

# Baptist and Reflector

Speaking the Truth in Love.

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## CURRENT TOPICS

The saloon men who are demanding the repeal of the Adams bill forget that it was not the Adams bill that drove them out of the business of keeping saloons. The Adams bill simply gave the people the privilege of getting rid of saloons, and the people did the rest.

Caleb Powers, former Secretary of State of Kentucky, was last week sentenced to be hanged for complicity in a conspiracy to kill William Goebel in January, 1900. This was his third trial. On the other two trials he was sentenced to imprisonment for life, but took an appeal.

It is stated that as a result of the recent riot in Evansville, Ind., the negroes who had gone there from the South are returning in large numbers. They declare they are afraid of being hanged or shot in that State, and that the negro does not stand as good a show in the North as in the South.

That was a wise saying by Henry Ward Beecher: "Think out your work and work out your thoughts." This is about the same idea as expressed in the motto of Davy Crockett: "Be sure you are right, then go ahead." Have a plan in everything you do, then use your utmost endeavors to carry out that plan.

The European representative of Edison's new storage battery has finally received reports from the European experts to whom he submitted the battery for investigation as a preliminary to placing it upon the market. All the reports are enthusiastically favorable, especially those of the English, French and Italian experts, testifying as to the success of Edison's latest feat and prophesying that the invention will prove of great industrial usefulness.

The papers over the State have been speaking out right strongly in condemnation of the plan of the liquor dealers to demand the repeal of the Adams law. It has been quite gratifying to read the editorials in such papers as the Nashville American, Nashville Daily News, Memphis Morning News, Commercial Appeal, Brownsville States-Graphic, Obion Democrat and others on the subject. It was not ever thus. The secular, and especially the daily papers, did not always speak out so strongly on the side of temperance as now. Thank the Lord for the change.

The Baptist Standard says that President W. R. Harper of the University of Chicago while making a tour of Europe recently, called upon Count Tolstoi. After Dr. Harper had gone, Tolstoi convulsed the world by calling Dr. Harper a barbarian. The Standard says that the members of the faculty of the University of Chicago are in high dudgeon over the matter. Think of it! A man like Dr. Harper, president of the great American University, being called a barbarian! Just what was the occasion of Count Tolstoi's applying the epithet to him is not stated. We presume that it was probably on account of Dr. Harper's views as to the inspiration of the Bible, and if so, we are half inclined to believe that Count Tolstoi was right about it.

## THE PEOPLE'S PRAYER.

God give us men!  
A time like this demands  
Strong minds, great hearts, true faith and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And scorn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking,  
For while the rabble with their thumb worn creeds,  
Their large profession and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting justice sleeps.  
—J. G. Holland.

## SANCTIFICATION.

BY WM. WISTAR HAMILTON, TH.D.

### Article II.—Early Manifestations of Error.

There have been few heresies, if any, in later years which are new. This is true of even the present day false theories of sanctification. They were faced and answered by the inspired writers of the Bible. Many a good man from Job until now has had to suffer at the hands of those who looked down in pity from the heights of their own self-righteousness and who attempted to convince the humble, patient, faithful servant of God that he ought always to live upon the Mount of Transfiguration. It is not strange, when the Galilean Philosopher came to solve the problems on which all other systems had been wrecked, and offered himself as the author of all true philosophy, and found disciples in such men as Justin Martyr, that opposing forces should array themselves against the Nazarene and against his followers. Men found in him that for which philosophers had so long been seeking, and that which education, wealth, gratified ambition, elevated taste and refined perception had not been able to furnish. The followers of this Teacher presented a new problem for the world to solve. Thousands of men and women and children among their own people had been moved by love for him to live clean and virtuous lives, to die on the cross or among lions, to burn among blazing fagots, to patiently and with no desire for revenge suffer untold abuses. Peter, when persecution came upon him, did not forget the rebuke of his Lord, and would remind all who came after him that suffering was to be expected by all those who lived righteous lives.

Everything seems to have its enemy. Every vine that grows may wither and die at the touch of some insect. Every stalwart tree may yield to an inimical worm. There is not an animal but must avoid some deadly foe or do warfare; not a fish in the sea that has continual rest from its enemies round about; not a bird that can wing its way undisturbed; not a reptile but must have a place of refuge from its adversaries. Every poison has its antidote, every virtue has its corresponding vice, every truth has its counterfeit. The enemy of the Spirit is the flesh, and the flesh lusteth against the Spirit; truth antagonizes error and error attempts to dislodge truth; Satan makes war against God, but it is a truth in which we rejoice that the arch deceiver must meet the omniscient and omnipotent Jehovah. As might be expected, men began even in apostolic times to embody in themselves perversions of the

teachings of Jesus and of the inspired writers. If men were willing then to present themselves as leaders of truth when really they were false prophets; if men have ever since been ready to offer counterfeits of piety for the admiration of the world, and if men are eager to-day to assume even the person and authority and prerogatives of Christ, then surely we are prepared to find others who claim to be perfect and holy. False Christs, false prophets, false brethren, false doctrines are all children in the same household.

We have sufficient proofs for believing that, at the time of the writing of the New Testament, there were those who claimed a kind of perfection other than that which is true of believers in Christ.

Jesus himself called the attention of his hearers to the difference between a professed and a real godliness. No better illustration of this could be found than that of the Pharisee and the Publican. A man may have much to commend him and profess still more while he remains unjustified; another may have a very little to commend him and profess still less, and at the same time go down to his house at peace with God. Paul was greatly distressed over his fellow-countrymen, who, being ignorant of God's righteousness, were not willing to submit themselves to the righteousness which is in Christ Jesus.

Romans and Galatians are largely devoted to refuting wrong ideas of merit and of holiness. In 1 Corinthians (1:30) we are reminded that it is Christ Jesus who is made unto us sanctification as well as redemption. In 2 Cor. 7:1; in Heb. 2:11 and 10:4; in Ephes. 4:15; in 1 Pet. 2:2 and elsewhere growth is emphasized as the experience of the Christian after birth. In Phil. 3:13 the goal is placed far in advance of us and "Onward, Outward, Upward" are given as the watchwords of the same man's life. In 1 John we find numerous references to sin and sinlessness. Many of the proof texts for perfection in this life are taken from this epistle. The Spirit seems to have had the two opposite classes in mind when he spoke through John. To those who claimed sinlessness he wrote: "If we say that we have no sin we deceive ourselves and the truth is not in us." (1 John 1:8). To the other class who claimed to be Christians and yet were not overcoming he made victory the test of assurance. That which was said to meet the second error is often used to prove a peculiar freedom from wrong doing, a "second blessing." These proof texts, however, prove too much; for the claim set forth in these passages is the heritage of those who have been "born of God" and not of those who have been "sanctified" or who have received a "second blessing."

Our Savior gave to us the best rule the world has ever known for letting our character and our influence be felt, and that is to let our light so shine before men that they may see our good works and so that they may place the honor where it properly belongs, glorifying our "Father which is in heaven." (Matt. 5:16). Fruit bearing is the unailing test of life and of character. True it is that artificial or superficial fruit may deceive the eye of man, but it is never so with God. His omniscient eye can always discern between the true and the false, between the genuine and the counterfeit.

The study of germinal heresies referred to in the New Testament will lead us to no better conclusion than that of Paul when he had been writing to Timothy about some of these same things: "But shun profane babblings: for they will proceed fur-

her in ungodliness and their word will eat as doth a gangrene: of whom is Hymeneus and Philetus; men who concerning the truth have erred saying that the resurrection is past already and over throw the faith of some. Howbeit the firm foundation of God standeth sure, having this seal: The Lord knoweth them that are his: and Let every one that nameth the name of the Lord depart from unrighteousness." (2 Tim. 2:16).

"In all my vast concerns with thee  
In vain my soul would try  
To shun thy presence, Lord, or flee  
The notice of thine eye.  
My thoughts lie open to the Lord,  
Before they're formed within;  
And ere my life pronounce the word,  
He knows the sense I mean." (Watts).

Louisville, Ky.

#### THE HOME AND THE CHURCH.

BY MRS. A. P. EDWARDS.

Paper read by Mrs. A. P. Edwards before the Concord Union Meeting at Mt. Hermon Church.

The more I have studied the scope of my subject the more it seems to me that all that is best under the shining sun is summed up in these two words: the home and the church. The home, God's institution for man's welfare and safety and comfort and happiness; the church, God's institution for his spiritual training and the medium through which the home of this earth shall learn to bow at the Savior's feet. The home, the unit of the nation's strength as they stand in their places on the earth; the church the unit of God's organized army marching through Immanuel's land to victory in the sky. Home owners—sovereigns among men; a regenerated church member—an heir of God and a joint heir with a Prince, Jesus the Lord.

Back in the dawn of the ages God looked on all the work of his hand and saw that it was good, but the culmination of his creative genius—the master workmanship of God's sovereign mind—was the home in the garden of Eden. The music and poetry of earth have been exhausted to tell of the matchless perfection and beauty of that first home, but sin came with its blight and for four thousand years the homes of earth struggled to get back the place God meant for them to have, and one day the Son of Righteousness arose with his healing wings—the star of God's promise shone upon Bethlehem and the angel hosts sang, "Peace on earth, good will to men," and a stranger came on a missionary journey from a perfect home in the mansions on high to dwell among men, to bless the homes of men, and to set up that plan of his Father, the church in the world.

After the long centuries of fight with sin and Satan God sent the Messiah into a home, an humble home, to be reared for the great work of redeeming the millions of earth, thus setting the emphatic, divine seal upon that bond which should exist between the home and the church of Christ.

The ministry of Jesus was so intimately associated with the home that we cannot think in any way of his life-work without there coming to our mind those homes in Judea, where he worked and preached and where he rested from the labor that burdened heart and soul. There was a marriage in Cana of Galilee, and into the most sacred heart of the home life at its happiest moment Jesus comes to perform the first of those miracles which tested his divinity, thus not only showing his approval of home affairs, but showing, too, that God's best effort for man's good must find a base and a main stay and an ever ready place in the home.

Just over the Mount of Olives from Jerusalem was Bethany, and there Jesus found the place that was more a home to him than any other place—the home of Mary and Martha and Lazarus—and here again we see a mighty miracle, God using the sanctified home to show his power, as the record says, "to the intent that we might believe." I love to think of the double union between his home and the Master. Martha with her care for the comfort of Jesus and the twelve—a blessing going from the home, and Mary sitting at the Savior's feet, learning of the heart life and getting strength for the dark days that were coming—in the death of their friend getting more than they gave—a double union. All down

the years there have been the nameless Marthas and Marys ministering to God's servants, and the record against each name known only to the Lord of the harvest is, "She hath done what she could."

In Galilee, through the long week of ministering to countless thousands the home of Simon Peter was the refuge of the tired Master and then the disciples. Healing the mother of a fever she arose and waited upon their needs, again the giving and the getting resulting from contact between the home and the Savior. Only eternity will reveal how much the ministry of these homes mean in the ministry of Him "who had not where to lay His head."

In the establishment and growth of the church, in the apostle's time, and immediately subsequent to the ascension, the homes of the faithful few were the bulwarks and shelter for the infant church from the storm of persecution and the place of service and worship as well. The character of John Mark does not shine so resplendently on the pages of New Testament history, but the disciples knew where to meet for their prayer meeting, where to wait for the promise of the Father, and Peter knew where to go to find them when, at the midnight hour, the angel opened his prison door because the bond of sympathy between John Mark and his mother and the church was so close that their home was its home.

The home of faithful Cornelius was a fit place for the preaching of the first great sermon to the Gentiles and the baptism of the first Gentile converts.

In the great city of Philippi, Paul found no place to start his mission until one day as he wandered by the riverside, no doubt pondering what he should do, he found Lydia, the seller of purple, we would call her a peddler, and she begged to be "judged faithful" enough for her home to be their abiding place, and thus opened the way for the church at Philippi. And time fails us to tell of Aquilla and Priscilla and the other homes so intimately associated with the early church; but in every case there is the home back of the organized church, giving its aid and support and receiving the commendation and blessings of the apostles and of God.

The value of this closeness of association is no less important to-day. The missionary finds it so as he labors on untried fields—to the home he must go for a beginning and from the shelter of home the church is planted, and as its influence radiates, the homes are uplifted and blessed and the heathen nations are found bowing before the God we serve. This union is just as important in our oldest churches among old homes.

Establishing the bond between home and church many of the problems of home life are solved. If the home is earnestly interested in all the church efforts, if they are held paramount to all other things, there is no time or place in that home for the things of the world to come in and harass and annoy and to sap up the heart and soul life.

(Concluded next week.)

#### NOTES FROM MEXICO.

It has been a long time since this scribe sent any "notes" to the readers of the Baptist and Reflector, and the reason is that his time has been too much occupied with his work. For the "pastor of the Humboldt church in Mexico" this has been a very busy year, and his mind and heart and hands have been occupied every day during the year; and still there is a world of work to be done. During the year the Institute Central has been organized and this, though small as yet, has taken up much time and cost a deal of work and worry. This school belongs to the South Mexican Mission and its primary object is to train native workers—preachers and teachers. We have matriculated sixteen boys during the year, and among this number are some who give promise of developing into strong, useful men. We have seen these boys comfortably housed and the work so far has prospered even better than we had hoped; but we have asked the Board to grant us a much larger appropriation for next year, and it is our purpose to enlarge the school in many ways. Besides money for the regular running expenses, we need money to buy more furniture, books, maps, etc. Two brethren in the State gave me last winter \$100 each to help in starting this work, and they will

perhaps never know how much it has helped in this blessed work. Our purpose is to build her a first-class, well equipped college, and I hope there are some others, even in Tennessee, who would be glad to make a special contribution to this work, and thus help us in preparing a well educated ministry from among the native Mexicans, men with educated hearts as well as educated heads.

The possibilities of this work no man dare foretell, but we are sure that with proper support and with proper management it can be made a mighty power in the evangelization and general moral uplifting of this people. We propose to run this institution on a business basis, and we do not ask the brethren to put their money into a thing that is to be run without system and with no regard to business principles. We believe the very best methods should be employed in the work of the Lord. If any one who reads these lines desires to help us, I shall take great pleasure in answering any question that may be asked as to our plans, purposes, etc.

Then we have here in Toluca a school for girls, and the Lord is graciously blessing this work also. We are in the midst of the second session and have two teachers with about fifty pupils, eight of whom are boarders. We hope to enlarge this school next year and make many improvements, and this will call for more money and a larger teaching force. We need a piano, a good sewing machine and more furniture badly, and I trust that we can get these things as extra gifts to Foreign Missions. Why cannot some societies take up this matter and help in this work? All this work is simply a means to an end, and we shall try, by the help of the Lord, to make both of these schools great agencies in the evangelization of these people.

The general mission work is doing fairly well, and we believe we are on the eve of a great awakening, and our hearts rejoice at the prospects. From all parts of the Republic come notes of cheer, and the Lord in many parts is graciously blessing the preaching of his word. The two missions are organized in a business way, the work is becoming more and more systematized, every man has his work and attends to it—but there is the heartiest co-operation, and love and harmony prevail.

Here in Toluca we have had four baptisms since the first of the year and two candidates stand approved at present.

But with it all we still plead for more men to help. This is a splendid mission field, the work is difficult enough and there is the most splendid opportunity for men and women of the highest attainments. Who will say, "Here am I; send me?"

With the death of our "holy father" we have had a chance here to draw some contrasts between Mexico, a country so recently freed from the power of the pope, and the country across the border, where they have all the wisdom and the light of the ages gone by, and which prides herself on being "Protestant." The president of this Republic never sent a single message to Rome during the sickness of the pope, and when his death was announced no message was sent and no Mexican flag was half masted in honor of the event. In contrast with this the president of the United States of America representing a Protestant constituency, sent his messages and in the city of Mexico the American flag was placed at half mast and the American government was represented officially on two different occasions when requiem mass was being said for the repose of Leo's soul. The flag over every consulate in the capital was half-masted except that of Cuba.

I rejoice over the great prosperity of the churches in my native State, and especially on account of the great advance made last year in their contribution to Foreign Missions.

I rejoice greatly over the outlook of the University at Jackson, and I congratulate every young man who may go there this fall, for I learn that, in addition to others of the faculty whom I love and honor, Dr. A. M. Wilson is to return as professor of Greek, Latin and Hebrew. He is a magnificent teacher and a Christian gentleman of the noblest type. I had the rare privilege of studying under him two years, and found in him not only a teacher of rare powers, but a sympathetic friend and helper.

The Baptist and Reflector grows better with the

passing years. May the blessings of the Lord abide with it and all who help to make it worthy of the patronage of every Baptist in Tennessee.

Toluca, Mexico.

R. P. Mahon.

#### ENOUGH TO MAKE THE ANGELS WEEP.

BY REV. S. E. JONES, D.D.

Yes, the angels would weep, if they could, over the hampered and hopeless outlook of some boys and girls here in our fair Southland.

1. Here is a home of poverty. In it are boys and girls naturally bright and promising, but the wolf is almost in the door. Here are diamonds in the rough buried out of sight practically. Now and then one, or more, of these is reached and through the money and sacrifice of others is polished and set where he or she sparkles for God and humanity. Blessed is the man who helps a poor boy or girl to an education! Thousands are sometimes spent on boys and girls of the rich who turn out to be failures. "They cannot take an education." The money is wasted. It often looks like a misfit, but frequently happens that in the home of plenty there is stupidity extravagantly pampered, while in the home of the poor, brightness is rewarded with a "forlorn hope." All poor boys and girls are not bright, nor are all rich boys and girls stupid, but I am certain more attention should be given to seeking out those of the helpless who may be "burning and shining lights in the world." How many poor homes have been lifted out of squalor by the sacrifice of others! The boy rises higher and higher. The old poor farm is abandoned and comfortable quarters are purchased and inhabited. The father and mother are now rich in a son or daughter of culture and power in the world. Even if the old home is not deserted it is made to present a new and pleasing aspect to all beholders because the girl has learned some things away from home. Flowers and music and painting added to a deftness and proficiency in household art have converted the old into the new, made the hovel into a small paradise. Many poor parents have spent all to have their boys and girls to know something and to be something. Now these worn out ones are cheerful. They never look upon John or Mary or hear their names mentioned that they do not smile. Ah! there is sweet music in their souls all day and songs beguile them into reposeful sleep in the night time. The clouds of the evening of life are now just above the hill tops sunlit and glorified. No more storms gather. Cultured hands and noble hearts pay the last tribute to the godly father or mother who has fallen on sleep.

2. Now we are ready for a scene of sadness. It is real, not fancied. A man has many acres. He is rich in lands and cattle. May have money in the bank. He has boys and girls, has given them a "smattering" and eases his conscience. His children beg him to send them to college. Often this is the plea: "Father, I do not ask for you to give me money out of your estate, but an education is what I want." He will not hear the prayer. He says: "Your mother and I have gotten along without so much education and so can you. You need not talk to me." Here is a mountain of ignorance and prejudice. Here is a father who thinks more of things than the souls of his children. The bleat of a sheep is sweeter music to him than the finest symphonies in his parlor (?). He glories in a fat purse more than in a full head and a full heart. He thinks ignorance and stupidity in his home with money are better than culture and influence in the world, if the latter take his money. He is a real hardshell and a back number. How different might be his home! He is fitting his daughters for bores instead of refined gentlemen. He would have his sons marry a woman who will mother more ignorance and low ideals. He would perpetuate the idea that getting money and property is the thing. To have and to hold a dollar is better than to have and to hold a child whose life and influence grow better and brighter with the years.

Oh! for an electric storm that shall clear our intellectual and moral atmosphere of its commercial putridity. Oh! these leeches that fatten on things, things that perish while immortal souls languish and die because of their enforced orphanage. Some boys and girls are orphans because their parents are dead to their true interest.

What are our colleges for? Why are the expenses so low? Can any one tell? Cannot any boy or girl who wills it, get any education now? It was custom in Israel that when a servant would not avail himself of freedom when it was tendered that his ear was pierced through with an awl and he became a slave forever. Some boys and girls are forging the chains which shall hold them in servitude forever. They will be in bondage, the bitterness and cruelty of which will depend altogether upon the caprice of their masters. Education liberates. It enriches. It makes independent. It, by the grace of God, gives to the educated his place in the world's great activities.

There are many crimes perpetrated, but the mother of crime, of nearly all crimes, is mother ignorance. Whatever truly educates a boy or girl destroys crime, it causes and occasions. Carson and Newman opens her doors wide to all. Never was she better prepared to do for boys and girls what she proposes to do now. Body, mind, spirit—all shall receive careful attention. Surely a faculty of Christian men and women in an atmosphere so pure and wholesome, with facilities so inviting and prospects so promising, will do the best work of their lives.

Jefferson City, Tenn.

#### ARE YOU HIS VICTIM?

BY REV. J. H. DEERE.

There is a giant in the land. He is a more deadly enemy to any people than war is. His hot breath is scorching the germs of life and drying up the springs of vitality. His feverish hand is leaving the mark of his touch in wrinkled faces, in sunken eyes, and gray hairs. The burden of his weight is making round the shoulders and tardy the step of forms once stalwart and strong. His name? It's worry; and his presence is as universal as the air. Parents are looking into the future with anxious dread lest their children fail to sustain the family name. Day laborers are looking forward to a possible day when declining strength shall minimize their income and leave them to spend old age in want. Capitalists there are who live every day in fear of some calamity—fire, flood or war—to cripple investment or to devastate their property. In worry's town there live many inhabitants; the lots in her cemetery are in constant demand, and as we pass among her tomb stones we read on every hand the same sad words, "Worry killed him."

If there is any victory to be gained over this enemy to the soul's peace and power, pray let us have it.

1. Remember that most of your worry is occasioned by causes purely imaginary. The man whose nimble imagination constructed a whole Arctic tragedy, leaving him to wake up in sheer exhaustion all because his toes were touching the cold foot board, is an illustration in point. For much of the soul's nightmare of worry must be ascribed to causes as imaginary as the tortures through which the dreamer of dreams passes. Great is the imagination and greatly to be feared. It brings to mind a far away experience which may never live in reality as though it were present and the soul is filled with feverish expectancy. It images the clouds of a far distant day whose shadows may never cast their gloom upon our lives and bids us weep in fearful anticipation. It paints in bold colors the approach of some calamity which we may not live to see and visits upon us a pang which the future would never have inflicted. Ye know this, happy are ye if its memory abides.

2. Do your duty to-day and every day. There is a man who may worry; he has good reason for doing so, but he is a sinner none the less. I mean the man who neglects daily duty. Let the lazy fellow be anxious, for already the toils of hunger have fastened themselves upon him. Let the shiftless man be exercised, for poverty has already begun to pinch. Let the indulgent parent also be anxious, for already the family name is in jeopardy. Prov. allows only those who toil and plan and pray to-day to face the morrow without need of asking, "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?"

"Give us this day our daily bread," when prayed in faith and when supported by a wise loyalty to duty will rob the future of his sting. "Trust God

and keep the powder dry" and all fear for the future will be lost in the joy and success of the present. In other words, eliminate the need of solicitude. Pray with the life as well as the lip, "Give us this day and this day and this day" until the future is swallowed up in the glory of the present; "and this day and this day and this day" until the present is merged into a joyous eternity.

3. Submit graciously to the inevitable. After you have done all in your power to make the future bright by your unswerving fidelity to the present, it is nothing short of folly and even sin to pass your days in the white heat of anxiety. Are you worrying over that which you have done all you can to have otherwise? Just stop a moment and consider how about your situation. Shall Byron refuse to walk because born with a club foot? Shall Milton never sing another song because his sight is gone? Or shall Charles Lamb fail to write another line because his favorite sister is insane?

"The world is wide  
In time and tide  
And God is guide;  
Then do not hurry.  
That man is blest  
Who does his best  
And leaves the rest;  
Then do not worry."

Jefferson City, Tenn.

#### "WITH WATER" IN THE TWENTIETH CENTURY VERSION.

BY S. M. PROVENCE, D.D.

The latest version of the New Testament, a translation, not a revision, has given a consistent translation of the prepositions used in connection with baptism. In those passages in which *en* (in) occurs, it is translated "in;" where the simple dative occurs it is translated "with." In Matt. 3:11 it reads: "I, for my part, baptize you in water to teach repentance, but the One who is coming after me is more powerful than I am, and I am not of sufficient importance to carry his shoes. He will baptize you in the Holy Spirit and in fire." In the parallel passage in Mark 1:8, following the text of Westcott and Hort, the *en* is omitted and we have "with water" and "with the Holy Spirit." But immediately following, *eis* (into) is translated "in." "About that time Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan." In the parallel passage in Luke 3:16 *en* is omitted before "water," but used before "Spirit." "I, for my part, baptize you with water; but there is one who is more powerful than I am, coming, and I am not of sufficient importance even to undo his shoes. He will baptize you in the Holy Spirit and in fire." In John 1:26, "I am baptizing in water" (so in verse 31), and in verse 32, "I did not myself know him, but he who sent me to baptize in water, he himself said to me, 'The one on whom you see the Spirit coming down and remaining—he is the one who baptizes in the Holy Spirit.'" In Acts 1:5 again, *en* is omitted before "water," but used before "Spirit." "For John baptized with water, but you shall be baptized in the Holy Spirit before many days have passed."

It will be seen that, except possibly in Mark 1:8, where the reading is uncertain, *en* is always used before Spirit, but not always before water. Mark and Luke omit, Matthew and John use it. The need of it before the material element in which the baptism takes place is not apparent to some, while to others its use makes the local sense more complete; but in the Spirit baptism its use seems essential. It is omitted before "fire," but the translators construe this word with Spirit and supply the preposition: "Some in the Spirit, some in fire."

It is thus made perfectly clear that the simple dative affords not the least support to affusionists, because it means the same thing as the dative with *en*. The aim of the translators seems to have been to preserve the individuality of the evangelists by letting each have his own usage.

Tuskegee, Ala.

President Richardson of Liberia College, Monrovia, Liberia, has come to this country to study educational methods.

## PERSONAL AND OTHERWISE.

Allow me to avail myself of the use of the Baptist and Reflector columns to express to my brethren of the Concord Association my regret and disappointment at not being able to meet with them in their annual gathering at Lascassas. From July 24 to Aug. 10 I was at my childhood's home in South Carolina, where I was called on account of the serious illness of my mother and brother. My enforced absence from the association was to me a sore disappointment, for I was anxious to meet with my brethren and to form the acquaintance of those whom I have not yet had the opportunity to know.

During my absence Dr. S. E. Jones, of Carson and Newman College, filled my pulpit two Sundays to the great delight of his many friends here who remember his pastorate with much pleasure and still retain a warm place in their hearts for him. He will always receive a hearty welcome in Murfreesboro.

On the 17th of August I began preaching in a meeting at Mt. Hermon. This church is situated five miles from Murfreesboro in a fine farming section. Brother G. A. Agee, the faithful and beloved pastor, was not able to be with us on account of the illness of his wife. The meeting continued eight days, with the result that on last Sunday five were baptized and received into the church, and at the close four more were approved for baptism. Of the five who were baptized two had been members of the Methodist Church, and had been previously immersed. It was my pleasure according to my unvarying custom and good Baptist usage, to rebaptize them when they sought membership with us. The Mt. Hermon brethren and sisters are an excellent folk, and made me the recipient of a most generous and lavish hospitality. The meeting was full of spiritual power, and closed with a fine interest. Others yet will in all probability seek church membership.

Before these lines are in print our town will be full of boys and girls coming to study at Mooney School and Soule College. The parents of Baptist young people who patronize these schools will do me a favor by writing to me at once concerning their sons and daughters. As pastor of the church here I shall be glad to know them and serve them in any way that may be in my power. Kindly write me at once. Some friends of the young people have already written.

As the time draws near for the State convention to meet with us our people are planning to receive their guests and give them a royal welcome. Look out for the announcement of committees, and be sure to send in your names according to request. This is very important. A few minutes of your time and a postal card will save us and you much inconvenience. Remember the date, Oct. 28, for the assembling of the convention, with the Ministers' Conference meeting the day previous, as usual.

Notwithstanding the extreme heat of summer and some interruptions in our services, our congregations have held up in a very gratifying manner. We shall be very glad to welcome the absentees to their usual places.

EDWARD S. REAVES.

Murfreesboro, Tenn., Aug. 26, 1903.

## A GRACIOUS REVIVAL.

On the second Sunday in June Bro. John Irwin came to labor with me in a revival with my church at Cedar Grove, four miles west of Iron City. We continued eleven days, and had a glorious meeting. The Lord was with us in great power. The interest was good from the very first service. There were thirty persons from 10 years to more than 50 years old who claimed Christ as their Savior, and many claimed to have the joys of salvation restored unto them. There were twenty-three additions to the church. The majority of these by baptism, some by letter, others by relation and restoration. The church was wonderfully re-

vived and strengthened, and all sinners were deeply convicted. A number of men, heads of families, came weeping and begged the prayers of God's people. Homes of large families, where neither parent nor children were Christians were entered, and as many as three in the family converted; others cried for mercy. Such a revival was never in that section, that oldest people can remember, and one man attended daily who will be 93 years old next Christmas day. Bro. Irwin is an untiring worker. He preached a little more than half the time. He made many friends among all classes. Our congregation came every day from two states and three counties, and many times the large new church would not hold the people.

We are expecting more results to follow. We close our work there the first Sunday in September, when we will have a number to baptize. I resigned to go to the Seminary. Bro. J. R. Wiggs was called for next year. The Lord be praised for His goodness.

T. RILEY DAVIS.

Waynesboro, Tenn.

## CARSON AND NEWMAN—THE OPENING AND OTHER THINGS.

On Monday evening of 24th inst., in the auditorium of the college, a splendid reception was tendered Dr. Jeffries, his wife, and the new members-elect of the faculty, by the local board of trustees and former members of faculty.

Prof. R. A. Henderson and Rev. J. H. Deere made very timely addresses, representing the faculty and board of trustees, to which, in his usual happy way, Dr. Jeffries responded. The speeches were interspersed with sweet music by Prof. Ayres and two of his graduates, the Misses Tilson and Henderson.

One of the delightful features next in order was delicious refreshments provided by the faculty and board, Mrs. R. A. Henderson superintended and presided most gracefully over this part of the hour's entertainment. I believe there were in all twenty-seven plates at this "flow of reason and feast of soul."

This reception was an innovation, a most enjoyable one, which we trust may not be repeated soon. For we believe that the president and all the faculty are a fit.

Everybody hereabouts is jubilant over the opening. The friends of the institution everywhere have cause for great rejoicing. We trust we are not exalted above measure, but we feel more than we can write to the reader. On every hand it is talked and believed that on the 25th we had the best opening in the history of the college, in numbers as well as in other respects. This is not said to disparage any former openings, but it is the logical outcome of hard work and wise planning heretofore as well as the present environments.

Everything seems to have conspired to proclaim through the present opening that Carson and Newman is one of the great and permanent institutions of the South. The most skeptical is, or ought to be, convinced that "a small calamity" and a few changes in the personnel and management of the college do not lessen its hold on the Baptist people, nor in any way affect the great springs of its life.

Dr. Jeffries delivered a model inaugural address. It was on education and to the point. There was not a dry, prosy or uninteresting sentence from start to finish. The fine audience enjoyed the address immensely.

One of the hopeful things is the perfect harmony of the town on the college. The president has already marched right into the hearts and homes of the people, while the new members of the faculty, all of them, have won their way to high esteem.

Prof. Kilpatrick, while like Zaccheus of old, is small of stature, yet he is a scholar of high repute, and takes bold of his work, the students say, with an earnestness and thoroughness that has already told. The Misses Galton and Stokeley are fine specimens of cultured womanhood, and we risk nothing in

prophesying for them a most widely useful career in the college. Miss Carrie Cate is now one of the teachers in the business school, and no better choice could have been made. She is business personified.

Our students are from far and near. They give us much promise and we yearn to do them good.

The reception given to the students Thursday evening was certainly above the average in classic taste and real heartiness of enjoyment. Prof. Ayres was head master in this reception. He gave one of those rare musical treats of which only he is capable. The social feature was very much enjoyed after the musicale.

Judging from the enthusiasm of the students, the numbers already in, and the stream pouring in from day to day, and others writing us about board, etc., we shall not be surprised if we reach from 350 to 400 this year.

S. E. JONES.

Jefferson City, Tenn., Aug. 28, 1903.

## VIRGINIA INSTITUTE.

For the institute's sake the writer has been accorded a royal reception in recent travels in the States of Virginia and West Virginia. At East Radford, Va., I found Rev. W. R. Cooper doing a noble work. The S. W. B. U. has reason to be proud of him. On Sunday, the 23rd ult., I had the pleasure of hearing the Rev. P. A. Anthony, of Bluefield, W. Va., preach a magnificent sermon on "Justification." He is a genuine orator of divine unction. On account of the high and severe climate there—it is some 2,800 feet—he has been compelled to resign, to take effect in October. He would be a strong addition to the Tennessee ministry if he could be procured. At the evening service a full house was present to hear a religious talk by the institute representative, attesting the sincere loyalty of the people to the official school of the denomination here.

The hardship of an institution of learning is pretty much like a monetary standard. Confidence is the chief thing. All the people are united on President Henderson and every word is a word of certainty. The whole thing is moving and the band wagon is rapidly filling up with choice young women from several states.

The competition along school lines between all the denominations becomes sharp at times and—I might say—amusing. When all the Protestant churches consolidate into one great Baptist Church, how shall the schools divide the spoils? Would that any the less unburden us of the conviction that the particular school which we particularly represent is the greatest in the land? Suppose we just remain as we are!

It has perhaps been announced in your columns that the special Institute car leaves Chattanooga for Bristol on the morning of Sept. 8 at 9:50. It is desired that students from the South and West make arrangements to come in this car.

H. L. JONES.

Bristol, Aug. 29, 1903.

## TIDINGS FROM THE WEST.

Beginning Aug. 17 I engaged in a joyous week's work with Union Academy Church, near McKenzie. Rev. A. U. Nunnery is the popular pastor, and a royal yoke-fellow. Revs. J. N. Argo, of McKenzie, and J. M. Nowlin, of Martin, attended the meeting at sundry times. There are but few better churches than Union Academy.

Editor R. H. Pigue, of the Methodist, Newbern, has Editor Thomas W. Neal, of the Dyersburg paper, in a twist over the liquor business. Editor Neal is a prominent layman in the Methodist Church, and a Prohibitionist, but thinks it is none of Brother Pigue's business if he sells space in the Dyersburg secular paper to advertise whisky houses in Memphis and other cities. But Brother Pigue thinks Mr. Neal is particeps criminis in the crime of distributing liquor, and he is right. If a man is a Prohibitionist let him be one outright and not pander to the devil for revenue only. The action of Judas

in betraying our Lord for money ought to disgust a man with such conduct. Brother Neal should do some old-fashioned kneeling again.

Halls, Tenn., has been my point of contact for the last ten days, and the new pastor, Rev. S. H. Price, was the delightful companion of my labors. He has a splendid pastorate in the Halls and Elon churches, and is starting off in his work admirably. It has given me keen pleasure to witness God's gracious work among the saints and sinners of Halls.

Next week Maple Springs Church, near Mercer, Tenn., will be the place of work, helping Rev. Alonzo Nunnery, of Jackson, the able pastor, editor, merchant and debater. Pray for us.

FLEETWOOD BALL.

Paris, Tenn.

## TENNESSEANS IN OREGON.

To the ordinary Tennessee preacher it would mean but little for a few Baptist preachers to meet together and take a few days' vacation. But to Oregon pastors it is quite an occasion. Brethren W. B. Clifton, of The Dalles; J. W. Mount, of Hepner; J. B. Spright, of Harrington, Washington, and the writer are taking a two-weeks' vacation at The Dalles. We knew each other while at the S. W. B. U. and were almost neighbors.

It would be hard to tell of the pleasure of this occasion to "the Tennessee boys." Brother Clifton's health is much improved. In fact, he is in better health than he has enjoyed for years. He is now able to do full work in his church. It is needless to say that he is highly appreciated by his people.

Brother Spight and wife are visiting his wife's parents. He is doing a good work at Harrington. His church is steadily growing all the time, and Spight is deservedly popular with his people. He is greatly blessed in having a faithful assistant pastor to help him in his work.

Brother Mount and family are enjoying a two months' vacation. The work at Hepner has been somewhat checked for the time being on account of the awful flood of June 14. Brother Mount has hopes of the work prospering soon.

The weather is all that could be wished for at The Dalles. The days are not very warm and the nights are cool and pleasant.

Clifton has lost none of his old time appreciation of a good time. He is the life of our party. We wish we had more Tennessee preachers here. They are needed and seem to take well.

F. C. FLOWERS.

## S. W. B. U.

It may be of interest to some to know the comparative number of ministerial students at Jackson. The American Baptist Year Book for 1903, under the head of "Universities and Colleges," page 98, shows 85 such institutions in the United States for white students. There are only seven of these with a larger attendance of ministerial students than the S. W. B. U., viz.: University of Chicago, Baylor, William Jewell, Wake Forest, Brown, Richmond College, Colgate. This puts the school at Jackson eighth from the head in a class of eighty-six Baptist schools in the United States. Should not every one thank God, take courage and help a struggling institution which is doing so much for our denomination and the world?

R. A. KIMBROUGH.

Tupelo, Miss.

## WILL YOU HELP ME?

Will you help me over to your association? How can you help, do you ask? Write me and tell me just what time of day your association organizes, and where. Tell me the nearest railroad point to it, and what is the best way to reach it. Give me the name of the railroad, and if possible the train time that will land me at the nearest depot. Some brethren have been very kind in giving me all this information already. I want to reach every association possible. Yours in Christ.

W. C. GOLDEN.

## PASTORS' CONFERENCE.

## Nashville.

First Church — Pastor Burrows preached on "Conscience Vold of Of-fense."

Edgefield—Pastor Rust preached on "Waiting on the Lord."

Central—Pastor Lofton preached in the morning on "The Greatness and Value of the Human Soul," and at night on "The Universal Commission."

Howell Memorial—Brother Robertson preached on "The Mind of Christ." One Hundred and forty-six in Sunday school. Pastor Phillips preached at Watertown.

North Edgefield—Pastor Sherman preached on "Present Help," and on Mark vi: 56. One Hundred and forty-Brought a Man."

Seventh—Dr. Frost preached in the morning on "The Lord's Way of Getting at a Man." Dr. Rust preached at night on "A Father's Pity." Pastor Wright preached at Iron City. Closed seven in Sunday school.

Third—Brother Lannom preached on "Looking for a City," and "They a meeting with good results.

Immanuel—Pastor Ray preached in the morning on "He Calleth His Sheep by Name," and at union service at night.

Mill Creek—Pastor Trice preached on "The Regarding Christ."

Brethren J. T. Eastes, R. P. McPherson, C. T. Hsley, I. J. Van Ness, J. M. Frost, E. E. Folk and W. C. Golden were present at the conference.

## FIRST CHURCH.

## Chattanooga.

Dr. Ray Palmer, of Chillicothe, Mo., preached two excellent sermons. The morning theme was "Five Bible Doctrines in Perfect Harmony With Nature's Laws," and the evening, "The Temple of Character." In the latter he paid a grand tribute to Mrs. Joseph W. Folk, of St. Louis. Dr. Brougher will be in his pulpit on September 6.

## Second.

Pastor Waller has returned from a three week's visit to Upper East Tennessee. Preached to two excellent congregations on "The Lost Power of the Church" and "Christ's Message of Peace." Two approved for baptism, three baptized. Good Sunday School. Pastor received gift of \$25 in household supplies, etc., on his return.

The Lord, through us, is gradually bringing things to pass at this place. Yesterday was the best day we've had since I have been pastor of this church. Pastor preached to a large audience in the morning and baptized twenty-three at night. Twenty-two received by experience and one by letter. One hundred and fifty-two in Sunday School. Our motto is: "Rockwood for Christ." We are undertaking great things for God, and expect great things from Him. I. S. BAKER.

## Rockwood, Tenn.

On the fourth Sunday in August we closed a most glorious revival with Shellsford Church, resulting in the conversion of ten souls and a general revival with the children of God. The church is in better condition than she has been for a number of years. We have a noble people here. We have learned to love this people and become greatly attached to them by three years' labor with them. May the Lord bless the generous-hearted of this place. Brother Wm. McGregor, a worthy young preacher who assisted in the meeting has returned to his home in Sequatchie Valley. Brother McGregor is a promising young man and is struggling hard for an education. Any one desiring to contribute for ministerial education would never regret sending him some help to Pikeville, Tenn. May God bless and direct his children in all things. J. W. COOLEY.

We closed our meeting at Cedar Chapel, Tenn., the fourth Sunday in July, with twelve conversions. Brother Mahaffey helped us in part of the meeting. Also we closed a good meeting at Happy, Ark., with six conversions and the church revived. We had no one to

help us but the Lord. This church is the only organized church between Memphis, Tenn., and Helena, Ark. Some young preacher who is not afraid of work and who is idle could do great and lasting good by going into this destitute field. May God send some one. J. Y. BROOKS.

## Whites, Ten.

I preached at Shop Springs last Sunday and Sunday night to fine crowds. Brother Carney reached there Monday and the services continued through the week. Monday I went to Ramah to help Brother John Leeman in his meeting. I preached from Monday to Friday, having twenty-seven professions and thirty or more additions. Brother Leeman is a good, solid pastor. Brethren Cal Dillen and Raikes were with us. I start this morning for Pure Fountain College, Smithville, Tenn., where I mean to spend a few months in school. J. H. OAKLEY.

The writer has just closed a short meeting at Tracy City. There were eleven additions with a good prospect of several to follow soon. Eight of these were by baptism. The conditions were adverse then. It rained frequently just about church time, and the church had been without a pastor for over a year. They have secured the services of Brother Bowles and the opportunities before him to do good at Tracy City are limitless. The collection for state missions was about \$12 and nine new subscribers for the Reflector were secured. I am now entirely free for revival work. Pastors and churches write me as below. W. A. GIBONEY.

## Dayton, Tenn.

We have just closed a meeting of nearly three weeks. Brother Francis W. Taylor, of Henderson, Ky., did effectual service with us. His preaching and Bible readings were eminently Scriptural and edifying. The church is stirred as it has not been in years. Many of our members can testify that Brother Taylor's coming has been a blessing to their hearts and homes, and our prayers go with him. There were ten additions to the church, seven by letter and experience and three by baptism. One other has since been received for baptism. B. R. DOWNER, Pastor.

## New Providence, Tenn.

Just at twilight last Tuesday evening a few neighbors, friends and kinspeople met in the parlors of Mr. W. T. Romes, where I had the happy privilege of uniting Mr. H. W. Williams and Miss Mary D. Williamson in holy wedlock. The bride is a young lady of much culture as well as of a lovely Christian character. The groom is a young business man of much promise, kind-hearted, and has many friends, a son of Mr. and Mrs. J. C. Williams, of Eagleville.

We extend hearty congratulations to the happy couple, and a delightful trip, and an equally delightful voyage through life. J. E. SULLIVAN.

## Eagleville, Tenn.

I have just closed a most gracious revival meeting with the Pleasant Grove Church, Blount County, Tenn., in which we had the assistance of Rev. W. A. Catlett, who did the preaching. His sermons were delivered in power and demonstration of the Holy Spirit. At the close of the meeting ten happy converts were baptized and added to the church.

As there were sixteen professions we are expecting more to follow. We had a great and good meeting. Its spiritual influence will doubtless be very helpful to the church. I am greatly encouraged with my work as pastor of this church. To God be all the glory. A. P. SMITH.

## Thorn Grove, Tenn.

Our meeting with the Theta Church, Maury County, Tenn., resulted in one accession by baptism and the church much revived. This is a weak church, but it has some noble spirits. Our meeting at Santa Fe resulted in seven accessions by baptism, and we had three baptisms one month previous. At Knob Creek we baptized ten, among whom was one mother, three grown sons and one daughter and one granddaughter.

Three of these were heads of families. At Santa Fe and Knob Creek we had the assistance of Dr. J. M. Phillips, of Nashville, who did most of the preaching. His earnest, forceful and logical preaching greatly endeared him to the people of these communities. J. W. PATTON.

## Santa Fe, Tenn.

The colored association of Missionary Baptists recently met here and made a contribution of seven dollars to our church fund. Would that our white associations would do as well. We greatly appreciate the help and good spirit of our colored friends. It was with sadness that I read of the death of Dr. R. N. Barrett. My old school friends are changing worlds. I think of J. G. Stephens, R. M. Murrell, John S. Tanner and Dr. Barrett as men of great promise and usefulness with whom I was associated in school, but now in the presence of their Master. What a pleasure to have known and loved them! What a glad day it will be when we meet again! "Blest be the tie that binds." I. G. MURRAY.

## Pulaski, Tenn.

This fifth Sunday in August, 1903, is a sad day with me. Today I have no mother. My own sweet mother went home—to her sweet home she has talked so long about. Last Friday night at 9 o'clock, at Lebanon, in my sister's home, the angel came for my mother, at the age of 86 years. It was she that moulded and fashioned my life. O, her prayers and training, her watchfulness and kindness. Her religious influence oppress me, even her presence was a benediction. The clouds have hung heavy about me for a month. My little granddaughter down with typhoid fever, my wife and married daughters down very sick with fever, but "Somewhere the sun is shining." "There is a light in every cloud." "Our light afflictions are but for a moment." "Our Heavenly Father will let in the light, and I shall see the diamonds down in the dark ravines of Paradise.

Brother E. G. conducted my meeting at Mt. Hermon with good results, some thirteen additions to the church. Brother W. J. Stuart conducted my meeting at Auburn with several concessions and ten additions. I shall be able to conduct my camp-meeting at Woodbury next week. G. A. OGLE.

## Milton, Tenn.

The Orlinda Baptist Church began a meeting on the first Sunday in July. Rev. J. S. Gatton, of Eminence, Ky., did the preaching. The sermons were strong, Scriptural and clear. Christ Jesus was held up as the only way of salvation, and the Orlinda brethren never listened to a series of better gospel sermons. The church was greatly blessed. Some souls were saved and some joined the church. Brother Gatton is a fine Christian gentleman and an able expounder of "the faith once for all delivered to the saints." To God be all the glory for "the gracious, refreshing help from His presence."

On the fourth Sunday night in July a meeting began with the Providence Baptist Church in Simpson County, Ky., and continued nearly two weeks. Brother J. H. Moore, of Auburn, Ky., was with us three days and did some fine preaching. His sermon on Saturday on the "Joys of the Believer," was especially fine. The Lord blessed the church and the community with a gracious revival, resulting in many conversions and twenty additions. These two churches start out with bright prospects. The Simpson County Association will meet with the Providence Church next year on Tuesday before the first Sunday in August, 1904. The editor is cordially invited to be present. J. H. B.

## Glasgow, Ky.

I just returned on Saturday last from Zion's Hill Church, Crockett County, Tenn., of which Brother J. H. Martin is pastor. He closed on Friday night a week's meeting, the visible result of which was two conversions and one addition to the church. The preaching was done by Brother R. W. Barker, of Hornbeak, Tenn., and I can say well

done, as he earnestly and faithfully proclaimed to the people a free salvation, and that to be received only through faith in Christ Jesus as their sin offering and mediator. I was kindly received by Brother Martin and his people, and received from them encouragement in my work. I am fully satisfied that the seeds of truth sown by Brethren Martin and Barker during this week will, when harvest time comes, yield a rich return.

On Tuesday and Wednesday of this week I will be with Brother Barker at Lenox, Tenn. On Friday I will be at the fifth Sunday meeting at South Fork, and will go from there to Friendship, Crockett County.

I desire your prayers that I may be faithful to uphold the cause of the Master at all times and under all circumstances. E. B. PENDLETON.

## Dyersburg, Tenn. Colporteur.

I have just closed a most glorious meeting with my church at Grassy Cove, Tenn. The meeting continued thirteen days. There were thirty-five conversions, and sixteen additions to the church, one by letter and one by statement.

On Friday morning at 9:30 o'clock a large congregation gathered at the water to witness the scene of baptism. After reading and a short talk on baptism, I baptized fourteen happy converts, six young men, six young women and two married ladies. There were large congregations at each service, especially at night. It was said by every one that this was the best meeting ever held in the cove. To God be all the glory. When I took charge of the work, in March, the church had not had a meeting in two years or more. No Sunday school, not even a prayer meeting. Some of the members had left the church and had gone to the anti-Missionary Church because they had regular services. We now have a good Sunday school. The church and community were greatly revived. The church will observe Missionary Day, the third Sunday in September. C. L. LEDFORD, Missionary.

## Harriman, Tenn.

We began our meeting at Bethlehem Church, Hardeman County, on the second Sunday in August. Brother E. L. Watson came to us on Monday, and did the preaching the rest of the week. Everybody was perfectly delighted with Brother Watson's sermons, and we had great demonstrations of the work of the Holy Spirit upon us. On Wednesday night Brother Watson preached on "Coming to Jesus," and twelve souls were happily converted. The meeting resulted in twenty-six professions of faith, and eight additions by baptism, with more to follow. There was truly a great revival among the people, and a great victory was won for the Lord, and the Baptists have now a stronghold on the people. This church was organized in 1828, and has had a very hard struggle for the past few years. There were only twenty-five members when the meeting began, and eight more added is very good per cent. of increase, we consider. We are exceedingly thankful to God for this glorious meeting, and may His blessings rest upon this noble little band of workers. A weekly prayer meeting was commenced and the Sunday school will start again soon. I began a meeting with Mt. Gilead Church with Pastor J. G. Gooch yesterday. We had a fine day and two professions of faith. May the Lord bless His ministering servants everywhere, and may many souls yet be led to the light. C. W. STUMPH.

## Bethel Springs, Tenn.

## MINUTES WANTED.

The secretary will be thankful, indeed, to any brother or sister who will send him a copy of the minutes of this association as soon as they are published.

If you desire a copy of the Southern Baptist Convention's minutes or the State Convention minutes send for them. It will cost 5 cents to send the former, and 2 cents the latter.

W. C. GOLDEN.

## 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.

**WOMAN'S MISSIONARY UNION.**—Mrs. A. J. Wheeler, President, Nashville, Tenn.; Mrs. A. C. S. Jackson, Corresponding Secretary, 702 Monroe St., Nashville, Tenn.; Miss Lucie Cunningham, Treasurer, 1615 N. Vine St., Nashville, Tenn.; Miss Gertrude Hill, Recording Secretary, Nashville, Tenn.; Miss S. E. S. Shankland, Editor, Nashville, Tenn.; Mrs. L. D. Eakin, Band Superintendent, 304 E. Second St., Chattanooga, Tenn.

#### Woman's Missionary Union.

##### State Mission Literature.

Now is the time to send for your literature and envelopes for a special study and offering for State Missions. We have just one more month before our treasurer closes his books for this Convention year, and there is much yet to be done. Many kind and appreciative words are being said about the beautiful programs we are sending out. Have you received a copy? If not, write for a sample, or order what you think you can use.

Mrs. W. C. Golden.

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On April 19th, Bro. Williams, one of our consecrated young missionaries to China, laid down his armor and received his "crown." Those who are in a position to know attribute his death to the sanitary condition of the house in which he lived. Moved by this information, and fearing for the lives of those who still remain in the same pretense of a house, the women in their annual meeting at Savannah made an effort to raise the money to build a comfortable house in Hak-ki. Our delegates pledged \$50 for Tennessee. Up to this date only \$26 has been paid. All of it should have been paid by July 1st. I am sure each woman in Tennessee should have part in redeeming this pledge. Will not each society share in this commendable effort? Send contributions to Mr. Woodcock, marked for the house in Hak-ki

Lucie Cunningham,  
Treas. Tenn. W. M. U.

#### Retrospect and Prospect.

After an absence of five weeks from the Mission Rooms in Baltimore, most of which was spent in visiting societies in Tennessee, it is indeed a pleasure to recall the many sweet, encouraging experiences of the trip. The State Central Committee had taken great pains in arranging all details in connection with it, carefully planning every step of the way both for our personal comfort and for the success of the meetings. Mrs. A. C. S. Jackson, Corresponding Secretary of the Central Committee, who is so thoroughly informed regarding the condition and needs of woman's work in the State and is in close touch with the societies, kindly accompanied the Corresponding Secretary W. M. U. during most of the trip in Tennessee, rendering the work far more effective than it would otherwise have been. Several Vice-Presidents of Associations met us at different points. Of this also we are most appreciative, recognizing the immediate advantages of combined effort, and that State officers would be able to foster interest which might be stimulated.

As places visited in Tennessee are reviewed—Chattanooga, Winchester, Tullahoma, Shelbyville, Murfreesboro, Mill Creek, Nashville, Milan, Humboldt, Brownsville, Big Hatchie Association, Stanton, Memphis, Whiteville, Jackson, Lexington, Buena Vista, Union City, Dyersburg, Paris—memory would gladly linger over each name, recalling joys and encouragements associated with it. But for lack of space it is necessary to generalize and thus refer to the cordial welcome, warm-hearted hospitality, kindly, thoughtful attentions extended everywhere by W. M. U. workers, pastors and others. With feelings of tender solicitude the newly organized and reorganized societies are remembered. How gratifying the recollection of special interest of some in special objects, and of willingness on the part of all to give co-operation in God's work! What possibilities were seen in the small gatherings of earnest workers as well as in the large Associational meetings and elsewhere! Precious is the remembrance of earnest words of consecration quietly spoken by some whom we met. Since reaching Baltimore, appreciative letters have been received from workers in Tennessee. One bears the message: "You put some of our women to thinking along the line of 'Knowing.' One sister is thinking, if she has not yet determined to put the Foreign Mission Journal and Our Home Field into every home in our church for one year at her own expense." Linked with the thanksgiving which fills the heart because of this letter, there is strong desire that not only one but many women who have the means may use a portion in helping others to "know" what God is doing in the world. Undoubtedly "knowledge" does lead to "prayer," and "giving" will and does follow.

In a "Retrospect" of all connected with the trip in Tennessee, there is only one cause of regret, that is, but twenty-one places were visited when we would have enjoyed being with every society.

And now, what of the "Prospect?" "It is bright as the promises of God," was the loyal answer made by Dr.

Adoniram Judson when a similar question was put to him. We recognize that there are difficulties to be overcome, and there are discouragements of various kinds, but to the women of Tennessee the appeal is made, will you not look out upon the future of your work with as bright a faith as that of Dr. Judson when he faced the dark situation in Burmah?

The aim of Woman's Missionary Union Auxiliary S. B. C., this year is to raise \$90,000. Of this amount Woman's Mission Societies and Bands in Tennessee are asked for \$5,000, \$2,500 for Foreign Missions, \$2,500 for Home Missions. Bearing in mind that the Baptists of Tennessee number 137,850, of whom probably 80,000 are women, surely there will be unity of opinion that the \$5,000 ought to be given. Last year societies and bands in Tennessee contributed for Foreign Missions, \$2,130.50; for Home Missions, \$1,281.52; a total of \$3,412.04; additional testimony as to what may be done if each one who is now interested will do all she can during the present year. How? Through believing prayer, proportionate moneyed offerings, and persevering effort towards gaining the co-operation of those who have not yet become connected with mission societies. Our heart's desire and prayer is that God may give to every worker in Tennessee a broad conception of duty, open her eyes to see that we are living in the grandest period of opportunity the world has known, that as Southern Baptists special work has been entrusted to us which can only be crowned with success as individual responsibility is fulfilled. The Corresponding Secretary W. M. U., will esteem it a privilege as well as a pleasure to hear from workers in Tennessee, and will gladly extend any aid in her power.

In conclusion, may we not make a request of personal nature. The latter part of August we expect to leave Baltimore to visit societies in Missouri and probably Arkansas, also to attend the Annual Conventions in Indian Territory and Oklahoma. Appreciating that in former days, "Daily strength for daily needs," has been given in answer to prayer, for the sake of the work we would ask to be again remembered through the ministry of intercession.

Annie W. Armstrong.

#### Orphans' Home.

Gifts received at the Tennessee Baptist Orphans' Home during the months of April, May and June:

Box from Harriman, containing ready-made clothing, blanket, hose, coffee and soap.

An offering from the Bearden Sunbeam Band.

The W. M. S. of Bethel Church, Pandora, sent a box of supplies.

From Mr. J. C. Peoples and wife, 11½ yards of calico. This, with other articles, was from Morristown.

One quilt from the church at Union Hill.

Cleveland Inman-street S. S. sent \$2.79.

Fifty cents from Sheffield, Tenn.

Two quilts from Dyersburg First Church; valued at \$4.

One package of clothing from ladies of McCulloch's Chapel Church, Friendship Association.

Two boxes valued at \$10 from Mt. Harmony Church, near Niota.

Flour valued at \$6 from the church at Philadelphia.

In May we received a barrel of flour and a box of meal and dry goods, but the givers' names are unknown.

In May check for \$2 from Junior Union of Second Church, Knoxville.

We are grateful to the many friends throughout the State that have so liberally remembered us during the past months, and we want to thank them for all of their loving favors.

We are well supplied with quilts for the present.

Gifts of dry goods and provisions are always acceptable.

The fruit season is on hand and empty jars are in our pantry. Could they not be filled by some of the country churches near by?

The Ladies' Auxiliary Board has been very gracious to us during the immediate past. Through them we have received all of the goods necessary for white dresses for the girls' summer uniforms.

The Immanuel Ladies' Aid Society, the North Edgefield Church and the Centennial Baptist Church and the Sunbeams of the First Church have contributed to this special offering.

Hose have been received from ladies of Centennial Baptist Church.

The ladies of the Central Church have given and have had made for each boy in the Home a white linen shirt waist and navy blue ties.

The Howell Memorial ladies have been so helpful in assisting in the sewing of the Home. We certainly are very appreciative of all who have lent a hand to this work of helping those who need help.

The children and I feel especially grateful for the reception given by the Ladies' Auxiliary Board during April. It certainly lent an interest to the Home that was never evidenced before, and daily we see its effects.

We want to thank personally every one of the city of Nashville who has helped us during this past quarter. Come to see us often. Keep up a personal interest in "your Home" as well as "our Home."

We are grateful to the Board who has so generously supplied our many needs, and who has lent us daily assistance.

D. A. Bledsoe.  
West Nashville, Tenn.

#### MARY REED, MISSIONARY TO THE LEPERS.

Have you ever read her life? If not, listen to me and I'll relate how books can change one's very fate. One drizzling evening in November, when all was comfort and cheer within, I began "Mary Reed, Missionary to the Lepers." On and on I read of one of the noblest characters that ever took flesh. A missionary in India, her health failed and she sought her childhood's home, for much needed rest. While there the fatal white spot appeared upon her cheek and the continuous tingling of her forefinger bore only too plainly the evidence of the most loathsome, dreaded and incurable disease, leprosy. Did she in a spirit of rebellion at such a fate curse God and beg to die? The cultured, consecrated woman knew God was too wise to err, so with love and even gratitude she looked up and said: "Thy will be done." "Oh, for a faith that will not shrink, though pressed by every foe." By faith, Mary Reed, having been stricken with leprosy, broke all earthly ties, and to administer to bodily, mental and spiritual needs of the lepers at Shandag Heights, India.

With unswerving loyalty she has borne her cross and daily gives herself a living sacrifice for her Master's cause.

In a leper settlement isolated from mankind (with exception of a few friends who visit the colony) she tells the good tidings to famished souls and loathesome bodies.

Her leprosy has been staid in a remarkable manner, but her sufferings at times are intense. Cheerfully she writes to the sweet mother who has borne so patiently the sore trial. Before midnight I finished the book and as I closed it my heart went up to the throne of mercy as I said, "God help me to be a better woman, for never again will I be the same."

A new purpose had entered my life, and now after two and a half years have passed away, I can gratefully say that the life of Mary Reed led me into higher planes of spiritually living. "A good book is the precious life blood of a master spirit, treasured up to a life beyond life."

Have you ever had a kindness? Pass it on. The book has been read by hundreds of people in this little town and the general comment is, "I never read such a book. The best I ever read." Thanks untold are due to Rev. W. C. Golden, State Secretary of Missions for Tennessee, for he said: "By all means read 'Mary Reed,' do not read another book until you do read it."

"Mary Reed Missionary to the Lepers" by Jno. Jackson, published by Fleming H. Revell Co., New York or Chicago. Buy it and note the admirable spirit of courage, patience and faith, and like mists before the morning sun, your own petty vexations will dispel as you become impressed with her cheerfulness. Have you heartaches and are you burdened with a load of care? Then read it and see how heroically trouble can be borne. Have you no one that sympathizes with you? Yonder on the lonely Shandag Heights is one brave soul who is wholly dependent upon God. Her Bible is her sweet counsel and Jesus her confidante.

She is bearing His yoke and daily bowing at the Master's feet.

Let us put from us third rate literature and read of the whole-hearted sacrifices made by brave-souled men and women. Think on these things and then living will become sublime. Thank God for pure books, true books, books that change lives.

MRS. ALBERT R. BOND.  
Pembroke, Ky.

**AMONG THE BRETHREN.**

Rev. M. N. McCall, of Louisville, accepts the call to the care of the First Church, Dalton, Ga.

Rev. A. E. Boothe, of Huntingdon, acceptably filled the pulpit at Lexington, Tenn., last Sunday.

Rev. J. T. Mann, formerly of Lawrenceburg, Tenn., has taken up associational mission work near Rochelle, Ga.

Rev. Lamar Sims preached his last sermon as pastor at Cochran, Ga., last Sunday, and will enter evangelistic work.

Rev. John T. Oakley, of Watertown, Tenn., will assist Rev. C. A. Ladd in a meeting at Lewisburg, Tenn., beginning Sunday.

Rev. Ray Palmer has resigned at Chillicothe, Mo. We had thought him a fixture there, considering the reports of his great work.

Rev. T. F. Moore has resigned the care of the church at Hickman, Ky., to take effect in December. He will remove to Martin, Tenn.

Rev. C. W. Knight, formerly of Jackson, Tenn., has resigned the care of the church at Wynne, Ark., to enter the seminary at Louisville.

Rev. Ross Moore, of Pine Bluff, Ark., is still on his vacation in Tennessee. He preached for Rev. Sam W. Hendrick at Union City last Sunday.

Rev. J. U. H. Wharton, of Runston, La., has reconsidered again, and will accept the care of Immanuel Church, Little Rock, Ark., beginning Oct. 1.

Dr. P. T. Hale, of the Third Church, Owensboro, Ky., has had a delightful visit to Morristown, Tenn., delivering lectures and preaching a centennial sermon.

Rev. R. M. Richardson is to be assisted in a revival at Stuttgart, Ark., by Rev. Fleetwood Ball, of Paris, beginning Sept. 13. They anticipate a great meeting.

Dr. John E. White, of Atlanta, Ga., is out in a strong article in defense of the Home Mission Board in last week's Biblical Recorder. It should silence every opposer.

Rev. William Crawford, of Cisco, Tex., has accepted the care of the Central Church, Ardmore, I. T. Rev. J. K. Haire, of South Carolina, has been supplying the church.

The South Carolina Baptist has been enlarged to a sixteen page paper, and evinces many other signs of substantial prosperity. We congratulate our esteemed contemporary.

Rev. S. G. Mullins, of Corsicana, Tex., father of President E. Y. Mullins, is spending the summer in Mississippi vigorously preaching the gospel despite his increased age.

Rev. J. W. Gray, of Friendship Church, Mt. Vista, Tenn., is to be ordained to the full work of the ministry Sunday, Aug. 29. Rev. W. H. Ryals, of Paris, will preach the sermon.

Dr. M. B. Wharton, of Eufaula, Ala., has arranged for the publication of a new book entitled, "Famous Men of the Old Testament." His books always command splendid circulation.

Rev. George H. Crutcher, of Dyersburg, recently held a gracious meeting at Sardis, Miss. He will assist Rev. S. H. Price in a revival at Elon Church near Halls, Tenn., beginning Sept. 1.

Rev. J. T. Nowell, formerly of Lexington, Tenn., has just closed a meeting with New Home Church, near Marmaduke, Ark., which resulted in 18 conversions and 23 accessions, 13 by baptism.

Rev. George W. Elliston, formerly of Huntingdon, Tenn., has just closed a meeting with Rev. F. A. Whitley at Pleasant Site Church near Bentonville, Ark. There were 39 additions, 30 for baptism.

Editor F. W. Barnett, of the Southern and Alabama Baptist, turned over the last issue of his paper to Corresponding Secretary W. B. Crumpton, to be used for state missions. It was full of good things.

Revs. C. L. Neal, of Murray, Ky., and B. W. Brown, of Bells, Tenn., lately closed a fine meeting at Antioch Church, near Medina, Tenn., which resulted in 21 conversions and 13 additions to the church, 11 by baptism.

**ON VACATION.**

Vacation season finds many of our Georgia pastors scattered far and wide. Some are attending summer gatherings of one sort and another, while others are in search of quiet and rest. The writer belongs to the latter class. The climate of Augusta renders it necessary for myself and family to spend several weeks every year in a section of country free from malaria.

I am greatly enjoying the change in climate, but, so far, have done but little resting. My first Sunday away from home was spent at Indian Springs; and, finding hundreds of guests "as sheep having no shepherd," I consented to preach for them.

On last Sunday I supplied for my old church in Atlanta, and was given an enthusiastic hearing by a large congregation at both services. Rev. S. R. C. Adams is pastor of the church and is regarded as one of the strongest preachers in the city.

My family and I are now stopping in the delightful little city of Marietta, Ga., and will remain here till the end of my vacation.

Marietta is unsurpassed in climate, and is, in many respects, an ideal summer resort. Many beautiful homes and some of the finest houses of worship in the state are to be seen in this place. The Baptist meeting house is built of

Georgia marble, and is indeed beautiful to look upon. The membership numbers about 400, and embraces many of the wealthiest and best citizens in the town. Dr. C. E. W. Dobbs is pastor. He is deservedly popular with his people and is doing a splendid work. He is at present holding a series of meetings with his church, and it was my pleasure to preach for him last night to a large, attentive congregation.

Surely the Baptist and Reflector was never so good as at present, while the genial editor seems to grow younger with the years. The Baptists of Tennessee ought to rally to their paper and not only make it possible for the worthy editor to take that European trip, but in this way further every Baptist interest in the State. An increased circulation of the Baptist and Reflector means an increased interest in every phase of missionary and educational work in Tennessee. The same may be said of all our denominational papers and the causes which they represent.

The opening of our schools and colleges is close at hand, and I read with genuine satisfaction of the encouraging outlook. I note with special pride the growth and prosperity of our schools in Tennessee. The trustees of Carson and Newman College did a wise thing in selecting Dr. M. D. Jeffries as president. He is a warm-hearted, level-headed, Christian gentleman, whose services will, I am sure, prove invaluable to the important institution over which he presides.

The Baptists of Georgia are moving forward and we shall expect our noble Tennessee brethren to keep pace with us in the onward march.

R. L. MOTLEY.

Marietta, Ga., Aug. 22.

**SHORT TALKS ABOUT GOOD HEALTH AND CHARACTER BUILDING.**

By G. T. Howerton, M. S.

**PURE WATER**—Now here are the hot days with the time of year when we Southern people speak of "keeping our life insurance up through the summer."

Summer time has its dangers, but with right living they may be looked on without fear. One caution for now is to look to our drinks. I met a friend the other day, and remarked, "You are not looking well." His reply was: "I went to Memphis last week, and some of the boys wanted me to take a glass of beer, and it upset me."

More often than we think we endanger our health at the drink stand. The only safe rule is "Drink nothing but pure water."

It is not always easy to get pure water. Not every farmer's well has pure water. In fact, most surface wells are dangerous. Only the deep well and the deep spring are safe. Distilled water is ideal summer drink. Next to this is the soft spring water far out in the country. The best distilled water is found in ripe fruits, tomatoes, peaches, apples, etc. Having found the kind drink freely. Most of us do not drink half enough. Now is the time to wash out, flush the system. The sewers are now open, keep them running.

**PATENT MEDICINES**—Many fountain drinks are dangerous. I think the W. C. T. U has condemned "Coca Cola." Many others should be condemned. Better let the drink stands alone.

But the drug stores carry a "drink" that is dangerous. I refer to the large bottles of "bitters," "tonics," "cordials," etc. These nearly all contain more alcohol than beer or wine, and it is the duty of the temperance people to speak out against them.

The Massachusetts Board of Health finds that the following "patent medicines" contain alcohol in the given percentages:

Greene's Nevara .....	17.2
Hood's Sarsaparilla .....	18.8
Schenck's Seaweed Tonic .....	19.5
Brown's Iron Bitters .....	19.7
Kaufman's Sulfur Bitters .....	25.5
Paine's Celery Compound .....	21.0
Ayer's Sarsaparilla .....	26.2

**Women as Well as Men Are Made Miserable by Kidney and Bladder Trouble.**

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.



Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of **Swamp-Root** is soon realized. It is sold by druggists, in fifty-cent and one-dollar size bottles. You may have a sample bottle by mail free, also a Home of Swamp-Root pamphlet telling all about Swamp-Root, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper. 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.

Warner's Safe Tonic Bitters .....	35.7
Hostetter's Stomach Bitters .....	44.3
Peruna .....	23.5
Lydia Pinkham's Vegetable Compound .....	16.8

**TEXAS LETTER.**

I feel like writing to the brethren in good old Tennessee, and as I read the dear old Baptist and Reflector each week my mind is carried back to the dear old state where I was born the second time and where I began to try to preach. I love Tennessee very dearly and watch with keen interest the glorious advance of our Baptist cause, as well as the glorious cause of temperance and prohibition. This leaves my family and myself in the fine health and buoyant spirits. The Lord is so good to us he is blessing wonderfully my feeble efforts for his cause. The North Church here, of which I am pastor, is moving along all right. This year we have already given more than in any previous year. We have in our church an organized tithing league; every member gives one-tenth of his gross receipts to God. This we believe to be God's plan and He blesses it this year. So far we have received sixty-five members, the most of them by experience and baptism. The church is missionary to the core, not a kicker or anti in it, neither mission nor prohibition. Three weeks ago my church gave me kindly one month's vacation and I have taken up three weeks of it in revival work, preaching every day and night. I spent the entire three weeks assisting Brother T. A. Moore, of Atlanta, Tex., in two meetings, one at Atlanta and one week at Douglasville; both were glorious meetings. At Atlanta there was about eighty conversions and forty-six additions to the church; thirty-nine baptized, seven by letter; then at Douglasville where we found a dead church they had not one member who would pray in public, had not taken the Lord's Supper in six years and had not had a baptism in ten years, yet the Lord was with us—we had over one hundred conversions, there was thirty-seven on one night and twenty-three another. It was a great meeting; nine had been added to the church when we left Friday night. Brother Moore still continues the meeting. God bless the Baptist and Reflector and its editor and grand old Tennessee.

J. B. FLETCHER.  
Tyler, Tex.

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**DAVID KING.**

After the tragic death of Saul and his sons, including the faithful Jonathan, David felt that the time had come for him to assume the kingship, to which he had been anointed by Samuel years before. He had no complicity in the death of Saul. On the contrary he received the news of it with the greatest sorrow and wrote a beautiful ode with regard to it which is one of his finest poems.

Before assuming the kingship, however, David consulted the Lord, as should be the case with every true follower of God in every important circumstance of life. Without the guidance and blessings of the Lord a person is very apt to take the wrong step, but with his guidance the person may be sure of going right. At the direction of the Lord, David went up to Hebron, where he was anointed king over the house of Judah by men of that tribe.

His first recorded act as king was to express his gratitude to the men of Jabesh-Gilead for their kindness in burying Saul and Jonathan, thus showing a magnanimity of spirit with regard to his greatest enemy of which only a noble soul could be capable. While Saul had sought to injure David in every possible way David took every opportunity while Saul was living to return good for evil, and even after the death of Saul, when David could expect nothing from him in return, he showed his kindly disposition by this expression of gratitude.

David, however, was not to reign without a rival. Saul had left a son, Ishbosheth, who seems to have been a weak character. But Abner, captain of Saul's army, carried him over on the eastern side of the river Jordan and there made him king over Israel. He had a much wider territory than David for his king-

dom, but David was a much stronger man. Ishbosheth reigned only two years. David, however, reigned seven years in Hebron over Judah and then became king over both Judah and Israel, reigning over them for thirty-three years, making forty years altogether. We shall study a great deal more about his reign later on.

**A VISIT TO MARTIN.**

We had a pleasant visit to Martin last Saturday and Sunday. The occasion of the visit was to attend the fifth Sunday meeting of the Beulah Association. For various reasons there was not a very large attendance from a distance on Saturday. The meetings, however, both morning and afternoon, were quite practical and helpful. Among those present were the following ministers: Brethren J. H. Davis, T. F. Moore; J. M. Nowlin, I. N. Penick, L. W. Russell and E. L. Watson. These, with a number of excellent laymen, took more or less part in the meeting and made it quite interesting. Bro. R. E. Nowlin made an excellent chairman.

Saturday night there was a large audience present to hear an address by Hon. Finis Garrett, of Dresden, on "The Bible." He read a very fine paper on the subject which was all the more appreciated because coming from a layman. It was greatly enjoyed, and at its conclusion, at the suggestion of Bro. Penick, the audience, by a rising vote, requested its publication in the Baptist and Reflector. We shall publish it in a week or two. We are sure our readers will enjoy it also.

On Sunday morning we had the pleasure of preaching to an audience which filled the church. We have seldom spoken to a more attentive or seemingly appreciative audience. Bro. J. N. Hall was expected to preach at night. Bro. I. N. Penick is the able and popular pastor of the church. He is held in high esteem by every one. The church is composed of some of the best people in the town.

While in Martin we had the pleasure of visiting the Hall-Moody Institute. They have a commodious school building, new and all paid for. They have also recently built two dormitories on the campus, one for the boys and one for the girls. They offer board in these at very cheap rates. Bro. E. L. Watson and wife will have charge of the girls' dormitory. Profs. W. G. Davis and M. M. Pnillipps are principals of the school this year. They are both young men of fine ability and high character. They have an excellent corps of teachers as assistants. The school opened last Monday. We regret that we could not remain to the opening. Bro. Penick promised to write us an account of it.

We are under obligations to Sisters J. D. Bloodworth and R. E. Nowlin for kind hospitality.

**WHY EDUCATE, AND WHERE.**

Our schools are opening all over the State. Parents must make up their minds now as to whether they shall send their children to school or not, and if so, to what school. Let us urge two things upon them.

1. That they shall by all means send their children to school. Make a sacrifice if need be to do so. You will never regret it. It will be much better to put whatever money you may have to give them into their heads and into their characters than to put it into their pockets and turn them loose. When Solomon was given his choice of wisdom or other things he chose wisdom, and as a result he received both riches and honor in addition to the wisdom—greater riches and greater honor probably than he would have attained if he had chosen either of these. If he had chosen riches instead of

wisdom the probability is that he would have lost both. Wisdom without wealth brings both. Wealth without wisdom loses both.

Here are two fathers. Each has a thousand dollars to give his son. A gives his to his son to spend as he pleases. B puts his in the education of his boy. What will be the result? At the end of ten years A's son will have spent all he had and will have made a wreck of his life, while B's son will be worth one thousand dollars or more and will be earning a salary as a lawyer or doctor or preacher or teacher, equivalent to the interest upon at least ten thousand and perhaps fifty thousand dollars. And it is not at all improbable, if he becomes a lawyer, that he will get all the money of A's son. This is the way things usually go. We knew a man who left his children about three hundred thousand dollars. Most of it has now been spent. Another man left his children little money, but gave them a good education. They are now earning salaries equivalent to the interest upon about three hundred thousand dollars.

This is a low plane on which to put the question of education, but it is one on which in this materialistic age we are disposed to calculate. But in addition to the money making power which an education gives, let us remember the pleasure, the happiness, the opportunities for usefulness and influence and honor which it brings. Yes, by all means send those children to school.

2. And then be sure to send them to a Baptist school. If you send them to a Catholic school they are very likely to become Catholics in fact or in sentiment. So it will be to a greater or less extent if you send them to a Methodist or Presbyterian or Campbellite school. While if you send them to a school of no-denomination they are liable to become infidels. As you value your Baptist principles send your children to a Baptist school, where they will have a religious atmosphere thrown around them, and where these Baptist principles will be instilled into them. Think of these things—think and act.

**THE SALOON PROGRAM, AGAIN.**

A correspondent of the *Nashville American* writing from Tullahoma mentions the fact that a certain politician had been announced to make a speech on the whisky question and in opposition to the Adams bill. The correspondent adds:

"This is understood to be the opening gun of the movement, having for its object the repeal of the laws passed by the last Legislature that are obnoxious to the interests of the liquor traffic.

"From well informed sources your correspondent is justified in saying that there will be a candidate for the Legislature from Coffee County who will favor the repeal of the Adams Law, and who will receive the votes of the whisky element without regard to the party affiliations of the candidate."

With reference to this we have to say:

1. Do the people of Tennessee want the Adams bill repealed? Do they want these saloons fastened upon them again? Do the Christian people want it? Do the Baptists want it? Do *you* want it? This is the announced program of the liquor men.

2. If you do not want the saloons again, you can prevent the repeal of the Adams law. How? By asking every man who is a candidate for the legislature whether he is in favor of the repeal of the law. By getting good men who are opposed to the repeal of the law to run for the legislature. By voting only for such men, both in the primaries and in the regular election. By supporting the Anti-Saloon League through your sympathy and prayers and influence and votes and money.

3. The announced program from Coffee

County is the program of the saloon men for every county in the State—to have a candidate for the legislature who will favor the repeal of the Adams law, and “who will receive the votes of the whisky element without regard to the party affiliation of the candidate.” If, however, the saloon men do that way, it will force the temperance people to do the same way—and fortunately the temperance people are very largely in the majority in the State. The only trouble is to get them aroused. But the harder the saloon men fight the more they will arouse the temperance element, and then the less likely the saloon men will be to elect a legislature favorable to their interests.

#### WHAT ONE MAN DID.

We take the liberty of publishing the following private letter from Dr. J. L. White, of Macon, Ga. It tells its own story:

First of August I began a crusade against gambling in our city. Macon had made for itself the reputation of an “open city” and toughs were coming here to reside. A very unfortunate circumstance brought the condition to my attention, namely, a young man was entrapped and led off into sin until he landed in jail charged with larceny. The judge, in passing sentence upon this youth, said: “This is an example of the work of institutions of sin which exist in our city, for whose existence the good people are to blame.” I staggered under the indictment. It brought me to my knees and to see my duty. I at once began a crusade against gambling in a series of sermons on “The Institutions of Sin in Our City,” under the special topics, “Gambling—How to Suppress It,” “Open Saloons—How to Close Them,” “Social Clubs,” “Needed Reform in Church and State.” I have preached all except the last, which was delivered Sunday night, August 30th. Great congregations have heard these discourses. My church at once ordered that they be published in pamphlet form for free distribution. God gave me the hearty co-operation of all good citizens. Last but not least, by a heart to heart talk with the mayor I secured his co-operation and the result is every known gambling house is closed. Even the Turf Exchange, the only one in the State, has been closed by special warrant. Providentially I was kept at home this summer and God has blessed the work. To his name be all the praise.

We have received copies of the sermons preached by Dr. White and published by his church. They are all very practical and pointed. Allow us to say to every pastor in Tennessee and elsewhere, What he did you may do.

#### PERSONAL AND PRACTICAL.

Let every Association in Tennessee be sure to elect a delegate to the Southern Baptist Convention this year. The Convention meets in Nashville next May and each Association ought, by all means, to have a representative.

The Journal and Messenger comes to us in a thirty-two page form instead of a sixteen page form as heretofore. While it looks a little unfamiliar at present, we confess that we like the change. It makes the paper more convenient for handling.

Dr. B. H. Dement of Louisville is to assist pastor H. B. Folk in a series of meetings at Shelbyville during September. Dr. Dement is one of the finest gospel preachers in all the South, besides being a man of the sweetest spirit and most consecrated life. We hope to hear of fine results from the meeting.

The Florida Baptist reproduces on its first page the article recently published by the Baptist and Reflector on Co-education by Prof. J. M. Burnett of Carson and Newman College. The failure of the Baptist to give credit to the Baptist and Reflector was, we are sure, an oversight.

A card from Bro. C. E. Eades informs us that Greenville, Ky., gave a majority of 41 last week against saloons, and the county of Muhlenburg gave a majority of 700 against them. We trust that on our recent canvass of the town and county we contributed something towards this gratifying result.

The Central Baptist Church, Chattanooga, has extended a call to Rev. John F. Vines, and it is presumed that he will accept. Bro. Vines is a Ten-

nessean, a brother of Rev. W. M. Vines of Asheville, N. C., and like his brother is a young minister of much promise. The Central Church presents a fine field of usefulness. We wish him great success in his work.

We regret very much to learn of the recent death of Mr. Rochester Ford. He was the son of Dr. and Mrs. S. H. Ford of St. Louis, Mo. For many years he had been a resident of Tucson, Arizona, where he had attained considerable prominence and influence. We extend to his father and mother and other bereaved ones our deep sympathy in their great sorrow. May they find comfort in the source of all comfort.

In mentioning the death of Dr. Robert N. Barrett, professor in the Theological Department of Baylor University, we should have stated that he was the author of the “Child of the Ganges,” “Japan, the Sunrise Kingdom,” and “Ethics of the Ministry.” All of these are books of unusual excellence. Dr. Barrett had a decided literary gift which we had hoped would be used in the production of other books.

We regret to announce that Rev. B. F. Bartles died on August 27th at his home in Lebanon. His death was quite sudden. He had not been well for several weeks and was at home resting. He died sitting in his chair, it was supposed of heart disease. Bro. Bartles had served as missionary pastor in several places in this State and more recently as colporter. He was a good man and was zealous in the Master's cause. He leaves a wife and several children to mourn his loss. We extend to them our deep sympathy in their great sorrow.

Remember the meeting of the State Convention at Murfreesboro, October 28th. It is only about two months off. Begin now to make your preparations to attend. We ought to have five hundred delegates and visitors present. Murfreesboro is the most central location in the State. It is within a mile and a half of what is said to be the exact geographical center of the State. There ought to be three hundred or more from Middle Tennessee and at least one hundred from East and West Tennessee each. The people of Murfreesboro will care for all who come. There is no more beautiful little city in our State than Murfreesboro, and there are no more hospitable people than her citizens.

We mentioned a few weeks ago the fact that Dr. R. R. Acree, the beloved pastor of the First Baptist Church, Clarksville, had been in poor health, and that he had gone to East Tennessee to recuperate. We are sorry to know that he did not receive the benefit from his trip which it had been hoped he would. He is now at home, but is not able to preach. Dr. I. J. Van Ness will supply his pulpit during the month of September. We hope that Dr. Acree will soon be fully restored to health and strength. He is one of the finest preachers in the Southern Baptist pulpit, and is a most valuable man every way. His church at Clarksville is devoted to him, and the members are doing everything in their power to assist him on the road to recovery.

Brother W. H. Smith announces that the Liberty Baptist of Horse Cave, Ky., has been consolidated with the Western Recorder and that he will become field agent of the Recorder. This seems an appropriate arrangement. While any one has a right to start a Baptist paper, yet as a matter of fact the fewer papers we have the better they are likely to be, and so the better they will be prepared to serve the denomination. Every one must admit that the Northern Baptist papers are better than those in the South as a rule—not in their orthodoxy, nor it may be in their editorials, but certainly better in their mechanical make up and larger in size. But there are only about eight or ten Baptist papers in the North against two or three times that many in the South. In the North they have one paper to two or three States, while in the South we usually have two or three papers in one State. By the way, this will perhaps be an appropriate time for Dr. Eaton to tell us the principle on which the number and location and personnel of our Baptist papers should be determined.

The Associations come thick and fast now. Twenty-nine of the fifty-two in the State meet in Sep-

tember, eleven of them in one week. We wish that some arrangement could be made by which they could meet more conveniently, but we suppose that is impossible. Some years ago we proposed that every Association in the State should appoint one of its members as a committee to meet at the State Convention with a representative from each of the other Associations in the State to see if they could not arrange a more convenient schedule of Associational meetings. So far as we remember only one Association appointed a representative, and he failed to attend the Convention. Every Association in the State was willing to the arrangement, provided you would let that Association keep its own time. It had no objection to all other Associations changing their time, but wanted to fix its own time of meeting—as it certainly has the sovereign right to do. The General Association of Kentucky appointed a committee consisting of Drs. J. B. Moody, W. P. Harvey and J. W. Warder to arrange a schedule of Associational meetings in Kentucky. The committee did so and published the schedule in the Western Recorder. But so far as we know no Association paid any attention to it. What is to be done?

We have received a copy of the minutes of the Northwestern Baptist Association for 1903. Bro. S. M. McCarter, formerly of Tennessee, now pastor at Snohomish, Washington, was the clerk. The minutes are neatly arranged and printed. They contain several pictures of pastors and churches in Washington. In the list of resolutions adopted we find the following: “Resolved, That we favor total abstinence for the individual; and that all measures looking towards the abolition of the traffic should have the hearty support of every Baptist.” It was a little surprise to read on the next page that: “The resolution on temperance created quite a discussion, and was finally referred to a committee consisting of Rev. J. Cairns, Fred E. Taylor and W. S. Cook, who brought in a resolution as a substitute to the first resolution.” Another resolution was as follows: “Resolved, That we recognize with gratitude the kind providence that has permitted the attendance of our brother, Dr. Rust, at this meeting of the Association. The precious and helpful words of exhortation, edification and comfort spoken by him will be cherished and remembered with thankfulness. God grant that he may be led of the Spirit to abide with us as a co-laborer.” Dr. Rust preached several sermons during the meeting of the Association which seem to have been greatly enjoyed.

Prof. William L. Stooksbury and Miss Ella Jamison were married on August 26th at the home of her brother, Mr. H. D. Jamison, in this city. The ceremony was performed by the editor of the Baptist and Reflector. It was a quiet home wedding, but a number of relatives and friends were present to witness it. Prof. Stooksbury is at present teacher of science in Virginia Institute. For some years he occupied the same position in the American Temperance University at Harriman, where he was dean of the faculty for five years, and afterwards in Carson and Newman College. He is a gentleman of fine culture and high character. We have known his bride since she was a child. She is the daughter of our friends, Prof. and Mrs. R. D. Jamison of Murfreesboro. While pastor at Murfreesboro we had the pleasure of baptizing her. We have been gratified to see her develop into a lady of the noblest type, with many charms of person and mind and character. She is an excellent musician and has been teacher of vocal music for some years. She taught last year in Carson and Newman College. After the congratulations of their friends and the benedictions of her parents, Prof. and Mrs. Stooksbury left on their bridal tour, which they will spend on Lookout Mountain and in Asheville. They start life together under most auspicious skies. We extend to them our warmest congratulations, with best wishes for happiness and prosperity and usefulness.

May their cup of purest pleasure,  
Be ever full as now it seems,  
And mingled with no sorrow.  
May the future's dark veiled measure  
Hold naught for them but sweetest dreams,  
Which never know the morrow.

## THE HOME

### THE BABY'S COMPLAINT.

My age is fourteen months or so;  
I've taught myself to walk.  
But I am now concerned to know  
How I shall learn to talk;  
In fact, how any babe who lives  
Both day and night among  
His idiotic relatives  
Can learn the English tongue.

And therefore I would make it clear  
(Nor deem the act amiss)  
What chance have we when all we hear  
Is language such as this:  
"Ze pecious sing!" "Ol' wootsy woots!"  
"His mozzer's tunnin' pet!"  
"Ze itty, pitty, witty-toots!"  
"Now what does danma det?"

They tell me that a drink's a "dink;"  
My finger, "fingies" are;  
That think is "sink" or also "fink;"  
And that a car's a "tar."  
With "tumpy-tump" and "bow wow  
wow,"  
And "diddy-diddy-dee."  
And other phrases that, I vow,  
Are useless, quite, to me.

So when from mother, aunt and all  
I've gained a moment's grace,  
With none to clutch me lest I fall,  
Or stare me in the face,  
I've printed out this statement rude  
(The letters learned with pain  
From cans of patent baby food),  
And hope 'tis not in vain.  
—Woman's Home Companion.

### A HASTY JUDGMENT.

"How well your plants look," said  
Esther Ward, one of Janet's friends,  
coming up on the porch, where she  
was seated with her aunt, to look at  
them. "How is your double crimson  
geranium getting along?"

"I haven't one of those, Lou. I've  
been wishing for one."  
"You haven't one? Why, I am sur-  
prised."

"What is there surprising about  
that?"  
"One day about two weeks ago I  
went in to Miss Vale's—"

"Yes, she has a beautiful one. She  
promised to slip one for me."

"Exactly. She did."  
"I hadn't heard of it."

"That is the part of it that surprises  
me. Emily Garde was there, and Miss  
Vale gave her a double white one.  
And she asked her if she would bring  
to you, as she doesn't often see you;  
that is, Miss Vale doesn't—a geranium  
—that lovely dark crimson. It was in  
a little pot, growing nicely—and just  
promising a blossom."

"I have never seen it," said Janet.  
"Looks queer, doesn't it? Well,  
good-bye."

Janet turned to her aunt with a  
flushed face.

"Did you hear that, Aunt Rachel?"  
"I heard that Emily had not yet  
given you the geranium. She is out of  
town, isn't she?"

"Yes, for nearly two weeks. But,  
auntie, there's more about it. The day  
before she went away she brought me  
this white geranium, telling me that it  
was from Miss Vale."

"That is a little strange. How do  
you account for it?"

"There is only one way to account  
for it. What can there be to it ex-  
cept that she wanted the crimson  
geranium and kept it, putting this  
white one off on me?"

"I don't think I would fully conclude  
that until you see Emily."

"But, Aunt Rachel," said Janet, with  
a flush of anger deepening on her face,  
"what difference can that make, if Es-  
ther tells a straight story, and there is  
no reason to suppose that she does  
not. How mean and deceitful of her!

I am going to write and tell her ex-  
actly what I think of her."

"I wouldn't, dear."

"Why not? She deserves it."

"Be sure she does first. And even  
when you are sure, be careful what you  
write. Angry words spoken are bad  
enough, but written ones are worse,  
for they remain and bear their ugly wit-  
ness against you long after your anger  
is over."

"I shall not get over it. I believed  
in her. I didn't think she was capable  
of doing a mean thing. I don't often  
see Miss Vale, now that she is no  
longer our teacher, and Emily thought  
she could keep it among her plants and  
no one would ever know. Well, I've  
done with her."

In her anger, as she bent over her  
stand of plants, their loveliness made  
no appeal to her. A tuft of white blos-  
soms smiled up at her, and it was all  
she could do to avoid crushing it with  
a cruel hand. But she restrained the  
hateful impulse and turned away.

"I had a friend—" began Aunt Rachel.  
"And did she ever treat you as mine  
has treated me?"

"No, but there was a time when I  
was very angry with her."

"And did you get over it? I know  
I never shall."

Aunt Rachel was silent for a few mo-  
ments, then went on:

"I suffered through it far more than  
you will be likely to suffer through  
yours."

"Oh, I'm not going to let it make me  
suffer," said Janet. "I shall just let  
her know when she comes home that  
I have had enough of her."

"When my dearest girl friend and I  
went to the same school we lived in  
the suburbs of a city. To go into it  
by train was a great treat, and one that  
came to us but rarely. But when a  
married sister of Jessie's moved into  
the city the dear girl was full of talk  
about the lovely times it would mean  
for us two. So one morning she came  
to me for a plan to spend the next day  
in town. We were to go in by an  
early train, visit art galleries and every-  
thing else delightful that came in our  
way.

"Be sure you're in good time," was  
her parting injunction. I obeyed it,  
expecting to be met at the station by  
Jessie's bright face.

"But she was not there and I waited,  
at first tranquilly, then, as the train  
time quickly came, in nervous impa-  
tience. You may imagine the feelings  
with which I saw the train draw up,  
my wild look on every side as it pulled  
out.

"I waited a little while, still expect-  
ing her; and ready with my reproaches  
for her lateness. At length I went  
home, my heart raging with such an-  
ger and disappointment as I do not like  
to remember.

"It always seem to me," after a short  
pause, she went on contemplatively,  
"that we cannot allow a storm of evil  
feeling to have its hateful way in our  
hearts and be ever quite the same. We  
can repent and resolve against sinning  
again, but the seering, scorching flame  
must leave its results."

"It was a long way to Jessie's, but I  
would not have gone to her if it had  
been close by. There could be no ex-  
tenuation for the way in which she had  
treated me. If she could not come she  
might have sent me word.

"I went home and wrote a letter—  
wrote to my dearest friend an outpour  
of the anger which filled my heart. I  
sent it and then, in a multitude of new  
interests which crowded on me, it al-  
most passed from my mind.

"All the summer my father had been  
cherishing a plan of taking us for a

month's outing in the mountains. Op-  
portunity for getting away suddenly  
offered, and after hurried preparations  
we left home the next day. At the last  
I begged one of my school friends to  
write me. But we were moving from  
one pleasant place to another and her  
first letter missed and never found me.  
Her second I opened with a little sniff  
of anger for her neglect. I read it and  
felt my heart beat slower."

"What was it, Aunt Rachel?"

"She referred to a former letter, say-  
ing something like this: 'As I told you  
before of Jessie's sudden seizure of two  
weeks ago, and how bad it was, you  
will not be much surprised to hear that  
they have given up all hope of her  
life.'"

"Oh, Aunt Rachel!"

"There was more to it, speaking of  
the brain fever which was sapping the  
dear young life, of her mother's des-  
pair, etc.

"Well, well, Janet, you may imagine  
how I felt. In the shadow of the terri-  
ble facts how small, how contemptible  
seemed the ugly feeling based on the  
disappointment of a day. We had no  
more letters, going from place to place;  
I with a heavy cloud on my heart. I  
had lost my best friend, but the worst  
bitterness did not lie in that. I had  
been indulging to the full my anger  
against her while she had been suffer-  
ing—dying—"

"Oh, dear!" Janet gave a little sigh.  
"As I thought."

"Oh?" said Janet, with an inquiring  
smile.

Aunt Rachel returned the smile as  
she went on:

"As we drove from the station the  
carriage would pass by Jessie's home.  
I had turned away my head in a par-  
oxysm of misery when I heard a cry  
of delight from my younger sister.

"'Why—there's Jessie!'

"There she was sure enough, sitting  
at a window in an invalid chair, pale  
and thin, but turning her dear face to-  
ward us with a smile of greeting. Be-  
fore long she was able to see me and  
tell me of her sudden seizure the morn-  
ing on which I had been looking for  
her at the station. She had sent me  
a message, which some one had neg-  
lected to deliver. So that was the  
grievance I had been nursing."

"You wrote a letter—"

"It was some time before my mind  
was at rest about that letter. My very  
heart shrank as I thought of the bitter  
words in it. Surely if Jessie had read  
it she never could forgive me. Her  
mother gave it to me one day.

"I opened it to see if it was any-  
thing of importance, as Jessie could  
not. There might be a great deal said  
about it, dear child," she added with an  
affectionate smile, "but I think you  
have read the lesson for yourself. Jes-  
sie does not know of it; how I have  
always loved that sweet woman!"

"There's Emily Garde," said Janet,  
as again after tea she sat on the porch.  
"And—she's coming in. I didn't think  
she'd have the face to."

Emily it was, however, and a very  
bright face and lively greetings she  
brought. She removed a paper which  
surrounded two flower pots.

"Oh!" exclaimed Janet, in the de-  
light of a true flower lover. That's a  
—a—"

"Calceolaria. One of the finest new  
varieties. I brought it home with me  
as a peacemaker."

"A peacemaker?"

"Yes, although I don't know that I  
needed to, for you didn't really know  
you had a grudge against me." Janet  
colored a little. "But I must tell you  
my story. Just before I went away I  
was at Miss Vale's one day and she

gave me a little crimson geranium for  
you. On the way home I dropped it.  
It was smashed to pieces. I felt dread-  
fully and didn't want you to see it un-  
til mother had tried her hand on nurs-  
ing it right again. It looks about as  
well as before, now. In the meantime  
I brought you the white geranium as  
a sort of salve to my conscience for  
not honestly telling you. And I didn't  
tell any lie, for I said it was from Miss  
Vale, which was the truth. So here is  
the crimson geranium, and I hope I  
may have the comfort of feeling as  
though I had made up for things."

Janet affectionately patted her  
friend's shoulder, giving her aunt at the  
same time a beaming glance.

"I don't think it needed any making  
up."

Then with a smile as she took in  
more fully the glorious tinting of the  
calceolaria:

"Oh, Emily, don't you want to  
smash a few more of my plants?"—  
Sydney Dayre, in Presbyterian Ban-  
ner.

## HAY-FEVER AND ASTHMA CURED BY THE KOLA PLANT.

A New and Positive  
Cure for HAY-FEVER  
AND ASTHMA has been  
found in the Kola  
Plant, a rare botanic  
product of West Afri-  
can origin. So great  
are the powers of this  
New Remedy that in the short time since its dis-  
covery it has come into almost universal use in  
the hospitals of Europe and America for the cure  
of every form of Hay-Fever and Asthma. Its  
cures are really marvelous. Men, women and  
children who have been given up as incurable are  
being restored daily to perfect health by the use  
of Himalaya. Thousands of letters attesting its  
wonderful cures have been written the importers,  
but limited space prevents a detailed list. Read  
what a few have to say, proving that Hay-Fever  
and Asthma can be cured:  
"Mr. Frederick F. Wyatt, the noted Evangelist of Abilene,  
Texas, writes Jan. 31st, Himalaya permanently cured  
him of Hay-Fever and Asthma. He strongly recom-  
mends it to sufferers. Dr. W. H. Vail, a prominent phy-  
sician of St. Louis, Mo., writes March 5th, that he used  
Himalaya on six different Hay-Fever patients last Fall  
with satisfactory results in every case. Mr. A. L. Clark,  
Springfield, Mo., writes Jan. 2nd, was a sufferer of Hay-  
Fever and Asthma for thirty years and thought I would  
die every Fall but Himalaya completely cured me.  
Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 25th, I was  
cured after several years suffering with Hay-Fever and  
Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb.  
5th, that he was cured of Hay-Fever and Asthma after  
severe suffering for 23 years. Miss Eva Preston, Peter-  
sburg, Ind., writes March 5th, that she suffered untold  
misery for 18 years with Hay-Fever and Asthma. I am  
completely cured, although her physician said that a  
cure was impossible. Mr. E. B. Hume, 1545 Arch street,  
Philadelphia, Pa., a widely-known traveler, writes Feb.  
15th, Himalaya cured me of Asthma when everything else  
failed. Dr. J. B. Duncan, the oldest physician of Craw-  
fordsville, Ind., writes Jan. 25th, it is my duty to tell all  
I can of the great virtue of Himalaya. Rev. J. L. Coombs,  
Martinsburg, W. Va., writes to the New York World, July  
23rd, that it cured him of Asthma of 30 years' standing.  
If you suffer from Hay-Fever and Asthma in any  
form, do not despair, but write at once to the  
Kola Importing Co., No. 1166 Broadway, New York  
City, N. Y., who in order to prove the power of this  
wonderful new botanic discovery will send you  
one Trial Case by mail, entirely Free. Remember  
it costs you absolutely nothing.

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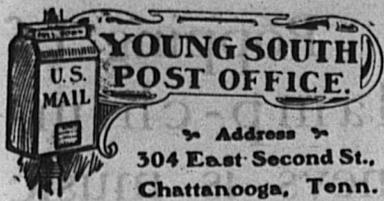
### Vanderbilt University, Nashville, Tenn.

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graduate courses. 800 students  
last year. Seven departments—  
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Law, Pharmaceutical, Dental,  
Medical. Fully equipped labora-  
tories and museums.  
M. E. HOLDERNESS, Sec.

### VIRGINIA COLLEGE FOR YOUNG LADIES, Roanoke, Va.

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for Young Ladies in the South. New buildings,  
pianos and equipment, Campusten acres. Grand  
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for health. European and American teachers.  
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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 proficit, desit.

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

Mission Topic for September, The Foreign Board.

This great body of consecrated Christian men, located at Richmond, Va., now controls 127 missionaries with 175 assistants, and received nearly \$219,000 last year, an increase of over \$45,000 over the year before. Last year they sent out 13 new missionaries, and two others are appointed. Tell these encouraging facts to your societies, your bands, your S. S. classes.

Bible Learners. — Learn Proverbs 14:12. Then ask yourself, "Is my 'way' right in God's sight?"

The Y. S. Pins. — I have gotten the other 50 Y. S. pins, and now 264 of the pretty little badges glitter on 264 Young South workers. Come on with your orders quickly now. I want them to shine at the Association and at the Convention, so we may readily tell each other and clasp hands in initial recognition.  
L. D. E.

YOUNG SOUTH CORRESPONDENCE

August has given us some fearfully hot days at its closing, but the Young South plods along and begins September fairly well. I want you to make a grand showing this month, so as to swell the yearly report we must give to the State Convention. Think it over seriously! Fill out all the coin-takers, the arks, and the star-cards I have sent you. Give your second quarter's offerings to our Missionary. Help the Orphans' Home. Just roll the pennies, the nickels and the dimes in. Then the dollars will foot up handsomely, and all those people at Murfreesboro will take heart and go-home to do more for the Master than ever before. Let me hear from dozens and scores of old and new members in September.

No. 1 for the opening of the fall campaign is from Hickman:

"Here we are again with \$3.00, one for the Orphans' Home, one for Mrs. Maynard's salary, and one for the Hak-ki Home. We are so much interested in this last object, and pray there may be great success. We are so anxious for another letter from our Missionary.

"Pray for us that we may live nearer God each day. The Young

South, with its editor and missionary, has our best wishes and prayers."

Lena and Grace Smith.

Does not that make a sweet beginning? These are ever faithful workers, and no line of ours is ever missed by them. May they grow up in God's grace and make well developed Christians. We are so deeply grateful for their continued interest.

In Mo. 2 Fred Hutsell, of Athens, sends \$1.00 for Japan, and has our sincere thanks for filling his ark.

Enon College comes next in No. 3:

"Here we are again with \$1.03. Send us two Y. S. pins and give the rest as you think best. May God bless the Young South and crown its work with great success."

Vera and Margaret Wilks.

I am sure you want some nails n that Hai-ki Home in China, and a half dollar will buy ever so many. You will be wearing the pins before you read this I trust. Many thanks.

Trenton comes now in No. 4:

"As a Young South Band we want to keep in close touch by being enrolled with you. We organized on the second Sunday in August with 12 members, and 3 have joined since. Each member brings an egg and then the leader sells the whole number. Being in the country, we find this an easy and interesting way for each girl to contribute her mite. As soon as we sell our chickens we shall order several Young South pins, and we hope soon to have an offering for our Missionary and the Hai-ki Home. May God bless all Young South efforts."

(Miss) Louise Dance, Leader.

Misses Julia Washburn, Sallie Enochs, Myra and Clarice Sowell, Mary Benthall, Annie Laurie and Georgia Dance, Gertie Pigue, Lela and Myrtie Willis, Mattie Grady, Lula and Ruby McMurry, Lizzie Tyree, and Mrs. Emma Jelton, Band of Hickory Grove Church.

Let us hold out cordial hands of welcome to this new Band. We are pleased to enroll them, and hope much from their aid in the future.

I send literature with pleasure. Write Dr. I. J. Van Ness, care Baptist S. S. Board, Nashville, Tenn., for samples of *Kind Words*. Send on at once for the pins if possible, for the 50 may go quickly.

What other country church will form a Band like this? May God move on the hearts of many to undertake the good work!

Humboldt sends No. 5:

"I send you 50 cents as my birthday offering. My Grandmother Haste gave me 25 cents of it for the Orphans' Home. Give the other 25 cents to the Hak-ki Home." Phelan Douglas.

Thank you very much! Good



# GARDUI BABIES

Many homes are mere lonely abodes because no children are there. Barrenness exists in almost every case because female diseases have paralyzed the organs of womanhood.

Wine of Cardui imparts health and strength to the diseased parts and makes motherhood possible in thousands of cases where barrenness is supposed to be incurable. Wine of Cardui regulates the menstrual flow and also prevents miscarriage and cures bearing down pains. Wine of Cardui removes the cause of barrenness by making the female organism strong and healthy.

Go to your druggist and secure a \$1.00 bottle of Wine of Cardui. The use of Wine of Cardui will bring happiness to your home.

In cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department, The Chattanooga Medicine Co., Chattanooga, Tennessee.

AMETHYST, COLO., Feb. 24, 1902.

Wine of Cardui is worth its weight in gold. It does more than you claim. It has saved my life and caused me to become a mother when everything else failed. MRS. DORA I. E. LeFEVRE.

BRYANT, VA., Feb. 18, 1902.

My daughter-in-law, Lizzie Giles, found great benefit in Wine of Cardui. She had a miscarriage in March 1901, before using your medicine. She was in very bad health, so I persuaded her to try Wine of Cardui. Since then she has had a fine baby boy. Soon he will be three weeks old. She highly recommends Wine of Cardui.

My daughter, Fannie Hudson, also has a fine baby boy by your treatment. She highly appreciates Wine of Cardui.

MRS. LOUISA GILES.

# WINE of GARDUI

## Baptist Periodicals

Represent culture and fruit  
not surpassed by any others

### Announcement of Important Changes

Beginning with 1904, the quarterlies will be greatly improved and enlarged. The *Senior* will be 48 pages, and will be finely illustrated. The *Advanced* will also be enlarged and illustrated. Important changes will be made in the *Teacher* and *Superintendent*. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, *Our Story Quarterly*, for beginners will appear early in the new year.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
Baptist Teacher	10 "	Primary	per copy! per quarter!
per copy! per quarter!		Picture Lessons	2 1/2 cents
Biblical Studies, for older scholars. NEW	NEW	per set! per quarter!	
(monthly). 7 cents each per quarter!	25	Bible Lesson Pictures	75 cents
cents each per year!		per quarter!	
QUARTERLIES		HOME DEPARTMENT SUPPLIES	
Senior	4 cents	OF ALL KINDS	
Advanced	2 "	Senior Home Dep't Quarterly	4 cents
Intermediate	2 "	Advanced Home Dep't	2 "
Primary	2 "	per copy! per quarter!	
per copy! per quarter!		ILLUSTRATED PAPERS	
Young People (weekly)	13 cents	per year!	50 cents
Boys and Girls (weekly)	6 1/2 "		25 "
Our Little Ones	5 "		20 "
Young Reaper (semi-monthly)	3 1/2 "		14 "
Young Reaper (monthly)	2 "		7 "
(The above prices are all for clubs of five or more.)			
Good Work (monthly)	15 cents per year!	In clubs of ten or more, 10 cents per year!	

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A limited, select home school for the higher culture of young women, within 30 minutes of "the Athens of the South," enjoying all the advantages of country and city. Non-sectarian, non-denominational, but thoroughly Christian. Unrivaled in location, water and scenery. Physical culture a specialty. An up-to-date, well-equipped building, situated on an electric car line. Thorough and complete Elective, University Preparatory, Collegiate, Bible, Business and Post-graduate courses. Superior advantages in Languages, Literature, Art, Expression, Piano, Voice, Violin and Organ. Fall Term opens Sept. 17, 1903.

Mrs. E. G. BUFORD, Pres't.



grandmothers are priceless. May yours live long.

No. 6 brings 6 subscriptions to the Foreign Mission Journal from Miss Susie A. Fort, Adams. We send them on to Dr. Willingham with great pleasure. There is no better, surer way to stimulate an interest in mission work than to bring the Journal, with its letters from the workers, on the field, and other good articles, into the homes. We are always so glad to add to the Young South Club at 25 cents a year.

In No. 7, Miss Elsie Nunn, Chestnut Bluff, orders a Y. S. pin, which will go immediately.

I have the promise of a letter from a veteran missionary, now at home, very soon. Look out for it! It will give us some charming new work perhaps.

Now, I will close with part of a letter from our dear missionary, which I find in the July number of a little Japanese Journal, called "Gleanings." You will see by this that she and Mr. Maynard are working earnestly with the women and children of Japan.

After telling of some very precious meetings which have brought our missionary very close to her Japanese friends, Mrs. Maynard says:

"But this is not all. More than we thought or asked God has given. We hoped this year to bring them close to us and possibly by next, to reach some with the Gospel. But the blessing of the Lord was with us richly from the first. They were surprised to find that we could find Bible teaching on any subject. At the first meeting one asked to borrow the Bible she used as she wished to re-read the passages selected. In less than two months six of these women were being taught the Bible weekly in their homes, and four were regularly attending the services, and are now desirous of publicly confessing Christ. The other two are equally anxious, but are as yet held back by their husbands. In every home we are now asked to read the Bible, when we go, even though they are not yet willing to announce themselves as inquirers. Several have bought Bibles. Only this week two came for a second copy each, as they had sent their own to relatives or friends.

As I am closing this, the husband of one of the women who has asked for baptism has come to study with Mr. Maynard, bringing his Bible. He is in the railroad service and has to travel so much on Sunday that he can rarely ever be present at the Sunday services, but at the Friday night Bible class, and on any day he may have a few hours, he gives his undivided attention to the study of the Bible. He wishes to have a Christian household, and we do not doubt but that it will become such. The daughter is in our girls' leBib

class, and has asked to be baptized. There is also another very lovely young girl, who with her mother has expressed a desire to be baptized. Before this year closes we hope to have a great ingathering. To God be all the glory, all the praise. We had thirty-five present at our last woman's meeting. Instead of the regular programme Mrs. Kawakatsu made them a splendid talk on 'What Christianity has done and will do for Women.' It left a profound impression. Let us get closer to the people and closer to God."

(Mrs.) Bessie Maynard.

Just see what "we" are accomplishing in Japan through our dear "substitute." Take heart, then, work harder, pray more, give as God has blessed you.

Hoping much in this last month of our second quarter.

Most sincerely yours,  
Laura Dayton Eakin.  
Chattanooga, Tenn.

Receipts.

First quarter tenth year.....	\$265 21
July offerings.....	85 72
August offerings.....	61 25
FOR JAPAN.	
Lena and Grace Smith, Hickman.....	1 00
Fred Huttsell, Athens, ark.....	1 00
FOR ORPHANS HOME	
Lena and Grace Smith, Hickman.....	1 00
Phelan Douglas, Humboldt.....	25
FOR HAK-KI HOME, CHINA.	
Lena and Grace Smith.....	1 00
Vera and Margarette Wilkes, Enon College.....	50
Phelan Douglas, Humboldt.....	25
FOR PINS.	
V. and M. Wilkes, Enon College, 2.....	50
Elsie Nunn, Chestnut Bluff, 1.....	25
FOR FOREIGN JOURNAL.	
Miss Susie A. Fort, Adams, six subscriptions.....	1 50
Total.....	\$419 58
Received since April 1, 1903.	
For Japan.....	\$222 00
" Orphans' Home.....	35 12
" State Board.....	19 17
" Home Board.....	40 40
" Foreign Board.....	3 75
" Bibles Branch.....	3 52
" Foreign Journal.....	7 00
" Ministerial Relief.....	19 84
" Hakki Home in China.....	19 84
" Y. S. Pins.....	62 75
" Postage.....	3 94
Total.....	\$ 419 58

RECENT EVENTS.

We have received a catalogue of the Clinton College at Clinton, Ky. Prof. John A. Miller is president. He will have a large and experienced faculty to assist him.

Dr. J. H. Luther died recently at the home of his daughter, Mrs. W. B. Bagby, in Sao Paulo, Brazil. He was about 80 years of age. He had been a man of great usefulness.

Denison University recently gave the degree of D.D. to Rev. Walter Calley, Secretary of the Baptist Young People's Union. We do not know any one who would wear the honor more gracefully.

The Third Baptist Church, St. Louis, Mo., is arranging to reconstruct its church house so as to double the seating capacity. Dr. W. J. Williamson is the popular pastor. He is doing a great work there.

In mentioning the ministers present at the Chilhowie Association we failed to include the name of Bro. A. P. Smith. It was regretted that he could remain only one day. Brother Smith is one of the best pastors and noblest men in the State. He has spent a long and useful life in the service of the Master.

We are compelled to leave over until next week a number of short news articles and reports of fifth Sunday meetings. Most of these were received in the second mail Tuesday when enough matter had already been set to crowd our columns.

Rev. G. W. Brewer has accepted a unanimous call to the pastorate of the First Baptist Church, Dayton, Tenn. Bro. Brewer was pastor there some years ago and is known by every one. We trust that he may have a pleasant and successful pastorate.

Bro. T. J. Eastes of Grant, Tenn., passed through the city last Monday on his way to Goodlettsville to hold a meeting. There is no stronger, sounder gospel preacher in the State than Bro. Eastes. We hope there will be good results from the meeting.

Rev. and Mrs. Enoch Windes announce the marriage of their daughter, Miss Scanley, to Mr. Will Donaldson Torian, August 26th at Town Creek, Ala. The young couple will reside in Newstead, Ky. We extend congratulations with best wishes.

Rev. R. P. McPherson has been in the city for some days visiting relatives. He is a student in Crozer Theological Seminary, and is preaching to a church near by. He expects to be there for two more years. We were glad to see him looking so well.

We have received a neatly printed catalogue of the Eagleville school. Prof. John W. Williams is the principal. This will be the fourth session under his administration, during which time the school has been quite prosperous. Write to him for a catalogue.

Rev. W. L. Howse has resigned the pastorate of the church at Gallatin, Tenn. He is now resting at the former home of his wife in Alabama. We hope that we will be called back to Tennessee. He is an excellent gospel preacher and a consecrated Christian man.

Rev. Joe P. Jacobs has been in the city a few days visiting friends and relatives. He was formerly pastor of the Centennial Baptist Church of this city. He now has charge of the Messenger of Peace, one of the chapel cars of the American Baptist Publication Society, and seems to be enjoying his work.

At the meeting of the Methodist Book Committee held in Nashville August 20th, Mr. D. M. Smith was elected Senior Book Agent of the Publishing House to fill the vacancy caused by the resignation of Dr. R. J. Bigham, and Dr. A. J. Lamar of Mobile, Ala., was elected Junior Agent to succeed Mr. Smith. Mr. Smith is a fine business man. Dr. Lamar is said to be admirably adapted to the position to which he is elected.

Sunday was a good day for the West Knoxville Church. Pastor Hurst preached at both hours. Large congregations. 85 in S. S.

Report of East Chattanooga Baptist Church—Pastor Bryden preached to two good congregations. Morning theme, "House Cleaning"; evening, "The Eternity Insurance Company." One received for baptism. Splendid S. S.

**WORLD'S GREATEST BELL FOUNDRY**  
CHURCH, PEAL and CHIME BELLS  
Best Copper and Tin Only.  
ESTABLISHED 1837.  
THE E. W. VANDEUSEN COMPANY,  
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# Popping of lamp-chimneys is music to grocers. MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

We want to invite our editor and Secretary Golden to our Association. Conveyance can be had at Jefferson City for the purpose of conveying the messengers to Mill Springs, where the Association meets. J. A. Lockhart. Jefferson City, Tenn.

## THE VALUE OF CHARCOAL. Few People Know How Useful It is in Preserving Health and Beauty.

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

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

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

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

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

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

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

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

## CHRONIC DYSENTERY or DIARRHOEA.

A cure guaranteed if directions are followed, or money refunded. Price \$5.00. Write to Dr. Woolley Co., 104 N. Pror t., Atlanta, Ga.

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- Behind the Scenes, Iams..... \$0 60
- Three Reasons, Fendleton..... 60
- Allen Immerson, Dayton..... 75
- Little Baptists, Martin..... 75
- Pilgrim's Progress, Bunyan..... 50
- Lord's Supper, Dr. W. P. Harvey..... 10

Order any book you want from BAPTIST BOOK CONCERN, 642 Fourth St., Louisville, Ky.

**Drake's Palmetto Wine.**

For Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. Every case is cured absolutely with one dose a day; gives immediate relief and cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Baptist and Reflector who needs it and writes for it. Address your letter or postal card to Drake Formula Company, Lake and Dearborn streets, Chicago, Ill.

**A BIG BARGAIN.**

For Sale.—One good second-hand White sewing machine, cost \$40, will sell for \$8; one extra fine solid brass piano stand and lamp, stand and lamp five feet high, cost \$15, will sell for \$8; also beautiful small red globe hall swinging lamp, cost \$3, will sell for \$1.50. Will sell the machine, piano lamp and swinging lamp for \$15. Also will sell beautiful bronze chandelier, six lamps, suitable for church or school, for \$5; also two 2-lamp chandeliers, \$2.50 each, good lamps and chimneys included. Address W., care Baptist and Reflector.

**Superseding all Others.**

From Rich Mississippi River Bottoms: "I have been selling Hughes' Tonic for six years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. It is the very medicine we need and the only one for chills and fever that I can sell." Sold by Druggists—50c. and \$1.00 bottles.

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Instruction is offered in languages, sciences, philosophy, history, and Jurisprudence. Courses of study lead to the degrees of B.S., B.A., M.A., and Bachelor of Law. Modern and well equipped library and laboratories.

Three dormitories on the campus in close proximity to residences of six professors furnish 200 students good lodgings at moderate cost. Professors take personal interest in every student.

Matriculation Fee.....\$20.00  
Academic Tuition.....\$70.00  
Law Tuition.....\$40.00 to \$85.00  
Total Cost of Session, \$225. to \$275

Next session begins September 24. For catalogue and full information address  
President F. W. BOATWRIGHT, Richmond, Va.

**Two Grand Song Books.**

1. **THE G. V. HYMNAL.**—This is beyond question the best all purpose Baptist Hymnal now before the people. Its seven Baptist editors certainly give it a strong backing. It is good for Sunday Schools, Revivals, Church services, and all other purposes. It contains nearly 500 songs, new and old, by the best authors. Substantially bound in boards, 50 cents per copy prepaid; Flexible Muslin, 40 cents per copy prepaid.

2. **SHORT TALKS ON MUSIC.**—The finest book for home study and class work on the globe. Its style is face to face talks. It brings to your home a first class teacher of 30 years experience and will talk to you every day if you will let him. The book contains 252 Talks, 162 blackboard exercises, 803 questions, and 45 bright, new, fresh, catchy songs never before published. Price, fine cloth stamped with gold, 50 cents; muslin, 25 cents, prepaid.

Address  
**BAPTIST AND REFLECTOR,**  
Nashville, Tenn.

You will please say through your columns that, owing to the State Convention changing to the time of the Stewart County Association meeting, the Association will meet two weeks earlier, which will be the 14th, 15th and 16th of October, and all visitors and churches concerned will take notice and be governed accordingly. All visitors to the Association will come to Danville on the L. & N. R. R. on the 13th and conveyances will be furnished free to the Association.

M. C. HOOKS,

Our meeting closed at Grant with 100 professions and seventy additions to the church. Among the additions were the best people of the community. The meeting was at high tide when we closed. Brother Raikes was with me a few days the first week. Son Henry preached twice for me the second week and Brother Estes once the last week. This was a glorious meeting. Others will join next meeting. Promise good. I am now on my way to Louisville to assist Brother Ladd in a two weeks' meeting.

J. T. OAKLEY.

**THE ROOT OF THE MATTER**

**He Cured Himself of Serious Stomach Trouble by Getting Down to First Principles.**

A man of large affairs in one of our prominent Eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well-known proprietary medicine, Stuart's Dyspepsia Tablets and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case. "To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulants and nerve tonics never give real strength, they give a fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

**Do You Know What It Means to Cure Constipation?**

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co. 68 Seneca Buildg, Buffalo, N. Y.

All leading druggists have it for sale.

**ITCHING, BURNING ECZEMA.**

Is instantly relieved by Tetterline, and all kinds of skin diseases, such as salt rheum, tetter, ring worm, eczema, etc., are permanently cured by this fragrant, soothing salve. It stops all burning and itching instantly, and when used as directed, cures the most obstinate parasitical skin diseases. One box will convince you of its value. 50 cents at druggists or by mail, postpaid on receipt of price, by J. T. Shuptrine, Savannah, Ga.

**WANT FINE CHICKENS;**—If you want the best breed of thoroughbred chickens and the best of that breed, my White Plymouth Rocks would suit you exactly. I have some fine stock for sale now in any number you want very cheap. Write and tell me just what you want. A. B. Robertson, Jr., Eagleville, Tenn.

**Brownsville Female College.**

Begins its 51st year September 2, 1903, with a grand record of noble Alumnal and bright future. Good Equipment. Full faculty of conscientious, cultured teachers. Ideal college community, noted for its culture, refinement and high moral tone. Expenses moderate. For catalogue mention this paper. Address W. L. ABBOTT, Pres., Brownsville, Tenn.

**Southern Female College, LAGRANGE, GEORGIA.**

Will open its 61st Session Sept. 16, 1903. Splendid Buildings and Equipments—Elegant Home and Surroundings, under Christian and Refining Influences; Faculty of Specialties from the best schools of Europe and America; Fifteen Schools (Special Business and Teachers' Courses); Fine Climate, Winter and Summer; European-American Conservatory and School of Fine Art; Remarkable Health Record. For handsome Catalogue address  
M. W. HATTON, President, Southern Female College, LaGrange, Ga.

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	Knoxville Day Express	Day	Volunteer State Limited.	Day	Lebanon Local.	Day	Shopping Train	
<b>EASTBOUND.</b>								
Nashville.....Lv.	A. M. 9:00	P. M. 9:30	A. M. 10:30	P. M. 11:30	A. M. 11:45	P. M. 6:30	P. M. 6:38	
Lebanon.....Ar.	10:04	10:42	10:42	11:38	11:45	6:38	6:38	
Watertown.....Ar.	10:16	10:57	10:57	11:45	11:45	6:50	6:50	
Carthage Junc.....Ar.	10:46	11:30	11:30	12:12	12:12	7:24	7:24	
Carthage.....Ar.	11:27	12:12	12:12	12:54	12:54	8:00	8:00	
Cookeville.....Ar.	12:43	1:21	1:21	2:03	2:03			
Monterey.....Ar.	1:28	2:06	2:06	2:48	2:48			
Cookeville.....Ar.	2:24	3:00	3:00	3:42	3:42			
Emory Gap.....Ar.	3:40	4:15	4:15	4:57	4:57			
Harriman.....Ar.	3:55	5:00	5:00	5:42	5:42			
Knoxville.....Ar.	3:55	5:15	5:15	5:57	5:57			
	P. M.	A. M.	A. M.	A. M.	A. M.	P. M.	P. M.	

	*No. 2		No. 4		No. 6		*No. 8	
	Nashville Day Express.	Day	Volunteer State Limited.	Day	Nashville Local.	Day	Shopping Train	
<b>WESTBOUND.</b>								
Knoxville.....Lv.	A. M. 9:45	P. M. 7:00	A. M. 11:42	P. M. 9:45	A. M. 12:02	P. M. 10:10	A. M. 11:46	P. M. 12:52
Harriman.....Ar.	11:42	9:45	12:02	10:10	12:02	11:46	12:52	
Emory Gap.....Ar.	12:02	10:10	12:02	11:46	12:02	11:46	12:52	
Crossville.....Ar.	1:42	11:46	1:42	12:52	1:42	12:52		
Monterey.....Ar.	2:28	12:52	2:28	1:43	2:28	1:43		
Cookeville.....Ar.	3:20	1:43	3:20	2:30	3:20	2:30		
Carthage.....Lv.	4:32	3:00	4:32	3:00	4:32	3:00	6:05	
Carthage Junc.....Ar.	5:10	3:50	5:10	3:50	5:10	3:50	7:25	
Watertown.....Ar.	5:40	4:30	5:40	4:30	5:40	4:30	7:50	
Lebanon.....Ar.	5:51	6:00	5:51	6:00	5:51	6:00	8:02	
Nashville.....Ar.	6:55	4:40	6:55	4:40	6:55	4:40	8:10	
	P. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	

\*Daily except Sunday. Leave.  
E. H. HINTON, Traffic Manager

Dr. C. C. Brown, of Sumpter, S. C., argues for alien immersion, but has never received a single case; Dr. J. J. Porter, of Joplin, Mo., argues against alien immersion, and has baptized 47 who had received alien immersion.

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**OBITUARY.**

**WILKES.**—On July 3, 1903, God in his infinite wisdom saw fit to send his death angel to visit the home of Mr. and Mrs. C. R. Wilkes and take from them their sweet daughter, Mary Kate Wilkes, aged 14 years, 5 months and 1 day. She professed faith in Christ and joined Mars Hill Baptist Church, September, 1901. She was an obedient child and was loved by all that knew her. Father, mother, sisters and brothers, she cannot come back to you but by God's grace you can meet her in heaven. Then why should our tears run down, And our hearts be sorely riven For another gem's in the Savior's crown And another soul's in heaven  
Her uncle,  
**E. L. McMAHON.**  
Roberson Fork, Tenn.

**GRAVES.**—Bro. J. E. Graves was born in Meclerburg County, Virginia, July 13, 1844, and professed religion in his 15th year and joined Bethel Baptist Church, same county as above, and came to Haywood County in 1874, and was married to sister S. F. Coleman in 1876. To this union were born 7 children, 3 sons and 4 daughters, and they are left to mourn their loss. Bro. Graves was a deacon of the Woodlawn Baptist Church, Haywood County, Tenn. He was a good and faithful man everywhere he was placed. He died as he had lived, right. We shall miss him but God does all things right. He died the 12th of June, 1903, in his 59th year. May God bless the loved ones in the prayer of their pastor,  
**G. W. BRAY.**

**MOORE.**—Mrs. Martha Moore died June 26th, at the residence of her son, M. A. Goodson, of this city. She was a faithful member of the First Baptist Church, of Morristown, for many years. She was also a beloved member of our Missionary Society. We miss her dear face from amongst us. We appreciate her steadfastness and piety. She was ever ready to do her duty.  
Resolved, that we, as members of her church and society, reconsecrate our lives to the cause she loved, and, as in her death we are reminded that we shall all soon pass away. May we be more diligent about our Master's business, doing His work while we can.  
By order of the Ladies Missionary Society of the First Baptist Church, Morristown, Tenn.  
Signed:  
**MRS. S. J. CROCKETT,**  
**MRS. WM. G. TAYLOR,**  
Committee.

**BRIDGES.**—On March 29, 1903, at his home near Bells, Tenn., Bro. R. C. Bridges departed this life after a long and painful illness, though he never murmured nor complained, but bore his affliction with patience only waiting for the summons for him to that better land where there is no sorrow, pain nor death. Bro. Bridges was 74 years and 29 days old. He professed faith in Christ when about 40 years of age and joined the Baptist Church.

He had been a member of Bells Baptist Church for several years. Therefore, be it

Resolved, that Bells Church extend its prayers and sympathy to the bereaved wife and children who remain to mourn their loss.

Resolved, that this church spread a copy of these resolutions on the church book, one furnished the bereaved wife, and one sent to the Baptist and Reflector for publication. Adopted by the church June 7, 1903.

**S. B. NAYLOR,**  
**W. T. MORRIS,**  
**MRS. WEDDLE,**  
Committee

**CLARK.**—Another flower has fallen before the scythe of death. Another light has gone out from a husband's home and left his heart desolate. Not only a wife but a mother is dead. Oh! death thou art heartless to rob little children of their dearest friend. Mrs. Della Clark died at her mother's home June 7, 1903. She was born Sep. 19, 1877. She was the daughter of the deceased J. H. Carr. She professed faith in Christ, joined the church and was baptized in her sixteenth year. She has not lived long but well. The death of Mrs. Clark is peculiarly sad. In the blush and bloom of womanhood, when life was the brightest and home ties the dearest, she stepped into the silent beyond. I knew her well in innocent childhood, in happy, light hearted girlhood and in the crowning glory of womanhood, and a nobler soul never

dwelt in human form. For several months her form grew weak and emaciated. She bore her sufferings with patience and met death calmly, knowing that the pure in heart have nothing to fear. The funeral services were conducted from the Baptist Church Monday, 10 a. m., by Rev. Charlie Otley, where a large congregation met to pay their respects to the deceased, who was most highly esteemed. She leaves a husband, three little children, an aged mother, three brothers and three sisters to mourn her loss. To the little babies, who are yet too young to know their loss, we point them to Him who is both father and mother and would admonish them and the husband to bear His will, who doeth all things well.  
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**Associational Meetings, 1903.**

**SEPTEMBER.**

Mulberry Gap—Cloud's Creek Church, Hawkins County, Tuesday, September 1.  
 Big Emory—Kingston, Thursday, September 3.  
 Walnut Grove—Union Stockton Valley Church, Roane County, Thursday, September 3.  
 Unity—New Bethel Church, two miles south of Hollywood, on Southern R. R., Saturday, September 5.  
 Watauga—Watauga Valley Church, Carter County, Tuesday, September 8.  
 Ebenezer—Fairview Church, Maury County, Wednesday, September 9.  
 Sweetwater—Mouse Creek Church, Niota, McMinn County, Thursday, September 10.  
 Tennessee Valley—Dayton Church, Rhea County, Thursday, September 10.  
 Stockton's Valley—Wolf River Church, Pickett County, Saturday, September 12.  
 Nolachucky—Mill Springs, Jefferson County, Tuesday, Sept. 15.  
 Central—Cane Creek Church, near Jackson, Wednesday, Sept. 16.  
 Eastanallee—Springtown Ch., Polk County, Thursday, Sept. 17.  
 Midland—Texas Valley Church, Knox County, Thursday, Sept. 17.  
 Salem—Prosperity Church, near Cottage Home, Wilson County, Thursday Sept. 17.  
 Harmony—Clear Creek Church, McNairy County, Friday, Sept. 18.  
 Cumberland Gap—Little Sycamore Church, Claiborne County, Tuesday, Sept. 22.  
 Holston—Limestone Church, nine miles north of Jonesboro, Tuesday, Sept. 22.  
 Friendship—Holly Springs Church at Fowlkes, Wednesday, Sept. 23.  
 Wiseman—New Harmony Church, Macon County, Wednesday, Sept. 23.  
 Clinton—Coal Creek Church, Thursday, Sept. 24.  
 East Tennessee—Big Creek Church, (R. R. Station Del Rio), Thursday, September 24.  
 Holston Valley—Providence Church, (clerk's postoffice Diaz), Thursday, September 24.  
 Indian Creek—Indian Creek Memorial, Wayne County, Friday, Sept. 25.  
 William Carey—Bradshaw Church, Giles County, Friday, Sept. 25.  
 Beech River—Bible Grove Church, near Alberton, Henderson County, Saturday, Sept. 26.  
 Union—Liberty Church, eight miles west of Sparta and near Cassville, Saturday, Sept. 26.  
 Beulah—Antioch Church, Obion Co., 10 a. m. Tuesday, Sept. 29.  
 Tennessee—Piedmont Church, Jefferson County, Tuesday, Sept. 29.  
 New Salem—Brush Creek Church, Smith County, Wednesday, Sept. 30.

**OCTOBER.**

Liberty—Ducktown—Shady Grove Ch., twelve miles west of Murphy, Cherokee County, N. C., Thursday, Oct. 1.  
 Ocoee—First Church, Chattanooga, Thursday, Oct. 1.  
 Providence—Lenoir City Ch., Loudon County, Thursday, Oct. 1.  
 Judson—Walnut Grove Church, Dickson County, Friday, Oct. 2.  
 Riverside—Three Forks Church, Overton County, Friday, Oct. 2.  
 Cumberland—Sadlersville, Robertson County, Tuesday, Oct. 6.  
 Northern—Locust Grove Church, Grainger County, Tuesday, Oct. 6.  
 Enon—Defeated Creek Church, Smith County, Wednesday, Oct. 7.  
 Nashville—New Hope Church, near Hermitage, Thursday, Oct. 8.  
 Sevier—Sugar Loaf Church, near Trundle's Crossroads, Thursday, Oct. 8.  
 Southwestern—New Prospect Ch., DeCATUR County, ten miles north of Parsons, 10 a. m., Friday, Oct. 9.  
 Western District—North Fork Ch., (clerk's P. O. McClain), Friday, Oct. 9.

West Union—New Salem Church at Bowl, Scott County, nine miles south east of Oneida, Friday Oct. 9.  
 New River—Elk Valley Ch., Campbell County, Thursday, Oct. 15.  
 Weakley County—Maes Grove, seven miles north-east of Dresden, Friday, October 23.  
 Stewart County—Walnut Grove Ch., near Moltke, on Standing Rock Creek, 10 a. m., Wednesday, Oct. 29.

**Notice to Associations.**

Inasmuch as the Southern Baptist Convention will meet in Nashville in May, 1904, it is well to call attention to the fact that a great demand will be made by brethren for seats in that body, and therefore the Associations ought to utilize their privilege of electing representatives. They should be careful to choose brethren who will attend. Each Association may have one representative irrespective of contributions, but this representative must be elected at the annual meeting of the Association.

The following Associations elected representatives who attended the Convention in 1903: Big Emory, Central, Clinton, Ebenezer, Holston, Indian Creek, Memphis, Nashville, New Salem, Ocoee, Southwestern, Tennessee Valley and Western.

The following Associations failed to make any election in 1903: East Tennessee, Harmony, Hiwassee, Judson, Mulberry Gap, New River, Providence, Riverside, Sequatchie Valley, Stockton's Valley, Union, Walnut Grove and West Union.

The remainder elected brethren who did not attend the Convention; doubtless some of them were providentially hindered. It is allowable to elect an alternate in such case, but the alternate must be elected at the same time as the principal.

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