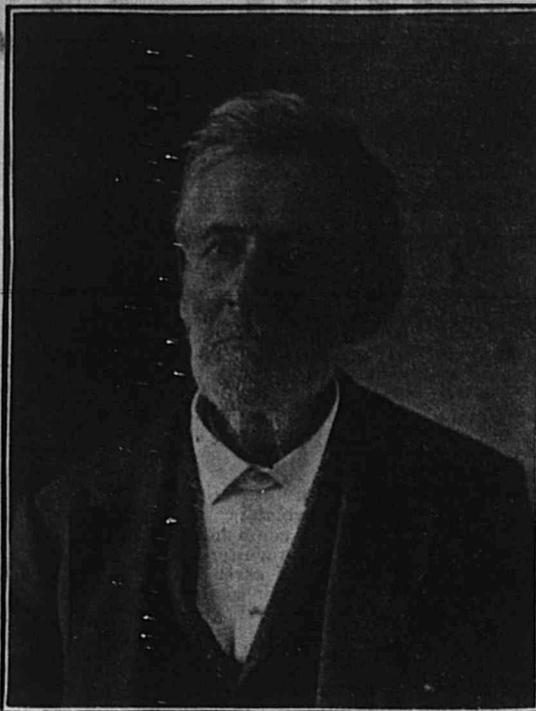
But the Convention was full of good things. Here are a few of them:

Prof. Geo. A. Coe, Ph.D., Evanston, Ill.: Religious education is the chief part of education; rather it is the whole, and the secular education is only a part. True education includes education in religion. This is true from a pedagogical point of view, as well as a religious. Religious education is the only education that takes account of the whole personality.

W. C. Bitting, D.D., New York City: The times are charged with the educational spirit and purpose. While we honor all past work and workers, we should yet push out through larger and better organizations.

REV. ELIKA A. TAYLOR.

Bro. E. A. Taylor was born July 31, 1811. He is therefore now 91 years of age, and is, as his picture shows, remarkably strong for a man of his age. He has been wonderfully blest in health; has not had an acute pain in fifteen years. His career has also been marked with usefulness above most men. He pro-



essed faith in Christ before he was 19 years of age and married the same year; was licensed to preach some years after, and although he refused to be ordained, he has preached ever since. He has never accepted the care of a church, but has spent his time preaching to weak churches and in settling difficulties among them. He is a fine Bible student and a strong doctrinal preacher. He has always been faithful to his church, and attends now just as often as the weather will permit. He has always been a public spirited man. He came to this section of country in 1838, and when the now beautiful, smiling Sweetwater Valley was in the woods. He superintended the building of the first church in Sweetwater, and also the first school house; introduced the first two-horse wagons, first threshing machines, and built the first machine shop in this section. He has always kept up with the times. When he came to this country the people used the old-fashioned reap hooks to cut their wheat. He has favored and assisted in introducing every modern improvement on the farm. He now lives with his son-in-law in the substantial brick house which he himself built sixty-two years ago, and the old house looks as firm and strong as if but recently built. He burned his own brick with which to build the house, and it stands to-day a monument to his industry and an illustration of the permanent in his character. He did everything just that way. It is very interesting to converse with him. His memory goes back to the days before there was ever a railroad thought of, or a telegraph line, or in fact any modern improvement. It is simply wonderful to hear a man talk who has witnessed the introduction of it all, and to note his keen interest in it. He has always been especially interested in education, and has given largely of his time and means to its promotion. He stands now in his 92d year, though growing feebler year by year, in the strength of his age, firm in the faith, and while looking back over so many years of useful service, looks mostly forward to the eternal years "when that which is perfect is come, and when that which is in part shall be done away."

Missionary considerations should prompt us to give this greatest book to the greatest number in the best way. The next step forward should be a step, not a leap. It should be a next step, growing out of the past. The movement should be comprehensive, worthwhile, gradual, practical.

President H. C. King, D.D., Oberlin, Ohio: Two things are especially necessary to develop religious character. (1) Personal association and fellowship. The child should be much in the society of Christians. No brilliant pedagogic devices can take the place of this vital contagion of fellowship. A teacher has force and influence according as he incarnates the great truths and facts of the Bible. (2) Expression in daily life. The child must express that which has been im-

pressed. This is also a great law of life. Here the home is supreme. The daily duties, home chores, develop and strengthen moral character. In all our teachings we should never over-ride the child's personality.

(3) As Affected by Modern Historical Study of the Bible.

President Rush Rhees, University of Rochester, New York: Religious education is not a study of religion, but aims to impress the great facts of God, duty and destiny on the soul. How can this be done? (1) The Bible is the natural text book for this education—a rich storehouse of instruction. (2) It is also calculated to awaken the soul in its deeper nature, for it is stimulus as well as fact. (3) Our Christianity is not the religion of a book. (4) The Bible is authority, not as an infallible power above us, but as a commanding inspiration in us.

President J. W. Bashford, Ph.D., Delaware, Ohio: Not a religious text book can be found in the public schools to-day. Four things are necessary in the next step forward. To urge parents to the moral and religious training of their children; to improve the Sunday-school, which has done greatest service in the past; place a chair for the study of the English Bible in every denominational college, and in some way or in some degree get the Bible into our public schools and State universities.

Rev. R. W. Miller, Reading, Pennsylvania: In our present conditions the international system is adapted to do the best work. It may be improved. (1) Many a supplemental lesson in every department, such as the primary department has already. (2) By giving more time to the lesson study. (3) By teaching the heart side of the lesson and giving it full right of way. (4) By a Saturday session of the intermediate department. (5) By fewer teachers, but better ones.

The Thursday sessions were held in the University Congregational Church. The morning topic was: "The Scope and Purpose of the New Organization."

President R. W. Harper presented an outline paper which was followed by pre-arranged discussion. Dr. Harper's plans sought specially to unify present efforts and organizations; to introduce new work only as needed. This work will involve an expense of at least \$25,000.00 per year and a large working force of assistants. Dr. Harper said the organization did not propose to antagonize any existing one or duplicate any work now done. It would be more like a clearing house and seek to co-operate forces now at work. There will be an annual Convention to formulate plans, unite forces and secure co-operations. Many agencies will be included actively in the organizations, Universities, Colleges, Theological Seminaries, Pastors and churches, Sunday-schools and Young Peoples Societies, all private schools, the public schools and State Universities, the Y. M. C. A. and the Y. W. C. A., the home, public libraries, the press and correspondence. The Association will be entirely undenominational and non-sectional. All this will need time, and it is not the work of a day or year, but of a decade.

Chancellor J. H. Kirkland, Nashville, Tenn.: Present conditions must not be rudely disturbed. We must grow in and form what now exists. This enthusiastic gathering of teachers and educators shows that all is ripe for this movement.

The topic for the closing session was: "The Relation of the New Organization to Existing Organizations." Dr. F. W. Gunsaulus gave the chief address, and pre-arranged discussion followed. Dr. Gunsaulus said: The organization seeks to correlate all forms of work and to co-operate with them. It is greater than the council of seventy that gave it birth, and it has a life and future all its own. It honors and seeks to help the International Sunday-school system, it will ever be absolutely independent of all publishing houses. It will aim only to aid, inspire and equip all Young Peoples Societies. It will strengthen and co-operate with all churches of every creed, for it is Christian, practical and spiritual. Most important of all, it must be in constant connection with the Holy Spirit and under His guidance or all its plans and work will be in vain. It is as necessary to be spiritual as to be scientific. Today many voices call to us for help, but there will be no response from us unless we have the Holy Spirit. Our plea and prayer should be: "Come, Holy Spirit, come."

G. R. Merrill, D.D., Minneapolis. "One and a half millions of men and women in the Sunday-school are actually doing what we are talking about. It will therefore be only truest courtesy and highest wisdom to recognize their prior claim. This organization should not enter the field of the International Sunday-school system. The teacher should not fancy that education is the only or even the chief of his work.

President C. J. Little, D.D., Evanston: A splendid enterprise, daring and difficult, fraught with greatest perils and offering highest possibilities. In its organi-

zation there should be comprehensive membership, long time to effect results, an effort to influence and inspire rather than control and the aim to be a lamp and not a rod. It is as necessary to spiritualize the intellect as to intellectualize the soul.

Mr. L. W. Messer, Chicago: We expect help from this organization, through suggested courses of study, helpers for our work, the stimulation of a public desire for a moral and religious instruction.

Rev. F. W. McDowell, D.D., New York: Take plenty of time to start and adjust; do not ignore the great service done by others. Let the organization find its place and field naturally and logically. It should not supplant but supplement. A wise committee on relations to other organizations should be appointed, and in any decision the way of least resistance should not be chosen.

A few impressions by one who was present at every service of every session:

1. There will be no serious antagonism to the International Sunday-school system. That has been feared from the first; and there seemed to be ground for that fear. But this new Association could not successfully oppose the old, if they would, and, in the present state of things, they would not if they could.

2. This new Association is, however, a most suggestive spur to the International system to beat itself along every possible line of improvement. This Convention also is full of suggestiveness to that end—partly of a positive sort, partly negative.

3. A mighty advance movement in favor of the Bible in the public schools and colleges and State universities has been launched. This is the great direct benefit of the Convention. The commitment to this position was emphatic and general.

4. This Convention and the new Association will be a clarion call to many homes that have become indifferent and lethargic, and we may be sure that it will result in a fresh awakening to home responsibility and training.

5. This Convention has set all the vowels to work in the needed reform: A-gitation,—E-ducation,—I-nspiration,—O-rganization,—U-nification. J. M. COON.
Chicago, Ill.

"I TOLD YOU SO."

This is a favorite expression with the prophet of evil when the evil comes. I have no desire to have any share in this classification, and yet have an earnest word which I wish to say.

Two years ago when the Peeler bill was under discussion and was defeated in the Senate of the State Legislature, I had some experiences which have of late come vividly to mind. On the morning of the final vote I went into the Senate with a number of brethren, all of us desirous of seeing how the issue might go. I was surprised at the tactics that were used and the arguments and methods that were adopted for the defeat of the bill. Arguments which seemed to be enough to bring shame and blush were applauded to the echo by the liquor men and the gamblers who had crowded in the hall. The people were simply asking for the privilege of home rule, and yet this right, recognized by all, was being denied them in a most ruthless and reckless manner. As some good thing would come now and then among the friends of the bill, the good people present let their appreciation be known. I was standing just behind one of the opposition Senators, and manifestly he was nervous and excited because the preachers were in the hall. In a little while there came an order from the President of the Senate that the hall should be cleared. Of course we had to go, although the gamblers and liquor men managed in one way and another to keep their influence at work. As we walked out of the Senate Chamber I said to a gentleman standing by me: "This is an outrage on the people of Tennessee, and mark what I tell you, the people will hear of it; as sure as you live they will avenge this wrong and outrage." I believe profoundly in the people and knew they would feel the indignation which we felt that morning.

Well, the judgment day has come, the people have heard of the outrage practiced upon them and have avenged the wrong in no uncertain sound, and have returned to the Legislature a body of men who are remembering their obligations to the people and doing credit to themselves.

In our rejoicing at the triumph of the temperance cause, we must not forget that much hard work has been wrought and much praise and commendation is deserved by those who have made and won the fight. I would be glad to express appreciation, and to pass my personal commendation to one and all, and yet I desire to make special mention of two cases.

We must not forget the good service which has been rendered by the *Nashville American* in the valiant fight which has been made against gambling and the high-

handed methods of the saloons in this city. It is so seldom that a daily paper takes a great high stand like this, that when it is done I believe the public ought to express its appreciation.

Of course various motives have been charged by those who have felt its stalwart blows, but as for its motives I am no judge, and really it makes no difference. It has made the fight and rendered the service, and for this I express my gratification. To those of us on the outside and who have no opportunity for knowing what goes on "behind the curtains" in the management of public affairs, it has simply appeared a strong, straightforward fight in the interest of the people, and for civil righteousness.

I wish also to take the liberty of saying an earnest word concerning Dr. E. E. Folk, who as editor of the BAPTIST AND REFLECTOR and as President of the Anti-Saloon League has been in the forefront of the fight and been untiring in his great effort to serve his native State. He is loud and liberal in his praises of others, and I am sure that I voice the feelings of the people all over the State in speaking this word of praise for him. Like his honored brother in St. Louis, who has won national reputation and praise for his heroic fidelity in office, Dr. Folk has stood up manfully and sometimes in the face of bitter opposition and spoken in behalf of the people for the cause of truth and temperance.

This word is written without any knowledge on his part, and as it is to appear in his paper. I hope he will hands off and let it go to his printer just as it is written.

The whole country is being shaken by the temperance storm, and it does seem that we are coming close upon the time when the saloon must go. What a day of freedom that will be!

J. M. FROST.

Nashville, Tenn.

RETROSPECTIVE.

BY MRS. W. R. PHILLIPS.

While the old year was passing, my mind engaged in a retrospective view of its deeds, its pleasures, and its disappointments. Nothing seemed so impressive as "The work we failed to do." Regret stung deeply, and bitter tears intrusively fell, until Morpheus spread his wand over us, and suddenly we were on the bank of a large river. Slowly ascending it we were struck by the scenes that met our eyes. On either side was a young forest of chestnut variety. The river looked clear and rapid now and then the sun's rays struck the water making it sparkle with beauty. Now the large rocks would cast their shadows over it, marring the silvery reflections. Suddenly we came to a great cataract where the waters seemed angry and confused and where, after vain efforts to avoid the mighty chasm, and override the crags in the way, it dashed strongly against them and was hurled down with a mighty roar. Whited foam, and mist, and confusion—then reunion, and a smooth rippling—and the cataract was hushed.

Continuing our journey towards its source, we came to several bends in the river, where layer after layer of strata rose above the level of the banks to keep the crystal stream from changing its course. The country around seemed so level and beautiful that we wondered why the strata didn't divide to let the river pass over the flowery plain; but it seemed as strong as the Gibraltar, keeping the water in its rock-bound bed.

Continuing our exploration we reached a clear tributary which was made up of seven other crystal streams. We had not time to follow each to its source, but hastened on our way, when suddenly we beheld our river changed into a wide brook, and where we saw the water gushing freely from a spring therein. Recognizing a little brown church thereby, and my sainted grandmother's form, my tongue was loosed, and I addressed Him by my side thus, "Lord, what meaneth this?" Then He said: "Do you remember the sweet hour in that little country church when you heard 'I shall be in her a well of water springing up into everlasting life?' And do you remember how the dear old grandmother led you to the fountain?" And I said, "Yea, Lord, I remember all." Then putting my hand in His, we retraced our steps down the river while He explained each scene separately.

"The brook," said He, "is the beginning of your Christian career, and the rocks which you vainly struggled against are the impediments that were placed there to keep you from the follies of the world. They were to make clearer and deeper your Christian faith."

Just now we came to the tributary which added width and depth by its silvery contents. On asking its name, my Guide said, "This is Virtue. Its tributaries," said He, "are Knowledge, Temperance, Patience, Godliness, Brotherly Kindness and Charity." Then I

remembered the Scripture concerning the Christian graces.

By this time we had reached the strata which kept from breaking at the bend, and my Interpreter said, "That 'Gibraltar' was Sorrow and Disappointment which kept you in the channel that tendeth heavenward." "That plain," said He, "is filled with Vanity Fairs whose proprietors are corrupted by Idolatry, Selfishness, Avariciousness, Drunkenness and such like." How grateful was I for the indivisible strata that had kept the water from such uncleanness.

Walking onward we came to the cataract which He called "Humility." "The rocks and banks," said He, "made no way of your escaping this abyss, and though you were unable to override or remove the rock in the center of the stream that caused such confusion and division, yet you may understand why it was so, as you behold it from beyond. After the falls, the foam, the mist and roar, the water again became tranquil, and now viewing it from hence, behold the beauty, majesty, power and sublimity." "Wonderful, wonderful, wonderful," I ejaculated; but I was never able to appreciate it before.

Reaching the most placid part of the river, my Companion said. "This is a little lake called 'Love,' always receiving, always giving, but never low nor stagnant." There, as the sun's rays struck the crystal contents that reflected the rainbow colors, adding loveliness to the scene, a voice seemed to say, "Faith, Hope and Love—but the greatest of these is Love."

Soon we were beholding shadows on the stream, and I said, "Why thus?" My Companion replied, "To make you appreciate the warm sunshine." Then I understood why the chilling sensation made me seek the sunny places that I might continually reflect the sunbeams—Son's love.

What meaneth these little trees on either side, so far along the way, said I. "These," said my Captain "are the lives placed there to which you were to give moisture." "Behold how varied," said I. "Yea," said He, "Very like a school room of children." Then I understood the simile and added, "As the twig is bent so the tree inclineth." "But," said I, "All save a few on the outskirts are small and of but little value." "In a few years," said he, "they will be choice and useful timber—each designed for its own specific purpose." "Not the Kind, but the Character (growth and development) had the tree any influence upon," continued my Companion.

Just here we reached the point from which we began to ascend the river, my Companion let go my hand, and I said, "Why not continue our walk down the stream?" But he remonstrated, saying, "This part of the stream is the present—the New Year—the past we have just reviewed; the future is the unexplored part of the river. Then I asked if I should continue my course, to which my Pilot said, "Yes, but only day by day." "May I know how much farther? And something of the scenery adown the way?" But my Guide said, "There will be given strength, but not foresight, to the end of the way. Soon you shall reach a gulf, where you shall leave your clay-bound surroundings and launch out into the sea of eternity." At the thought my heart beat faster and faster, and Morpheus released his hold and I found that I had seen, in a dream, a retrospective view of the past.

On awaking I said, "This be my New Year's resolution: I shall take courage from the past and trust for guidance my course as I press happily forward, day by day, toward the sea of eternity."

Maury City, Tenn.

A FORWARD MOVEMENT.

By all means let us have the "Forward Move." Ebenezer Association expects to double her contributions to all the enterprises fostered by the Convention, and, in addition to this, to do a larger amount of Mission work in the destitute portions of our own Association. By all means let us have the "Forward Move." The 40,000 dollar mark is not too high. We ought to reach it, and I believe we will reach that mark.

J. W. PATTON.

Santa Fe, Tenn.

I have read with deep interest what the brethren have said upon the "Forward Movement," and I most heartily endorse the sentiment. Let us go forward, trusting in the Lord, and great things will be accomplished. I pray the hearts of the great Baptist hosts may awake to the great responsibilities resting upon them and fall into line. Go forward in the cause of truth should be the watchword of every editor, preacher, teacher, yes, of every Christian. Let us be up and doing while we are spared to live. May this be the golden year in which many sheaves may be gathered into the garden of the Lord.

Westmoreland, Tenn.

M. N. WOOD SUMMAR.

A FORWARD MOVEMENT.

I feel like joining the number for the forward movement for the coming year. I feel that we as a Christian people have had great blessings showered upon us, both temporal and spiritual, for which we ought to more earnestly work for Him and His cause.

Our people at Roseberry and Black Oak are somewhat catching the forward move, and we hope to be able to do more for missions than we have been doing. I am sorry that so many families do not read our grand paper, which underlies all our denominational work. And I feel that we as pastors are, to a great extent, responsible for no more reading it. So I want to join the number in trying to secure five subscribers, and more if possible. May God bless the BAPTIST AND REFLECTOR.

F. M. DOWELL.

Mascot, Tenn.

Bro. Folk strikes the key note. We, pastors and churches, all need to make an advance on what we have done heretofore on all the lines of denominational work, whether we be city pastors and churches or country. I think the church of which I have the honor to be pastor is all right in its method, but none of us do what we ought or what we can. We have preaching two Sundays, and so take up twenty-four contributions for benevolence per year. Now I join all the noble brethren who have written, and some that have not, to try this year to do larger things for benevolence. We have an agent in our church who looks after the BAPTIST AND REFLECTOR, and who sends in subscriptions annually. I will see if we can't get some more subscribers. My people like our State paper very much, as well as its editor.

Your persistence in the temperance cause has of right won for you the highest gratitude of your brethren and all well thinking people. Our Folks are all for righteousness, and b'ing things to pass. God bless them!

S. E. JONES.

Jefferson City, Tenn.

THE EDUCATION COMMISSION.

It will be remembered that at the last meeting of the Tennessee Baptist Convention an Education Commission was appointed, consisting of J. T. Henderson, G. M. Savage, C. T. Carpenter, T. S. Potts, R. R. Acree, J. W. Brougher, F. W. Moore, J. O. Rust and I. J. Van Ness. No definite or designated task was assigned to this Commission other than that implied by its name and evident purpose.

The first meeting of this Commission was held in Nashville on Tuesday, Feb. 17th, with the following members present: J. T. Henderson, G. M. Savage, C. T. Carpenter, F. W. Moore, J. O. Rust, I. J. Van Ness. Prof. C. T. Carpenter was made Secretary, Prof. Henderson being recognized as the Chairman by virtue of the order of appointment by the Convention. Rev. M. D. Jeffries of Knoxville, who was present on business pertaining to the work of the Commission, was invited to meet with us.

A whole day was spent in canvassing the Baptist educational system of the State and discussing the principles which ought to govern the policy of the Commission. It was decided to take steps to ascertain the facts as to all schools claiming Baptist support, as a preliminary to the further work of the Commission. This inquiry was entrusted to Brethren Henderson and Savage as a special sub-committee. It is desired to know not only the financial needs of these schools, but also their relation to the denomination, and what guarantees exist of perpetual denominational control. It was also thought advisable to attempt a somewhat elaborate effort to ascertain to what extent Baptists were at present availing themselves of the facilities for education other than the public schools, and to what extent there was an interest in higher education, as well as the needs of various localities for academies. This work was entrusted to Bro. F. W. Moore.

The Commission will hold another meeting on July 30th, probably at Monterey. It is hoped that at this time the Commission will be in possession of full information, and in a position to determine what recommendations should be made to the State Convention at Murfreesboro next October. In the meantime I assure the members of the Commission will be glad to hear from any who are interested in the cause of denominational education or who have any suggestions to make.

The members of the Commission were impressed anew with the great work which they are set to consider, and realized with much intensity the critical needs of our State along the line of its Baptist educational institutions.

The sessions were beautiful in the frank and earnest spirit of co-operation and progress which was displayed.

I was requested to make this public statement of our meeting through the BAPTIST AND REFLECTOR, not only because this is the best way to reach the constituency of the Convention, but also because we recognize that we shall need the fullest co-operation of our paper if this great undertaking shall come to anything, and of this we are assured in advance.

Nashville, Tenn.

I. J. VAN NESS.

[Yes, indeed.—Ed.]

DAYTON DOTS.

Dayton, Tenn., is in the midst of the great temperance tidal wave that is sweeping across the country like an avalanche. A bill to annul the charter and reincorporate has passed the House and will be taken up by the Senate after the recess. All the good people are rejoicing over the prospect of a dry town in the near future.

Our Board of Aldermen had decided to build a new school house. The bills were prepared to present to the Legislature to bond the town for \$15,000, but they were not presented to the Legislature because of a fear that a change of the charter would unfavorably effect the sale of the bonds and so defeat the movement.

Pastor Gibony has taken a firm hold on the hearts of the people of Dayton. His congregations generally fill the house. He is one of the "forward movement" men, and expects to be heard from. He looks for conversions at any meeting. A young lady, the first convert in the new church, made a profession a short time since and was baptized last Sunday. Pastor Clapp, during his short stay with us, baptized thirty-five or forty, but the meetings were held in the Methodist Church near by and in our Morgantown Mission.

Pastor Gibony has organized a literary society and the young people are rallying around him. Although his preaching is addressed to adults, more children remain from Sunday-school to hear him than I ever saw before. He is himself a fine singer, and makes music an attraction to the church services. We hope that he and his interesting family may long be with us to hold aloft the banner of the cross. Our Sunday-school is increasing in numbers and efficiency. The boys and girls delight to come, and the teachers are enthusiastic.

Rev. J. H. LaBlonde, of New Lexington, Ohio, who came South for his health, has been very acceptably preaching at the Morgantown Mission. He is an excellent man.

Rev. Gibony will start a new paper in Dayton this week for the benefit and uplift of the town and surrounding country.

D. V. CULVER.

Dayton, Tenn.

JACKSON ITEMS.

The First Church is rejoicing that Dr. G. S. Williams of Washington, D. C., will assume the pastorate of the church on March 8th. He and his noble Christian and sweet-spirited wife will receive a cordial reception and be nobly sustained by the church and congregation. They are well known in Jackson, having visited the city several times.

Rev. W. E. Neil is conducting a gracious revival at the Second Church. Many have been converted.

The Highland Avenue Church has not received an answer from Rev. John T. Oakley, but all are hoping for and expecting a favorable reply.

Pastor Nunnery reports a progressive work in the Royal-street Church.

The University forces make the following report:

Rev. W. E. Neil preached in the University Chapel two weeks. His preaching is very impressive and to the point. He delivers his sermons with great fervor and zeal. There were seventeen conversions. He went from the University to aid Pastor D. A. Ellis of the Second Church.

Prof. Savage had three good services at Booneville.

Bro. E. L. Watson had three good services at Huntingdon, resulting in five conversions.

Bro. Terry Martin held regular services at Beech Grove and took a good collection for missions.

Bro. C. W. Stumph met a full house at Vildo.

Bro. E. Z. Newsome preached at Rock Hill and one was approved for baptism.

Bro. T. B. Halcombe had two good services at Bethany.

Bro. W. C. Sale had good services at Moscow. The Sunday-school manifests new life and is increasing in numbers.

Bro. W. L. Savage preached at Royal-street at 11 a. m. and Bro. W. M. Hicks at 7:30 p. m.

Bro. W. R. Hill met his people at Woodland and took a good collection for missions.

Bro. J. T. Early had two good services at Concord. New students arrive every day.

MADISON.

FROM HICKMAN COUNTY.

We had a splendid service at Cross Roads the third Sunday. Notwithstanding it rained all day, there was a good congregation present and good interest among the unsaved. It does a preacher's heart good to see so much interest on a rainy day. There is going to be a great ingathering of souls in this field in the near future. God's Spirit is moving mightily upon the hearts of the unsaved and the church is more interested than ever before.

I have read with much interest the many good letters of the brethren on "The Forward Movement." It seems that they are waking up along the line and are crying, "Forward! forward! Tennessee for Christ!" What about the pastors of those one thousand Baptist churches of Tennessee that have been giving nothing for State Missions? Are they going to continue sleeping? Perhaps they are praying. Listen, brother. "Why criest thou unto Me?" "Speak unto the children of Israel that they go forward." It is all right for us to pray. We pray for missions, but are we trying to help God answer our prayers? I don't believe there ever was a Baptist church that was so stingy that if their pastor should ask them for a contribution for missions but what they would give something. Then where does the fault lie? Who is to blame for a thousand non-contributing churches in Tennessee? This is a momentous question that some may have to answer at the bar of God. Christ said to Peter, "Simon, lovest thou me?" "Yea, Lord, thou knowest I love thee." "Feed my sheep." Then upon what have you been feeding them? Straw? If so, I want to tell you that sheep don't love it. Besides, it is not good for them. I am laboring in one of the strongest anti-missionary fields in the State, and I am glad to say that the people have never failed to respond when asked for a contribution. The first time I felt impressed to preach on missions I mentioned it to one of the brethren and he said that it would do no good; that I would not get anything outside of the church. But he was mistaken. Some gave that were never known to give before. Try it, brother, and in this way help God answer your prayers.

Wadeville, Tenn.

J. H. HULL, Missionary.

TEXAS NOTES.

At a late quarterly meeting of the Texas State Board, called here the "Board of Directors," there were present at the ordinary meeting brethren from every part of the State. They were A. J. Harris, San Antonio; B. F. Riley, Houston; A. B. Ingram, Gainesville; J. W. Gillon and Luther Little, Fort Worth; Jeff D. Ray, Corsicana; J. C. Burkett, Midland; D. I. Smyth, Grandview; G. S. Tumlin, Brenham; W. K. Penrod, Ennis; C. R. Johnson, Athens; A. J. Holt, Nacogdoches. All these brethren were from outside of Dallas, men who had traveled from 50 to 350 miles to attend an ordinary Board meeting, and they bore their own expenses and received no remuneration. They attend Board meetings as well as Conventions here.

At this meeting of the Board \$6,000 were appropriated, which was in addition to something over \$50,000 that had already been appropriated for State Missions for the current year.

Gillon and Little have dropped into the work in Texas just as naturally as if they were natives. They are held in deservedly high esteem.

Dr. Riley is pushing to completion the \$35,000 house of the First Baptist Church of Houston.

The East Texas Baptist Institute is to be removed from Rusk. Several East Texas towns are bidding for the college, but at present Nacogdoches seems to be leading, and will probably secure the prize.

East Texas is rapidly forging to the front as a great fruit growing region.

The First Baptist Church of Nacogdoches is the best church of the best town of the best county of the best State of the best country of the world.

Nacogdoches, Texas.

A. J. HOLT.

[What about "Old Tennessee," Doctor?—Ed.]

—The second session of the Pastors' Conference of the Duck River Association convened on Tuesday, February 10th, in the home of Bro. G. L. Boles at Wartrace, with every pastor in the Association absent but two (Bro. Boles and the writer). After an excellent dinner had been served by Sister Boles in her own easy and delightful manner, Bro. Boles and I repaired to the library, where we spent the afternoon delightfully in the discussion of the leading church topics of "the day," especially the proposed "forward move," and unanimously passed the following resolution: Resolved, that Wartrace, Fairfield and Bell Buckle are the best churches and have the best pastors in the Association. Adjourned until Tuesday after second Sunday in March.

Bell Buckle, Tenn.

J. B. ALEXANDER.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached. Morning subject, "The Suppression of Noble Impulses." Collection of \$125 taken for Orphans' Home. House full. Fine day.

Central—Pastor Lofton preached. Morning subject, "Faithfulness Exemplified and Rewarded." Night service turned over to young people, led by a Japanese. Took collection for missions. 305 in S. S.

Immanuel—Pastor Ray preached. Subjects, "Let Not Your Heart Be Troubled" and "The Life Light."

North Edgefield—Pastor Sherman preached. Subjects, "The Relation of the Sunday-school to the Home" and "The Hidden Gospel." One received by letter. 166 in S. S. Fine meeting of the Sunday-school Union.

Seventh—Pastor Wright preached. Subjects, "Love the Motive Power" and "The Mistake of the Rich Fool." Good services.

Centennial—Pastor Stewart preached. Subjects, "Christian Labors Not in Vain in the Lord" and "Man's Greatest Possible Loss." 130 in S. S. Fine B. Y. P. U.

Third—Dr. Guernsey preached in the morning. Subject, "Lessons from the Life of Baalam." Bro. S. M. Gupton preached at night. Subject, "The Resurrection." Good audiences. 164 in S. S.

Edgefield—Pastor Rust preached. Subjects, "Pergamos" and "A Vision of the Creator." Two conversions. Fine audiences.

Howell Memorial—Pastor Phillips preached. Subjects, "Which is the Sabbath Day and What is Required in Order to Its Observance?" and "Forgiveness of Sin the First Thing." One received by letter. Fine services.

Lockeland Mission—Missionary Gupton preached. Subject, "Steadfastness." 40 in S. S.

Belmont Mission—27 in S. S.

New Hope—Pastor Trice preached in the morning. Subject, "The Reflex Benefits of Right Living." The church called Bro. S. M. Gupton. Bro. Trice preached in the afternoon at the Old Soldiers' Home.

Knoxville.

First Church—Pastor Egerton preached. Subjects, "Working and Waiting" and "The Wells of Abraham." Four additions by letter. 463 in S. S.

Smithwood—A joint temperance meeting, addressed by Dr. E. O. Taylor. Pastor H. B. McLain has now almost entirely recovered and in full work.

Riverside—Secretary Golden preached in the morning and Bro. Buckner at night. 47 in S. S.

Second—Pastor Jeffries preached. Subjects, "The Benevolent Spirit" and "Gambling—Reputable and Disreputable." 329 in S. S.

Third—Pastor Murrell preached. Subjects, "Some Elements of True Greatness" and "An Unanswered Prayer." One approved for baptism. 142 in S. S.

Island Home—Pastor Dance preached in the morning; preached at Ivory school-house at night.

West Knoxville—Bro. W. C. Golden preached a fine sermon which was enjoyed by all who heard it. Subject, "Burden Bearing." Two professions and a number forward for prayer. 73 in S. S.

—The Baptist church at Lewisburg, Tenn., in accepting the resignation of Bro. S. H. Price, feels keenly the loss to our church and community by the resignation of our dear brother. He is loved and respected by all regardless of church relations. We never had a better man in our midst. We cheerfully recommend him to any church securing his services. Done by order of the church in session Feb. 1, 1903.

R. D. CRUTCHER, Moderator.
WILLIAM N. CONWELL, Clerk.

—I was at New Middleton Saturday. Good audiences. Bro. Eastes preached for me also on Sunday. I tendered my resignation. Simultaneous with my resignation there I received a unanimous call for two Sundays at Round Lick. I preached for them Sunday. The large house was full from pulpit to doors. I am much troubled as to what to do in deciding between home and friends and my recent call to Jackson. I hope to go where I can do the most good.

JOHN T. OAKLEY.

—Allow me to make a motion that every Baptist preacher in the State give all his marriage fees for the month of March to Ministerial Education. Bro. Sav-

age at Jackson is in great need just now. Bro. Henderson at Jefferson City could help the boys more if he had the means. So I will be one who shall give all his fees to that cause.

R. J. WOOD.

Waynesboro, Tenn.

[May you have many of them.—ED.]

—Sister Emily Watson is dead—one of the best and noblest Christians in Beulah Association. She was one of the faithful few that has labored so hard to build and to support our church at Tiptonville. She was a friend to our school, and to all that is good. While nearing the gates of glory she gave \$2,500 to Foreign Missions. Is not this the way to live and the way to die? May the good Lord give us a thousand more such noble spirits that will find pleasure in doing good all through life, and then in death invest all in "treasures in heaven." Truly "she hath done what she could." She was much loved by us all.

Martin, Tenn.

I. N. PENICK.

—I was favored with the privilege of marrying Mr. D. M. Dunn and Miss Irma Gray at Whitlock, Tenn., Wednesday, Feb. 18th, in the presence of a few friends. These are excellent, cultured young people. The bride is the daughter of Rev. David C. Gray of Whitlock and granddaughter of Rev. Frazier Gray, deceased. Hundreds of friends bespeak for the happy couple a joyous pilgrimage through life with an abundant entrance into the city of God. Pastor W. H. Ryals of Paris won the golden opinions of our church and citizens by his sermons and effective pastoral ministrations. He is doing splendid work in the temperance fight.

FLEETWOOD BALL.

Paris, Tenn.

—The "Post" Fountain Pen ordered some time ago has arrived. It is certainly a good one. You need not hesitate to recommend them if all of them are like this one. Many thanks for making it so cheap. It is not to be compared at all with dollar pens that are on the market.

W. F. SHANNON.

Springfield, Tenn.

[The reason why this pen was so late in coming was because the company was, as they expressed it, "undated" with orders about Christmas time, and found it impossible to fill them. As a rule, their orders are filled promptly. Like Bro. Shannon, you will be delighted with one of these pens. Be sure to order one when you renew. See our advertisement on page 14.—ED.]

—Had good services at Mt. Carmel the second Sunday. This is my second year with this church as pastor. I am happy to say that the Lord has greatly blessed us and we are advancing along all lines. I think we have one of the best Sunday-schools to be found in any country church. Our singing is inspiring and delightful under the leadership of our beloved Bro. Andrew Todd. This church pays its pastor monthly and gave about \$35 to missions last year, which, I am told, is about six times as much as it ever gave before, and I hope it will do more this year. I am heart and soul in favor of the "Forward Movement," Bro. Folk, along all lines. May God help us to do more for the salvation of sinners, for the spread of the gospel and to put the BAPTIST AND REFLECTOR in every home, and this I am going to try to do in all my churches.

Eagleville, Tenn.

J. D. SMITH

—Sunday, February 22nd, at 11 o'clock, the Baptist people of Dyersburg assembled in the auditorium of the First Baptist Church, and after the devotional exercises, the usual order of business attendant upon the organization of a new church was gone through with. And thus was brought into existence the Union Baptist Church of Dyersburg. For some time past brethren have been working for the consummation of this object. On the morning of the third Sunday a committee was appointed from both the First and Dyersburg Baptist Churches for the purpose of consulting as to terms of agreement between the two then existing churches. After full deliberation they unanimously agreed upon every detail of the union, which has now been consummated with the above results. The new church is now a strong body, with many noble spirits in its membership, and will no doubt do a great work in this section for God and his people. The prevailing sentiment seems to be, "Forgetting the things that are behind and reaching forth to things before, I will press on toward the mark." The church continues a meeting from to-day and great blessings are expected.

GEO. H. CRUTCHER.

Dyersburg, Tenn.

—I have never made a public appeal for aid in our work in Charleston through any paper, and hoped we would be able to finish and furnish our house without this. But we have exhausted all of our resources, and

I have even taken from my own meager purse and denied my family of many of the comforts of life together with what the State Board has given for my services. But we are still out doors, the public school building being closed to us four or five months ago. We thought we had enough lumber paid for to make our seats, but through an unfortunate occurrence we find ourselves still out of a home. Brethren, I feel loath to make this appeal, as you have responded so liberally and helped us to build a beautiful home which is almost done, but still out of reach. We have no stove, no lights, no bell, and as yet no seats, but hope to have them soon. Please help us just a little more, and then we will soon be able to pass it on and help some one else. There are quite a number that have promised to help us that have perhaps forgotten it; please remember us again. With many grateful thanks for the liberalities of the past, I remain your fellow-laborer in the Lord,

W. H. RUNIONS, Missionary.

Charleston, Tenn.

CARSON AND NEWMAN COLLEGE.

Yesterday was a great day at our church. The pastor preached fine sermons to large audiences. Some twenty arose for prayer at the evening service. A free-will offering for Home Missions was made amounting to about \$35. The cash offering for the day was near \$60, and yet this was done in the ordinary way without any high-pressure methods.

We are anxious that not only our church, but the Nolachucky Association, shall join most heartily in the forward movement so zealously advocated in the BAPTIST AND REFLECTOR. We mean to emphasize our fifth Sunday meeting.

Rev. J. F. Hale of our town, pastor of Stock Creek and Mt. Olive Churches, Knox County, is away for some three or four months on a visit to the Holy Land.

Two new students entered to-day and others are expected this week.

Dr. Taylor of Boston begins a series of lectures on Temperance at the college to-night.

J. T. HENDERSON.

SEMINARY NOTES.

Secretary Colville, who is organizing prohibition leagues in the colleges of the land, was here recently and organized a league with a good membership.

Rev. W. C. McPherson and Bro. Ouden, from Tennessee, have entered for the spring term.

Dr. B. H. Dement is teaching his systematic theology class during the absence of Dr. Mullins on a trip of some two weeks.

Dr. Sampey is at Mercer University delivering some lectures. Dr. McGlothlin is teaching the senior Hebrew class during his absence.

The Tennessee students rejoice at the magnificently victorious state of the temperance cause in Tennessee.

In order to be in touch with Christian activity in the student centers throughout the world, the New York Hall Missionary Society, which meets on Monday nights, voted to connect itself with the theological section of the Y. M. C. A. intercollegiate movement, with the provision that no denominational views should be sacrificed, no change made in the methods or aims of the Society, and no surrender of its independence.

H. B. FOLK.

WINCHESTER STILL WET.

In our election last Thursday (19th inst.) our town went wet by 27 votes. We made a strong fight, but were beaten by the "voters of color." Our church people were almost a unit on the dry side. A full vote was polled.

The following exhibit will reveal the situation: White votes, 286; negro votes, 29; total, 325. White, dry, 144; negro, dry, 5; total, 149. White, wet, 142; negro, wet, 34; total, 176.

So you see we are now under the rum sale by the negro balance of power; 85 per cent. of our business men were on the dry side. We are not discouraged, however beaten. God is with us and we are content to wait His time for the victory that must come. Those who worked against a change of charter so as to get rid of saloons are now anxious for a change so as to forever fasten them on us.

If the General Assembly would repeal all acts legalizing the iniquitous taxing districts, it would give us Democratic rule, i. e., majority rule. As it is, we have to get two-thirds majority in order to get rid of the most infamous and heathenish form of government ever fostered on a free people.

We ask for the words and letters and prayers of the Christian people of Tennessee to help us free ourselves from the rum curse.

J. C. MIDYETT.

Winchester, Tenn.

MISSIONS

MISSIONARY DIRECTORY

W. C. Golden, Missionary Editor.
STATE MISSIONS.—W. C. Golden, Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Knoxville, Tenn., Vice President for Tennessee.

HOME MISSIONS.—Rev. F. C. McConnell, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President for Tennessee.

MINISTERIAL EDUCATION.—For Southwestern Baptist University, address Rev. G. M. Savage, Jackson, Tenn.; for Carson and Newman College, address Prof. J. T. Henderson, Jefferson City, Tenn.

ORPHANS' HOME.—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

SUNDAY SCHOOL AND COLPORTAGE.—W. C. Golden, Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman, Brownsville, Tenn.; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

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Bro. Golden's Advance Movement.

BY A. J. FRISTOE, D.D.

I have read with interest Bro. Golden's leader in a recent issue of the BAPTIST AND REFLECTOR on "Volunteer Pastor Evangelism," and since its spirit of advance accords with views now prominent in the minds of the brethren, the time is at hand when more might be said.

State Missions can never be made a marked success if one man is to do all the work. Bro. Golden, splendid man as he is, cannot reach 1,500 churches and inspire them with State Mission enthusiasm unless somebody helps him. Think of it! One man to do the work of State Secretary; this same man to look after the finances of the Orphans' Home; this same man to carry to the desired success the Sunday-school and Colportage work. What a pity we Tennessee Baptists did not pile on to our Secretary Ministerial Relief, Ministerial Education, Home and Foreign Missions, and expect him to run the whole business. No wonder he calls for volunteer help from the pastors of the State. I should think any living man would need it. What do business men think of our way of doing business for the Lord in our State denominational work? Is this good business?

Bro. Golden is a good general, and if he has half a chance he will bring our denominational interests to the front. But he must have the forces with which to win the victory. He can do the work we have put on him, singly and alone, about as easily as Rockefeller could do the business of the Standard Oil Company with the help of his stenographer. We are not willing to furnish him field secretaries at stipulated salaries. He

must reach these 1,500 churches and make each a source of financial supplies with which to do State Mission work, or his organization is defective to just that extent. If he is to do it alone he must take the field. But then his office work would suffer. To visit every Baptist church in Tennessee and discuss State Missions would take fifteen years to get around once.

Bro. Golden has made a long stride towards greater things in State Mission work in recognizing the fact that the more pastors he enlists in this work the nearer will he come to the solution of the problems confronting him. We believe this is a step in the right direction and want to say so. There are other steps that we would like to see taken, and may indicate them in some future article.

Chattanooga, Tenn.

Woman's Missionary Union.

Program for March, 1903. Subject, Colored People.

1. Praise Service of Song—Invite young people from the Sunday-school to be present, and sing one or two choruses at intervals during the meeting.

2. Chain of Prayer—For higher conception of duty towards our young people, towards all whom we have opportunity of serving.

3. The Duty of Helpfulness—Rom. xv. 1; Prov. iii. 27; Rom. xiv. 7, 10; Isa. xxxv. 3, 5, 8; Acts viii. 26, 40.

4. Narrative Leaflet—"Jack Nazarene," by H. A. Scamp.

5. Item for Leader—Dr. Moffat, one of the pioneer missionaries in Africa, said long ago, "I would rather have one black missionary in Africa than twelve white missionaries." The present movements of colored people for the Christian development of their race seem to be in accordance with his judgment.

6. "A Significant Gathering"—See *Our Home Field*, September, 1902.

7. Minutes of Last Meeting, etc.—Reports of "Week of Self-denial."

8. Consider Appointment of a Secretary of Literature—She should be furnished with a scrap book to contain clippings collected by herself and others bearing on the topics. "Papers" written by members of the Society should be kept, also a file of "*Our Home Field*" and "*Foreign Mission Journal*" for reference.

9. Leaflet—"A View of the Negro Question," by Dr. J. B. Gambrell

10. Announce topic for next meeting—"Italy," asking each one to bring an item. Adjourn with prayer.

Question.—When and for what purpose were Africans brought to the United States?

Answer.—Twenty Africans were brought here in 1620 and sold as slaves.

Que.—What other event memorable in history took place in 1620?

Ans.—The landing of the Pilgrims at Plymouth Rock, Massachusetts.

Que.—How many colored people are now in the South?

Ans.—About 8,000,000.

Que.—How long have Southern Baptists been interested in the religious condition of these people?

Ans.—Ever since they were brought to this country.

Que.—How were their slaves treated?

Ans.—In many families they were given religious instruction. They attended the same church with their masters, and some were educated that they might teach others.

Que.—What was one of the first requests made of the Home Board?

Ans.—In 1845, it was asked to take measures for the instruction of the colored people.

Que.—What is the Home Board now doing for the colored people?

Ans.—By the plan of co-operative work, it employs missionaries and unites with others in efforts for their development. It has also made appropriations to the Negro Baptist Convention that they may be the better enabled to reach the people.

Que.—How many colored people are Baptists?

Ans.—More than a million and a half.

Que.—What are the colored people of the South beginning to realize?

Ans.—That Southern Christians are their friends, and that those with whom they have lived all their lives understand them better than others can.

Que.—What forward movement was made in 1900 by negro Baptist women?

Ans.—They formed a general organization known as the Woman's Auxiliary of the National Baptist Convention.

Que.—What did the leaders appreciate?

Ans.—The good results which have attended the efforts of Southern Baptist white women. For this reason they asked advice of, and patterned their organization somewhat after, Woman's Missionary Union, Auxiliary Southern Baptist Convention.

Que.—What are the needs of the great mass of the colored people?

Ans.—They need to learn how to study the Bible, and that religion is for daily living.

Que.—How may Baptist women aid them?

Ans.—By teaching them in the home, in classes and industrial schools, by helping them to do the work promoted by their own churches.

Que.—What are some of the possibilities of the future regarding the relation of the colored people to Africa?

Ans.—There are 10,000,000 negroes in the United States; 1,800,000 of them are Baptists. Does it not seem probable that Africa will yet be evangelized through their efforts?

CENTRAL COMMITTEE NOTES.

The Early Seekers Society of Central Church, Memphis, sent a box valued at \$40 to one of our worthy missionaries of the State Board.

There are others toiling for the up-building of waste places in our own State who need and would appreciate assistance of this kind. Write to Bro. Golden, our State Secretary, for the address of such a brother; if you have never sent a box before, we can promise you a new pleasure, the beginning of a fresh interest.

Three Items for Sunday-school Workers.

No. 1. The Convention Normal Course is being taken by quite a number of Sunday-school workers already. There are two small volumes in the course. Vol. I is on "The Sunday-school" and is a course of twenty-four lessons on Sunday-school work. Vol. II is "The Bible by Books," being a short manual of Bible studies containing fifty lessons. The cost of Vol. I is 25 cents, of Vol. II is 30 cents unless taken in lots of a half dozen each, in which case the price is 15 cents and 22 cents respectively. The student must do some reading in addition to the volumes of Normal Studies. The Field Secretary will be glad to send a more detailed statement to any one interested in the matter.

No. 2. The Pass-It-On-Club is a feature of the Field Department which is proving popular. In my work I frequently meet with pastors, superintendents, teachers and Sunday-school workers generally, who ask me to send them any new thing that I may pick up in traveling around. I often find things that I am sure would prove helpful to many other Sunday-school workers if they only knew of them. But from the

THE OLD RELIABLE



THERE IS NO SUBSTITUTE

very nature of the case it is impossible to send them to all who would like to see them. The Pass-It-On-Club has solved the problem.

Any one interested in Sunday-school work may join the club. There are no fees and no dues. Lists of the members are kept in the office of the Field Secretary, grouped under the head of "Pastors," "Officers" and "Teachers." When the Secretary finds something of value he starts it through the mails with a list of the Pass-It-On-Club attached. Each person receiving it sends it to the next on the list; the last named on the list sending it back to the Field Secretary.

In sending in your name for membership always state the position occupied in the school and also whether you are Rev., Dr., Mr., Mrs. or Miss. A change of address will of course be sent to the Secretary at once.

No. 3. Inquiries are constantly reaching the office of the Field Secretary asking for information to be used in speeches, essays, etc. A department has been established to meet this demand. A large number of periodicals reach the office and from these the best articles are clipped and filed. When requests come there is almost certain to be something that will be helpful to the inquirer. This is sent to the one asking for it, and is used by him and then returned so that others may get the benefit of the Bureau of Information.

Address all inquiries as to above named matter to B. W. SPILMAN, Field Secretary Sunday-school Board Southern Baptist Convention, Nashville, Tenn.

That Baptist Congress.

To know that baptism is not essential to church membership would doubtless bring joy to many a troubled soul, and at the same time cause many a poor, humble Baptist minister to earnestly pray God to forgive him for ever teaching such "nonsense" as baptism before church membership. And what right have we to doubt the truthfulness of the "thing," seeing that it was introduced into that (National) Congress by the learned, but not inspired, Dr. R. P. Johnson. And passed its final reading, before that dignified body, without even a motion to amend, reconsider or table. And is now entrusted to the recording angel waiting the approbation of the King in Zion, and until further notice from that self-constituted head of "dictation," we will continue to walk in the old paths, that we may find rest to our souls.

Now, Brother Editor, I want you to keep up with this "thing," and when you are assured of the fact that the declaration of Dr. Johnson, that bap-

tism is not essential to church membership, meets the approval of the King of Zion, I want you to inform your readers so that we may insert it in our Bibles, amendment No. 1, which serves to nullify all the former teachings of Christ and the Apostles, either by example or precept, relative to baptism as a prerequisite to church membership. Now, Brother Editor, if you find that this new discovery is genuine, I suggest that you offer an apology, for the Baptist brotherhood in general, to the pious Quaker, and a lot of other folks, for an infringement upon their rights. And let us spend the rest of our days in trying to eliminate from the minds of the people the erroneous doctrine of baptism before church membership. God grant us a speedy deliverance.

W. E. WAUFORD.

Alexandria, Tenn.

From a Shut-in.

Please find enclosed a check for my subscription for 1903. My time expired just two weeks ago, and I had simply been waiting to get the money before I sent it. I don't like to be a day behind, but I find that while shut in my room these cold days I can't find cash quite as readily as when I could get out and hunt it. I read Bro. Holt's dream and I did not want to be a "crusher" by neglect. You say that some Baptists let their dues get two or three years behind? Do they see these gentle reminders and yet don't remit? Do such subscribers let their grocery bills go unpaid, do you suppose? If so, don't you

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 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 or 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 those 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."

guess they change houses for the next year? Perhaps they love to sing, "Jesus paid it all, yea, all the debt I owe," and think the poet meant it to apply to their subscription.

Well, I heartily endorse your "forward movement," and will do anything I can to help it. But of course, not being able to cultivate any field, what I do will have to be done individually. Say, Bro. Folk, were you ever sick long enough to have some experience in receiving consolation from the visits of the brethren? Why, sir, I should be very despondent if my friends should never come in. I am always so glad to see my pastor coming with his bright, cheery face and his "How do you do, brother?" Such greetings bring gladness to the heart of the afflicted. Nor does it by any means discourage me to occasionally have a call from one who shows the lonesome, melancholy side of life.

Excuse me if I relate an incident of but yesterday. I had a severe attack of coughing as a brother entered. On asking me how I was, my wife replied: "He can't talk to you just now, he is coughing." "Yes," said he, "and that hard, dry cough soon wears one out; it weakens him faster than most anything, it is not like a loose cough. Bro. Hale is like old Bro. —. He can walk a little when they help him out of his chair. I was to see him recently and told him his work was wound up. He was getting ready for the summons. Bro. Hale is the same way. His work is wound up. Bro. Hale is like my son Tom. When he fell out of the plum tree and lay stretched on the ground, I went to him and said: 'Tom, are you hurt bad?' He said: 'No, not much.' Then I said: 'Why don't you get up?' 'O,' he said, 'I am just lying here waiting to see death.' And that is the way of Bro. Hale. He is just waiting to see death." Turning my eye toward my wife I smiled rather profusely and shook my head for fear she would get too hot. He said he once visited a sister low of consumption, and on leaving he remarked: "I will be back in a month, but you will not be here; you will be gone over the river." Too much for my wife. She said: "I would not want you to talk thus to me if I were about to die. I think one should be cheerful in the sick room." And so, even while waiting here in my room to "see death," I have chuckled repeatedly to myself to think of the various methods adopted to console the afflicted and encourage(?) the weak. I really thought of John T. Oakley, and wished for him here, but not with that "brace on backwards." I mean to write John T. a letter just as soon as I can retaliate; that is, find a chance to send a letter by hand so as to save a 2-cent stamp.

I see from the Nashville Conference report that Bro. J. M. Phillips is sick. I trust it is not serious. He is held in very sweet remembrance in my home.

Carson and Newman College is assuming large proportions. So many new students that the church is said to be crowded at most of her Sunday services. I am sorry I have to miss those gracious meetings and the helpful, soul-stirring sermons by our pastor, Bro. Deere. He has our sympathy in the serious illness of his father.

We are watching with deep interest the actions of our Legislature on the whisky question. I believe the saloon also in Tennessee is "just waiting to see death."

S. S. HALE.

Jefferson City, Tenn.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder disease will write him he will direct them to the perfect home cure he used. He has no charge whatever for the favor,

Western District Association.

The Fifth Sunday Meeting will be held at Thompson's Creek, one and one-half miles from Como, beginning on Friday, March 27th, at 10 o'clock a. m. Provisions on the ground for all, and home at night. The church will try to make it pleasant for all.

The program will be as follows:

Introduction, by W. H. Ryals, Rev. 12; Isa. 54: 5; and Jer. 6: 2.

1. Second Commandment. Deut. 5: 8-9; Isa. 45: 16; 46: 5-8; Jer. 16:10-16; Rev. 13: 11-18; 17: 5-16. By A. Cox and Dr. Allman.

2. The Church, Its Use and Abuse. Psa. 15; Mic. 4: 8; Mrk. 3: 35. By J. R. Clark and D. T. Spaulding.

3. The Two Olive Trees. Zech. 11: 14; Rev. 11: 3-13 By J. F. Lee and J. A. Baucum.

4. The Woman in Purple and Scarlet. Rev. 17: 4-7; Eccles. 7: 26; Neh. 8: 8; Prov. 30: 6; Isa. 8: 20; Dan. 7: 7-10; Zeph. 1: 8 Naft. 3: 4. By W. H. Ryals and F. Ball.

5. What Should be Taught in Sunday School's? Deut. 4: 9-10; Eccles. 12: 13; Neh. 8: 8; 9: 18; Prov. 30: 6; Isa. 8: 20; Job 27: 11. By C. L. Neal and T. B. Holcomb.

6. Why so Little Interest in Sunday-Schools? Psa. 119: 155; Amos 5: 10; Isa. 29: 11-12; 9: 13-17; Dan. 21: 14; Isa. 30: 8-17, By W. B. Williams and J. W. McMunn.

7. Is the Preaching as Now Done, the Best that Can be, for the World's Safety? Jer. 5: 30-31; 6: 13-17; 23: 1-4; Zech. 34. By H. W. Jackson and M. Wiseman.

8. The Way of Safety Delineated and Made Plain, for Plain People. Isa. 40: 3; 41: 21-22; Mal. 3: 1; Jer. 6: 16; 27; Jno. 10: 1; Heb. 10: 20. By W. J. Beal and M. E. Doran.

9. Who, or What Sect, or Church, Received the Ordinances Direct from the Hand of God? Dan. 7: 27; Mat. 26: 26-28; Mrk. 14: 22-24; Lk. 22: 17-20. By C. L. Neal and W. J. Beal.

10. Is Sprinkling or Pouring of Water on a Man, Woman, or Child, Scriptural Baptism? Rom. 6: 4; Col. 2: 12 By F. Ball and A. Cox.

11. Is There Safety Outside of the Church? If so, Where? Psa. 77: 13; Isa. 54: 27; 52: 7-8; 4: 13; Zech. 2: 10-11; 6: 12-13; Ezek. 22: 26; Isa. 46: 13; 12: 6; 16: 5; 20: 2. By G. H. Stigler and Dr. Allman.

12. Truth vs. Error. Jer. 7: 27-28 and logos, Dei, or biblia? By M. E. Woolbridge and M. E. Doran.

Let every one study these questions carefully, and see how closely they connect the way of salvation.

COMMITTEE

Cheap Homes in Texas and Arkansas

Along the Cotton Belt route—land that can be bought for \$2 to \$5 an acre and up—cut-over timber ground that makes good grazing land, furnishing range ten or eleven months of the year, farming land for corn, wheat, oats, cotton—some of it peculiarly adapted to quick growth and early maturity of fruits and vegetables, such as peaches, pears, plums, strawberries, tomatoes, potatoes, onions, cabbage, melons—finding good markets in the north at fancy prices, on account of excellence of quality and earlier maturity than in other sections. An ideal place for the man of small means—cheap fuel, cheap building material, long growing seasons, short, mild winters—a land of sunshine and plenty. Let us send you literature descriptive of this country.

"Homes in the Southwest," "Glimpses of Southeast Missouri, Arkansas and N. W. Louisiana," "Through Texas with a Camera," "Fortunes in Growing Fruits and Vegetables," "The Di-

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



MRS. E. AUSTIN.

An interesting letter to our readers from Mrs. E. Austin of New York City.

New York City, Nov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. I was in the hospital in February last, before I used Swamp-Root, and the doctors examined my kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp-Root, and what it had done for other women, I concluded to try it, with the result that to day I am well again. Gratefully yours,

Mrs. E. Austin.

359 West 19th St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading 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.

versier," a fruit and truck growers' journal.

On first and third Tuesdays of each month the Cotton Belt Route will sell one-way tickets from St. Louis, Thebes, Cairo and Memphis, to points in Arkansas, Louisiana and Texas, at half the one-way rate plus \$2, or round trip tickets at one fare for the round trip plus \$2, allowing stop-over going, and 21 days return limit.

For full information, address W. G. ADAMS, Trav. Pass. Ag't., Nashville, Tenn.

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THE TRUE AND THE FALSE.

Paul was at Ephesus. He spoke three months
in the synagogue, but when he encountered bitter
opposition from the Jews he separated the Chris-
tians and went to the school-room of Tyrannus,
where he "reasoned daily" for two years, so that
all who dwelt in the province of Asia "heard the
word of the Lord." God was with Paul in power
and wrought special miracles by his hands, so that
when handkerchiefs and aprons which he had
handled were carried to the sick they were healed.
Here, certainly, was an instance of divine healing.
Whether there was any power which was commu-
nicated by contact with the handkerchiefs and
aprons, or whether the power was simply in the
faith, we are not sure. At any rate, there was
the indisputable fact of the healing. Naturally it
created great excitement.

The people of the East have always been noted
for their magic arts. They pride themselves upon
their sleight-of-hand performances, which are often-
times most remarkable. Many of them are given
to the "black art" of exorcism and necromancy.
Some of these exorcists, who were Jews strolling
from place to place and probably making their
living by imposing upon the credulity of people,
when they saw the power exercised by Paul, they
attempted to exercise the same power, using the
magic name of Jesus which Paul had used, in
their endeavor to cast out evil spirits. But when
the seven sons of Sceva did this, the evil spirit re-
fused to recognize their authority, saying, "Jesus
I know and Paul I know, but who are ye?" The
man in whom was the evil spirit leaped upon them
and tore their clothes off of them and ran them out
of the house. The result was that the name of the
Lord Jesus was magnified. People recognized that
there was a power in his name which was superior
to any of the arts of those exorcists and necro-
mancers. Many that had been practicing their magic
arts brought their books of magic out of which
they had been learning these arts and publicly
burnt them, to the amount of about \$10,000 worth.

There is a magic power in the name of Jesus to
heal both the body and the soul. People talk about
miracles, and they say that the days of miracles are
past. But the regeneration of a soul, its transi-
tion from darkness to light, its conversion from sin
to holiness, is the greatest miracle which could oc-
cur in the world. These miracles are occurring all
around us every day. And it is the name, the
magical name, of Jesus, which is the power that
causes them. Here is a man down in the gutter,
all defiled by the mud of iniquity and impurity.
Can anything be done for such a man? The
world would shake its head, gather up its dainty
garments and pass by on the other side. But
Christ comes to the man, pours the oil of grace into
his wounds, lifts him up, stands him on his feet, gives
him new hope, inspires him with new courage,
transforms his character, revolutionizes his life.
And that is an old story which has been repeated
over and over again millions and millions of times.
Haven't you felt the thrill of that blessed contact,
when power went out from him to you? And was
not that a miracle?

The most powerful thing in the universe is the
name of Jesus when used by the Holy Spirit.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

When those books on magic were burned, it
showed that their owners had renounced their be-
lief of the arts inculcated in the books, and it
meant a death blow to exorcism in that community.
Some people have burned the Bible. Sometimes,
as in the case of those books, public bonfires have
been made of them. But as the smoke from them
ascended to heaven it carried with it the prayers
of those who love the Word of God, and out of the
ashes the Bible always rose stronger, more pow-
erful than ever before.

"Truth crushed to earth will rise again,
The eternal years of God are hers.
But error wounded writhes in pain,
And dies amid her worshippers."

THE SALOON AND CRIME.

We read the following remarks in a paper several
days ago:

"There were 223 homicides in South Carolina last
year, and we suppose that it is perfectly safe to say
that 200 of them were committed under the influ-
ence of drink, more or less directly. The pertinent
question is, how far public sentiment, in each com-
munity, is responsible for this condition, for the
conditions generally that make it possible for any
weak or wicked man in a community to so debauch
himself, regularly or periodically, as to make him
a menace to his neighbors—a potential criminal
at all times, and only requiring a trifling occasion
to make him an actual one at the cost of a neigh-
bor's life and of the lifelong peace and happiness of
two families. Is the community without fault or
responsibility that permits one of its members to
so inflame himself, habitually or periodically, with-
out the slightest check upon his license or penalty
for any minor offense resulting from it? Is there
nothing in his condition or conduct to call for effec-
tive interference until it reaches the stage of homici-
dal mania? Does the freedom of the American
citizen include the privilege of cultivating such
mania without let or hindrance, until it matures its
bloody fruit? Is the State, the general community,
without fault or responsibility in the matter, merely
because the whisky habit is itself so widespread
and drunkenness is so familiar an offense and of so
long standing?"

The same paper adds:

"It is easier to ask these questions than to an-
swer them, and we have no suggestion to offer as
to what should be done to correct the bad condi-
tions we have noted. Possibly something may be
gained, however, by simply presenting them plainly
for the consideration of all thoughtful men, in the
light of some of the consequences growing out of
them. It is certain, we think, that neither the
State nor any community in it would permit the
free sale, by any agency, of any other drug, old or
new, that would insure the commission of murder
by wholesale every year, and would permit no citi-
zen to indulge his appetite for such a product in
public, at his pleasure, without challenge or ac-
countability for its preliminary effects. And it is
not clear why an exception should be made in favor
of alcoholic drink and drunkards, after our long
and impressive experience of them."

These remarks are certainly very pertinent and

striking. Where do you suppose we read them?
In some party prohibition paper? or in some anti-
saloon journal? No, they appeared in a long ed-
itorial in the *Nashville American* of February 16,
and were copied with approval from the *Charleston
News and Courier*. The *American* adds to them
these words:

"When people begin to ask such questions as these,
they soon begin to answer them, and to answer them in
deed and action, and in accordance with reason and
common sense."

Neither the *American* nor the *Charleston News
and Courier* seems willing to state the inevitable
conclusion from the above facts, though they lead
right up to it and leave the reader to draw the con-
clusion, as he will naturally do. What is that con-
clusion? It is simply, as expressed in the motto of
the Anti-Saloon League, "The saloon must go." It
means also that not only every Christian man, but
every moral man who is in favor of law and order
must do everything he can, by his sympathy, by
his prayers, and by his votes to make it go.

PASTORS AND THE PAPER.

The *Baptist Standard*, in discussing the success
of the Methodist "Twentieth Century Fund,"
attributes it to the wide circulation of the denomi-
national papers of that church. It says that the
1,100,000 of Northern Baptists do not subscribe to
more than 140,000 copies of Baptist weekly papers;
but that the Northern Methodist papers have a
combined circulation of more than 560,000 copies.
And hence their success. Pastors in this State and
elsewhere might learn an important lesson from the
above facts. We are glad to know, however, that
many of them are coming to appreciate the value
of a denominational paper in the families of their
church. More of them than ever before are now
working for the BAPTIST AND REFLECTOR, a fact
which we greatly appreciate. Here is a list of those
who have recently promised to work for the paper,
together with the number of subscribers which
some of them thought they could secure: W. H.
Bruton, Ripley, Tenn., 5; P. W. Corney, Mt. Ju-
liet, 10; Lucius Robertson, Riceville, 25; C. B. Wal-
ler, Chattanooga, 15; W. N. Rose, Rockwood, 5;
W. L. Howse, Gallatin, 5; W. H. Runions,
Charleston, 5; A. L. Davis, Fayetteville, 5; J. K.
Bone, Globe, 10; J. M. Anderson, Morristown, 19;
J. H. Anderson, Trenton, 5; W. E. Walker, Santa
Fe, 5; A. J. Watkins, Jonesboro, 5; R. A. Fitzger-
ald, Crest View, 5; R. J. Wood, Waynesboro, 5;
T. A. Porter, Cardiff, 5; Mrs. Ida B. Clark, Shil-
oh, Tenn., 5; O. D. Keon, Fall Branch, 5; F. M.
Dowell, Mascot, 5; H. E. Parsons, Niota, 5.

Let us hear from others.

Our offer, you remember, was at \$1.50 for a club
of five new subscribers. A good many of them
have already secured the promised number. Now
let us hear from other pastors all over the State.
There ought to be a thousand who will take an in-
terest in working for the paper. If such should be
the case the "Forward Movement" would become
a glorious success.

TICKET TO SAVANNAH.

Already we have been receiving inquiries to
know whether we will offer, this year, a ticket to
the Southern Baptist Convention at Savannah, in
return for new subscribers. Yes, we had expected
to do so. Our offer, as usual, is this: Find out
how much a ticket will cost to Savannah from your
place. The railroads are accustomed to giving one
rate, so that all you would need to know would be
the price one way. Then send us one new subscri-
ber to the BAPTIST AND REFLECTOR, at the rate of
\$2, for every dollar the ticket will cost and we will
have the ticket ready for you when you wish to go.
We can send you sample copies of the paper to be
used in securing subscriptions, if desired.

THE BEST OF ALL.

Gospel Voices No. 3, "The Best of All," is now
ready for delivery. We have already sold a good
many copies of it, and it seems to give general sat-
isfaction. While you find in it many old and favor-
ite hymns, there are also quite a number of new

ones which you will like. If you wish we will send you a sample copy of the book for examination. The price is 25 cents a copy, or \$3.00 a dozen. See advertisement on page 13.

QUESTION BOX.

Ques. 1. If an unmarried sister should give birth to a child, would it be necessary that the church send a committee to see such an one? or would it be proper to exclude without a committee?

2. Does it require a unanimous vote to exclude a member?

Ans. 1. The child would be *prima facie* evidence of guilt.

2. A majority vote is all that is necessary.

Ques.—Suppose A. and B. fall out, and neither one makes an effort to settle it, and A. gets up in public during protracted meeting and makes acknowledgement and asks forgiveness. Is this the Bible way to settle differences?

Ans.—Here is what Jesus says is the way to settle personal differences: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." If Bro. A. has gone to Bro. B. first alone, then with one or two more, and Bro. B. refuses to hear him, then Bro. A. ought to tell the matter to the church. But it is not sufficient to tell it to the church without making any private effort at reconciliation.

PERSONAL AND PRACTICAL.

—The papers tell about a man recently discovered in Russia who is 200 years old and who has been a widower 135 years. Think of it! What a lonely life he must have had during all those years.

—A journalist telegraphed his paper to know if they would accept a certain story. "Send six hundred words." "Can't be told in less than twelve hundred," protested the writer. To which the editor responded: "Story of creation of the world told in six hundred. Try it." Let our correspondents take the hint.

—Dr. A. E. Cox of Milan spent a day or two in the city last week on business and visiting friends. Besides being one of the most prominent young physicians in West Tennessee, he is one of the most active and useful members of the Baptist Church at Milan, and is superintendent of the Sunday-school at that place.

—The Educational Commission appointed by the State Convention at Humboldt held a session in this city last week. Those present were Prof. J. T. Henderson of Jefferson City, Dr. M. D. Jeffries of Knoxville, Prof. C. T. Carpenter of Andersonville, Drs. J. O. Rust, I. J. Van Ness and F. W. Moore of Nashville, Dr. G. M. Savage of Jackson. The Commission laid the basis for some very important work along educational lines. Dr. Van Ness gives us on another page an account of its session.

—Bishop O. P. Fitzgerald of the M. E. Church, South, gave us a pleasant call last Tuesday. The bishop has always been noted for his sweetness of spirit, even when an editor, but under the chastening hand of affliction he seems to have grown more saintly. He has recently published a book entitled "Upper-room Meditations," which breathes forth this saintly spirit. It is delightful devotional reading, and is calculated to make one better and nobler. It can be purchased from the Methodist Publishing House, this city, for \$1.

—The *Central Baptist* says: "When Dr. J. P. Greene was elected President of the Southern Baptist Theological Seminary the friends of William Jewell College assured him that if he would remain here the endowment could be increased by two hundred thousand dollars. A little over a year ago the first hundred thousand was secured, and now the second is added." This is gratifying. We thought at the time that Dr. Greene made a mistake in declining the presidency of the Seminary, but this begins to look as if he did not,

—As stated last week, Dr. Granville S. Williams of the Metropolitan Church, Washington, D. C., has been called to the pastorate of the First Baptist Church at Jackson. Dr. Williams was formerly pastor of the Central Baptist Church, this city, for a number of years, and was afterwards pastor of the First Baptist Church, Bristol. In both of these places he is held in loving remembrance, and his many friends in the State will be delighted to have him back with us. He is one of the most consecrated and useful men in the South.

—Rev. Alex. W. Bealer tells in the *Christian Index* about "the first president of Monroe College, a man who bore the honored and remarkable name of Edwin Champion John Baptist Wheeler Carter Bolus Nicholas Stephen Erisden Moore Thomas." Bro. Bealer says that Mr. Thomas, the son, attributes the long name to the fact that his father was the youngest of a family of twenty-three children, the other twenty-two having participated in naming him as a pastime. Bro. Bealer does not say so, but leaves the impression that Mr. Thomas, Sr., is dead, as might be presumed.

—Hurrah for Rockwood! She voted saloons out last Friday by 257 to nothing. Think of it—257 to nothing! Brownsville voted them out by over 50 to 1. Morristown did still better, making it 252 to 1. And now Rockwood does better still, making it 267 to nothing. She may go head. We extend cordial congratulations to her good people and especially to Bro. I. S. Baker, pastor of the Baptist Church, to whose faithful and uncompromising attitude we believe much of the credit for the glorious victory is due. We wish Bro. Baker would tell our readers how it happened.

—We had another pleasant visit to Shelbyville last Sunday. Bro. G. H. Crutcher has declined the call, much to the regret both of the members of the church and the people of the community. But then no one could blame him for deciding to remain in Dyersburg under the circumstances there. We have agreed to supply the church at Shelbyville for a while. We enjoyed being in the hospitable home of Bro. H. L. Dayton. Besides being a fine lawyer and a clever man, he is one of the strongest temperance advocates in the State and has shown his faith by his works.

—Dr. W. O. Carver, Professor of Missions in the Southern Baptist Theological Seminary, Louisville, closes a fine article in the *Christian Index* by saying: "Brethren of the South, for the sake of our denomination, for the sake of our unsaved brothers, for the sake of Christ, I propose this slogan, a quarter of a million for Foreign Missions by May." It was proposed to raise \$200,000 for Foreign Missions during this Conventional year. We should be glad if we could make it \$250,000. At any rate we heartily second the suggestion of Dr. Carver for next year, if not for this year.

—We take the liberty of publishing the following note from Dr. J. J. Taylor of Norfolk, Va.: "My position on the alien-immersion question—favoring—was taken at the request of the Ministers' Conference and not in advocacy of my personal opinion, and I greatly rejoiced in the flogging which brethren Porter, Barton, Savage and others gave me." As we stated, we were surprised at Dr. Taylor being on the side of alien-immersion. We thought there must be some mistake about the matter, and we are glad to know that his position in the Conference did not express his real sentiments.

—Judge Caruth of Louisville recently said: "In order to enforce the law there must be a healthy public sentiment to sustain the courts." This is true. At the same time, however, if the courts will only do their duty in the enforcement of the laws, and especially those against Sunday tipping and gambling, as they were sworn and are expected to do, they will find a surprising amount of "healthy public sentiment" to back them up. This public sentiment is nearly always present. It only lacks opportunity of expression. When it has that opportunity it usually expresses itself pretty freely.

—The papers report that the law against Sunday tipping was very rigidly enforced in Nashville last Sunday, and that it was the driest Sabbath that has been known here for a long time. While this is a tribute to those who have been agitating the enforcement of the law, it is at the same time rather a severe reflection upon the authorities who have been saying that it was "impossible" to close the saloons on Sunday. What the Mayor, backed by 100 policemen, con-

fessed that he could not do, was done by agreement among the saloon keepers themselves out of fear of the no screen law.

—The sad news comes that Winchester took a vote on the subject of the saloon last week and lost by 27 majority. This is too bad. So far, Winchester is the only town in the State coming under the provisions of the Adams law which has voted in favor of saloons, and we hope it will be the last. But all is not necessarily lost in Winchester. Let them try again. Woodbury lost by three votes and turned around a few months afterward and voted saloons out by over 100 majority. It would not do for Winchester to be the only town in the State under 5,000 inhabitants having saloons. She has too many good people in her midst.

—Bro. Crutcher well designated the union of the Dyersburg Baptist Church and the First Baptist Church of Dyersburg, on last Sunday, as a "happy event." There were excellent people in both of these churches, many of whom are our personal friends and we have deplored the division between them. We extend cordial congratulations to all of the Baptists of Dyersburg, and especially to Bro. Crutcher, through whose wise and earnest efforts the union was accomplished. This makes the Union Church of Dyersburg one of the strongest in West Tennessee, and we are sure that it will now be able to accomplish still greater things for the Master in that community and throughout the world than ever before.

—The church at Junction City, Ark., of which Rev. W. I. Feazell is pastor, recently gave \$75 for Foreign Missions. This was their first collection in nearly ten years. They voted to stay with the Convention and also followed the collection for Foreign Missions by raising the salary of their pastor \$320 a year. And yet there are some pastors who seem to think that every dollar they get their church to give to missions means a dollar taken from their salary! In this case, however, the church added over \$1 to the salary of the pastor for every dollar he got them to give to missions. And it always works that way. We congratulate both the church and Bro. Feazell.

—In speaking about the temperance reform now sweeping over the State the *Midland Methodist* well says: "We are only at the beginning of the real reformation. Defeat to-morrow would be but an eddy in the current; the tide will sweep majestically on. There is much for the friends of the cause to do. Multitudinous violations of law will come, of course. Intemperance will try to make temperance odious by the tactics of an outlaw. It will attempt to rehabilitate the saloon by coat-tail grogshops and back-alley bars and a smuggled jug trade. It will hold up its lawlessness as a reason for reinstatement. It will avow that more of the stuff is sold without license than with, and in the next breath will clamor for the privilege of paying a tax to sell less! Pity the credulous and timorous souls who may get frightened at such croakings and want to surrender." These words need to be pondered and remembered.

—We were talking recently to a prominent lawyer in a town in Middle Tennessee. His town is soon to take a vote on the question of getting rid of saloons. He said that he did hope they would vote them out, that he was never so much interested in any election in his life. He then spoke of the fact that towns all over the State had been voting out saloons by large majorities, and added, "And it all seems to have come about without any special effort." Well, yes. "Without any special effort" on his part evidently. And "without any special effort" on the part of a good many other people, perhaps. But not "without any special effort" on the part of somebody. In fact, there are a few who have given time and thought and labor for the last two years to the accomplishment of the desired result, over which this gentleman and others are now rejoicing. How much time and thought and labor may be inferred when we state that about 200 local Anti-Saloon Leagues have been organized in the State and that during the campaign recently closed the speakers of the Anti-Saloon League covered the State perhaps even more thoroughly than the speakers of any political party. While the field workers have received some compensation in money—though not as much as they should have received—the local members of the executive committee have not received one cent, but on the contrary, though they are all poor men, they have given their money freely to the cause, besides their time and thought and labor. Any one who thinks that the recent temperance revolution in Tennessee "came about without any special effort" simply does not know anything about the matter. Revolutions do not usually come that way. Certainly this one did not.

THE HOME

Responsibility.

No stream from its source
Flows seaward, how lonely soever its
course,
But what some land is gladdened! No
star ever rose
And set, without influence somewhere!
Who knows
What earth needs from earth's lowest
creature?
No life
Can be pure in its purpose and strong
in its strife,
And all life not be purer and stronger
thereby!
The spirits of just men made perfect on
high—
The army of martyrs who stand by the
throne
And gaze into the Face that makes glo-
rious their own—
Know this, sure, at last! Honest love,
honest sorrow,
Honest work for the day, honest hope
for the morrow,
Are these worth nothing more than
the hand they make weary—
The heart they have saddened—the
life they leave dreary?
Hush! the sevenfold heavens to the
voice of the Spirit
Echo, "He that o'ercometh shall all
things inherit!"

—Lytton.

"At Evening Time There Shall Be Light"

Perhaps most people prefer the
morning to either the bright noon-
tide or the quiet evening of the day.
Many speak in glowing terms of the
season when the roses come again,
when the fields have merged from
their six-months' sleep of death and
have become fields of verdure and
vales of flowers; but to me the most
delightful season is the autumn. I
prefer the season of fruits to the sea-
son of flowers; and since I love the
evening of the day better than the
morning of the day and the after-
noon of the year better than the fore-
noon, I have often asked myself:

KNOWS NO DISTINCTION.

Rich and Poor Alike Suffer from Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Stuart's Catarrh Tablets, as the most successful and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he had made a thorough test of this preparation, discarded inhalers, washes and sprays and now depends entirely upon Stuart's Catarrh Tablets in treating catarrh, whether in the head, throat or stomach.

Dr. Risdell says, "In patients who had lost the sense of smell entirely and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Stuart's Catarrh Tablets. I can only explain their action on the theory that the cleansing and antiseptic properties of the tablets destroy the catarrhal germs wherever found because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh."

Dr. Estabrook says, "Stuart's Catarrh Tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes of mucus and speedily overcoming the hawking, coughing and expectorating."

Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief and being in tablet form and pleasant to the taste, are convenient and always ready for use as they can be carried in the pocket and used at any time as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus bark, blood root and Hydrastin.

All druggists sell the tablets at 50 cents for complete treatment.

"Shall I be happier in the evening of life than I was in the morning of life?" Then comes the prospective answer: "The evening of your life will be largely what you make it."

Now, it is a fact that nature has something to do in the shaping of our lives in this world. Some are born with many talents; others with few. Some are born—those who are the offspring of a line of religious and cultivated ancestors—with a native stock of spirituality; and such, who have favorable surroundings in childhood, will be the more likely to live faithfully the Christian life. But the early training has more to do in forming our lives than the blood which courses our veins. If we take the child while in the plastic state, give to it strict training in a certain line, and set before it the consistent example, we may make impressions upon the mind that will never be effaced. The Roman priesthood know the value of early training, and hence their great effort to fasten upon every child under their influence the doctrines of the Catholic religion. They say to Protestants: "Give to us the children until they are twelve years old, and then you may have them." They have learned that by the time children have attained to that age their faith and habits will be fixed. So the happiness or the misery of the afternoon of life depends much upon what has been the training and the surroundings of the forenoon. True, history gives examples of some whose early training had been sadly neglected, yet who attained to usefulness and power in after years; but these are the exceptions, and not the rule. If those who made such rapid progress beginning at the meridian of life had had the proper advantages in youth, they would have accomplished much more good.

A scripture which means much reads: "Whatsoever a man soweth, that shall he also reap;" and I think that sowers reap the earnest of their harvest while in this life. Let us draw a contrast. Here is a man who has preached the gospel faithfully for forty years, during which time he has been a devout follower of the Master; and here is a man who has kept a saloon for forty years. Now, with the minds of the two men so diversely stored—one with the grace of God and daily stimulated with the recollections of his toils and their results: the other, with his heart full of blasphemy and lust and his soul being fed from the recollections of his blackening crimes which for forty years he has been committing—it should not be wondered at that while one of these men is reaping in the autumn of life a foretaste of that blissful state which awaits him, the other should be suffering in advance a portion of sorrow the full measure of which he will receive upon the other side. Hence, the afternoons, of these two men, are the results of what they have made them from their courses of conduct in early life.

I have met a few aged Christians who, supposing that their work was done, seemed anxious to depart and be at rest, and they wondered why they were left lingering on the shore of time; and in some cases I have striven to impress those aged ones that perhaps their work was not yet

done, that the whole of life's work does not consist in the active duties which we forge out in the heat of the day. This is true in every department of the Master's work. Some of the most practical bishops I have known were men in the evening of life. Their wise counsels were sought and, being given, were acted upon; many preachers whose active duties were over have been of great service to the Church in giving words of wisdom, of teaching, and of warning. And, since the Lord's way has never been improved upon, I think it would be well in sending out evangelists to send them in pairs, one of which should be a young man; the other, a man of mature years. But sometimes grandma, who is in the seventies, sitting daily in the old armchair, with nothing to do, says: "Why am I left here only to be cared for by others?" She does not always consider her worth in the family. She has become an important factor in the household. She may not only knit and sew, make and mend, and attend to the baby, but by her long and useful life she has become an example to the entire household. Her counsels are sought, her knowledge of domestic duties is invaluable, and her example of patience and piety becomes the model for every member of the family; and while the younger ones often wonder how grandma can sit alone for half a day and put in the lonely hours, she has meat to eat of which they know not.

If the stream which rises in that flat would take a straight line to the sea, it would make its journey in a very few days; but in thus rushing through the country it would be of little utility to the country. By meanderings and windings its arrival at the sea is prolonged, and it becomes a source of refreshing and comfort to the multitude who live in the valleys along either side.

A pious old man, with a Testament in his hand, was one day walking into the sanctuary, when a friend who met him said: "I see you are reading." "Yes, I am reading my Father's will." "And what has he left you?" "Why, he has bequeathed me a hundredfold more in this life, and in the world to come life everlasting."

While in the forenoon of life most people are prodigal of time. While they are on the upgrade they argue that there is time enough yet; they want to get richer and happier; and when they have exhausted their strength, trifled away much precious time, and started downhill, they begin to save their strength and wish to put in all their time doing good. But to those who die at noon, having wasted a good part of the forenoon, all is lost.

It is pleasant to gather around the fireside in the evening of the day and spend an hour in social talk and song, and it is delightful for a few friends to assemble in the autumn of the year and hold a reunion and cheer each other up in the divine journey. But in the late autumn of life true Christians do not depend upon the associations of earth; they have another class of visitors with whom they associate and seem to converse—viz.: those who have left them and gone to the other shore. With them at even time there is light.—A. E. in Exchange.

Lesson for a Boy.

I had overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment, and, though Karl obeyed her, it was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased, and that it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him and said, "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise.

"Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way!" as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why, don't you see, if he doesn't learn when he is a colt,"—Karl began. Then he stopped, blushed and looked at me rather appealingly. I heard no more complaints from him that day.—Church Record.

FOR WOMEN

Much That Every Woman
Desires to Know

About Sanative Antiseptic
Cleansing

And About Curing Ulcerative
Pains and Weaknesses.

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Pills in the antiseptic cleansing of the mucous surfaces and of the blood and circulating fluids, thus affording pure, sweet and economical local and constitutional treatment for weakening discharges, ulcerations, inflammations, itchings, irritations, relaxations, displacements, pains and irregularities peculiar to females. Hence the Cuticura remedies have a wonderful influence in restoring health, strength and beauty to weary women, who have been prematurely aged and invalidated by these distressing ailments, as well as such sympathetic afflictions as anemia, chlorosis, hysteria, nervousness and debility.

Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made the Cuticura Soap, Ointment and Pills the standard skin cures and humor remedies of the civilized world.

Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, in the form of baths for annoying irritations, inflammations and ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves, as well as for all the purposes of the toilet, bath and nursery.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.

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 February.—Africa and Japan.

BIBLE LEARNERS.—Learn Luke xi. 13.

Young South Correspondence.

The Young South is not entirely frozen up, even in this untimely blizzard that has swept over the whole country. Here in Chattanooga we have had a flood of rain, sleet and snow, and such bitter cold, and oh! such slippery sidewalks. Rev. George Robert Cairns of Philadelphia is holding a meeting for the First Church, and we are so disappointed that our congregations have been so cut down, but God knows best. We are sure of that. The sun is shining to-day and we are hoping old Boreas will take his departure to-morrow. Mr. Cairns is an excellent gospel preacher, and we are hoping and praying for great results.

I am anxious to find out what you think about the Young South pin. Be sure to write me at once in regard to it. If I am sufficiently encouraged I shall order 100 at once. They will be of sterling silver, with the monogram, "Y. S.", and I think they will not cost over 25 cents. I want so much to encourage the spirit of fraternity among our widespread band. Don't you think it will be lovely to always know a Young South worker when you meet one on the train, where you are visiting, or at the great gatherings of the State or Southern Baptist Convention? I hope you will order at once so I may have some idea of how many to have made. You'll remember it, won't you?

I have sad news for you this morning. One of our best friends has passed to the better country. On Feb. 4th, at Tiptonville,

MRS. EMILY WATSON

died in full hope of immortality. She has so often come with generous offerings to the Young South, and only a few weeks ago she wrote that she would enter the new baby sister of the Algee Band at Ridgely just as soon as her name was decided upon. I was so gratified to learn that she had left \$2,500 to the Foreign Board by will, just as her kinswoman, Mrs. Clementine Snow of Alabama, did some time ago. Just think of the good she will be doing all the years to come.

Her sister, the mother of our much-prized Algee Band, sends \$1.25 in No. 1, enrolling little Ruth Algee in our Babies' Branch for five years, and says:

"Pray that God may use me and mine for his glory and the advancement of his cause."

(MRS.) LAURA SNOW ALGEE.

You will join me in sincerest sympathy with this band of ours in the loss they have sustained and in our prayers that they may be richly comforted by the glorious example of our dear co-worker, now called up higher. May they indeed be used for God's glory.

In No. 2 Diamond P. Barrow, Atwood, sends a full coin-taker and says:

"I wish the Young South missionary much success. We greatly enjoyed her last sweet letter."

Diamond shall have a button. We are greatly obliged. He filled his coin-taker so promptly. We hope he may work with us steadily now.

In No. 1 Miss Dora Colvin reminds me that I have failed to send three certificates due the Henning Babies' Branch. I beg pardon and send them now with much pleasure.

No. 4 gives us an account of cards sent Mrs. Maynard and Mrs. Hambleton from Knoxville:

"Those contributing were Lula Buffat, Mary and Bertie Tipton, Mary Hall, Mary and Carrie Wilson, Lillian Smith, Sallie and May Gibbs. I think school children have a good opportunity to do this pleasant work. Minnie and Harry Shippe have helped me gather nine packages."

LILLIE SHIPE.

Has anybody else responded to Mrs. Maynard's appeal for cards? We are so pleased to hear of these.

No. 5 is from Andrew Chapel, and brings \$3 from Bettie Bell, to be divided between Mrs. Maynard and the orphans at Nashville. Many thanks. Will you wear our button, Miss Bettie?

No. 6 comes from Bidwell:

"Enclosed find \$2 for Mrs. Maynard's support. Auntie gave us \$1, and mamma 50 cents. The rest we earned ourselves."

SARAH SMYTHE
CARRIE SMYTHE.

There is nothing more beautiful than to see the 'grown-ups' of the household work with the wee ones. We are sincerely grateful. We send two buttons.

No. 7 is from our faithful friend at Jefferson, Mrs. Julia T. Johns, with \$2 to be appropriated to the Orphans' Home and our missionary. We are so much obliged. The editor hopes to meet Mrs. Johns in Murfreesboro next fall.

No. 8 brings another dollar from that dear band at Covington, gathered in a coin-taker by Waring Black, and sent by Mrs. W. W. Turner. He shall certainly have a button, with our thanks.

No. 9 comes from far-away California and brings \$2 for the Orphans' Home.

"A Friend" says:

"I want to help increase the good the Young South is doing. You are building well, and laying a good foundation, cultivating a missionary spirit in the young. You will surely have your reward here and hereafter. May your hands be upheld while life lasts."

How encouraging these words are to the editor! She has no idea who the "friend" may be, but she prays God's blessing upon her and her timely gift.

No. 10 comes from Three Springs:

"I filled my coin-taker with all ease, and my ark will follow as soon as possible. I am going to send some cards to Mrs. Maynard soon. She is doing a big work among those heathen children. May God bless her and her husband! I will be so proud of a button."

LIZZIE M. PANGLE.

I dare say you will be wearing the button before you read this. Your promptness deserves recognition. We shall hope to hear soon again from you.

Durhamville sends us No. 11, a nice "valentine" from Miss Olive Anthony's Class No. 3, Elim S. S. \$1.50 in a coin taker that ran over, it was so full. Miss Hettie Fitzpatrick adds \$1 for the Orphans' Home, and there is also 50 cents for the State Board. Well done!

No. 12 brings a subscription to the *Foreign Mission Journal* from Daisy Isbell, Gudger. We shall hope for the coin-taker soon.

No. 13 brings news from the West. I know you have not forgotten our excellent band at Antioch, who, much to our regret, went to Colorado some time ago. From their new home Mrs. Herd writes:

"We rather expect some of the Young South are beginning to think we are only 'June bugs,' but we hope to merit a better opinion before 1903 is gone."

"This is our second winter in this glorious climate. Shut in as we are in this valley of the Huerfano by mountains, we find the winters far less rigorous than in Middle Tennessee. We are

the only Baptists in this valley, and the nearest Baptist Church is at Pueblo, with other churches few and far between. The inhabitants are an intelligent, educated class of people, but interested only in music, literature and business. True, we have Sunday-school in an Episcopal Church, with a Presbyterian superintendent and Baptist literature, but oh! how we do need a Baptist missionary here, now and all the time. Who will come?

"Enclosed find \$1.50 for Japan and 50 cents for the frontier."

MRS. C. M. HERD,
For the Western Band.

How delighted we are to know our young Westerners still bear us on their hearts! May "Lakeview Ranch" prove the happiest of homes to them all. You will meet them perhaps in some summer trip. We are deeply grateful for continued remembrance.

No. 14 brings \$1.70 from the Young Ladies' Missionary Society of Trinity Church, Memphis, for the Orphans' Home, at Nashville, the result of a "potato gathering." Miss Rudell Baker will express our thanks to all concerned. Suppose you try one! I think each one

brings potatoes and then they are sold in bulk.

Cordova sends No. 15:

"Sunday was my birthday, and papa gave me 25 cents, which I enclose to you for the Orphans' Home. Gertrude, Turley and Annie add 25 cents for Japan."

MAUDE STRONG.

God bless you for your sweet thought of the fatherless little ones!

And Mr. Phillips is here to close February for us to-day with \$2 from the Blountville church for the Orphans' Home. We are most thankful.

Now, listen to me closely! Do you know that we have just one month more in our ninth year? What are we going to do in March, 1903? January bore a magnificent record, February was excellent, and if you do your best in windy March, the Young South will bring

ONE THOUSAND DOLLARS

into our different lines of work for the Master. Will you do it? We shall see! Most hopefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

(Receipts on next page).

IDEAL LARGE-TYPE TEACHERS' BIBLE.

THE Holman Teachers' Bible SELF-PRONOUNCING.

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A **TEACHERS' NEW READY REFERENCE HAND BOOK**, which gives the essential and salient information needed in Bible study.

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The only large-type teachers' Bible with the very latest helps.

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BAPTIST AND REFLECTOR,
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Receipts.

First three quarters.....	\$702 92
January offerings.....	193 35
First three weeks in February.....	66 07
FOR JAPAN.	
D. P. Barrow, Atwood (c t).....	1 00
Bettie Bell, Andrew Chapel.....	1 50
S. and C. Smythe, Bidwell.....	2 00
Mrs. Julia T. Johns, Jefferson.....	1 00
Waring Black, Covington (c t), by Mrs. Turner.....	1 00
L. M. Penge, Three Springs (c t).....	1 00
Class No. 3 Elm S. S. Durhamville, by Olive Anthony.....	1 50
Western Band, Colorado, by Mrs. Herd Gertrude, Turley and Annie, Cordova.....	1 00
FOR ORPHANS' HOME	
Be'tie Bell Andrew Chapel.....	1 50
Mrs. J. T. Johns, Jefferson.....	1 00
"A Friend," Oakdale, Cal.....	2 00
Mrs. Bettie Fitzgerald, Durhamville.....	1 00
Y. L. Miss. Society, Memphis, by R. C. Craig.....	1 70
Maudie Strong, Cordova.....	25
Blountville Church, by N. J. Phillips.....	2 00
FOR HOME BOARD.	
Western Band, by Mrs. Herd.....	50
FOR BABIES' BRANCH.	
Ruth Algee, Ridgely, by Mrs. Algee.....	1 25
FOR STATE BOARD.	
Miss Olive Anthony, Durhamville.....	50
FOR FOREIGN JOURNAL.	
Daisy Isbell, Gudear.....	25
For Buttons, L. D. E.....	82
Total	\$884 86
Received since April 1 1902:	
For Japan.....	663 38
" Orphans' Home.....	180 43
" Home Board.....	45 02
" Foreign Board.....	25 25
" State Board.....	25 55
" Babies' Branch.....	15 20
" Foreign Journal.....	10 00
" Ministerial Education.....	2 00
" Ministerial Relief.....	1 00
" Colportage.....	4 82
" Postage, buttons, etc.....	12 71
Total	\$884 86

RECENT EVENTS.

—Rev. G. A. Ogle of Milton, Tenn., has accepted the call of the Woodbury Baptist Church. We congratulate both Bro. Ogle and the church.

—The friends of Bro. J. H. Pierce, formerly of Tennessee, now of Mt. Ida, Ark., will be glad to know that he has a fine school at Mt. Ida and is doing well.

—We learn with deep regret of the death at her home in Oak Grove, Tenn., on Feb. 13th, of Mrs. Julia Smith, wife of our friend, Bro. W. H. Smith. She was one of the most active and influential members of the church at Oak Grove and will be greatly missed there and wherever she was known. We will publish a more extended notice of her next week. We tender to Bro. Smith and other sorrowing friends our deep sympathy in their great loss.

Catarrh Can Be Cured.

Dr. Blosser's Catarrh Cure Has Cured More People of Catarrh Than Any Other Remedy.

This is the only remedy that goes directly to the diseased parts and cures Catarrh, Bronchitis, Deafness and Asthma, without burdening the system by taking into the stomach medicine which deranges the digestion and breaks down the general health.

Dr. Blosser's Catarrh Cure is a vegetable compound to be smoked in a pipe. The medicated smoke is inhaled into the head, nose, throat and lungs, reaching every affected spot, giving speedy relief and effecting a permanent cure.

Rev. G. E. Parsons, Groveton, Texas, writes: "I am cured of one of the worst cases of catarrh." Mr. Wm. H. Burton, Glenloch, Tenn., writes: "Your Catarrh Cure is a God-send to catarrh sufferers." Mr. J. P. Hill, Seffner, Fla., writes: "Yours is the only effectual catarrh and asthma cure on the market."

This remedy is put up in tin boxes containing a month's treatment, which will be sent by mail to any part of the United States or Canada for \$1.00

Trial samples will be mailed free to persons desiring to test the remedy. Address, Dr. Blosser Company, 68 Walton St., Atlanta, Ga.

An Easy Way to Make Money.

I have made \$500 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business, and expect to clear \$4,000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo. Mrs. W. B.

S. W. B. University.

The receipts this week for Ministerial Education came from two brethren; one near Lebanon, Tenn., and the other near Hanley, Tenn. I hope the said brethren will not be displeased at my quoting from their good letters. Bro. W. A. Rushing, enclosing his check for \$25 says, "Use it in helping some one to be a workman approved, and who is following his calling. In other words, I do not want to help a man who thinks he cannot preach without an education. Now, may God's blessing rest upon you in your work is my prayer." These are noble sentiments. They have the breadth of genuine Baptist principles. God has blessed the ministry of both the uneducated and the educated. Besides many churches, several destitute places have preaching by our boys. I have seen only one at this writing returned from yesterday's work. He came in on my train last night, and reported three conversions at Pinson and a great meeting, also a collection for the Ministerial Relief Board at Brownsville. My services, three besides the Sunday school, were at Baldwin. The church received eight members and gave over \$52 for Foreign Missions.

The other letter was from Dr. H. P. Hudson. He says: "Though last Sunday, the third Sunday in February, was a very rainy day, still I did \$10 worth of practice, and enclose you a check for \$10 as the proceeds of the Sunday I was to give to the young ministers at your school. Oh! if other doctors knew how pleasant it was to ride even in the rain to help struggling young men prepare to preach the unsearchable riches of Christ, I am sure you would not have to report a deficit any more for ministerial education, though the number was increased three-fold. I think doctors should give their Sunday work to the Lord. May God bless, strengthen and sustain you in your glorious work is my daily prayer."

You will remember that Dr. Hudson suggested to his professional brethren in the BAPTIST AND REFLECTOR some time ago that they should give the third Sunday in February to aid ministerial students. These gifts and the spirit back of them and the prayers that accompany them assure final success and a magnificent victory for the Southwestern Baptist University. How warm my appreciation of such sympathy and help.

If there was anything like a general appreciation of this Christian school it would not be difficult to enlist a regiment of helpers. G. M. SAVAGE.

FOR SALE—Best strain of S. C. Brown Leghorns, B. P. Rock Cockerels and Pullets. Reasonable prices. Eggs in season. Correspondence solicited. Miss ELLA DAVIS, Beckwith, Tenn.

XANTHINE! PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

When you want something to really do the work—no "fakes" about it—absolutely harmless and reliable—then

Get the Xanthine, and get satisfaction.

Highest testimonials. Nature is a great assister. Not a dye, but never fails to restore natural color, promote growth, stop dandruff.

At druggists. Price, 5c. Insist on getting it. If your druggist has not put it, send us \$1, and we will send you a bottle. Chicago, Pa. Write us for circulars. XANTHINE COMPANY, Richmond, Va.

If your school is not using the Convention Series, you should send for samples and compare with those you are now using.

+++

OUR SPECIALS for this year are "KIND WORDS," which is enlarged and improved, making it a first-class religious paper for young people, and the "BIBLE CLASS QUARTERLY," for adult grades, unique among Sunday school publications. Send for samples.

+++

Our "B. Y. P. U. Quarterly" is in constant demand for the B. Y. P. U.

The Baptist Sunday School Board,
J. M. FROST, Sec'y. Nashville, Tenn.

PRICE LIST PER QUARTER.

The Convention Teacher.....	12
Bible Class Quarterly.....	4
Advanced Quarterly.....	2
Intermediate Quarterly.....	2
Primary Quarterly.....	1
The Lesson Leaf.....	1
The Primary Leaf.....	1
Child's Gem.....	6
B. Y. P. U. Quarterly, in orders of ten each.....	9
Kind Words, weekly, no advertisements.....	13
Youth's Kind Words, semi-monthly.....	6
Bible Lesson Pictures.....	75
Picture Lesson Cards.....	24

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Buy one and save \$25 to \$50 per year. Any information you should desire will be furnished by

REV. I. N. PENICK, or DR. V. A. BIGGS, Sec. Board Trustees, Martin, Tenn.

Do You Want An Organ!

If so, we can save you money if you will buy through us. Any Church or Sunday-school considering the question of purchasing one will do well to write us for prices and catalogue. Let us hear from you.

BAPTIST AND REFLECTOR, Nashville Tenn.

AMONG THE BRETHREN.

The First Church, Jackson, Ga., is to have Rev. B. Lacy Hoge of Macon, Ga., after March 1st.

The First Church, Cairo, Ill., has called Rev. W. L. Haines of Philadelphia, Pa., and he accepts.

Rev. W. B. McPhetridge, late of Belton, Texas, has become field agent of *The Baptist Advance* of Little Rock.

Dr. W. S. Gee of Cairo, Ill., has been heartily called to the care of the church at Poplar Bluff, Mo., and has accepted.

The pastorate at Chapel Hill, N. C., vacated by Rev. J. William Jones, has been filled by Rev. H. C. Moore of New Bern, N. C.

Prof. J. L. Kesler, professor of Biology in Georgetown College Ky., has accepted the chair of biology in Baylor University, Tex.

Beginning next Sunday, Dr. M. P. Fikes of Baltimore will aid Dr. C. S. Gardner in a revival at Calvary Church, Richmond, Va.

Dr. A. H. Newman of Baylor University, Tex., is to deliver a series of lectures before the Assembly at Mont-eagle this summer.

Rev. Weston Bruner of Lee Street Church, Baltimore, accepts the call to Calvary Church, Richmond, and will take charge April 1st.

Dr. C. E. W. Dobbs of Harrodsburg, Ky., has decided to accept the care of the church at Marietta, Ga.

We regret to note that Dr. M. J. Breaker of St. Louis, has been forced to go to Hot Springs, Ark., on account of an attack of rheumatism.

Rev. Bruce Benton has been elected editor of the *Baptist Chronicle* of Alexandria, La., succeeding Rev. R. M. Boone. We welcome him in the ranks.

Prof. G. W. Thigpen has been re-elected President of the Louisiana Female College, Shreveport, La. This is a splendid Baptist school for girls.

Starting and Staying.

At the start in a long race, the advantage often appears to be with an outsider. But the race is won not in starting but in staying. The quality which wins is staying power. It is so in the race of life.

Staying power wins, and as a rule the best stayer is the man with the best stomach. All physical strength is derived from food which is properly digested and assimilated. When the food eaten is only partly digested and assimilated there is a loss of nutrition which means a loss of strength and the general result is physical break-down.



Dr. Pierce's Golden Medical Discovery gives strength and staying power, because it cures diseases of the stomach and other organs of digestion and nutrition. It enables the perfect digestion and assimilation of the food eaten, and so strengthens the body naturally by the nutrition derived from food.

"I was troubled with indigestion for about two years," writes Wm. Bowker, Esq., of Julietta, Latah Co., Idaho. "I tried different doctors and remedies but to no avail, until I wrote to you and you told me what to do. I suffered with a pain in my stomach and left side and thought that it would kill me. Now I am glad to write this and let you know that I am all right. I can do my work now without pain and I don't have that tired feeling that I used to have. Five bottles of Dr. Pierce's Golden Medical Discovery and two vials of his 'Pleasant Pellets' cured me."

Accept no substitute for Golden Medical Discovery. There is nothing "just as good" for diseases of the stomach, blood and lungs.

Dr. Pierce's Pellets are easy and pleasant to take. A most effective laxative.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease, and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the BAPTIST AND REFLECTOR who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.

Rev. O. H. L. Cunningham of Thayer, Mo., has been called to the care of the church at Alton, Mo., and has accepted. He will devote half time to this work.

Rev. Calvin S. Blackwell finally decides to leave the First Church, Wilmington, N. C., and accept the care of the First Church, Norfolk, Va., April 1st.

Rev. W. A. Freeman of Hope, Ark., is assisting Rev. E. J. A. McKinney in a revival at Star City, Ark. There have been 20 professions and 13 additions.

Dr. Johnston Myers of Immanuel Church, Chicago, addressed the Baptists of St. Louis this week at the Third Church. He came to stimulate city missions.

The church at New Decatur, Ala., has determined to build a parsonage for its pastor, Rev. W. Y. Quisenberry, \$500 of the amount having already been subscribed.

Rev. W. H. Sledge of the First Church, Helena, Ark., greatly beloved in Tennessee, has begun the publication of *The Baptist Worker*, a monthly local church paper.

The revival in progress at the Second Church, Jackson, Tenn., in which Evangelist W. E. Neil assists Rev. D. A. Ellis is said to be one of the best in the history of the church.

The recent article in the *Biblical Recorder* entitled "Southern Baptists and Theological Liberty" by Dr. C. S. Gardner of Richmond, Va., is an exceedingly weighty production.

The Baptist Argus gave its last issue into the hands of the Inter-denominational Temperance Committee of Ken-

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle. I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell. I clear from \$25 to \$35 per week. I do not canvass; people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business. MARTHA FRANCIS, 11 South Vandeventer Avenue, St. Louis, Mo.

tucky to be edited for temperance, Rev. M. B. Adams of Frankfort being editor-in-chief.

Dr. B. H. Dement is tutor in systematic theology at the Seminary in Louisville during the absence of President E. Y. Mullins. Tennessee is increasingly proud of Dr. Dement as one of her most brilliant sons.

The Fifth Sunday meeting of the Western District Association will be held Friday, March 27th, with Thompson's Creek Church, Como, Tenn. Rev. W. H. Ryals of Paris will preach the introductory sermon.

Rev. W. A. Jordan, whom Tennesseans greatly admire, is enjoying a great meeting with the First Church, Charleston, Mo. Evangelist H. A. Hunt is assisting him. Already there have been 38 additions to the church.

Howard Owen and Miss Emma Spellings were happily married at Buena Vista, Tenn., last Sunday, Rev. E. G. Butler, officiating. The bride is the faithful organist of Mt. Nebo Church and the accomplished daughter of Deacon John Spellings.

The alert editor, J. Will Bailey of Raleigh, N. C., says, "The Governor of Tennessee has appointed a woman Superintendent of Public Instruction. He has made a mistake." Nay, nay, beloved! The erudite editor has made a mistake. The Superintendent is a Mister.

—We had a good service at Auburn Sunday. The building committee let out the contract for a \$2,000 church building, the work to commence in April. There is an unusual restlessness up here among the churches and pastors. Three weeks ago I counted sixteen Baptist churches within three hours' drive of my house without pastors, but now they are about supplied. Shepard is at Lascassas, Bryan is at Powell Chapel, Oakley is at Round Lick, Lannom at Egleville and Ogle at Woodbury. Thus the vacancies are being filled in a hurry. I can't account for this great restlessness except it be that the preachers who left used up all of their old sermons and want to try them in a new field. I am still at my old twenty years stand, with seven calls and two brand new sermons, one of which I got from the *Homiletic Review*. It is a good one.

Milton, Tenn. G. A. OGLE.

"The Mormon Monster" is ably written. The atrocities perpetrated by the Mormons upon innocent people in order to assert their power and further their religion are graphically depicted. The utter disregard of all honor, when dishonesty serves their purpose better, their manner of juggling with words and making claims of one thing when another was distinctly meant, their insistence upon breaking the law in teaching and preaching polygamous relations, are recounted in a forcible, convincing and interesting manner.—*The Mirror*, St. Louis.

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Thus asks many a poor, pain-racked consumptive, catarrh, lung and throat sufferer after weary months or years of untold agony.

If you are now asking this question of yourself, try The Slocum System of treating these obstinate diseases, and learn how satisfactory is the answer. A full FREE and complete course of the four wonderful remedies will be sent you on request.

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If you are sick, write me at once. If you are well, write so as to have these most potent remedies in the house, in case of emergency, for yourself or your neighbors.

Simply send your name and full address to

Dr. T. A. SLOCUM, 198 Pine Street, New York,

mentioning BAPTIST AND REFLECTOR, Nashville, Tenn., and the FOUR FREE REMEDIES will at once be sent you.

EDITOR'S NOTE.—We hope all our readers will take advantage of Dr. Slocum's generous offer. We can recommend his remedies and believe that the Doctor himself is worthy of every confidence. Simply write him for the four free remedies.

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Dropsy Cured in 30 to 60 days. 10 days' treatment free. O. E. COLLUM
DROPSY MEDICINE CO.,
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Dropsy Cured! Gives quick relief, removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to Dr. H. H. GREEN'S SONS, Specialists, Box 6 Atlanta, Ga.

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Schools of national reputation for thoroughness and reliability. Endorsed by business men.
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OBITUARY.

WINFREY.—On Tuesday, February 3, 1903, Bro. Jack Winfrey departed this life at the age of 51 years. It is with the most profound feelings of sorrow and regret that we pay this last tribute of respect to this our beloved brother in Christ.

Brother Winfrey has been for quite a number of years a faithful member of the Baptist Church, and since he gave his heart to the Savior he has led a devoted, consecrated, Christian life.

Whereas, in his death the State has sustained the loss of one of its most worthy and law-abiding citizens; his wife a kind and devoted husband, and his children a kind, loving and affectionate father.

Resolved, That we extend to the bereaved family our sincere sympathy and pray that the infinite grace and love of our heavenly Father may be sufficient for them in these dark hours of sadness.

He is greatly missed in his community, in his church, and in his family. Yet they sorrow not as those who have no hope, fully assured that he is at rest in the paradise of God.

MRS. BELLE HENNARD,
Knoxville, Tenn.

ROSE.—On the evening of the 6th of February, 1903, a messenger came calling into the presence of the Father our friend, Mrs. Eliza T. Rose, (nee Crews).

Mrs. Rose was born December 28, 1833. Was married to Jas. A. Rose, March 11, 1851. To them were born six children. The death of her husband in 1877 left her with the responsibility of rearing five of their children, William H. and Mrs. May Rose Prewitt of Hickory Valley, James A. of Memphis, and Edgar and John of Texas, all of whom survive to cherish her memory.

She was a Christian woman and was for years a consistent member the Baptist Church.

She suffered from a severe attack of pneumonia for several days at the home of her son, Wm. H. Rose. All that medical service and tender, faithful nursing could do was done for her by her children and loving friends.

The last sad rites were performed and the body was laid to rest in the cemetery at Middleburg, Tenn., Rev. G. W. Floyd conducting the service. Her life was gentle and sweet. She went trustingly with the messenger and has entered the haven of rest.

Death is but the beginning of life. The change is made in a moment and we enter into rest from toil and strife.

We look forward to the time when we shall see our friends again.

D. M. M.
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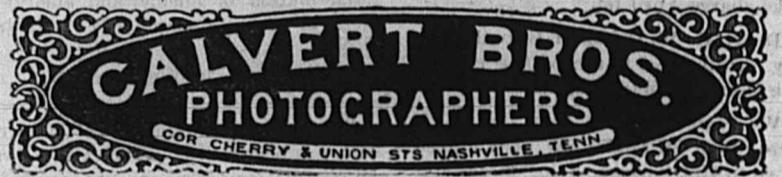
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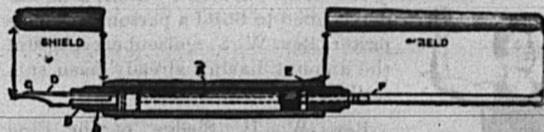
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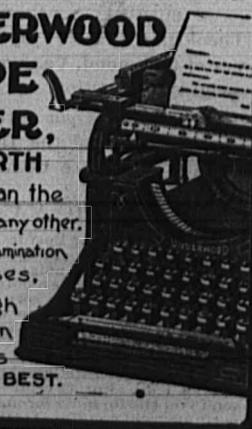
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OBITUARY.

Adopted in conference by Second Baptist Church, Chattanooga, Tenn., Jan. 7, 1903:

IN MEMORIAM.

The subject of this sketch, Dr. Lafayette Brown, was born Nov. 23, 1833, in Blount County, Tenn., being the first-born of his parents, Joseph and Nancy Brown. When about thirteen years of age he professed faith in Christ and united with the Cedar Grove Baptist Church in Blount County and was baptized by Rev. A. D. Sears, pastor of that church.

Soon after, his father Joseph Brown with his family, moved to north-west Georgia. Here Lafayette united with the Ringgold Baptist Church of which he was a consistent member for several years. Being of a musical turn, it was his delight while at this place to act as chorister, not only for his own church and people, but often mingled his melodious voice with the voices of Christians of other denominations as well.

On Nov. 8, 1854, he was united in marriage to Miss Caroline Fisher, which union was blessed with six sons and four daughters. He greatly delighted himself in his children over whom he exercised great fatherly love and care, but when God, in infinite wisdom, from time to time saw fit to take from his loving arms an infant son, he murmured not, but yielded in perfect submission, and bore the affliction with true christian grace and fortitude, until three of his tender babes had been laid beneath the sod.

In about 1860 he began the study of medicine under a very devoted friend and eminent physician, Dr. A. S. Fowler, of Ringgold, Ga., which study he persistently kept up till 1865, when he began the regular practice as physician.

When the civil war had been raging for about a year (1862), he tore himself away from home and loved ones and enlisted in the Southern army, there, while in the full strength and prime of manhood, to serve his country in the struggle for Southern independence. He cast his lot as private with Co. F. 39th Georgia regiment under the leadership of Col. Joe McConnell. Soon after his union with the army he was elected Lieutenant by his company. While acting in this capacity he was also help-mate to his former preceptor, Dr. A. S. Fowler, then surgeon of the regiment. He was engaged with his regiment in the battle of Baker's Creek, near Vicksburg, Miss., but being detached to bear to the rear a wounded officer, he was cut off from his command and was spared the suffering and privations which were endured by his younger brother and other comrades during the memorable siege at that place. He was also in the battle at Missionary Ridge, but kind Providence shielded him from harm and he came out from the conflict unhurt. While retreating with his command from this point to Dalton, Ga., he was permitted to spend a portion of one night with his family in Ringgold, but hastened on lest he should be separated from his comrades.

In 1864, being elected sheriff of Catoosa County, Ga., he resigned his

position as Lieutenant; but owing to the unsettled state of public affairs, was not permitted to fill the office till the close of the civil war in 1865.

In 1878 he moved with his family to Chattanooga, Tenn., where he continued the practice of medicine for several years, until failing health bade him yield his labor to other hands, and himself find rest in the bosom of his devoted family. On his removal to Chattanooga, he, with his wife and older members of his family, entered into the organization of the Second Baptist Church of that city. Here, as in former years, he continued to lend his strength and influence to the development of the musical talent of the church, often joining the younger members of the choir in their effort to praise the Lord in the service of song. He served the church as treasurer for some years, but resigned in favor of younger members.

He was the father of the "sweet gospel singer," J. A. Brown, who is well known in the south, and especially in Texas, where his labors as evangelist are so widely known and so universally extolled. This faith-

ful and devoted son was permitted to abandon for a short time, his labors in the Lone Star State, and spend the last few days of his father's earthly pilgrimage in administering to his last earthly needs.

A few hours before his death he talked to his children, and after commending them for their kindness and care of him he said: "I can remain with you but a short while, but I am ready to go any time." He lingered till August 25, 1902, when, as the western sun was spreading his gentle rays over the earth, and the shadows were lengthening far toward the east, without moan

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or struggle he quietly, peacefully, yea, we might say sweetly, passed over the river to join his chosen life companion who had preceded him some twelve years before, and to mingle his voice with those of the innumerable host of the redeemed in singing loud hallelujahs around the throne of God and of the Lamb.

His remains were interred in Forest Hill cemetery, there to await the resurrection morn.

Calm on the bosom of thy God,
Blest spirit rest thee now!
E'en while with ours thy footsteps trod,
His seal was on thy brow.

Lone are the paths and sad the bowers
Whence thy meek smile is gone,
But oh! a brighter home than ours
In heaven is now thine own.

W. F. ROBINSON
T. J. HARRIS,
Committee.

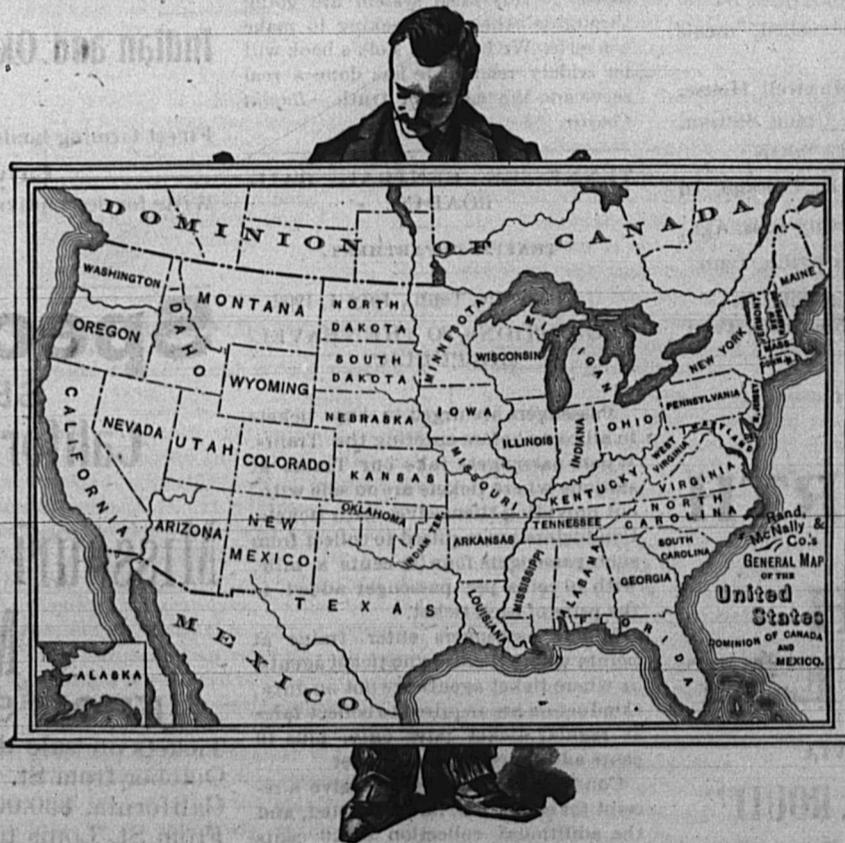
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