

Baptist and Reflector

Speaking the Truth in Love.

Series, Vol. LXIV.

NASHVILLE, TENN., OCTOBER 15, 1903.

New Series, Vol. XV., No. 9.

CURRENT TOPICS

On last Sunday a monument was unveiled in this city to James Robertson, founder of Nashville. The monument was erected in Centennial Park. A number of prominent men made appropriate speeches at the unveiling.

The Ram's Horn publishes a very interesting article on "The Macedonian Cry," by C. Ne Delkoff, President of the Western Macedonian Committee, in which he gives the following summary of the Turkish atrocities: "The same Bashi-Bazonks committed in 1876-77 the Bulgarian atrocities in Roumelia, now free. The same wild, inhuman, and blood-thirsty Kurds massacred 150,000 Armenians in 1896, have been brought into Macedonia and Adrianople ostensibly to suppress the insurrection, but purposely to exterminate every Christian in European Turkey, regardless of sex or age. One hundred thousand children, women and non-combatant aged men are put to the knife; 100 villages and towns looted, then burned; girls and women ravished; helpless infants bayoneted, their heads cut off, and placed on poles bearing the red flag of Islam. Five hundred thousand people deserting their homes, defenseless and penniless, are hiding in the mountain fastnesses of Macedonia to escape, many of whom are on the verge of starvation in that wild country. Forty thousand women, children and wounded men have arrived in Bulgaria hungry and penniless."

Mr. Ne Delkoff then adds very pointedly: "Still, Europe, Christian Europe, which guaranteed protection to these people twenty-five years ago in the Congress of Berlin, remains indifferent to the Macedonian cry." It is a shame, an eternal shame, that such should be the case.

The Hepburn Bill now reads as follows:

"All fermented, distilled, or other intoxicating liquors or liquids consigned into any state or territory or remaining therein for use, consumption, sale or storage therein, shall upon arrival within the boundary of such state or territory before and after delivery be subject to the operation and effect of the laws of such state or territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors or liquids had been produced in such state or territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

"Sec. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids or the shipment or the transportation thereof, of the state in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise."

Speak to your Senator and Congressman before he goes to Washington, if practicable, or write to him and ask him to favor this bill. It is of the utmost importance. With this bill intoxicating liquors cannot be shipped into Tennessee from other States around. It will be easy then to secure the passage of a bill by the next legislature forbidding its shipment from any part of the State into a dry territory.

THE SONG OF THE REAPERS.

BY MRS. LAURA BURNETT LAWSON.

Hark! an echoing chorus is borne on the breeze,
'Tis the song of the reapers a-field!
And they pile the grain high
'Neath the bright summer sky
As they sing of the bountiful yield.

The small feathered gleaners, as sky-ward they float,
Re-echo the sythe-measured strain;

Their soft silver throats

Fill the air with sweet notes

Of thanks, for the rich ripened grain.

The rivulet chants, with the birds, the refrain;

The winds strike their harps in the trees;

The vines, purple crowned,

Sway their fruit to the sound

Of the song that is borne on the breeze.

"We sing as we give to Earth's sheltering breast

The seed for her annual yield,

And she croons soft and low,

While they mellow and grow

And carpet the bare fallow field."

"We sing as we labor a-field each day

With the rain and the sun and the thrush,

For the fresh growing corn,

Gives the calm, early morn,

A song that our hearts cannot hush."

"Cleave gently the ripe, yellow stalk, good blade!

For the lap of the rich brown earth

Overflows with the best!

She has graciously blest

With plenty, the barn and the hearth.

Oh! the joy and blessing of honest work

With nature, 'neath heavens blue dome,

With a wife's happy face

And a child's soft embrace

To welcome the toiler home.

Washington, D. C.

SANCTIFICATION.

WM. WISTAR HAMILTON, TH. D.

Article VIII.—Some Necessary Distinctions.

The beliefs of those who advocate the instantaneous and second blessing sanctification are based on errors so fundamental, are argued with so much sincerity, and are drawn from passages of Scripture so unwarrantably used, that a few very necessary distinctions should be made before closing this discussion. Some of these have already been mentioned but deserve added emphasis at this time.

1. The difference between justification and sanctification should be clearly understood. "Justification gives us our title to heaven; sanctification our fitness for heaven." Many a young Christian has been discouraged in finding himself still liable to temptation and to sin. What a surprise awaits the new convert who believes because he is a child of God that he is to be forever free from sin! He soon knows that the flesh lusts against the Spirit (Gal. 5: 17), and finds that the evil one is suggesting doubts and advising delay even before an opportunity is given for church membership. The failure to distinguish here has cost many a man years of peace and usefulness. "By justification we mean that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, he declares that sinner no longer exposed to the penalty of the law, but restored to his favor;" but "sanctification is that continuous operation of the Holy Spirit by which the holy disposition imparted in regeneration is maintained and strengthened." To be forgiven is not to be freed from sin. To be a

victor in the battle against sins of commission is not to be faultless (1 Jno. 1:8). "The work of Jesus in the world is two-fold. It is a work accomplished for us, destined to effect reconciliation between God and man; it is a work accomplished in us, with the object of effecting our sanctification. By the one, a right relation is established between God and us; by the other, the fruit of the re-established order is secured." The acts of sin are only the pimples on the face, indicating the diseased condition of the blood, the depraved state of the heart. A new scion may be grafted in and may be producing the new fruit, but the old stock will send forth its shoots, its "suckers," which must be cut off as they come, or the strength which should manifest itself in fruit will be lost in worthless growth from the old stock. The old nature has not been changed, has not been bettered, has not been improved (Rom. 8: 7), and only awaits an opportunity to manifest its presence and strength. The prisoner holding in his hand a pardon may still be inside the prison walls and may still wear his convict stripes, but all the powers of the State are pledged to his release, while before all were used for his prosecution and confinement.

2. Again, we must distinguish between "the second blessing" and the after work of the Spirit with the believer. To those who have the Holy Guest dwelling within, not only a second and a third blessing are promised, but there are in readiness for them ten thousand, yes, countless blessings. Pentecost was the "dies natalis" of the Holy Spirit, but he was in the world before that day, even as the Son of God was among men before he appeared as the Bethlehem babe. On that day he came to begin his special work in the world. God was the author of salvation, Jesus was the medium, and now the Holy Spirit has come to be the agent. Each is co-existent and powerful, but each has special prominence in special work for man. Through the new birth then we have come to be the work of the Trinity in salvation, and have become partakers of the divine nature. This possibility is a necessity, for the new birth is as essential to the spiritual life as was the natural birth to the physical life. The Holy Spirit has come to dwell in us and be with us. If this be not true of us, if the Spirit does not thus dwell within us, we do not belong to Christ (Rom. 8: 9), and if the Spirit was not received (Acts 19:1-5) when we believed there is occasion for seeing what the error is, and for starting anew in the service of God. In other places, such as 1 Cor. 3: 16; 6: 19; 2 Cor. 6: 16; 13: 5, the indwelling of the Spirit is taken for granted and argued from as an accepted fact. When this Divine Guest comes to us to abide, he does not arrive in half today and in the remaining half at a "second" time. He comes to dwell forever with us.

This fact explains many things in the Bible and in Christian experience. We are not surprised at the warfare which goes on, for the Spirit's desires are contrary to those of the fallen nature, and the self-life does not call for the things pleasing to the Spirit. We understand why Peter exhorts us, "Abstain from fleshly lusts which war against the soul," (1 Pet. 2:11), and why James (1: 2,3) says, "Count it all joy when ye fall into divers temptation, knowing this, that the trying of your faith worketh patience," and why John said (1 Jno. 2:1), "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous," and why Paul said,

(Rom. 8:13), "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live."

Experiences of joy and of doubt and unrest are possible according as the Holy Guest is made welcome or grieved. A minister and his wife went into a Virginia home as guests upon the invitation of the husband, but they were not long in discovering that the wife did not want them, and of course the visit was not at all a pleasant one, and as soon as the morning came was brought to a close. The visitor thought her sanctification not perfect, though she soon after professed it. How grieved must God's Spirit be when he seems to be in the way! Doubt as to conversion comes from doing doubtful things. Doubt is too often the symptom of a hidden disease. The act of surrender must grow into the life of surrender, for "the breath of the flesh life on the mirror will condense cloud enough to shadow the outshining presence," and many a Christian has concluded that he was mistaken as to his salvation, when he has grieved the Holy Guest and lost the joyous manifestation of his presence. (Jno. 14:21).

Progress and growth, also, depend on our yielding to God who already dwells within us. (Rom. 6:12, 13). The Christian is not as the cable-car or the mule-car that must be dragged along by some earthly power, but is as an electric car that yields to a power—unseen, mysterious and mighty. Like the man who becomes a member of a secret order and who must from first to last yield faith and obedience. It is thus alone that the mysteries are unfolded, as he yields to, as he trusts and obeys his guide. So the Christian who would have a continuous unfolding of the mysteries of the gospel (Col. 7:27) and of the Kingdom, must continue to yield to his Guide (Jno. 16:13). To stop, to mistrust, to question will not take away the progress already made, but will cut off further revelation and manifestation until again the point in question is yielded, faith is exercised, and God is obeyed. We received Christ by faith, and by faith we are to walk in him. The after work of the Spirit is continuous and varied. He seals the believer (Eph. 1:13; 4:30), he reveals to us the things concerning Christ (Jno. 16:14; 1 Cor. 2:9, 14), he directs our steps into the ways of safety as the guide in the cave or the mine (Rom. 8:14), he speaks the word of comfort to those accustomed to his voice (Jno. 14:18), he affords help in the time of our weakness (Eph. 3:16; Rom. 8:13; Gal. 5:16, 17; 2 Tim. 1:13 f.; 1 Pet. 1:22), he gives power for service (Luke 24:49; Acts 1:8; 4:31), he gives liberty for God to work (2 Cor. 3:17), he helps over against us as we lift our petitions to the throne of grace (Rom. 8:26), he perseveres in the work which he began in repentance, faith, and regeneration, and carries it on unto the day of Jesus Christ (Phil. 1:6). These and other phases of his work show that to limit him to a "second blessing" is to lose that which is continuous and manifold. Let us yield ourselves to him, let us follow his leadings, and let us receive his power.

3. We must distinguish between sanctification and the filling of the Spirit. How well has A. D. Gordon said concerning the words used in the Scriptures concerning this matter that "Baptism" of the Spirit is the historic word, that "Anointing" is the power word, that "Sealing" is the property word, that "Earnest" is the prophetic word, and that "Filling" is the experienced word. Jesus says that the Holy Spirit is to be "with" us as an abiding presence, fellowship that he is to be "beside" us, as present, personal friend and helper, that he is to be "in" us as a vitalizing, energizing power. Presence, fellowship, power, these are the promises.

It is possible that the reason so much is being said today about the power of the Holy Spirit may be found in the present day tendency to organize. Just as Edwards, Whitefield and their successors had to meet church formalism with the new birth, just as Dwight, Griffin, Nettleton, and Finney met the tide of churchly and personal sins with the demand for practical manifestations of the new life, just as sixty years later the responsibility of laymen and the power of prayer were urged upon an indifferent and materialistic generation, so now the mechanical and physical and financial spirit of the day

must be warned that it is not by might nor by power, but by the Spirit of God.

We do not pray for a new something to come down from heaven, for the Holy Spirit is here, and we are to throw open the doors and windows of our hearts and admit the heavenly light and power, even as we do to admit the light of the sun already risen. Yet there is something more taught in the Bible than the mere presence of the Spirit (Rom. 8:9). We find that the disciples, who had already been filled, baptized, sealed, anointed, were repeatedly filled (Acts 2:4; 4:8; 4:21; 4:31; 8:14-16; 11:15 etc.). Jesus was full of the Holy Ghost, was led of the Spirit, returned in the power of the Spirit, the Spirit of the Lord was upon him, and he went about doing good anointed of the Holy Ghost (Luke 4:1-20; Acts 10:38). Paul said that his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power (Acts 9:17; 1 Cor. 2:4). The same promise is unto us and our children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:30), and we are commanded to be so filled (Eph. 5:18). The testimony of martyrs at the stake was oftentimes hindered by the beating of drums and cymbals, and the devil today will be glad enough to encourage an error if thereby he may proscribe the truth and prevent good. Never does the Bible connect this filling of the Spirit with cleansing, but only with sacrifice and service (1 Cor. 12:4-13).

The Christian worker wakes up at his conversion or after, more often possibly the latter, to a great need, the need of the Holy Spirit for power to do effective service for God in the world. He finds from the teaching of the Bible and from the testimony of fellow Christians and from his own experience that this need is met by a surrender of himself to God who dwells within him, the Holy Ghost. This yielding takes place in many cases after a struggle with pride and selfishness and ambition and self-seeking which amazes and appalls. This conscious need, this heart-searching, this yielding will come again and again, for as one has so well said, when we surrender our sins and believe we receive the Holy Spirit, but when we surrender our lives and believe we are filled with the Holy Spirit. Many a Sunday evening sermon has been powerless because the blessing of the morning was regarded as sufficient for the day, when instead it should have been recognized that a new yielding was necessary for that service. There is little doubt in the writer's mind that these who have related the experience of a second blessing or of sanctification, have called it sanctification because others did, whereas the real experience was that of a fuller surrender, or a filling of the Spirit which may be an after and a repeated blessing. This will account, too, for the sanctification lost and regained. Briefly, then, the filling of the Spirit is the conscious, the definite, the repeated yielding of ourselves to the Holy Spirit, who already dwells within us, for sacrifice or service. Man is a temple, a writer has said, with a gateway open Christ-ward, through which the divine life and power enter, the gateway of faith; and on the other hand a gateway open man-ward, through which sacrifice and service go forth, the gateway of love. If either be closed the temple is desolate. God's Spirit enters by the door way of faith and manifests his presence in loving service.

4. Salvation by merit, by living a sinless life, should be carefully distinguished from salvation by grace (Eph. 2:8,9). Many are unhappy and many are lost possibly because they do not see the difference between serving God in order to be saved and serving him because already saved; and yet it is as clear as the relation of child to parent, for the child honors and obeys because already of their bone and blood. Doubts and self-righteousness come alike from a work salvation, the one from works left undone and the other from works done and depended upon as merit. Both of these need the distinction now being made. God's law does demand perfection, because from the perfect God. Imperfect man can make imperfect rules and be content with imperfect obedience. The "Thou shalt" or the "Thou shalt not" is only a command or a prohibition of love. The flowers may conclude that the en-

closing fence is an evidence of spite, but to one who knows the love and care of flowers it is an evidence of affectionate concern. The father's hand interposed to prevent a burn and its consequent suffering is a proof of love not-withstanding the cries and tears of the child. God's laws are love, for God is love. They are not mere whims, or mere prohibitions; they are not temporary and variable as the changing rules of a changing school. They are based on God's character, and the Bible is a treatise on that character. Not conscience nor the Bible is the basis of right, but conscience and the Word stand or fall with him. God's Word and law and character demand perfection; man cannot render; and so "all have sinned, and come short of the glory of God," (Rom. 3:23). If God's law requires perfection, and man cannot render, then why reveal, why preach that law? (a) To reveal to us the perfect God, for nothing short of this would be worthy of God. (b) To convict of sin. Sin revives when we look at the law. Man sees how far short he has fallen, and sees that every sin is a stab at the very heart of God. (c) To point to Jesus, who will do for us what we could not do for ourselves and what the law itself could not do (Rom. 8:3), who will be the end of the law for us. (Rom. 10:4). "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith." (d) To urge us to follow the Saviour. No man ever yet drew a straight line or a perfect circle, but this should not discourage our study of mathematics or of art. He is the perfect one, and as all the artists of all time have not exhausted nature, so the Christians who are seeking to shew forth the beauties of his character to the world have not yet presented his fullness.

Sin is not the flesh of the body, for unbelief, enmity, malice, revenge, envy, pride, avarice, self-righteousness cannot be true of flesh and bones. Sin is not the mere act of sin; the act is only the evidence of the fact. "Concupiscence" is the act which the fact of sin wrought. Sin is the failure to measure up to perfection and is seen in act, disposition, or state. Anything less than absolute perfection is falling short of the glory of God.

"Divine law requires moral likeness to God in affections and tendencies of nature as well as in outward activities." (Strong.) To fail in either is sin, for all is a failure to be perfect and is therefore lawlessness (Jno. 3:4).

There is a difference between sin and guilt. "Guilt consists in having the heart wrong and doing wrong from the heart." (Edwards.) The guilt of sin comes from the voluntary transgression and failure; and just here is one mistake of the perfectionist. He confuses sin and guilt, and lowers the law to a level with man's ability. True, he is not so far wrong as some would wish to think, for God does require that man shall not willfully and habitually transgress any known law. He who does less should carefully study 1 Jno. 3:6, 9. He is guilty before God who makes a choice of self and of selfish ends instead of God and holiness. To profess present and entire sanctification is to fail to distinguish between the guilt of sin and the pollution of sin, and is to claim all the gratitude due unto God for all his mercies, even for salvation, is to lose no opportunity for doing good, and is to no longer need the intercessory work of Jesus. If we are to be saved only when sinless, who then can be saved? A ray of sunshine coming into the room will reveal floating particles that surprise us. We could scarcely believe that the air held so many impurities, and that we had been breathing them. So the light of the Spirit, or of the Word, reveals to us our own hearts as we had not seen them before, and shows us that self lies at the root of all our sinning. Self-n is a very good way to spell sin. Eve was led to sin by accepting a selfish idea of God and by harboring a selfish desire for herself. (1 Jno. 4:7; Rom. 10:13; Jno. 5:30; Gal. 2:20; Rom. 15:3; 2 Tim. 3:1, 2.) We may live blameless lives now, and should do so, but we shall not be faultless until we stand before the presence of his glory. (Jude 24.)

Sanctification, then, in its perfection means to be free from "sin" not "sins." How vain then to believe and profess it! If we put it in the form of a syllogism we have: First premise. No man is free

rom sin so long as there remains with him the power or the effects of sin. Second premise, Disease and death are due to the power of sin. Conclusion, Not until the last enemy has been conquered can we be free from sin.

Could we but see into our hearts as Jehovah knows them we should no doubt discover in our moments of supposed sinlessness such pride, vanity, evil-judging, impurity, self-righteousness, and other states of heart as to make us cover our faces in shame and cry, "Unclean, unclean!" "Moses wist not that his face shone. O for a holy ignorance of our shining!" "Perfection is God's perpetual commandment, since we can attain so little." (Gordon.) The law has condemned us, and awakened the conscience, but cannot satisfy the longings of the soul. Sad it is for the man who looks into the law, sees his sinfulness, and then rebels. It is like the man who smashes the mirror for revealing his ugliness. To destroy the mirror would not change the fact. Jesus did not come to destroy or to lower the law, but to fulfil. Here is God's favor to sinners, and he who fails to recognize his own nothingness, or who claims as due him the least of the mercies of God, has gone wide of the mark, and needs to be alarmed. Grace it was that gave Jesus, grace brought the Holy Spirit, grace is the foundation of repentance, faith, justification, sonship, regeneration, sanctification, final perseverance, and perfection.

This same merit error is seen also among those who find a supposed connection between the ordinance of baptism and the remission of sins. Under the law there was a similar connection between sacrifice and forgiveness, for without the shedding of blood there is no remission of "sin." Yet we are told that pardon did not come by the blood of bulls and goats and calves. In both cases it is the figure setting forth the fact. The slaughtered victim foreshadowed the death of the Lamb of God, and now the ordinances are to proclaim his death, burial, resurrection, second coming. They constitute an illustrated creed, and the figure must not be confounded with the fact. The outward profession is not to take the place of the inward possession. The blood of Jesus Christ his Son cleanseth us from all sin, and in a figure baptism proclaims this truth. May God help us not to stop short of the reality!

How then am I to be saved? Perfection is the only coinage which passes in heaven, and this I cannot produce. There is only one who can, and he has offered his righteousness to me. If I rest upon my own morality I am lost, for there is salvation in no other, there is none other name under heaven given among men, whereby we must be saved. (Acts 4: 12). If I accept him I am saved, for as many as received him to them gave he the power and the right to be saved of God. (Jno. 1: 12.) Our righteousness is Confederate money, but his is the pure gold of heaven. "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8: 1). Thanks be unto God for his unspeakable gift." (2 Cor. 9: 15.)

"Not the labors of my hands
Can fulfil thy laws demands,
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save and thou alone.
"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Vile, I to the fountain fly,
Wash me, Savior, or I die.

THE ATONEMENT--THREE VIEWS STATED AND INTERROGATED.

BY S. E. JONES, D. D.

A few days ago I received a letter from an honest friend and once a Professor in one of our State Universities, asking a few questions of me on the atonement.

I wrote him. But thinking the subject of wide-spread interest I ask pardon for presenting again the three views, all of which involves more or less difficulty.

I. It appears that there are a few theologians who think they have cleared all difficulty by using just two words: sufficient and efficient. The atonement

is sufficient for all, but efficient only for believers. I know that is clever. And it may be a true solution, but when one looks up the word 'sufficient' and applies it theologically the same old trouble lifts its head. What is meant by the proposition, "The atonement is sufficient for all?" Some one says: "Here is an inexhaustible spring, let any man come and drink who will. That is what is meant, and all that is meant. That is as far as preachers or theologians have any business to make enquiry."

May be so. But to a thinking mind some questions will necessarily force themselves on the attention. A sufficient atonement must be a universal atonement. By universal atonement is meant just this: Jesus Christ expiated (made satisfaction to divine justice for) the sins of all men. He died for all, put away the sins of all, if he put away the sins of any. Any other view of "sufficient atonement" would be without respect to persons or numbers. A very general thing—a vast reserve without any special intention of becoming efficient except in case of the elect. But if just any body may come and drink then there is no elect. All are elect. The cistern is free to all whether they are elect or not or whether they come or not. Any one's coming does not make it less free. It is altogether in the will of the sinner. If he has no will and can have none of himself, then such a fountain is as a non est so far as he is concerned. What is the good of it? Some one says: "The fact that he refuses to drink will result in his condemnation. But two things confront us here: If the fountain in the divine mind was only intended for the elect, then it is limited and such an outlay was not necessary according to the quid pro quo idea. But if it was intended for all, as much for one as another, universalism is true, otherwise a part of the divine purpose will be thwarted. Again if a supernatural Agent is necessary to insure one's coming, the doctrine of Calvin is true and no one can come but the elect and so really only these sins were expiated which were meant to be forgiven. Then the atonement of sufficiency and efficiency mean just the same thing, they coalesce, coincide.

2. Another statement: Jesus Christ made atonement for all who will believe on him. This number is to man indefinite and unknown. We offer salvation to sinners just this way: "There is redemption for you if you believe. There is damnation for you if you do not." This means that Christ did not in fact die for any but believers in any age, but no one has a right to limit the number. This I think is Mr. Spurgeon's view. He even went so far with sinners as to tell them, if they were earnestly seeking Christ that Christ really died for them. Their sins were laid on Him. In this way he stimulated and encouraged penitents to believe.

But is it not as clear as can be, as clear as two and two are four, that if Christ died only for believers, that he did not die for all, since some have already died in unbelief and how many more will do so we have no means of knowing?

But men are damned for their unbelief? Unbelief of what? Paul answers: "Not obeying (believing) the Gospel." Will unbelievers be damned for not believing in a Christ who did not die for them? I submit that one's believing that Christ died for him does not make it a fact, viz, that he died for such an one. So then unbelief does not affect the fact that Christ did not die for those who reject him. For if he did not die for those who reject Him, then it could not be that his not dying for such was forestalled by His prescience of such rejection. If so, unbelieving sinners would be condemned on account of prescience and not on account of a fact. If Christ did not die for all sinners then any sinner who is finally condemned is not condemned for refusing to accept Christ, since there was nothing in Him for such sinners to accept.

But the New Testament explicitly teaches that "He that believeth not shall be damned." Damned for what? For not accepting what Christ purchased for him in His death.

3. A third statement: Jesus Christ died with respect to all men. Forever satisfied the claims of all law against all sinners. But he did this in his own Sovereign right, that is, all the satisfaction is His own with sovereign prerogative of disposal. No

sinner is thereby relieved of obligation. Is not therefore uncondemned. For he is the same sinner, having the same evil heart and life. But there is a transfer of administration. There is a new King and a new reign. All things have been given over to the Son by right of purchase. This is my beloved Son, hear ye Him. There is a time when the Son shall surrender His reign.

Once, the people were cursed who heard not nor did the law. Now God in these last days hath spoken unto us by His Son. "Whosoever refuses to hear this Prophet shall be cut off."

All sinners now are at the mercy of Jesus Christ. They are under the reign of His Sovereign pleasure. Under the law God could not give salvation. All sin must be punished. Law cannot forgive. But law has been satisfied. Jesus was once under law: Now the law, so to speak, is under Him. The Son hath life in Himself and can give life. "If thou hadst asked of me, I would have given thee living water." "The Son quickeneth whom He will." "I give unto them eternal life." The law, so to speak, incarnated itself in the very nature of Jesus Christ. He himself is all that the law demanded. And he who refuses Jesus Christ thrice insults God's holy law.

Now it seems to me this last view very much simplifies if it does not fully explain the great problem of the atonement.

The preacher can tell any sinner anywhere in the wide world, not only has Christ put away all sin, for "God was in Christ reconciling the world unto Himself," but that it is therefore his immediate duty to accept a salvation already wrought out and freely offered. This offer is bona fide. There is no such thing as a quasi atonement.

Just a word in conclusion: Does not this idea destroy the law? No. It simply shows how it is vindicated and how it can be fulfilled in every believer. The law could not secure obedience. The atonement can and does. But does not this idea wink at universalism? Certainly not. Does the transfer of a mortgage release the debtor? It only transfers rights.

What about the doctrine of election? Does not this view destroy it? Wherein? Does the transfer make it incumbent upon the Son, or in any sense, obligate Him to release all His debtors? I leave that question to be answered by the sober judgment of the devout and thoughtful student or theologian.

WITCH OF ENDOR.

Perhaps no portion of the Bible has been more discussed, and less understood, than King Saul's night visit to Endor, to consult the "woman with a familiar spirit." She is usually dubbed as the "witch of Endor," yet the Bible nowhere calls her a "witch." The common version speaks of her as one possessing a "familiar spirit." We are told that "the Hebrew word for 'familiar spirit' is 'ob,' the 'ordinary name for a water bottle.'" Some authors translate it "a woman with a talisman." It would seem that the appellation is given in consequence of their sound bodies, like a skin bottle by which means they carried on their sorceries. Hence the conclusion seems to be legitimately drawn that they were ventriloquists and perhaps clairvoyants as well. They practiced their deceptions by beclouding a room with smoke, and then presenting an apparition in the midst of the gloom, and, thus by means of the art of ventriloquism hold a conversation with the apparition; so throwing their voice as to make it appear that the apparition was doing the talking. Being clairvoyants or mind readers they could divine appropriate answers: or answers in harmony with their caller's feelings. This in brief most probably describes the common method of the sorcery of that day, against which King Saul had issued such stringent laws.

This brings us to consider the phenomenon of that eventful night at Endor. There can be but two solutions to the affair. 1. That Samuel, unexpectedly, really appeared and talked with Saul, and told him his fate. 2. That the whole affair was a deception, and a demonstration of the art of sorcery.

I am clearly of the opinion that the latter is the correct solution. This involves some difficulties; and perhaps some which I cannot clear up to the sat-

isfaction of the reader. But I am sure the difficulties are fewer on this side than on the other. The former position is the great bulwark of Spiritualism; and when this is taken away their only hope of establishing their doctrine by the Bible is gone.

I wish to give some reasons why I think it a delusion.

1. God had cut connection with Saul and had refused to answer him either directly, or through prophet or priest; and it is not reasonable he would have answered through this wicked woman who was a flagrant violator of the law.

2. What she told Saul, so far as his defeat was concerned, was only what the prophet had previously told; and consequently proved nothing beyond the ordinary.

3. If it had been God speaking through the prophet Samuel, the statements would have been true concerning all the facts stated. The statements of this apparition are not correct. They prophesied the death of Saul and his sons, on the next day. This prophecy did not come true, for there was no battle fought on the next day. On this night Saul's army was at Gilboa, and the Philistines were encamped at Shunem, some twenty miles apart; and Saul was at Endor some distance beyond the camp of the enemy, from his own camp. In order to have met in battle the next day, Saul would have had to reach his army by early morning (which is not probable, hardly possible) and both armies advance rapidly in order to engage each other by the late afternoon. This would have made the battle at a different point from which it was fought. But instead we find Saul advancing to Jezreel and the Philistines retreating to Aphek. Here they hold a council of war and send David and his men back to Ziklag and they organize and recruit their forces and march upon Saul who now fell back to Mount Gilboa where the battle was fought. Now I submit that all this could not have been done in less than two days' time, and most probably it took weeks. Therefore the statement at Endor is incorrect and could not have been the voice of Samuel, but was simply the deception of this wicked woman.

J. H. Grime.

Cave City, Ky.

PROHIBITION IN NACOGDOCHES.

BY A. J. HOLT.

This news is local, but also of general interest and is therefore furnished to the readers of the Baptist and Reflector.

As has been stated in a former communication, Prohibition carried in Nacogdoches, Texas, September 3rd, by a vote of almost three to one. Every requirement of the law had been scrupulously complied with, and yet the saloon men last week went to Houston and induced an unjust judge there to issue a writ of injunction, restraining our daily and county paper from publishing the result of the election, and restraining our county judge from declaring the same. The alleged ground for this action was that they claim there were only four notices of the approaching election posted, whereas the law requires five. The truth is there were seven, two more than the law required. Their next ground for contention was that the women and children intimidated the voters!—which is a shameful falsehood. On such technicalities the injunction was sought and obtained. Court was in session in Nacogdoches county presided over by a just and learned judge, but it was known that he would not issue said injunction while the Houston whiskey judge, one Hamblen, was known to be open or as they said "accessible."

Last night an indignation meeting was held in Nacogdoches, where resolutions were unanimously passed denouncing the action of the saloon men and that of judge (?) Hamblen.

But Nacogdoches Prohibitionists did not content themselves with meeting and passing resolutions, they did a few things.

1. The daily and weekly paper wherein the notice of the result of the election had been ordered to

be printed, was leased by about 400 citizens from the publishers, before writ had been served on the publishers, so that the notice will appear this week for the last time required by law. 2. County judge Bergher found he had business in Dallas and St. Louis, and when the saloon men and their attorney went to serve their writ upon him he had left the city and the writ could not be served. So the law will go into effect and the saloons will have to move out on schedule time. Great was the chagrin and anger of the saloon men to find themselves thus out-witted.

A pleasing incident occurred at the mass-meeting last night. Judge Blount, on behalf of the ladies of Nacogdoches, presented to this writer a beautiful walking stick appropriately inscribed, as a testimonial of their high regard for his services in the Prohibition campaign. And this similar tribute is to be paid to Rev. Mr. Watt, who was the efficient chairman of the Prohibition committee.

Nacogdoches, Texas.

A CLOSING WORD ABOUT MEETINGS.

Please allow the writer this closing word about his meetings with his churches.

1. Big Creek church began its protracted meetings on the evening of the 4th. Sunday in August with Rev. Neal, of Texas as the preacher. Bro. Neal preached to large, attentive, and interested audiences till the following Friday evening inclusive. As a result of the meeting four united with the church. Bro. Neal endeared himself to pastor and people and left under protest of both to meet another engagement in Arkansas. We can very earnestly commend the methods of this evangelist to other pastors and congregations.

2. The church at Lucy claimed the 5th. Sunday in August for the beginning, of their meeting which was conducted by Rev. H. P. Hurt, of Bellvue Avenue church, Memphis. Large audiences hung upon the ministry of the word by this brother until the close on the Friday night following, when four had been received into the fellowship of the church. The people interested have many nice things to say of Bro. Hurt and his preaching.

3. Fellowship began its meetings on the 1st Sunday in September with the pastor urged to the front in the work. But he was ably assisted by Revs. Jas. Robinson and A. Martin, members of this church and had comparative liberty and quite a good meeting with four to unite by experience and baptism.

4. Salem church, of Big Hatchie Association, began a series of meetings 2nd. Sunday in September. Bro. H. P. Hurt did the preaching to great audiences which attend this church. Scores came forward for prayer, and many professed while seventeen united with the church, fifteen of whom the pastor baptized on the morning of the 3rd. Sunday in September.

Bro. Hurt did fine preaching, mounting with the occasion, and left, the captor of all hearts. They talk about wanting him next year.

A very lovable man he is, indeed, to work with, and he presents a gospel of love, in a loving way. He will be heard from in his important field in Memphis.

Since my meetings began I have been called on to double the happiness of three couples. They were Mr. Dabney Crenshaw, a successful farmer and Mrs. Mary Bolton; Mr. John Williams, a merchant of this place, and Miss Prudence Crenshaw, at the romantic hour of the evening twilight under the spreading boughs of the forest, on a Sunday afternoon; the third was Mr. Laurence Raybon, of Memphis, and Miss Pearle Wynne, who married in the parlor of the writer at 5 p. m., of another Sunday. All these are happy and are marriages which promise peace, pleasure, and have the good wishes of many friends and their humble pastor.

The protracted meetings formed my rest period, and now I must begin another year's hard work. With many good wishes to the editor I bid me to my task.

Memphis, Toon.

T. J. Davenport.

The Jesse Baker Monument.

I have, for months, been painfully watching the slow progress of the collection for the Rev. Jesse Baker monument, and have been driven to the conclusion that our very best men are likely to receive very little attention by the many whom they have helped while undergoing many privations themselves. I had the honor to be intimately associated with Bro. Baker for a number of years, in the Executive Committee of our College Trustees, I have known him many times, even in unfavorable weather, to walk in one mile, from his home to our committee meetings, remain till 10, sometimes 12 o'clock at night, then wend his way alone to his home, faithful to the trust imposed. He was industrious all the week while at home, back to his several churches for services, home again to toil all week to supplement a small salary. Hospitable? yes! he fed enough baptists in East Tennessee gratuitously to buy half score of monuments, at an ordinary price per meal. Pure? I never knew a man more chaste in speech or farther from a desire to wound the tenderest feelings of the brethren. And yet, this is the brother unto the retention of whose memory the churches he has served and the brethren whom he has helped, the dear ones whom he has baptized etc., are so slow to respond to the appeals of Bro. R. M. Bales in behalf of Alpha Church and Bro. J. M. Anderson, whose appeals have both appeared in your column. I rejoice that sixty dollars have been raised, but three times sixty should have been voluntarily paid in weeks and weeks ago. He gave his life to East Tennessee Baptists, and while not a great financier he was industrious and did his very best to meet his obligations and was always ready to make accurate and honorable settlements with all creditors.

All who freely contribute toward marking the last resting place of one of the Lord's beloved will not only cast a ray of sunshine in their own pathway, but will lend a hand toward lifting the veil of deep sorrow from the heart of his faithful widow, as she sees this token of love and esteem in which her devoted husband is held by his brethren. May the Lord inspire each of us to do his duty.

Fraternally,

Jefferson City, Tennessee.

S. S. Hale.

Some Good Meetings.

I closed my last meeting for this season Tuesday night October 6th. God has placed his seal of approval on the work in these parts this year as never before, in the salvation of sinners and the strengthening and upbuilding of his people. My first meeting at Mission Chapel, Maury county, with Pastor Dawson was blessed of God in the salvation of 17 souls with 6 additions by experience and baptism. At New Hope Brother G. W. Sherman was with us and did some very fine preaching, results, 3 professions of faith in Christ. At Waco, Brother R. A. Fitzgerald did most of the preaching, resulting in 30 professions and 33 additions to the church. From here I went to Bethel Church in Lawrence county, to assist Brother Fitzgerald, four professed faith in Christ, 3 baptized. At Rock Springs church, we had a gracious revival. Brother J. W. Johnson was with me here and did part of the preaching. I was called to the bedside of my sick son Friday of this meeting. Brother Johnson continued until Monday night, results, 19 professions of faith, 12 additions. At Union Valley, Brethren Fitzgerald and Pickett did some acceptable preaching, which resulted in a glorious out pouring of God's love on the people, results, 12 souls saved, 14 joined the church, 9 by baptism, church membership seem stirred up to full sense of duty. My last meeting I held at a school house with an arm of the Mt. Horeb Church and the Lord blessed us in abundance. This was a glorious meeting of the old fashioned kind, old time conviction and conversion among the unsaved and God's people shouting his praises at almost every service, results, 12 professions of faith, 13 baptized, 3 approved for baptism, 4 by letter. We have appointed a building committee and will erect a house of worship in the near future.

We have one of the best Sunday Schools in the country at this place, also a fine B. Y. P. U. When I contemplate God's goodness to me in my work, I can say with the Psalmist, "Praise God, All that is within me Praise His Holy Name." So I sum up the visible results of the summers work as follows: 97 professions, 71 baptized, 17 by letter and relation. To God be all the glory, for he did it all. God bless the editor and all the good brethren.

W. R. Puckett,

Lynnville, Tenn.

I have received a unanimous call to become pastor of the Park Ave., Baptist church North Birmingham, Ala. I accept. Will soon be on the field.

Ewing, Ky.

E. Lee Smith.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached. Subjects, "Feeding by the Shepherds Tents" and "The Creature subject to vanity."

Central—Pastor Lofton preached on "Needless Fear" and "I will not." One received by letter. 405 in Sunday-school.

West Nashville—Pastor Phillips preached. Subjects, "The Supreme rule of Christian life" and "Influence." Observed the Lord's Supper at morning hour.

Edgefield—Pastor Rust preached. Subjects, "The Expression of Experience" and "Not Far from the Kingdom."

Third—Bro. Lannom preached in morning on "The Vine and the Branches." Pastor Swope preached at night on "Universalism Answered." Received one for baptism. Baptized five since last report.

Seventh—Pastor Wright preached. Subjects, "God's Controversy with his people" and "Awake, Arise." Protracted meeting commenced. Pastor doing the preaching.

North Edgefield—Pastor Sherman preached. Subjects, "The reward of Confidence" and on Isaiah 50:5. One received by relation, one baptized. 150 in Sunday-school. Pastor resigned to accept work in Cisco, Tex.

Centennial—Pastor Stewart preached. Subjects, "Co-operative Work" and "Who Shall be Able to Stand?" 120 in Sunday-school. 37 in Belmont Mission.

Immanuel—Bro. Swope preached in morning on "Works and Rewards" and pastor Ray at night on "After This." \$200 given Bro. Swope for Third Church building.

Clarksville—Bro. Van Ness preached on "Temptation of Jesus" and "Joseph."

Mill Creek—Bro. Howse preached on "God Manifest in the Flesh" and "Constant Companionship."

Chattanooga.

Second—Pastor Waller preached to large crowds. Themes "In the Secret Place," and "The Immutable Decree." Deep interest among the unsaved. 181 in Sunday-school.

St. Elmo—Pastor Tolles preached. Themes, "Death and Life with Christ," "Insanity of Sin." Two received by letter.

Central—Pastor J. F. Vines preached. Themes, "Christian Growth," "The New Testament Fool." Three received by letter.

East Chattanooga—Pastor Bryden preached. Themes, "God our Refuge," "The Summary." Ordained one deacon in afternoon.

Hill City—Pastor Sanders preached. Themes, "God's Love" and "Such as I have give I unto thee."

Beech St.—Pastor Vance preached. Themes, "Mercy and not Sacrifice," and "The Kinship of Christ."

We are on the forward move in Ebenezer Association and will try to put the Baptist and Reflector in as many homes this year as possible. It is growing better as it grows older. May God's blessings rest on you and the paper and may it become a greater power for good. W. R. Puckett.

Columbia, Tenn.

I take this method of recognizing in a public way and thanking Bro. J. H. Wright, of Nashville for the service, and kindness, and comfort, that he rendered and brought to our home in time of the last days and death of my dear wife. When the threatening and awful crisis was upon us, he was with us, and of us, like a messenger of peace and comfort sent from God. Oh! how he helped our aching hearts. We have always loved him, but now more than ever.

G. A. Ogle.

I have just closed the meeting at Alpha, Texas. Twenty-five were saved, seventeen added to the church. In the three meetings, Fisher Station, Remhart and Alpha, 175 were saved and 111 added to the churches. I take charge of Garland Baptist Church. The church has 415 members. Garland is a nice up to date town. S. W. Kendrick. Garland, Tex.

Milan Matters.

I held a meeting at Bryant school house, three miles from Milan. The Lord did wondrous things for us, whereof we are glad. All the converts were heads of families. Yesterday we had five accessions, making sixty added since I came last December. The church has recently increased the pastor's salary. Indeed, never did any pastor serve a better people.

We expect many to join by experience before we go to Murfreesboro. Our ladies have ordered the pastor to be ready to attend the State Convention. We begin to look forward to the West Tennessee Sunday-school Convention which meets with us next April.

W. D. Powell.

Milan, Tenn.

Our meeting at Rockwood continues. Fifteen additions to date. Baker and I had a peculiar experience yesterday. While I was preaching a strange lady came into the church and proposed to pin a lot of flower on my coat, I don't know whether I fainted or not. In the afternoon Baker was baptizing in the country in a sink hole of water and as he raised a lady from the water he lost his footing and plunged face foremost and sank 10 or 15 feet deep. He was out of sight about two minutes, when he came to the surface and swam out. With shaking form and clothing tied he pulled for Rockwood. C. T. Ogle.

Our tent meeting closed the twelfth day. The average attendance at night was five hundred people, and in the day fifty. We pitched the tent in the midst of denominational mixtures, mostly Campbellite and Holiness folks. We really never had such marked attention, and behavior the best. It was a great meeting, many were anxious to hear the truth. Twelve conversions, and plans for a new church. We are going to have that country for Baptists.

Our meeting at Milton closed the sixth day of the series, four additions, two by letter, and two by baptism. Bro. J. B. Alexander did the preaching, and that means it was done well. He is a fine preacher and a genial fellow, and we all became much attached to him. I baptized eight to-day, two for Milton, one for Lascassas and five for Bradley's Creek. I go next week to Monaville to assist Bro. Davis in a meeting.

G. A. Ogle.

Milton, Tenn.

I want to tell you what the Lord has done for our church. He has wonderfully blessed us this year. Our revival has just closed. There were about 30 conversions, 16 additions to the church by baptism, two by letter and several more are going to join at our next meeting. Some people think if you talk missions and take collections for missions that we will soon ruin the church, but it is the life of the church. Five years ago we went to the Association with \$2.00 for missions, \$1.00 for Home and \$1.00 for Foreign missions. The church then appointed a mission committee and this year we gave \$28.25 and didn't leave a blank; but gave to all causes. Saturday at our conference meeting we called Bro. W. L. Taylor of Howardville, Tenn., for pastor and raised the pastor's salary \$40.00. We hope to do a great work this year by God's help.

Yours for Missions,

A Member.

Two more ministerial students entered from Tennessee this morning, Monday, Oct. 6, 1903. Kentucky gave us three more students this morning. Middle Tennessee gave us two more to day. Yesterday I enjoyed another day's work for the Lord. Held service in three different neighborhoods. One of these services was a baptismal services in a beautiful stream in the pine hills, under the trees, in the presence of a large assemblage of people. The congregations at Osburn Creek and at Wheeler were large. Bro. D. S. McCullough, Shelbyville, has sent me a copy of the minutes of Duck River Association. My thanks are here expressed to him, and the request made of other clerks to help me in the same way. G. M. Savage.

CARSON AND NEWMAN COLLEGE.

In visiting a number of Associations in the interest of the college, there are many things that are pleasing.

We have been struck with the strong expression on the part of the pastors in favor of missions. If they only speak out as strongly at home, the churches will be properly developed. Suppose the Baptists of East Tennessee should wake up on the subject of Missions?

You would have enjoyed seeing Moderator J. G. Hall, of the Clinton Association, call the brethren and sisters up, with the money for the Clinton Association cow for the orphanage. It was a tender scene and the people enjoyed giving.

It makes a man bow his head in humble gratitude to God and grateful appreciation of his brethren, as he marks the place, kindness and honor accorded Carson and Newman College. The representative of the College is given the best time in the Association and listened to with much patience.

Several new students entered last week. It looks as if we shall need additional dormitory room for boys, and that our Industrial Home will be full by and by. That will mean more furniture, that somebody will take pleasure in buying. Two additional rooms have been furnished only recently. Board in the Industrial Home was \$6.73 last month, and in the Boys Home \$6.43.

The enrollment is now 208, with several present not enrolled and others coming this week. At Christmas last year the enrollment was 214.

A quiet, helpful meeting is now in progress at the Baptist church. Rev. Paul Price is assisting pastor Deere; the people are being fed by the excellent preaching; a number, mostly students, have made profession and several have been received for baptism.

The brotherhood will rejoice to know that the Court of Appeals have affirmed the decision of the lower court in the Newman bequest case. By this decision the college comes into possession of over \$5,000, given by Mayor Newman before his death.

M. D. Jeffries.

Jefferson City, Tenn.

Ministerial Relief.

For the information of our pastors and churches in Tennessee who are interested, or may and should be, I give below the names of the Associations that have given for the relief of our old ministers in Tennessee since the last session of the Tennessee Baptist Convention. I could not ask you to give the list of churches, as it would probably take up too much of your valuable space. Every church in the Association will know, if they have given any part of the amounts named. We are sorry not to be able to report every Association in the State contributing to this Fund.

We have eleven now on our pay roll. So the brethren can readily see from the amounts collected that we are not able to help anyone to only a very small amount. Our receipts should be at least two thousand dollars or more. We hope another year to greatly increase this fund, as so many of the readers of the Baptist and Reflector never see a copy of the minutes of the State Convention. I thought it would be best to give our brethren this information through their State paper, hoping thereby to interest some one.

Associations.

Beulah.....	\$20 05
Big Emory.....	13 80
Big Hatchie.....	63 39
Central.....	45 97
Chilhowee.....	15 00
Clinton.....	23 24
Concord.....	9 27
Cumberland.....	122 41
Duck River.....	15 41
Ebenezer.....	3 35
East Tennessee.....	60
Holston.....	18 67
Indian Creek.....	7 15
Memphis.....	20 76
Mulberry Gap.....	6 66
Nashville.....	119 74
New Salem.....	4 27
Nolachucky.....	9 80
Northern.....	50
Ocoee.....	12 96
Sweetwater.....	6 08
Tennessee.....	15 45
Unity.....	2 44
Western District.....	4 70
Wiseman.....	3 45
William Carey.....	25
Young South.....	2 00

\$576 37

T. E. Glass.

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.

"Go Forward," Our Motto.

The fifteenth annual session of Woman's Missionary Union will be held in Murfreesboro in connection with the Tennessee Baptist Convention. The meetings will be held in the Presbyterian Church, the first session occurring on Tuesday afternoon, Oct. 27, at 2 o'clock.

On Tuesday morning at 11:30, a conference of Associational Vice-presidents will be held in the parlors of the Presbyterian Church. It is hoped that all the Vice-presidents who expect to attend the Convention will be present at this conference.

Article II of the constitution says: "Each society and band shall be entitled to one delegate to the annual meeting for every ten members or fraction thereof."

The Program is as follows:

OPENING SESSION.

Tuesday, October 27, 2 o'clock.
 Devotional Exercises, concluding with words of welcome by Mrs. M. Leatherman.

Announcement of Committees.
 Address of President.

Mrs. A. J. Wheeler, Nashville.
 Report of Corresponding Secretary.

Mrs. A. C. S. Jackson, Nashville.
 Report of Treasurer.

Miss Lucie Cunningham, Nashville.
 A Review of Our Foreign Field.

Mrs. A. H. Fly, Jackson.
 Tidings from Mexico.

Mrs. G. A. Crutcher, Dyersburg.
 Tidings from Hakka Home.

Mrs. H. A. Winters, Chattanooga.
 Tidings from China.
 Rev. Earle D. Sims, State Evangelist.
 Reports of Associational Vice-presidents.

SECOND SESSION.

Wednesday, October 28, 9 o'clock.
 Praise worship.

Mrs. R. A. Brown, Knoxville.
 Illustrated Address.

Miss Lucie Cunningham, Nashville.
 Song—"America."

Our Duty to the Foreigners.
 Mrs. R. A. Brown, Knoxville.

Our Duty to the Workers on the frontier.
 Miss Minnie Freeman, Chattanooga.

Our Duty to the Tichenor Memorial Fund.
 Mrs. Spencer Tunnell, Columbia.

Song—"Old Tennessee."
 Tennessee For Christ.

Mrs. J. O. Rust, Nashville.
 Report of Committees.

Election of officers.

THIRD SESSION.

Wednesday, October 28, 2 o'clock.
 Hymn—"Coronation."

Reports from Young Ladies' Societies.

Our Orphans' Home.
 Miss D. A. Bledsoe, Nashville.

Prayer.
 Mrs. E. S. Reaves, Murfreesboro.

Exercise by the Murfreesboro Sunbeams, led by Mrs. C. H. Byrn.

Band Work.
 Mrs. George Moody, Chattanooga.

Reports from Bands.
 A Year of Young South Work.

Mrs. L. D. Eakin, Chattanooga.
 Song.

Prayer.
 Adjournment.

Miss Gertrude Hill.
 Mrs. W. C. Golden.

Mrs. L. D. Eakin.
 Mrs. E. A. Taylor.

Committee.

Notes from Central Committee.

Notwithstanding the rain, the October meeting of the Central Committee was well attended. The petition in the opening prayer that the "darkness and gloom might be without and not within," seemed granted in large measure.

The whole meeting was full of hope and encouragement. The reports from the local churches were unusually good. Nearly all are preparing frontier boxes.

Some of the societies had observed the week of prayer for State Missions with magnificent results. The quarterly report of the treasurer shows the largest contribution to State Missions that has ever been made. Indeed the contributions to State Missions for this last quarter lack but \$200 of being as large as the sum given during the whole of last year.

The report of the Corresponding Secretary showed a vast amount of work done. In addition to the regular work of correspondence, some of the Associations had been visited.

Six new societies have been organized this last month, and others will follow.

The contributions of Woman's Missionary Unions for Quarter ending September 30, 1903, are as follows:

Foreign Missions.	\$333 03
Home Missions.	100 29
State Missions.	502 17
Orphans Home.	77 24

S. S. and Colportage.	22 52
Ministerial Education.	61 29
Ministerial Relief.	20 29
Total.	\$1,116 83

The treasurer requests that societies report to her the valuation of boxes to Home Missionaries just as soon as they are ready for shipment.

Expense Fund for September, 1903.

Received from:—
 State Mission Board for mailing special literature. \$8 00

Central Church, Nashville. 50

Howell Memorial, Nashville. 25

N. Edgefield, Nashville. 25

Mill Creek. 25

Big Emory Association. 2 25

Third Church, Nashville. (Cor. Sec.) 5 00

Hickory Grove. 50

Mrs. Tunnell, Columbia. 25

First Church, Nashville. (Mrs. Roth.) 25

Paris. 1 00

Pulaski. 75

Sweetwater Association. 2 40

Smithwood. 10

First Church, Knoxville. 1 00

Third, Nashville. 75

Johnson City. 1 25

Hartsville. 25

Yorkville. 25

Central, Chattanooga. 05

Carthage. 25

Barfield. 10

Springfield. 50

Cleveland. 1 00

First Church, Chattanooga. 1 40

Coal Creek. 1 00

Dyersburg. 25

On hand, Sept. 1. 2 01

Total. \$31 81

Expended for postage and travelling, etc. 23 62

Balance on hand: \$8 19

(Note. A special contribution of \$35.00 for traveling has been received and expended.)

Mountainous Region of East Tennessee.

As I call your attention to this portion of our beloved state to do justice to same I must say that in these mountains you find a big hearted people, and some as good men and women as you will find anywhere.

Some of the best talent among our young men is found in the homes of these mountain fathers and mothers. Boys and girls who are the very pictures of life and health and if only looked after and trained and brought to the Lord Jesus Christ would be a power for Christ and His church if only utilized. May this portion of our beloved Tennessee not be neglected by our leaders.

But what I want to say especially must be said yet. While we find good homes, good people and fine talent, we also find the man hid in between the mountains making that awful stuff (whiskey), that disqualifies men from being happy in this life, and at last digs their souls into an awful hell.

Our brethren inform me that they are bothered more or less all the time with these wild-catters. The question I want to bring to you is what are we going to do to assist our brethren and fellow citizens to get rid of this monster.

Men, old men tell me this evil has been on them as long as they can remember. To some great degree our cities and towns are being cleared of this curse, and we hope and pray the time may speedily come when it will have been driven from every town and city, and not only so but from our beautiful Tennessee, and from every state and at last, but not least, wiped from off the face of the earth. Now may these mountain regions not be neglected, and may every thing possible be done to drive this demon from these hill and hollows and valleys where flows the purest water, blows the purest air and smiles some among the best people of the earth.

This is only a call. It is to be hoped the time may soon come when every citizen will rise in his manhood and say this evil must stop. Pray and work and vote until God enables you to see your desire and vote as you pray.

R. D. Cecil.

Louisville, Ky.

Texagraphs

Good Tennesseans make splendid Texans. Our Sam Kendrick has just been making things hum out here in Texas. I've always believed in Sam since he was a boy in knickerbockers. He has received a warm welcome in Texas.

So Cisco has called G. W. Sherman. That's a fine thing for Cisco to do. Of course North Edgefield has lost a superb pastor, but Cisco needed him more, and every church and community for a hundred miles around Cisco will be blessed by his coming to Cisco—that is if he accepts the call, and it is to be supposed he will do so.

W. B. McGarrity, late of Jellico, Tenn., is bringing things to pass at Hillsboro. His success is something phenomenal, considering the conditions Bro. McGarrity had to meet.

The Baptist and Reflector seems to grow better each issue. The article by Hon. Finis J. Garrett is one of the very best communications that have ever appeared in this paper. It is worthy of a more permanent form. Let us have it as a tract.

This ex-secretary rejoices exceedingly that Tennessee Baptists are doing so nobly this year for their missionary work. All honor to Golden the golden. May he be speedily restored to robust health to carry forward the work in which he has been so superbly successful.

Here is a prediction; That Dr. Jeffries will fully equal the magnificent work of President Henderson, and that is saying a great deal.

I am greatly rejoiced to learn of the prosperity of the West Nashville church under the able administration of Dr. and Mrs. J. M. Phillips.

Joy has filled many hearts to learn that the illness of Dr. Acree was not so serious as was supposed. Let us pray for his speedy recovery.

Do not forget nor neglect your contributions to the Orphans' Home, for which every Baptist in Tennessee should be grateful and helpful.

A. J. Holt.

Why Not?

Why should not the Baptists have the best schools in the land? A Baptist, a real, genuine, Baptist is one who is thoroughly pervaded by love, for truth—truth everywhere, in literature, history, science. He has nothing to gain by avoiding the truth; but error, like sin, is a mistake, which is always hurtful. A profound lover of truth stimulates investigation.

It is evident that adherents to creeds containing errors must skillfully avoid, mutilate, falsify many facts in literature, history, and philosophy. There is inspiration in a class-room where both teacher and pupils are in quest of truth, testing severely all past doctrine; predisposed to accept as true what has been taught, but not so wedded to any system of belief as not to subject it to the tests of the Bible, reasons, observation, and experience.

There are some things more precious than gold; some things worse than death.

Some things my head is not fashioned to understand. One is why Baptist parents send their children to other schools, and in a multitude of instances to schools less meritorious and more expensive than their own. From my childhood the thought never entered my head to go off to any but one of our Baptist colleges. There were two colleges in Kentucky and one in Tennessee that my father and I were going to decide among. We finally settled on old Union University, and made no mistake. There I was in daily association with Geo. W. Jarman, T. T. Eaton, and J. M. Phillips—names dear to Baptist people. But may be I am too much a lover of Baptists; I cannot help it. Not only the love of truth and the freedom enjoyed in its search, so characteristic of this people, have power with me, but my family history would show an unbroken succession of Baptist preachers extending back beyond the American Revolution.

G. M. S.

Temperance.

(Report read at Salem Association was unanimously adopted.)

The word temperance in this report is understood to apply to the improper manufacture, sale and use of intoxicating liquors. In all ages and lands the immoderate sale and use of ardent spirits have been the fruitful source of corruption in politics, the blighting of happy homes, the downfall of our greatest men, the crushing of woman's heart, the ruination of young men, the sorrowful downfall of our purest girls and the damnation of souls in the world beyond.

The whiskey traffic is an enemy to civil government, the welfare of the State, the peace of our homes and the safety of our lives. It opposes our churches, ridicules our religion, hates the Bible and blasphemes the good above. It demands recognition at the hands of our highest officials, stalks publicly into the halls of legislation and demands support at the hands of every tax payer. It seizes by the throat our public servants and hurls them from honorable positions of usefulness down to disgrace and shame. It invades the pulpit and lays its merciless hand upon the ministry and

brings unspeakable sorrow and despair into once happy and God-honoring lives. It scatters the flock of God and blights the prosperity of its members. It bedims the light of those who are the children of light. Its main object is the overthrow of peace, virtue, homes, religion, good government and all that is pure and good.

It is a sorrowful commentary on our fair State and Christian community that we are partners in this awful traffic which leaves in its destructive path theft, murder, rapine, sorrow, desolation and death. For the sake of money, the love of which is the root of all evil, the liquor traffic exists as a licensed institution in the form of saloons in our State and indirectly, if not directly, every Christian voter is a partner in the shameful business.

Your Committee rejoices to note the growing sentiment among the people against the authorized existence of saloons and their direful work of destruction and death. Public sentiment has been moulded the past two or three years against the saloon to the extent our law-makers have been forced to recognize and respect it. Already the public demands of a healthy temperance sentiment has put on the Statute books of Tennessee in the form of the Adam's Bill a law which has paralyzed the saloon forces and driven them like skulking dogs from 84 counties in the State! The past year 39 towns have ordered the saloon men with their poisonous liquors to pack their goods and move out and they are gone and gone to stay. Only 16 cities and towns in the State have saloons and they are confined to 12 counties. By God's help and the sober judgment of a Christian citizenship these are destined to go. May our God hasten the day when men will vote only for sober temperance men as our law-makers, for herein is our redemption.

Your Committee records with pleasing gratification the undaunted labors of the Anti-Saloon League which has been a mighty factor in securing the above glorious results. All honor for the manly fight this institution has waged against the licensed saloon. Let us encourage its efforts to have good temperance men in all parties elected as our law-makers. The saloon exists by legislation and by legislation the saloon must go out of existence. To secure this most desirable end we must first have the cause of temperance and the good of the State at heart.

Your Committee would call attention to the fact that the saloon forces are organizing for the overthrow of the Adam's Bill which makes it unlawful for a saloon to exist in cities, or towns of 5,000 or less inhabitants provided a majority of the qualified voters demand their departure. Let us see to it that every line of temperance legislation remains on the statute books of our State and that every inch of territory rescued from the infernal clutches of the rum-power be held at all hazards. Any thing short of this will be criminal. Not content with the signal victories of the past let us push an unrelenting and aggressive warfare against the soul-destroying traffic until Tennessee shall be freed from the accursed saloon. Devotion to our homes, our religion, ourselves and our God means

the downfall of licensed saloon. Every man to his place armed with a sober, unsoiled ballot cast as God's freeman for truth and righteousness, will send the rum traffic reailing and staggering from our fair land.

J. T. Otkley,

Chairman.

CONVENTION AT MURFREESBORO.

Our State Convention meets at Murfreesboro, Oct. 28. Are you going? Begin your preparations now. We had to make our date a little further on in the month, since our Methodist brethren changed their date to come the week before our regular and already appointed time. But the people of Murfreesboro will entertain all who come. Now, brother layman, I ask you as you read to decide to go. One weakness of our Baptist convention in Tennessee is the absence of the noble business men of our churches. We need them. My brother, I beg you come and give us your presence and help in the meeting at Murfreesboro. Many of you have cheered me during the year with your words and letters and money. Now come to the convention and help. We need you. Yours Truly,

W. C. GOLDEN.

MINUTES WANTED.

The secretary greatly desires a copy of the minutes of each association in the State. Will clerks, moderators and brethren keep this in mind? Up to date only two copies of the Associational Minutes have reached me. One from Duck River and the other Concord. I shall await an answer from every association. Yours, waiting,

W. C. GOLDEN.

TENNESSEE BAPTIST CONVENTION TO MEET

The Tennessee Baptist Convention will meet in the twenty-ninth session with the church at Murfreesboro Wednesday morning, October 28, at 10 o'clock.

Each church or association shall be entitled to one delegate, also one additional delegate for each five dollars contributed annually to the object of this convention; and every Baptist in good standing in his church shall be entitled to a seat by the contribution of five dollars. Missionary and educational societies shall be represented in this body by members of the Baptist Churches on a basis of one delegate for every five dollars contributed annually.

Excursion rates on the certificate plan. Persons paying full fare going and who hold certificates of the standard form properly executed and stamped by the agents at the starting points, will be sold tickets for the return journey at one-third of the first-class limited fare, plus twenty-five cents. If a through ticket cannot be procured at starting point the person should purchase to the most convenient point at which such ticket can be obtained, and there re-purchase through to the place of meeting, procuring a standard certificate from each agent from whom a ticket is purchased.

If all will observe these directions there will be no difficulty about reduced rates.

The Ministers' Conference and Young People's meeting convenes on Tuesday, the 27th. It is desired that every minister in the State be present and representatives from all Young People's Societies.

MARTIN BALL, Secretary.

HERE'S WHAT YOU WANT.

- Behind the Scenes, Iams..... 50 50
- Three Reasons, Pendleton..... 50
- Allen Immersion, Dayton..... 75
- Little Baptists, Martin..... 75
- Pilgrim's Progress, Bunyan..... 50
- Lord's Supper, Dr. W. P. Harvey..... 10

Or send us \$2.00 for the entire lot. Order any book you want from BAPTIST BOOK CONCERN, 642 Fourth St. Louisville, Ky.

An Electric Belt Free

Send Your Application At Once To The Physician's Institute.

They Will Send You Absolutely Free One of Their 100 Gauge Supreme Electric Belts, the Belt Which Has Made so Many Wonderful Cures—You Needn't Send Even a Postage Stamp, Just Your Name and Address.



Seven years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter. There was need of something above the ordinary method of treatment for chronic diseases, something more than any one specialist or any number of specialists acting independently could do, so the State itself, under the power granted it by its general laws, gave the power to the Physicians' Institute to furnish to the sick such help as would make them well and strong. Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the beneficent laws of the State.

Three years ago, the Physicians' Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric belt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."

This belt is the most effective of all agents in the cure of rheumatism, lumbago, lame back, nervous exhaustion, weakened or lost vital functions, varicose, kidney disorders and many other complaints.

This "Supreme Electric Belt" is made in one grade only—100 gauge—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. It is not sent on trial, it is yours to keep forever without the payment of one cent. This generous offer may be withdrawn at any time, so you should write to-day for this free "Supreme Electric Belt" to the Physicians' Institute, at 1950 Unity Building, Chicago, Ill.

CHEAP LANDS.

For Homeseekers and Colonies. The country along the Cotton Belt Route in Southeast Missouri, Arkansas, Northwest Louisiana and Texas offers the greatest opportunities for Homeseekers. Mild climate, good water, cheap building material, abundance of fuel, and soil that will often in a single season yield enough to pay for the ground. Land can be bought as cheap as \$2.50 an acre, prairie land at \$4 and \$5 per acre up, bottom land at \$5 and \$6 per acre up, improved or partly cleared land at \$10 and \$15 per acre up. Some fine propositions for colonies—tracts of 2,000 to 8,000 acres at \$4 to \$11 per acre—big money in this for a good organizer. Fruit and truck lands in the famous peach and tomato belt of East Texas at \$10 to \$20 per acre up. Write us for information about cheap rates, excursion dates, also literature descriptive of this great country, and let us help you find a home that will cost you no more than the rent you pay every year.

E. W. LABEAUME, G. P. & T. A., Cotton Belt Route, St. Louis, Mo.

DRAKE'S PALMETTO WINE.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency, Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and female troubles, it cures to stay cured and promotes health and vigor. One tablespoonful, once a day, establishes a perfect cure and is a wonderful tonic for the appetite and nerves and purifies and enriches the blood: 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 Baptist and Reflector who writes for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. Simply send your name and address, with request for one bottle of Drake's Palmetto Wine prepaid, free of charge.

BAPTIST AND REFLECTOR

FOLK AND HOLT, Proprietors.

The Baptist, Estab. 1835. The Baptist Reflector,
Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., OCTOBER 1, 1903.

EDGAR E. FOLK.....Editor.
A. J. HOLT.....Associate Editor.
M. and F. BALL.....Corresponding Editors.SUBSCRIPTION PER ANNUM, IN ADVANCE:
Single copy, \$2. In clubs of ten or more, \$1.75. To
ministers, \$1.50.OFFICE.—No. 150 North Cherry Street. Tele-
phone No. 1543.Entered at post office, Nashville, Tenn., as second-
class matter.**PLEASE NOTICE.**

The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

If you wish a change of post office address, always give the post office from which as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

Advertising rates liberal and will be furnished on application.

Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

STATEMENTS.

We are sending out statements to those of our subscribers who are in arrears. Many of them have already responded. We hope that all will do so. After the long, hard summer it becomes necessary that we shall collect the amounts due us that we may meet our obligations. Let us hear from you as soon as practicable, please.

DAVID'S JOY OVER FORGIVENESS.

This psalm leads us to the fountains of joy. They are forgiveness, trust and righteousness. (1) Forgiveness. Sin means "missing the mark," that is, it signifies that we fail to realize the ideal set before us in life. "Transgression" goes further and not only falls short of the ideal but endeavors to tear down and destroy it. It would dethrone God. "Iniquity" means that we choose something we like better than we do the Lord and go off after that. These things bring the bitterest distress to us. They have a three-fold effect upon us. The psalmist said "my bones waste away." "Thy hand was heavy upon me" and "my moisture was changed as with the drought of summer." That is to say, our wrong doings bring decay, depression and death upon us. Sin does indeed cause our bones to waste away. Our powers wane under its awful onslaughts. Soon we feel the depression caused by the load of guilt and the consciousness that God's hand is heavy upon us. No heart can be light that is conscious of sin. The end of it all is death. We can see the sap drying up under the scorching heat of sin. The end of this drying process is the stifling of our lives.

Are we to be surprised then to find that man happy and pleased who feels once more life coursing through his soul and knows that the decaying members are being healed? The depression will be lifted from such a heart. Once

more he sees the ideal which he had lost. He discovers that his rebellion has not destroyed the ideal but was destroying himself only. There is another opportunity given him of realizing the great ideal and measuring up to the full stature of manhood. His sin no longer shames him, for his sin has been graciously covered. His iniquity now seen to be so base is not held against him and his transgression which might have been so disastrous is forgiven. Who could experience such tremendous changes and not be happy?

In his joy he must tell us all about how the transformation came. He out of the bitterness of his repentance made a three-fold confession of his guilt. He made a clean breast of it. He acknowledged his failure to hit the mark. This is a hard thing for a man to do. He does not like to own that he is inferior to what he should be. Then he uncovered his wanderings and confessed his rebellion against God and the Lord forgave "the iniquity of his sin." So into this guilty heart the face of the Lord shone like the rays of the sun in some crystalline mountain lake.

(2) Trust. The second source of happiness is trust in God. The psalmist had found out a most comforting fact. This fountain was always open. The Lord with his gracious forgiveness could always be found by those who would seek him. The belief that the healing waters ever flowed gave him great assurance and joy. Besides, there was sure protection for him in the day when the waters of temptation should surge about him. And furthermore in the day of trial his Lord would preserve him. And better still there was the promise that God would not leave him to blindly grope on his way but would give him instruction and guidance. Let us therefore hear the exhortation the psalmist gave. Let us not be stubborn, but yield to the Lord and in loving obedience give him that trust which will secure our joy.

(3) Righteousness. He was not only happy because the Lord had forgiven his past and had given him a trustful confidence for the future, but there was something within him that made him happy. The life of righteousness which filled him with its fresh exuberance gave him joy. The joy of right living is sweet and true. "Be glad in Jehovah, and rejoice, ye righteous, and shout for joy, all ye that are upright in heart."

THE NASHVILLE ASSOCIATION.

The Nashville is a new Association. This was its 3rd annual session. It includes all of the churches in Nashville, together with a number of excellent country churches. It met this year with the New Hope Church.

It quickly got down to business and was organized by the election of Maj. C. T. Cheek as Moderator; Dr. G. A. Lofton as Assistant Moderator; Prof. F. W. Moore as Clerk, and W. W. Pardue as Treasurer.

The introductory sermon was preached by Rev. J. H. Wright on the subject, "Spreading the News." It was an earnest, spiritual, gospel sermon, and was greatly enjoyed. At its conclusion there was a general handshaking, with singing of "Am I a soldier of the Cross," and amid tears.

The ministers in the Association present were: Lansing Burrows, N. Claiborne, E. E. Folk, S. M. Gupton, W. L. Howse, A. W. Lamar, G. A. Lofton, J. M. Phillips, T. B. Ray, W. J. Stewart, G. W. Swope, J. E. Trice, J. H. Wright and I. J. Van Ness.

Among the visitors were; E. J. T. Fields, G. H. Dorris, J. B. Moody, I. G. Murray, J. S. Pardue, S. G. Shepard,

The subjects of the Orphan's Home, Ministerial Relief and Publications occupied the afternoon and were discussed with much interest.

The next day the people were a little slow in assembling, but when they came there was large audience which overflowed the house. Temperance, State Missions, and Associational Missions consumed the morning.

A subscription for Associational Missions was taken amounting to about \$850. Bro. I. G. Murray made a brief statement about the Pulaski Church, and was given a contribution of about \$125.

Home and Foreign Missions and Education were discussed in the afternoon. About four o'clock the Association adjourned with song and handshaking, and prayer by Dr. A. W. Lamar.

The next meeting will be held with the First Baptist Church, Nashville.

On both days the Church spread an elegant and bountiful dinner in the grove, which all enjoyed greatly.

We had a most hospitable home with our friend Mrs. Martha Dodson.

The New Hope Church is one of the best country churches in the State. It is situated in a fine neighborhood. It has always been a strong missionary church. Dr. W. O. Carver and B. H. Dement both went out from this church. Bro. S. M. Gupton, the present pastor, is one of the finest gospel preachers in the State. He was exceedingly attentive to his guests.

THE CUMBERLAND ASSOCIATION.

The Association met at Sadlersville, Oct. 7th. The day was rainy, and the attendance was not very large. But there was a pleasant session. The old officers were re-elected: H. F. Burns, Moderator; Dancey Fort, Clerk; R. B. Rossington, Treasurer.

The next day opened bright, and there was a good attendance which about filled the house. The subjects of Ministerial Relief and Temperance occupied the morning until 11 o'clock, when the introductory sermon was preached by Rev. Martin Ball. It was a very strong evangelical sermon and was greatly enjoyed.

The subjects of Education, State Missions, Sunday-school and Colportage and the Executive Committee report occupied the afternoon.

We were sorry that we could not be present on the third day.

The meeting was quite a pleasant one, but was greatly interfered with by the rain. A sumptuous dinner was served each day in the church yard.

The Sadlersville Community is a very hospitable one. It is composed of a fine class of people. We enjoyed taking a meal with Bro. E. G. Sory.

The following ministers in the Association were present: M. Ball, C. A. Barnes, H. F. Burns, F. P. Dodson, B. R. Downer, R. M. Faubion, G. W. Featherstone, G. H. Dorris, N. O. Lovelace. The absence of Dr. R. R. Acree, the beloved pastor at Clarksville, was greatly regretted, and a special prayer was offered for his speedy recovery. Among the visitors were I. J. Van Ness and the editor.

The Cumberland is one of our strongest Associations in the State. Its contributions to benevolent objects amounted last year to about \$3,300. They resolved to try to raise \$3,500 next year, and this amount was apportioned by the Executive Board among the churches.

The next meeting of the Association will be held at Greenbrier, Dr. R. R. Acree to preach the introductory sermon, and Rev. Martin Ball the doctrinal sermon.

PERSONAL AND PRACTICAL.

How is the fence, Bro. Hall? You seem to find it a little uncomfortable.

The man who backs another who is proven to be a fraud becomes a partner to the fraud.

The American Baptist Flag and Landmark Baptist stake everything on Diaz and Hicks.

Are you making your arrangements to go to the Convention at Murfreesboro, Oct. 28-30? If not, do so.

Are you going to the Convention? Too busy? Take a little time for the Lord's business, can you not?

Rev. W. Y. Quisenberry has been called to Rhuston, La., to succeed J. U. H. Wharton who goes to Little Rock, Ark.

We are hoping to have at least 300 or 400 delegates and visitors at the Convention in Murfreesboro. Be sure to go. You will be sorry if you do not.

You will miss a great deal, if you fail to attend the meeting of the Convention at Murfreesboro. You cannot afford to do so.

Have you sent your name to Mr. C. H. Byrn, Murfreesboro, as a delegate or visitor to the Convention? If not, do so at once. He has a good many more homes than he has names. But he wants to know as early as practicable who are coming.

Hon. A. W. Chambliss was re-nominated for Mayor of Chattanooga, which is equivalent to election. Mr. Chambliss is a member of the First Baptist Church, Chattanooga. He has made an excellent mayor and deserved re-election. We extend congratulations.

It is rumored that John D. Rockefeller is financing a movement for three distinguished Biblical scholars to spend a year in Babylon. The Sultan of Turkey has given his consent and these scholars will make translations of such documents as they can find.

"Do our readers know where we keep most of our money?" asked the editor of one of our religious weeklies some months ago, and he answered it after this fashion: "We keep the most of our money in the pockets of our subscribers." So with the Baptist and Reflector. Is any of it in yours?

We were glad to see Rev. W. C. Cleveland in our office last week. He moved out West last spring intending to locate, but decided to return to Nashville. He likes the West, but likes Nashville better. He is a most excellent man and his friends are delighted to have him back in the State.

Mrs. Jefferson Davis has been critically ill in Buffalo, New York, for some time but we are glad to report that she is now much better. Members of the Southern Baptist Press Association remember very pleasantly our visit to her in Biloxi, Miss., last spring.

The English Baptist Missionary Society has appealed to the Young People's Societies of the English Baptist Churches to raise money to build a new steamer for the Congo. The new steamer will cost about \$35,000 and will replace the two steamers which have heretofore been in the service. It will be a splendid evangelizing agency.

Rev. W. L. Howse has been supplying the pulpit of the North Edgefield Church very acceptably during the absence of Pastor Sherman in Texas. He also preached for Bro. J. E. Trice at Mill Creek Church last Sunday and his sermon was highly appreciated. He is an earnest, thoughtful gospel preacher, and a devout Christian. We hope that some of our vacant churches will soon have him regularly at work again.

It was a great pleasure to have Dr. J. B. Moody at the Nashville Association. He was on his way to Fayetteville to hold a meeting, and by invitation of pastor Gupton stopped over to attend the Association. His talks on Publications, Temperance and Foreign Missions were greatly enjoyed. There is no truer man, no better preacher, no higher toned Christian gentleman than J. B. Moody. Thank God for him. May he long be spared.

Rev. J. M. Wright suggests in the Baptist Standard that the articles by Dr. J. B. Gambrell should be kept in book form for the benefit of future generations. We heartily join Brother Wright in asking Dr. Gambrell to compile and publish, while yet in his strength, "The Writings and Sayings of Dr. J. B. Gambrell?" Such a book would be well worth reading. There is no finer writer in the South than Dr. Gambrell, and some of his articles are particularly fine.

Says the Chattanooga Press: "Morristown went 'dry' May 1, 1903, and six months thereafter about seventy-five of the leading business and manufacturing concerns testify that their business is from 4 per cent to 80 per cent better than prior to the expulsion of saloons. Had the canvass proceeded further it might have shown that from seventy-five to 100 per cent has been added to the moral status of the community also, particularly among young men. Well said.

We are sorry to know that Hon. R. C. Fields, who has been a representative in the legislature from Davidson County for several terms, is in poor health. He is a prominent member of the New Hope Church, but was able to be present at the meeting of the Association in his church only one day. He is one of the best men in the State, a wise legislator, a thorough Missionary Baptist and a high toned Christian gentleman. We hope that he may soon be fully restored to health.

We learn that Secretary Golden and Treasurer Woodcock will have glorious reports to make to the meeting of the State Convention in Murfreesboro. We are not permitted to give the exact figures in advance of the Convention but we may state that the contributions for State Missions are far more than ever before, and the contributions for all objects not only equal but exceed the amount we suggested in our "Forward Movement" editorial last winter. For all this let us be devoutly thankful to God.

In accordance with a cordial invitation we ran up to Murfreesboro last Monday to address the Tennessee Conference on the subject of the Anti-Saloon League. We had a very kindly and sympathetic hearing. The Methodists may generally be counted on as helpers in the Temperance cause. The Conference just closed was considered quite a successful one. The attendance was about equal to that upon our State Convention. They are a good looking set of folks, too—though not as good looking as the Baptists. We were assured that there were some chickens and other things in Murfreesboro and surrounding country left for the Baptists when they meet in Murfreesboro two weeks from now.

Rev. Lucius Robertson, formerly of Riceville, Tenn., has accepted the position of principal of the Institute at Barbourville, Ky. Brother Robertson writes: "We have here a nice \$5,000 property, about \$1,000 in debt, a few, very few, books in our library and no endowment, but a splendid patronage of these Kentucky Baptist Mountain young people. Oh! for the money to properly equip them a school. I would that the Lord would put it into the hearts of my Tennessee brethren to come to my aid here. The President of our board of Trustees, N. W. Plank, is a Tennessean, formerly of the Mulberry Gap Association." We are sorry to lose Brother Robertson from Tennessee, but wish him much success in his new field of labor.

The following is the basis of representation in the State Convention.

Article III of the Constitution reads: "Any Baptist Church or Association shall be entitled to representation in this body on the following basis: Each church or Association shall be entitled to one delegate, also one additional delegate for each five dollars contributed annually to the objects of this Convention; and every Baptist in good standing in his church shall be entitled to a seat by the contribution of five dollars. Missionary and educational societies shall be represented in this body by members of the Baptist Churches on a basis of one delegate for every five dollars contributed annually."

According to this Constitution, practically any Baptist in Tennessee may be a representative in the Convention. We hope a large number will avail themselves of the privilege.

In a fine article published in the Union Gospel News on Feuds in our Southern Highlands, by William Goddell Frost, Ph. D., President of Berea College, Kentucky, he says: "It is the common belief of the judges who hold court in the mountains that ninety-five per cent. of all the killings are performed under the influence of liquor." This is about the same testimony which comes from everywhere. The question comes then, shall we continue to license the sale of liquor when it causes so large a proportion of murders and crimes of every kind? Let the people of Kentucky answer this question. Let the people of Tennessee answer it even more fully than they have already answered it. Let the people of the United States answer it. It is the greatest question before the American people to-day, and is rapidly becoming the most prominent one.

While in Murfreesboro, we had a talk with Bro. E. S. Reaves, pastor of the Baptist Church, and with Bro. C. H. Byrn, Chairman of the Committee on Entertainment. Bro. Reaves happened to quite a serious accident recently, but is now about well. Brother Byrn told us that he has homes for a good many more delegates and visitors to the State Convention than have yet sent in their names. It is the purpose of the Committee first of all to provide homes for all the delegates and then for all visitors as long as they have homes to give. Judging from the number of homes and of names already sent in there will be no difficulty in entertaining all who come. So send your name to C. H. Byrn, Murfreesboro. And do so at once. The Committee will begin assigning homes in a few days, and it is important that they shall know who is coming.

At the Conference in Murfreesboro, Bishop Smith exhorted the church members to baptize their pocketbooks as an old Baptist in the Carolinas had done. The old fellow had professed and was going to be baptized when one of the brethren on "Jordan's banks" asked him if he did not want to let him take charge of his pocketbook so that it would not get wet. The saved sinner promptly answered: "No, there are so many men in the church who have been baptized but whose pocketbooks have never entered the church that I have decided to baptize mine." And in he plunged. "What we need more than anything in the church," said the Bishop, "is a few baptized pocketbooks." This is a good story, though one familiar to Baptists. We would like to ask the good Bishop, however, if he meant simply that pocketbooks should be sprinkled, or did he mean that they should be immersed?

The fact which we mentioned recently that great revival meetings are being held now at Dayton and Rockwood may be attributed, we think, in a large measure to the abolition of the saloons in these places. Heretofore a good many of the miners and minors, as well as other men in and around those towns, have been spending their time and money at the saloons. Now they spend their money for food and clothing for their families, and they spend their time at nights and on Sundays in religious gatherings. What a change! And how gratifying it is! Such great meetings would hardly have been possible in those communities a year ago. Shall saloons be fastened upon those towns again? That is the expressed determination of the liquor dealers, aided by the wholesale liquor dealers and distillers and brewers both of Tennessee and the United States, and assisted also by a few politicians. What do the Christian people of the State say? Shall saloons be fastened upon Rockwood and Dayton and other towns again? Which would they rather have on Saturday nights, drunken orgies or a revival of religion? They will be called upon to say. Let them give their answer at the polls. It is a fight between the church and the saloon; the church representing everything that is good in the world and the saloon representing everything that is bad; the church representing God and the saloon representing the Devil. Either the church must put down the saloon or the saloon will put down the church. Which shall it be?

THE HOME

The Pastor's Wife's Salary.

BY ANNE X PASTORIN.

What a preposterous title! Everybody knows the minister's wife has no salary, and yet expects and is expected to do valiant service. We are told that in these latter days less is demanded of a minister's wife than formerly, and not infrequently we hear the remark, "Until the church pays you a salary, you need feel under no obligation to do any more work for the church than any other woman."

This sounds well, but the fact remains that most churches, and often their pastors, do expect, and gently but firmly require more of the pastor's wife than of "any other woman;" and a still more potent fact remains, that the true minister's wife's work and her own character, can no more help giving greater interest and more strength to the church than she can help breathing—and she does it freely, expecting and deserving no remuneration.

"Ah, but," said one pastor's wife, "I have always been paid a salary; not crisp green bills every month, nor a clean white check to be cashed at the bank with a pardonable feeling that the 'laborer is worthy of his hire'—no, my salary is paid in gold, the purest of gold coin, imperishable and priceless. It comes on the installment plan, but irregularly. A payment is liable to come any day, large or small, and there may none come for weeks; but on the whole my salary has always been generous and paid in full. When Tommy Green calls out on the street, 'Hullo, Mis' Heath, I'm coming next Sunday sere,' and his little face fairly beams with pleasure at meeting me, that's one payment. And when Harold Walton, better bred, doffs his cap with awkward dignity and blushing cheek, wanting to explain his absence from Junior League meeting, that is another. Deacon Howe always has a greeting, the cordiality of which is better than gold, and I confess I often run into his furniture store on the pretense of resting a moment on some new sofa when I really am wanting the cheer of a payment on my salary. Then dear little old Mrs. Cobb comes around every Sunday after service to pat my shoulder slyly and lovingly, and when there comes a pause in the greetings of others to slip a gold coin into my heart's purse with her, 'The Lord bless you dear, I'm praying your strength may be as your day.'

"I remember one big installment came the spring our oldest boy had the scarlet fever, and

everybody was afraid to come near us. It was a bunch of violets thrown through an open window into the kitchen. A note attached read: 'I mustn't come to the door because I haven't had it, and mamma is afraid; but I'm awfully sorry for you. Can't I do something to help you? Pin up your errands on the back gate-post, and you'll find the things under the doorstep. Edith H.' The girl can never know how the love those violets breathed kept my courage up during the dreadful days that followed. Oh! it's a lovely rose one day, a bunch of dandelions from dirty, chubby hands the next; a word of appreciation, encouragement or sympathy from one and at Christmas—oh, yes! Christmas is a favorite time for installments. When I used to protest against Mrs. Wealthy's lavishness, she would reply, 'My minister's wife is always a member of my family at Christmastide.' and I was none the less a member of the family with Mrs. Neadie, whose slender means only weighed her gifts the more heavily with loving thought."

In contrast with this there comes to mind the experience of a friend, the wife of the pastor of a large city church. In former charges she had been intimately associated with her husband in his work, and was much beloved by his people. Here she was prevented by the illness of her aged father from pursuing her former course, though even then her labors quite equaled those of the many "other women."

The first Christmas came, and passed, filled to the brim with the usual ministries of a parsonage Christmas.

"On the forenoon of the following day there came over me," she said, "an unaccountable sad and lonely feeling. My Christmas was not complete. I missed something. Then I remembered that I hadn't had one single Christmas remembrance from the people of the church. The door-bell had suffered no mysterious ringings, and I kept in the background. I had been too busy to notice it at the time; but now—why, not a soul, man or woman, boy or girl, had so much as wished me a Merry Christmas. It was an entirely new experience, and for a few moments a very hard one."

We will not tell what might have happened had not the door-bell called this forgotten sister to receive the call of a young parishioner, laden with messages on church work. The call to duty has dried many a tear.

The message delivered, a diamond brooch, "papa's Christmas gift," was displayed for congratulations and the minister's wife, forgetful of self, entered into the girl's pleasure, and, mindful of her

newly-born Christian life, softly touched the sparkling gem, saying: "They that turn many to righteousness shall shine as the stars forever and ever." And Alice Palmer went out with a new thought connected with her brooch.

"But," objects some Mrs. Grudginton, "I do not see why we should give the minister or his family a present every Christmas! For my part, I think this Christmas giving is overdone, and they get so they expect it, the way that woman did. Pay him his salary, I say, and let them buy their own presents, as other folks have to."

There are some services that can not be paid for in legal tender. No minister's salary ever covers these, much less does it compensate the minister's wife. You have forgotten, dear Mrs. Grudginton, those anxious days when your daughter's face was set steadily towards evil. Her frivolous chatter and rude ways were so annoying you could yourself hardly bear her presence. I do not imagine they were any more pleasing to your refined minister's wife; nevertheless, she entertained your wayward girl for hours in her home, slowly winning her affection and forming new tastes, till a great change was wrought in her character. What expression of your gratitude have you shown her?

Probably my friend did unconsciously expect some recognition of her personality apart from her husband; but it was not the money value of the gifts for which she cared. Why, one day with her brush, and she could have earned enough to buy all the gifts received the year before at Happytown. It was the lack of appreciation, the want of sympathy, that hurt. We little know the sacrifices made by the minister's wife that she may give herself to her people. Many a brush, or voice, or pen, is unused for self, that she may minister to the poor, the sick, the stranger and the heart-hungry; many invitations which promise keen pleasure are declined, many a cherished purpose is abandoned, because the time and energy are sacred to "our church." Many a book, picture, or even needed article of dress, is unbought, that she may have something wherewith to meet the ceaseless calls upon her purse and sympathies.

Sympathy! that's the word. It is the giving of it in such abundance that says the minister's wife's strength so early, and it is in itself, whatever the form of its expression, the "imperishable and priceless gold" which constitutes the minister's wife's salary. Rich or poor, old or young, learned or unlearned, of high degree or humble station, every one can pay frequently and generous installments on such a salary.

Happy that minister's wife whose church pays her a good salary, promptly and in full!—Ex.

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."

BIG 8 Chain of 8 Colleges owned by business men and indorsed by business men. Fourteen Cashiers of Banks are on our Board of Directors. Our diploma means something. Enter any time. Positions secured.

Draughon's Practical Business Colleges
(Incorporated, Capital Stock \$800,000.00.)
Nashville, Tenn. U Atlanta, Ga.
Ft. Worth, Texas, S Montgomery, Ala.
St. Louis, Mo. S Galveston, Texas.
Little Rock, Ark. A Shreveport, La.

For 150 page catalogue address either place. If you prefer, may pay tuition out of salary after course is completed. Guarantee graduates to be competent or no charges for tuition.
HOME STUDY: Bookkeeping, Shorthand, Penmanship, etc., taught by mail. Write for 100 page BOOKLET on Home Study. It's free.

Positions GUARANTEED BY A
\$5,000 BANK DEPOSIT
Railroad Fare Paid. 100
FREE Courses Offered.
Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon Ga.

TEACHERS WANTED.

We need at once a few more Teachers for Fall schools. Good positions are being filled daily by us. We are receiving more calls this year than ever before. Schools and colleges supplied with Teachers free of cost. Inclose stamp for reply.
AMERICAN TEACHERS' ASSOCIATION.
J. L. GRAHAM, LL.D., Manager.
152-154 Randolph Building, Memphis, Tenn.

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



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, deficit.

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

Mission Topic for October, Frontier Missions.

"Plan, Pray, Prepare" for work on the Frontier. Is that box ready?

Bible Learners. Learn Psalm 51:10 and make it your sincere prayer.

The Young South Pins.

The last 22 of the 300 pins are going off rapidly. If you are to wear one at the State Convention, send 25 cents to Mrs. Eakin at once.

OH! THE DOLLS.

I wish you could have peeped into my sitting-room last Sunday afternoon! Such a pretty little episode in the life of the Young South occurred, that I must tell you about it, first of all to-day. Class No. 6 of the St. Elmo Sunday-school, accompanied by their lovely teacher, Miss Louise Golling, came in a body to see me, bringing ten dolls for Mrs. Graves to take back to China. Such pretty dolls they are too, and so daintily dressed by the deft little fingers! You would have smiled, I know, when they were placed in a long row on the piano—Some had hats on and some little white caps. Some were fair and some dark-haired, but all very sweet. These are the first that have actually come into my hands. We had a little prayer together that each one might be blessed to the good of some little Chinese child, and then they gave me \$1.00 for the "Williams Home" and 25 cents for Japan, and promised to work harder than ever this quarter, and my heart was glad to know of their interest in our work. I hope there will be many more such pleasant calls before the convention meets.

No. 6 also brought \$1.50 for Japan from No. 7, and both classes have our thanks. L. D. E.

Young South

Correspondence.

No. 1 is from Arp, and is so splendid, I shall not keep it from you a moment:

"Enclosed find FIVE DOLLARS and TEN CENTS, from Liberty Sunday-school. Give

\$3.65 to our own Mrs. Maynard, and \$1.45 to our dear little ones at the Orphans' Home.

I fancy I see Mrs. Eakin smile at the inclosed amount of our offering. We collected \$2.15 of this by selling the eggs, that the children brought to Sunday-school. There are so many ways for God's children to work for him! A good sister, who had been kept away from Sunday-school a long time by illness, suggested this idea.

"We are going to send several dolls to you at Murfreesboro."

Mrs. Lizzie White.

Yes! I smiled. I think I laughed outright. Liberty Sunday-school has always been such good friends to the Young South, and of course we are always delighted when our friends grow better and better. Mrs. White will thank them. Who else will have a "hen's nest" in the Sunday-school, or at the Band meeting? With eggs at 25 cents a dozen as they are here, it would prove profitable indeed. Try it! I wish I may meet Mrs. White at Murfreesboro with the Liberty dolls.

No. 2 is from Trenton:

"Our Young South Band is growing both in members and interest. I send \$1.00 for Mrs. Maynard's work, the fruit of Lela Wills' energy and love. The Stephens card and the Ark will soon be ready.

"I also send \$1.00 for four Young South pins. The others were received and are quite satisfactory. May God bless the Young South in their efforts!"

Miss Louise Dance.

Is this Mrs. Odom's old Band? If so, I am sure she will be pleased in her far-off Texas home. Many thanks! The pins shall go at once.

In No. 3, Miss Nelle Bowers of that fine new Band at Caney Ford asks if I can furnish a record book for the Secretary. Any ordinary blank book will serve the purpose.

No. 4 is only an envelope with \$1.00 from the Cleveland Sunbeams. Rev. G. W. Shepherd brought it to the Ocoee Association by request of Miss Emma Hampton, whose absence was very much regretted. We are most grateful.

No. 5 is from Humboldt:

"I enclose \$2.25. One dollar was collected in an ark by Mary and Frances, my little daughters, to be used for Mrs. Maynard's salary—The rest is for the Orphans' Home from the Sunbeam band. They are dressing one dozen dolls for Mrs. Graves, which I will either bring or send to Murfreesboro."

Mrs. J. R. Jarrell.

I always see such sunny little faces when I read of this Band. God bless them every one! I hope so much Mrs. Jarrell will come to the convention. She made life such a pleasant thing

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

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

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the

SPECIAL NOTE.—You may have a sample bottle of this wonderful remedy Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in "The Baptist and Reflector."



(Swamp-Root is pleasant to take.)

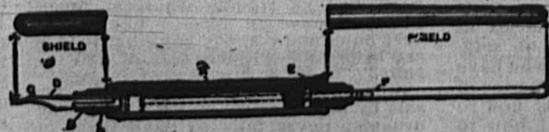
regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE "POST" FOUNTAIN PEN

Self-filling—Self-cleaning.



Only those who have used the ordinary fountain pens and suffered from the inconvenience of having to refill them can fully appreciate the advantages of having a pen which practically fills itself as does the "Post." All that is required with it is to dip the point into an ink bottle, draw out the plunger and the pen is ready for use. The same in cleaning it. It is done in a few seconds by simply putting the nib into a glass of water and drawing the plunger backward and forward a few times when the pen is thoroughly cleaned. These are not the only important features in the "Post;" other cardinal points are:



SIMPLICITY,
DURABILITY,
RELIABILITY,
NON LEAKING.

OUR OFFER:—We will send to either old or new subscribers the Baptist and Reflector for one year and the famous "Post" Fountain Pen postpaid for \$3.00. Now is your opportunity to secure a \$3.00 pen for \$1.00. Let us hear from you

BAPTIST AND REFLECTOR, Nashville, Tenn.

for me last year at Humboldt. Thanks for the promised dolls!

In No. 6, Mrs. A. B. Robertson of Eagleville asks for helpful literature, for the benefit of the Young Band in the Eagleville Church. I send all I have with great pleasure, and I hope to hear from them. Those little boys of Mrs. Robertson's that used to work for the Young South? Are they quite grown up?

No. 7 asks for light on the "doll" question for one who does not see the Baptist and Reflector regularly. Mrs. Graves, a veteran worker in the Chinese field is in the home-land for a year's much needed rest. When she returns she wishes to take back 300 dolls to be given as rewards or gifts to the many little Chinese children in her school. It seems they have no dolls. Think of it! A little girl's whole childhood goes by with never a doll. The ones sent from England gave the greatest pleasure and are treasured for years. Mrs. Graves believes that a wonderful influence will be exerted by these little gifts of love from the children of Tennessee. She wants them dressed, and not more than 10 inches nor less than 6 inches in length. So get those "Little workers" at Collierville, right to work, Miss Nola Sanderlin! If any one is coming to the state convention at Murfreesboro, Oct. 27-31, send them there to Mrs. L. D. Eakin. If not send direct to Mrs. Graves, dropping a postal to Mrs. R. H. Graves, Blue Mountain, Miss., for more specific directions before starting the bundle.

That's all for this week! That's more than came last week! Now, let's double, if we cannot treble, these letters and offerings next week. I am anxious to report October as making a grand record at Murfreesboro. Come on!

Very sincerely yours,
Laura Dayton Eakin.

Chattanooga.

P. S.
There's a charming letter from our own Missionary in October Foreign Mission Journal. Suppose you send your subscription to me for a year. Then you can read it, and many more interesting things. One little quarter will do it.

L. D. E.

10 Weeks 10 Cts.

THE GOSPEL TRUMPET, an eight-page weekly, anti-sectarian holiness journal. Definite and radical for the truth. Teaches holiness, or Christian perfection, Divine healing Prophecy and Revelations. Gives interesting reports from evangelists and missionaries at home and in foreign fields. GOOD SPIRITUAL TESTIMONIES from those who have been saved and healed by the power of God in answer to prayer. Tells how to GET SAVED AND KEEP SAVED, and how to trust Him for the healing of the body in time of sickness. It lifts up the standard of APOSTOLIC FAITH AND PRACTICE. \$1. per year. It will be sent on trial 10 weeks for 10 cts.

Address GOSPEL TRUMPET CO.,
Moundsville, W. Va.

My name on a lamp-chimney says, "Pay double for me; I give double light and don't break."

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

Receipts.
First half-year's offerings \$465 35
First week in October, 1903 12 82
Second week in October

FOR JAPAN.

Liberty S. S. by Mrs. White 3 65
Class No. 6 St. Elmo S. S. by Miss Golling 25
Class No. 7, St. Elmo S. S. by Miss Golling 1 50
Lela Willis, Trenton by Miss Dance. (Star.) 1 00
Cleveland Sunbeams, by Mrs. Hampton 1 00
Frances and Mary Jarrell Humboldt. (Ark.) 1 00

FOR ORPHANS' HOME.

Liberty S. S. by Mrs. White 1 45
Humboldt Sunbeams, by Mrs. Jarrell 1 25

FOR HAK-KI HOME, CHINA.

Class No. 6, St. Elmo S. S. by Miss Golling 1 00

FOR Y. S. PINS.

Miss Louise Dance, (4) Trenton 1 00

Total \$491 27
Received since April 1, 1903.

For Japan \$254 70
" Orphans' Home 42 92
" State Board 24 17
" Home Board 40 40
" Hakki Home 47 00
" S. S. Board 1 00
" Foreign Journal 8 25
" Mt. Isterial Keller 1 00
" Y. S. Pins 67 50
" Postage 4 24

Total \$ 491 27
From class No. 6, St. Elmo S. S. 10 dolls \$2 50

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing a Substitute to Do Its Work.

There is such a thing as forebearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of the stomach do. In fact, when dissolved in the stomach, they are digestive fluids, for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for ten years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year and have an appetite like a harvest hand and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.

FINAL NOTICE TO CONVENTION DELEGATES.

We are anxious to have a large and successful meeting of the Convention. For several weeks we have had a standing request that delegates send us their names before the 15th. So far very few have complied with this request, less than a hundred. This means either that the attendance on the Convention is going to be very small or that we are going to have a great rush at the last moment in taking care of our guests, very much to their inconvenience and ours. The purpose of this notice is to urge every one expecting to attend the Convention to send in his name by return mail. If you delay longer than this week there will not be sufficient time for us assign you a home and get the notice to you before starting for Murfreesboro. We are very anxious to take the best of care of every delegate to the Convention, Woman's Missionary Union and Ministers' Conference. We have no way of knowing who is coming unless our friends will comply with our simple request. Brethren, get a postal card, take one minute of your valuable time and send us your notification. If you are coming by private conveyance state that fact. By doing this you will oblige us and in turn save yourselves unnecessary inconvenience and delay in getting to your homes. Please give heed to this request. Hoping soon to greet you in our midst I am, Very sincerely yours,

Edw. S. Reaves.

Murfreesboro, Tenn.

The William Carey Baptist Association met with Bradshaw Baptist Church, Oct. 25, 26 and 27, 1903, with a large delegation. Fine preaching by Revs. Huff, Tunnell, Fitzgerald. Our protracted meeting began Sunday night, conducted by our pastor, Bro. H. C. Smith. We had services day and night. Had a glorious meeting. The church was greatly revived and we had fifteen conversions with ten additions to the church and backsliders reclaimed. The work at this place is prospering under the care of Bro. Smith, as he is an able, consecrated, humble Christian, preaching the truth without fear or favor. Bro. Smith has pastored Bradshaw Church for over five years and suffice it to say that they appreciate him on that field. They have raised his salary. May God bless his fields of labor as he goes in and out before his people.

A. J. Reaves.

GREAT OPPORTUNITY

Afforded the Prospector, Home-seeker or Tourist, account of the very low Colonist and Home-seeker rates to points in Arkansas, Texas, Indian and Oklahoma Territory, Missouri, Kansas, Nebraska, Colorado, and the great Western States, via Missouri Pacific Railway or Iron Mountain Route, from St. Louis or Memphis. Cheap Colonist rates to the North-west and California, effective daily, Sept. 15th to November 30th 1903. Every first and third Tuesday of each month, Colonist and Home-seeker rates to certain territory in the West and south-west. Liberal limits and stop over privileges for Home-seekers. Personally conducted Pullman Tourist Sleepers to California; free reclining chair cars. For rates, map folders, descriptive literature, free, consult nearest Ticket Agent, or address,

R. T. G. Matthews, T. P. A.,
Room 202 Equitable Bldg.,
Louisville, Ky.

RECENT EVENTS.

Belden Avenue Church, Chicago, has recently paid off an \$18,000 debt.

J. B. McKeehan, Lamar, Col., has become missionary evangelist for Wyoming.

C. A. Ridley, Monticello, Ga., has been called to the First Church of Quitman, Ga.

Brother L. B. Warren and his church at Ocala, Fla., are greatly pleased with having purchased a \$2,000 pipe organ.

Rev. W. M. Rudolph has resigned the care of the church at Oran, Mo., and will return to the scene of former labors in Kentucky.

Dr. John Clifford, the great English Baptist preacher and leader has declined to become a candidate for the British Parliament.

We are grieved to learn of the death of the wife of Rev. R. K. Maiden of the Word and Way. We extend to the stricken husband our sympathy.

Patee Park Church, St. Joseph, Mo., celebrated its dedication during the entire week last week with special services. We congratulate Brother M. P. Hunt.

R. v. S. O. Y. Ray who has been Field editor of the Southern and Alabama Baptist has accepted the superintendency of missions in the Birmingham Association.

Brewton, Ala., has enjoyed the best revival it has experienced for years. Rev. C. A. Ridley, of Monticello, Ga., assisted Rev. J. W. Kramer, and there have been 35 additions.

Rev. Edward Judson of Judson Memorial Church, New York, and son of the great missionary, Adoniram Judson, has accepted the chair of Homiletics in Chicago University. Dr. Judson is eminently fitted to fill this position.

Bro. G. H. Dorris of Gallatin has published a tract on the subject of 'The Church.' It is an excellent presentation of that subject. While differing from him on some points we agree with him in the main. The price is 10c.

Rev. W. J. Williams has just had a gracious meeting at Hazlehurst, Miss. He was assisted by Rev. W. Y. Quisenberry and Miss Bird Stapp, the sweet gospel singer. At last account there were 36 additions to the church, 32 by baptism.

We are sorry to learn of the accident to our friend, Mr. R. M. Chambliss of Brownsville. While attempting to board a moving train at Memphis he lost his hold and was thrown under the train. His left foot was cut off and he also sustained severe bruises.

Bro. L. D. Smith of Commerce, Tenn., has prepared a genealogy of the Smith family from 1778 to 1903. He does not take in all the Smiths, but only the descendants of "the original Daniel Smith," who lived in the 18th century. The genealogy will be of special interest to the descendants of this Mr. Smith. It by no means, however, exhausts the Smith family.

Had a fine day at Laurel Creek Sunday. Received 7, baptised 5. This makes 17 received from the meeting. There are many more to follow. The revival goes on. There is a fine mission spirit in the church. We are praying for and expecting great things from the Lord. Brethren pray for me, that I may lead this great band of Baptists to do great things for the Lord. God bless the Baptist and Reflector.

W. M. Kerr.

APPLICATION BLANKS.

The new application blanks are now ready. If your church is in great need of help write me at once for a blank to make applications to our State Board. After your church has filled this blank it must be endorsed by the Executive Board of your Association before it is presented to our Board.

Yours in Work, W. C. Golden.

WHO IS YOUR CHAIRMAN?

Who is the Chairman of the Executive Board of your Association? I have received no copy of the minutes of your Association and therefore I cannot tell. I desire to write him if I know who he is. Will you help me in this matter by writing or sending a minute of your Association?

Yours in Service, W. C. Golden.

ONLY A FEW WEEKS TO LIVE.

This was the sad statement of two splendid physicians, to Mr. F. P. Gilmer, of Constantine, Ga., in 1901.

He still lives to tell the good news of his wonderful recovery. Hear him:

DRS. S. T. WHITAKER, DROPSY SPECIALIST.
Dear Sir:—I would like to testify for the benefit of any one who may be suffering with Dropsy, that I had Dropsy and was treated by two doctors, before placing myself under your treatment. Under their treatment I continued to get worse all the time; they said I could not live but a few weeks; I do not think I could if I had not got relief.

When I began your treatment I was swollen so bad I could not lie down, but I soon began to improve, and now I feel as well and stout as I did before I got sick. I believe I am perfectly cured. Feeling well and all right.

Yours Respectfully,
F. P. GILMER.

Dropsy patient, why suffer longer when a history of case and age of patient will bring you a free treatment sufficient to convince you of its merits? Write at once to S. T. WHITAKER, M. D., Dropsy Specialist, 41 E. Irwin Street, Atlanta, Ga.

P. S. Write him in care of C—C Dept. for a sample of an absolute cure for Catarrh, Cold in Head and Hay Fever.

Why Do You Hesitate?

Send at once for a sample bottle of Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weakness, irritations, inflammations, obstructions of diseases of the stomach, bowels, kidneys, bladder, liver and prostrate gland. It will restore perfect health and vigor to any person afflicted with a clogged up system. It cures constipation, so that it stays cured, by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, piles, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back and catarrh begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Not a liquor but a remedy. A full list of ingredients in every package. Try it. A free sample bottle for the asking. Don't hesitate to ask for it. Address, Vernal Remedy Co., 68 Seneca Building, Buffalo, N. Y.

Oil Cure for Cancer.

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

AMONG THE BRETHREN.

Rev. O. O. Green has accepted the care of the church at Paris, Ky., and the work begins auspiciously.

Rev. W. R. Lambert, of Florida, has been called to the care of the church at Hickory, S. C., and has accepted.

Dr. A. M. Simms has just resigned the care of the church at Hawkinsville, Ga., and will probably locate in Virginia.

Rev. W. I. Fezell has resigned the care of the church at Junction City, Ark., to re-enter the evangelistic work.

Dr. George Cooper has resigned the care of the First church, Richmond, Va., after a pastoral service of twenty years.

Rev. J. U. H. Wharton, has been inaugurated as pastor of the Immanuel church, Little Rock, Ark., amid much enthusiasm.

Rev. Forrest Smith, of Sherman, Texas, is being assisted in a revival by Rev. T. T. Martin. Already there have been 20 accessions.

Rev. E. L. Watson is conducting a meeting at Huntingdon, Tenn., and the outlook is promising for a great work to be done.

Rev. H. C. Risner, of Roanoke, Ala., has accepted the call to the care of a church in Baltimore, Mo., and will take charge at once.

Rev. E. E. Thornton, of New Albany, Miss., has been called to the care of the church at Houston, Miss., and will doubtless accept.

Pres. J. T. Henderson has had a great opening at Virginia Institute. There were 101 matriculates, 39 young women from Tennessee.

The revival at Gibson, Tenn., in which Rev. W. H. Williams did his own preaching, resulted in 50 conversions, 30 additions, 23 by baptism.

Rev. M. E. Dodd, of Jackson, has been called to the care of Pleasant Plains church, near that city, and has accepted. He is a gifted man.

Rev. D. T. Spaulding of Paris, has accepted the care of Enon church near McKenzie, Tenn. This is a church he formerly acceptably served.

Dr. George L. Hunt has resigned as pastor of the church at Alexandria, Va., to take effect November 1st. His labors have been eminently successful.

Rev. J. J. Wicker, of the First church, Trenton, N. J., is assisting Rev. O. F. Gregory in a revival with the Adams Street church, Montgomery, Ala.

The revival at Lagrange, Ky., in which Rev. J. H. Snow, of Knoxville, Tenn., assisted Rev. J. E. Johnson, resulted in 18 accessions, 15 by baptism.

In the revival at Water Valley, Miss., in which Rev. W. J. Robinson is being assisted by P. T. Hale, of Ownesboro, Ky., there have already been 19 accessions.

Rev. H. Boyce Taylor, will be assisted in a revival at Murray, Ky., the last of October, by Rev. J. A. Lee, of Grenada, Miss. He expects a great work of grace accomplished.

Rev. N. S. Castleberry, of Benton, Ky., has been called to the care of the church at Puryear, Tenn., for one fourth time. Years ago he was the popular pastor of this church.

All orthodox Baptists are congratulating the Divinity school of the University of Chicago that Dr. Edward Judson, of New York, has accepted the chair of Homiletics in that school.

The revival at Lexington, Tenn., in which Rev. Fleetwood Ball did the preaching, assisted in the singing by Prof. T. A. Scott, Lovelaceville, Ky., resulted in 30 conversions and 15 accessions.

Rev. W. H. Ryals was to have held a meeting at Paris, Tenn., this week in which Rev. L. T. Wilson of Humboldt, was to do the preaching, but a scourge of diphtheria caused a postponement of the services.

We have just closed a gracious meeting with Pleasant Valley Church, Ky. Bro. R. Davis of Tennessee was with us the first week. He preached the old story with great earnestness and power. He greatly endeared himself to our people. The writer preached for one week after Bro. Davis left. Large crowds attended the meeting. There were thirteen additions to the church, four by experience and baptism and the rest by letter. The

Christian people were greatly revived.
Don Q. Smith.

Rowletts, Ky.

How to Be Cured.

WITHOUT PAIN.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growths which discharge pus; cancerous conditions, and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful than I do." L. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

CANCER CURED

Dr. B. F. Bye's Oils for cancers and tumors are a painless cure. Most cases are treated at home. Send for book telling what wonderful things are being done. Gives instant relief from pain. Address Dr. B. F. BYE, 300 N. 111. St., Indianapolis, Ind.

B. Y. P. U. Program.

The State B. Y. P. U. will have the following program at Murfreesboro on Tuesday evening, Oct. 27, at 7:30 p. m.

"The Bible and Young People"—by Rev. J. O. Rust.

"The Young People as a Missionary Force"—by Rev. Spencer Tunnell.

"The Kind of Meetings to be Held by Young People"—by Rev. J. W. Brougner.

T. B. Ray,
J. D. Foreman,
G. W. Sherman.

Com.

Rev. Thos. B. Holcomb of Paris, has resigned the care of the church at Mansfield, Tenn.



Before Treatment. After Treatment.

Cancer Cured.

Searcy, Ark.
Dr. R. E. Woodard, Little Rock, Ark.
Dear Doctor:—The cancer on my nose is entirely well. I only had to use your famous Oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others who are suffering should know of this. Yours gratefully, Mrs. L. E. Pace.

(Rev. Frank Barnett's mother.)
The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one. Enclose stamp for reply.
Call on or address DR. R. E. WOODARD, 506-508 Main St. Little Rock, Ark.

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.

Another Opportunity for Homeseekers or Home-seek.

The Frisco System again announces that it will sell tickets from St. Louis and Kansas City to points in Oklahoma, Indian Territory, Kansas and Texas, at the very low round-trip rate of \$15.00. Opportunities for homes in the Southwest are still plentiful, and the best lands are by no means all taken up. Excursion tickets sold at this extremely low rate will be good on any of the Frisco regular trains leaving St. Louis at 2:30 p. m., 8:35 p. m., and 10:00 p. m., October 20, and leaving Kansas City 7:15 p. m., and 11:30 p. m., on the same date. If you are looking to the Southwest for a future home, this excursion of October 20th is an excellent opportunity to investigate the country.

Your own home ticket agent will be able to give you full information as to rates and limits of tickets.

Write for our interesting booklet entitled, "New Lands Along the Frisco System," by Bryan Snyder, and for detailed information to R. S. Lemon, Secretary Frisco Immigration Bureau, St. Louis.

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

MISSOURI PACIFIC RAILWAY AND... **Iron Mountain Route**

... FROM ... **St. Louis and Memphis** ... TO ...

Little Rock and Hot Springs, Ark.

... ALL POINTS IN ...

ARKANSAS, LOUISIANA, TEXAS, MEXICO, MISSOURI, CALIFORNIA, INDIAN TERRITORY, KANSAS, COLORADO, UTAH and PACIFIC COAST.

DINING CARS AND PULLMAN STANDARD AND TOURIST SLEEPERS Through Without Change.

FOR Further Information inquire of your nearest Ticket Agent or ...

R. T. G. MATTHEWS, Trav. Pass. Agent, No. 202 Equitable Bldg., Louisville, Ky.

If you
Are going
NORTH
OR
NORTH-
WEST

TRAVEL VIA
"EVANSVILLE ROUTE"
E. & T. H. and C. & E. I.

The best equipped and most direct line to Chicago and all points reached via Chicago.

Inquiries regarding rates, time, etc., addressed to representatives given below will receive prompt and courteous attention.

F. P. JEFFRIES,
G. P. & T. A., Evansville, Ind.

S. L. ROGERS,
Gen'l Agent, Nashville, Tenn.

BRUCE JEFFRIES,
T. P. A., Atlanta.

MOBILE AND OHIO R.R.

St. Louis Union Station

CAIRO

MONTGOMERY

CITRONELLE

MOBILE

NEW ORLEANS

Dining Cars
ALL TRAINS
ALL MEALS
LA CARTE
THE WAY
THE TIME

OBITUARY.

TARWATER—Whereas it has pleased Almighty God in His infinite wisdom to call from earth to glory Rev. Wm. Tarwater and take his spirit to be with Him, who has said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Bro. Tarwater was born in Knox County, Tenn. August 23, 1820, joined the Baptist Church in 1834, was married to Katherine King April 24, 1845. He commenced preaching a short time after he married, but was not ordained to the full work of the ministry until September 7, 1890. He died August 13, 1903.

He lived close to God, and it was this that made him a man so kindly and so spiritual. He loved God and he loved man and loved to be doing always that which was good, and so in the exercise of devotion, in the spirituality of this soul, there was a genuineness. He lived in constant walk with the Holy Spirit. He was faithful to his family, to his church, to his pastor, to his duty and to his his God.

It was always his supreme delight to talk about the wonderful love of the Savior, and the glories of that place He had gone to prepare for His children. His prayer was to become more like his master.

Therefore be it resolved.

1. That while we bow in humble submission to the will of our Heavenly Father, who doeth all things well, yet we deeply regret the death of one so zealous in the cause of our blessed master and we cherish his example as worthy of emulation.

2. That in his death the church has lost an earnest, faithful, christian worker, the community an honest upright citizen and the children a devoted father.

3. That these resolutions be spread upon the church record, a copy furnished the family of the deceased and one sent to the Baptist and Reflector for publication.

J. M. Morisy,

J. S. Baker,

L. B. Snow.

Committee.

JOHNSON—Frank Edwards, son of W. J. and Ella Johnson, fell asleep in Jesus at Cardwell, Mo., August 13, at the age of 15 years, 10 months and 7 days. He gave his heart to the Lord Jesus Christ during a meeting held in the Covington Tenn. Baptist Church, May 1903.

His manly and noble disposition, tempered as it was by tenderness and generosity, made him a general favorite. He was an obedient son, a loving brother and in every way gave promise of a splendid manhood. Best of all he was a devoted Christian. When on his death bed he spoke beautifully of Jesus' presence with him and exhorted those around him to live for God.

We cannot see why such a youth was called home so early, but we do know that the memory of his life and death will be a blessed influence in the home he has left and to his friends, pointing them to that "Home over there" where Frank is.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. J. C. B. BELL CO., HUNTSVILLE, TENN.



BEARING DOWN PAINS

3647 Indiana Avenue.
CHICAGO, ILL., Sept. 27, 1902.

I have been a sufferer with almost every kind of female trouble for years, but as long as I could get around and do my work I would not try patent medicines as I had no faith in them.

About eight months ago I had to take to my bed, suffering with prolapsus of the uterus, with bearing down pains and intense pains in the back. My aunt, who came to nurse me told me of Wine of Cardui and sent for a bottle. I am indeed glad that she did, for that first bottle started me on the road to recovery.

In a few weeks I was out of bed and in three months I was in better health and stronger than I had been in years. I take a dose now, occasionally, of Wine of Cardui and am kept in perfect health.

Mabel Cook

Sec'y. Woodman's Circle No. 70.

Wine of Cardui brings certain relief to women suffering any symptom of female weakness and perfectly regulates the menstrual flow. Wine of Cardui stops bearing down pains by permanently relieving the irritation which weakens the ligaments holding the womb in place. You need not suffer every month if you take this medicine. The periodical discharge will be painless and healthy without continual weakening drains. Wine of Cardui will make your health right and you may treat yourself privately in your own home. Secure a \$1.00 bottle of Wine of Cardui from your druggist today.

WINE OF CARDUI

Taylor Photographer

217 1-2 N. Summer St., Nashville, Tennessee

Taylor's Platinum and Sepia Carbon Plates are the latest and best. Copying and enlarging a specialty.

22 Years the best WAGON MADE.

THE FLORENCE FARM WAGON

is FULLY GUARANTEED to be the very best, strongest and lightest draft wagon for all farm purposes. Neat, handsome, substantially constructed from best grade seasoned timber, well ironed, it possesses every quality that makes it desirable. See the FLORENCE at our nearest agency. If there is no agency near, write us direct and we will send you free our illustrated Catalogue, our attractive periodical "The Florence Waggin' Tongue" and make you an offer to supply you with a FLORENCE WAGON on liberal terms and at a low price.

The Western Farmer's Favorite.

Write today to Box 127, FLORENCE WAGON WORKS, Florence, Alabama.

CALVERT BROS. PHOTOGRAPHERS

COR. CHERRY & UNION STS. NASHVILLE, TENN.

Southwestern Baptist University.

G. M. SAVAGE, LL.D., President,

In its TEACHERS COLLEGE, (Normal Department) J. A. BABER, Dean, now offers advantages for teachers not excelled by any other Southern College.

A FULL FACULTY OF SPECIALISTS.

COURSES OFFERED: (1) Common Branches. (2) Rapid Review Courses. (3) County Certificate Course. (4) State Certificate Course. (5) Advanced Course in Pedagogy.

Each Course leads to the appropriate certificate or degree. Greatest possible economy of time and money. Courses give thorough preparation for examination in any Southern State. New classes organized every ten weeks. You can enter at any time and stay as long as you please. No Entrance Examinations. Merit alone wins. Every minute has a meaning. Courses of study and work done thoroughly endorsed by leading educators. A great training school for teachers and those wanting Preparatory Courses, and an open doorway to a good position. We bring teacher and position together. NOW WITHIN YOUR REACH: (1) A Higher Education. (2) Broader Usefulness. (3) Better Position. (4) Larger Salary. Located in one of the South's educational centers. Send for full information to J. A. BABER, Principal, Jackson, Tenn.

PARIAN PAINT

GUARANTEED WEATHER PROOF
If Not For Sale in Your City, Write The Manufacturers
PARIAN PAINT CO. ATLANTA, GA

The...
"Mormon
Monster;"
..OR...

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

By Edgar E. Folk, D.D.

It is a perfect storehouse of information regarding the Mormon problem. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused. Twenty-eight illustrations lend interest to the book.—*Christian Century*.

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

To say that it is an honest effort to get at the bottom of the business is but the truth; and to say that this effort has met with a great degree of success is but a proper acknowledgment.

It is a valuable compilation of the general facts and history of Mormonism and the acts of the leaders.—*Salt Lake Tribune*.

"The Mormon Monster," by Dr. Edgar E. Folk, is a comprehensive and authentic statement of the past history, present propaganda and fundamental principles of Mormonism. Any one who wishes to know all about Mormonism that it is necessary for anybody to know, should read this volume.—*Christian Evangelist*, St. Louis.

TennesseeCentral
RAILROAD.

Ticket office at Depot, foot of Broad St.
Effective February 4, 1903.

	*No. 1		No. 3		No. 5		*No. 7	
	Knoxville Day Express	Volunteer State Limited	Lebanon Local	Hopping Train				
	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.	A. M.	P. M.
Nashville.....Lv.	9:00	9:30	10:30	5:30				
Lebanon.....Ar.	10:04	10:42	11:33	6:38				
Watertown.....Ar.	10:16	10:57	11:45	6:50				
Carthage Junc.....Ar.	10:46	11:30		7:24				
Carthage.....Ar.	11:27	12:12		8:09				
Cookeville.....Ar.	12:43	1:21						
Monterey.....Ar.	1:28	2:00						
Cookeville.....Ar.	2:24	3:00						
Emory Gap.....Ar.	3:40	4:45						
Harriman.....Ar.	3:55	5:00						
Knoxville.....Ar.	3:55	5:15						

	*No. 2		No. 4		No. 6		*No. 8	
	Nashville Day Express	Volunteer State Limited	Lebanon Local	Nashville Local				
	A. M.	P. M.	P. M.	A. M.	P. M.	A. M.	P. M.	
Knoxville.....Lv.	9:45	7:00						
Harriman.....Ar.	11:42	9:45						
Emory Gap.....Ar.	12:02	10:10						
Crossville.....Ar.	1:42	11:46						
Monterey.....Ar.	2:38	12:52						
Cookeville.....Ar.	3:20	1:43						
Carthage.....Lv.	4:32	3:00	6:05					
Carthage Junc.....Ar.	5:10	3:50	7:25					
Watertown.....Ar.	5:40	4:30	1:15	7:50				
Lebanon.....Ar.	5:51	5:00	1:27	8:32				
Nashville.....Ar.	5:55	4:40	2:30	8:10				

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

Gospel Voices, No. 3.

Inspiring in Gospel Sentiment,
Eloquent in Words,
Sublime in Music.

Edited and Published by

D. E. DORTCH, Columbia, Tenn. J. A. BELL, Poplar Springs, Miss.
E. E. FOLK, D.D., Nashville, Tenn. J. M. BANDY, Aurora, Mo.
R. R. EMERSON, Pilot, Oak, Ky. W. G. COOPER, Prospect, Wis.
A. J. HOLT, D.D., Nacogdoches, Texas.

PUBLISHED IN SHAPED NOTES ONLY.

Price, by mail or express, prepaid, 25 cents per copy; \$3.00 per dozen.
Price, by express or freight, not prepaid, \$2.50 per dozen; \$20 per hundred
Send 25c. for Sample Copy.

BAPTIST AND REFLECTOR.

Nashville, Tenn

IDEAL LARGE-TYPE TEACHERS' BIBLE.

THE
Holman Teachers' Bible
SELF-PRONOUNCING.

Type, Printing,

References, Etc.

New Copyright
Helps.



New Maps.

The type is the most beautiful Bourgeois made, with a clear cut, open face, and with unusually wide spacing between the type. The printing is of the finest, and the general effect is to make it the perfect large-type book. It is easy to read.

In addition to the Authorized Version of the Old and New Testaments, this Bible has exhaustive column references.

The helps to the study of the Bible contained herein are absolutely new and original, and consist of the following exclusive features:

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

A NEW PRACTICAL, COMPARATIVE CONCORDANCE, with nearly fifty thousand references to the Authorized and Revised Versions of the Bible.

A NEW ILLUSTRATED BIBLE DICTIONARY, Self-pronouncing, illustrated, with nearly one hundred and fifty pictures, and containing more subjects than are given in the bulky three and four volume dictionaries.

FOUR THOUSAND QUESTIONS AND ANSWERS on the Bible—a valuable help to all Bible readers.

FIFTEEN NEW MAPS PRINTED IN COLORS. In these maps the boundary lines are given greater prominence and printed with more distinctness than in any others published.

OUR OFFERS:

We have two styles: 1. Egyptian Morocco, divinity circuit, round corners, red under gold edges. This style with the BAPTIST AND REFLECTOR for \$3.25, or \$2.75 if a minister. 2. French Seal, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges. This style, which is one of the nicest and most durable Bibles made, with the BAPTIST AND REFLECTOR for \$3.75 or \$3.25 if a minister. We will put any name you may wish on the cover in gilt letters for 25cts. extra.

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

Address

BAPTIST AND REFLECTOR,
Nashville, Tenn.

Low Colonist

Rates

VIA THE



TO

The WEST and
SOUTHWEST

This is a good route to the new and fertile fields of Oklahoma, the Indian Territory and Texas. Low rates—both single and round trip—in effect on the first and third Tuesdays of each month. For detailed information, address

J.N. CORNATZAR
Division Passenger Agent
MEMPHIS, TENNESSEE

THE
Union Bank & Trust Co.

Capital - \$100,000
Surplus - 50,000

308 N. College Street,

NASHVILLE, - TENN

We solicit your Banking Business. Interest paid on Saving Accounts.



—TAKE THE—
Dixie Flyer

—VIA—

Illinois Central Railroad

—FOR—

Chicago. St. Louis, Points West
and Northwest.

Solid vestibule train, composed of Pullman Sleepers and elegant free reclining chair cars.

Dining service unequalled, meals A La Carte.

City ticket office, Maxwell House.
Depot ticket office, Union Station.

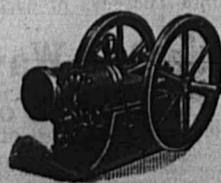
A. H. Hanson,
G. P. A., I. C. R. R., Chicago, Ill.
R. C. Wallis, City Pass. Agt.
I. C. R. R., Nashville, Tenn.
Wm. Smith, Jr.,
Com'l. Agent, I. C. Ry., Nashville, Tenn.

BLAKESLEE
Gasoline Engine.

ALWAYS READY FOR USE.
MOST SIMPLE ENGINE BUILT.

Expense according to work done.
When stopped, expense ceases. No
attention after starting. Posi-
tively safe. Wonderfully
Economical.

ABSOLUTELY RELIABLE.



Stationaries, Portables, En-
gines and Pumps,
Hoisters.

Catalogue and information on applica-
tion. State your power needs.

White-Blakeslee Mfg. Co.,
Birmingham, Ala.

For farmers, mill-
ers, printers, well
drillers, manufactur-
ers, miners,
bakers, threshers,
men, carpenters,
hay balers, grain
elevators, pump-
ing, saws, etc.

A Big Map of the World!

Rand, McNally & Co's
Reversible and U. S. World

To Everybody Sending Us One Years
Subscription and 75c Extra.



The Baptist and Reflector
One Year For \$2.75.
Here's Your Chance

To secure Rand, McNally & Co's famous Reversible Map, United States and world; showing U. S. on one side, together with Alaska, Hawaii, the Philippines, Porto Rico and Cuba; most of the settled portion of Canada; part of Mexico; Bahama Islands and Santo Domingo. On the other side, the world, showing steamship routes, ocean currents, sea distances, statistics of industries and products of foreign lands.

Send \$2.75. To Ministers, \$2.25.

Baptist and Reflector,
Nashville, Tenn.



CENTURY MFG CO.

CASH OR CREDIT.
Catalogue FREE.
PRICE \$33.50
It will pay you to send for our Catalogue No. 6, quoting prices on Buggies, Harness, etc. We sell direct from our Factory to Consumers at Factory Prices. This guaranteed Buggy only \$33.50; Cash or Easy Monthly Payments. We trust honest people located in all parts of the world.
Write for Free Catalogue. MENTION THIS PAPER.
DEPT 849 East St. Louis, Ill.

Learn Telegraphy and R. R. Accounting,

Shorthand and Typewriting. Our graduates receive from \$50 to \$150 per month directly after leaving school. Largest exclusive telegraph college in America. Established 18 years. Exclusively endorsed by 36 Railroads. You can pay after you have a position. Catalogue free. Georgia Telegraph College, Box B, Senola, Georgia

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

+++

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

+++

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

PRICE-LIST PER QUARTER.

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

+++

OTHER SUPPLIES.

Sunday School Record, complete, each	\$1 00
Class Books, per dozen.....	40
Class Collection Envelopes, per dz	50

The Baptist Sunday School Board,

J. M. FROST, Sec'y.

Nashville, Tenn.

Do You Want An organ!

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

BAPTIST AND REFLECTOR, Nashville Tenn.

EMPIRE COAL
The Only "Best."
John D. Anderson & Co.
409 Union Street. Tel. 306.

COTTON BELT ROUTE

HALF RATES TO TEXAS

BOTH ONE WAY AND ROUND TRIP

via the Cotton Belt, from St. Louis, Thebes, Cairo and Memphis, first and third Tuesdays of each month, beginning October 21st. For one-way tickets,
Half the One-Way Rate, plus \$2.00; round-trip tickets, one fare plus \$2.00, to points in Missouri, Arkansas, Louisiana, Texas, Oklahoma and Indian Territories. Write for particulars and cost of ticket from your home town.

The Cotton Belt runs solid through trains to Texas, equipped with the most modern and comfortable cars. These trains make quick-time and direct connections for all parts of the great Southwest. If you are seeking a better place to locate write for a free copy of our handsome illustrated booklets: Homes in the Southwest and Through Texas With a Camera.

W. G. ADAMS, Traveling Passenger Agent, Nashville, Tenn.
E. W. LeBLAUME, General Pass. and Ticket Agt., St. Louis, Mo.