

# Baptist and Reflector

Speaking the Truth in Love.

Series, Vol. LXIV.

NASHVILLE, TENN., OCTOBER 22, 1903.

New Series, Vol. XV., No. 10.

## CURRENT TOPICS

The dispatches announce that the Alaska Boundary Commission, which has been holding sessions in London, has decided all of the important points in dispute in favor of the United States. The decision, however, has not yet been published. Judge J. M. Dickinson, formerly of Nashville now of Chicago, made an argument before the Commission on behalf of the United States, which was very highly commended on both sides of the water.

Ex-Governor Peter Turney died at his home near Winchester on last Monday. Governor Turney was distinguished both in war and in peace. He was the commander of a famous Confederate regiment known as Turney's First. Since the war he was a member of the Supreme Court of Tennessee for twenty-three years, six years of the time chief justice, and was governor two terms. He was a strong man both physically and intellectually. He was seventy-six years old at the time of his death.

The war cloud still hovers in the East. The insurrection in Macedonia seems to have quieted down somewhat since the announcement that Russia and Austria have made the request of Turkey that Macedonia shall be put under the control of other powers than Turkey. The exact terms of this control have not been stated. Russia had promised to evacuate Manchuria by Oct. 10th but still lingers. China has appealed to Japan to help her get Russia out of Manchuria. Despite the threatenings of Japan, however, the bear only growls—and stays.

Dr. John Alexander Dowie of Chicago made a descent upon New York last week. He carried a large following with him in nine special trains. The whole expedition, it was estimated, would cost \$250,000. He openly announced, however, that he expected to make this back and more. But he seems to have been greatly disappointed. He opened his campaign in Madison Square Garden last Sunday. The audiences were very large, but before he had got through speaking they began to leave. This they did at each service and at the close comparatively few were left. He stormed and fumed and fretted, begged, threatened, denounced the newspapers and reporters and made a spectacle of himself generally. But all to no purpose. The only regret that we have about it is that such a spectacle should have been made in the name of religion.

In an address before the Ministers Association of Atlanta, Dr. L. G. Broughton recently criticised Dr. W. R. Harper pretty severely. Dr. L. A. Crandall, pastor of the Memorial Church, Chicago, wrote a letter to Dr. Broughton taking exception to his statements in regard to Dr. Harper. To this Dr. Broughton replied: "I did not say that Dr. Harper was a Unitarian but that he was very little more than a Unitarian and that Harperism injected into our churches would be a death blow to orthodoxy." Dr. Broughton closed his letter with the following questions: "Does President Harper and his creature, the Religious Educational Association, stand for (1) the plenary inspiration of the Scriptures, (2) the deity of Jesus Christ, (3) salvation alone through the blood of the atonement?" We shall watch for the reply of Dr. Crandall to these questions with a great deal of interest. Others besides Dr. Broughton would like to see the answers to them.

## BEHOLD MY HANDS.

John 20: 27.

BY LANSING BURROWS, D. D.

Oh, helping hands of Jesus,  
Stretch forth unto my need,  
For in my earthly journey  
I famish oft for bread.

Oh, guiding hands of Jesus,  
Clasp close my wayward hands;  
Mine ears through sin's enchantments  
Are dull to thy commands.

Oh, blessing hands of Jesus,  
Rest on my care-tossed breast;  
Thy touch heals passion's fever  
And calms my wild unrest.

Oh, healing hands of Jesus,  
Touch thou my lepers stains;  
One instant of thy contact  
And not a spot remains.

Oh, pleading hands of Jesus;  
Bear my poor name on thee,  
That when the Father seeth,  
I may accepted be.

Oh, saving hands of Jesus,  
Hold me in firm embrace,  
So that in earth and heaven  
I see no other face.

NASHVILLE, TENN.

## SANCTIFICATION.

BY WM. WISTAR HAMILTON, Th. D.

Article IX—One Final Exhortation.

Possibly the most wide spread and possibly the most hurtful error in regard to this doctrine of Sanctification is that it is unimportant, and that since it has been so perverted it would be better just to leave it alone. It has been very much let alone by a great many, and this will in part account for the large number who have been led astray when a sanctification teacher comes along. The people have not studied it. The preachers have felt it more important to give their attention to other doctrines, and so the new teacher finds them unprepared to see his error and discern the truth. The hearers are at once impressed that here is an important truth, a neglected truth, and they wonder why they have not long ago been brought to see it.

On the other hand some say, "Well, if sanctification is God's work, and is of grace, then I will go on and sin that grace may abound." God forbid. This error is certainly as old as Rom. 6:1. We must and will work because God works. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phils. 2:12, 13.) We show that we are his friends by keeping his commandments, "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10:17, 18.) Not those who simply say "Lord, Lord," are going to attain the joys of the Kingdom of heaven, but he that worketh out, he that does the will of the Father who is in heaven.

We must not neglect meditation and prayer and worship and service; we must not fail in heart-searching and striving and seeking and receiving; we must not fall short in steadfastness and constancy and sacrifice and suffering; we must not cease in re-

pentance and faith and giving and waiting. Neglect is deadly, is sinful, is inexcusable, and to fail in following after holiness is to fail to manifest the evidences of salvation and to fail to see God. (Heb. 12:13). We are not only to know about sanctification, to study what the Bible teaches concerning it, but we are to follow after it, perfecting holiness in the fear of God.

"How shall we escape if we neglect so great salvation?" Many of us have learned of Christ's work for us and of our ownership in him, but it is to be feared lest we miss the other equally important fact of his ownership in us. What is life if we do not spend it in his service? So making a living is one thing, to make a life is another and better. "From henceforth let us resemble the seraphim, who cover their faces with two of their wings as expressing their humiliation; with two other their feet, as concealing their obedient steps from every creature's eye but their own; and with the remaining two flying, to execute the will of God, while they cry one to another, 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory'" (Rochet).

"See the Mystic Weaver sitting,  
High in heaven, his loom below;  
Takes for warp prophetic gleaming,  
Takes for woof man's will and scheming;  
Throws his shuttle to and fro,  
Mid the rattle and confusion,  
As if chaos weaved the web.

'Tis believed by all believing,  
That Great God himself is weaving;  
Bringing out the world's dark mystery  
In the light of faith to history;  
And as warp and woof diminish  
Comes the grand and glorious finish;  
From the loom the bolt is taken,  
Web of blessing and of curse;  
All it's figures in their stations,  
Not themselves complete relations,  
But matching earth with universe."

## ETHICS OF BASE BALL.

REV. W. T. USSERY.

We would as well cast a straw against a cyclone as to project an opposition to Base Ball when it runs rampant through the whole realm of civilized (?) society. Nevertheless, we write as from a conscientious standpoint, and with no interest or desire to antagonize the views and practice of others. We write as an elderly man rapidly approaching the great assizes of eternity and wish the world to know how we stand on every moral question. On the great day of rewards we shall not be judged according to our success in rising against sin, but according to our fidelity in suppressing vice and immorality. But to our task.

We would firstly propound the following inquiry:

Does this game exert any moral influence upon the society of a community? and if so, does it tend toward good or evil? The first part of this twin question we would answer unhesitatingly in the affirmative. The second we shall briefly consider.

I.

First, it is a criminal consumption of time. By restraint of moral law no (Christian) person has a right to spend his time even in innocent amusement. Killing time is murdering life, and "Thou shalt not kill." Idleness is opposed to all economy and Bible teaching. Paul speaks of "Redeeming the time,"

due also says, "Be not slothful in business." And we are admonished also to "neglect no opportunity to do good." And Solomon says: "Whatsoever thy hand findeth to do, do it with thy might." And we can always find something to do that is both wholesome and profitable. But a greater than Solomon has said. "I must work the works of him that sent me." Idleness alone is bitterly forbidden in the Bible, and Base Ball is worse than idleness because accompanied by other evils. If the time and exercise that are expended on these games—both by the "teams" and attendants—was spent in the fields and shops of our country a salutary change would be realized at once. Labor is God's law, and "The way of the transgressor is hard."

With the blazing truth of God upon the mind, we cannot see how a Christian can countenance and patronize this enterprise and have "a conscience void of offense toward God and man."

No well cultivated conscience can be quiet on having murdered time in such a miserable manner as in useless, sinful ball-playing. But you say, it is not sinful, and it is good exercise. Let us see. It is not claimed by any professional to be a scientific athletic exercise. We have a more perfect system of exercise—and not followed by such evil results.

### II.

For, secondly, the attendants on these occasions spend money which should be otherwise appropriated. They are intoxicated for a time on excitement (if on nothing stronger) and return home, time lost, and minus their money. Better have stayed at home, worked the garden, and saved their poor wives and children—or give it to some widows and fatherless ones.

### III.

These games also give an opportunity for, and present an alluring temptation to, gambling. This needs no proof. Now gambling is regarded by all moralists as a most heinous offense against the laws of both God and man.

It is taking something for nothing, and is practically equivalent to stealing.

### III.

Again, these games are attended with much danger—both physical and spiritual.

(a.) A great many accidents occur and oftentimes prove fatal. There is no ordinary avocation fraught with more peril than modern ball-playing.

(b.) But it is furthermore a great spiritual detriment. Such can never ameliorate the morals of man. It is "of the earth, earthy."

Who or how could we get further from heaven and God than amid the roaring shouts of a Base Ball contest? ("Why do the heathen rage and the people imagine a vain thing?") We have never heard of a sinner going from a Base Ball game to closet of prayer. Nor can any Christian say that he feels nearer heaven on attending such occasions. But some may say, I am not clearly convinced of the evil. Well, we certainly have said enough already in this article to show it to be debatable at least.

Now we will give you a good rule for your guidance, and rest the matter with you:—If any moral question is of doubtful propriety, or invites discussion, better dismiss it at once, and be on the safe side.

Now, as we are writing from a Christian standpoint, we must acknowledge that we are not surprised that a wicked, bad boy-hood should engage in these games, or even something worse, but what should be the attitude of Christian people in reference to this subject? We say, let the world wag on in its ways of wickedness; but, "Be ye not conformed to this world." "Wherefore come out from among them, and be ye separate, saith the Lord." "Keep thyself pure," "avoid."

Furthermore, it is a most deplorable fact that the principle and practice of Base Ball is permeating and polluting our schools. It is paralyzing and poisoning the noble minds, bodies and souls of our most choice youth. It is entering into the warp and woof of our highest institutions of learning. Such is a contemptible comment on Christian education. How can eminent Christian teachers tolerate all that is incorporated in this perilous procedure?

Now we hope we have not exaggerated in this writ-

ing, and if this subject involves all that is herein represented, it is one of the stalwart vices whose tendency is the practical dethronement of Christianity. "My people doth not consider."

Then we would appeal pathetically to the friends of morality and religion and implore them to put them selves right with reference to this matter.

Don't be passive and indifferent, but positive and practical. "Not (merely) hearers, but doers of the word." Don't simply refrain from attending these games, but frown them down; for they are debasing and diabolical. Satan is using them only secondary to the saloon slum.

As you value, then, your honor as the "light of the world, and the salt of the earth;" as you prize the purity and permanence of the church of Christ; as you would fear God and keep his commandments,—"come up to the help of the Lord against the mighty." Although in the minority, stand the stronger, firmer, and "Follow not the multitude to do evil."

But we will close with a paragraph of plain talk to preachers.

Brethren: Shall we popularize this iniquitous amusement by our silence? Can we remain mum even for money? If it should even reduce our salaries, can we refrain from duty? Can we desist for mere peace and popularity with a reckless multitude? ("Woe unto you, when all men shall speak well of you.") "Quit yourselves like men, be strong."

Shall we lie supinely still while this colossal vice rages from shore to shore?

Satan and sinful men can accomplish but little without the help and co-operation of Christian (?) people.

Were it not for this, intemperance could be suppressed at once. Can we then not have influence over our church members? Will they not do what we recommend and persuade them to do or not do? If not, we would better resign. But, "like priest, like people."

Now if pastors could prevail on all their people to discountenance Base Ball, it would be greatly impeded, and the moral tone of the people much improved. So with any other sinful amusement, but we are now writing about Base Ball, and "What we have written, we have written."

Remember:—"Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Query: What would Christ do?

Columbia, Tenn.

### THE OPEN SALOON.

To the Chattanooga Times: Will you permit a reply to your editorial of Sept. 24th on the above subject? In it you say: "Mr. Folk pursues the Socratic method of argument which just at this time we have no purpose to indulge." Why not? My "Socratic method," as you call it, consisted simply in asking some questions. I regret that you did not see fit to answer them. I hope you will reconsider and do so yet, as they expressed, I think, the heart of the situation. I am not "querulous." I am just simply in dead earnest. You say that you "are now, and have always been an advocate of practical temperance." Will you please define yourself? What is "practical temperance?" Do you consider the Adams law "practical temperance?" If so, did you favor its enactment? If not, are you opposed to it now, and do you favor its repeal?

You add, however, that with "equal zeal" you have opposed "all radical laws that seek to regulate the consciences or to prescribe the conduct of the citizen so long as such citizen behaves in accordance with the recognized rules and requirements of orderly civilized society." This suggests several questions. Do you regard the Adams law as such a "radical law?" Do you think that a man under the influence of liquor behaves in accordance with the recognized rules and requirements of orderly civilized society? Would you recommend a saloon as a place where a person would be likely to learn how to behave "in accordance with the recognized rules and requirements of orderly civilized society," and where such rules and requirements would be in-

culcated?

You say you "believe it is due all men that they be allowed to serve God according to the dictates of their consciences." "To serve God," yes. But what about serving the devil? Is the saloon a place where men "serve God according to the dictates of their consciences," or any other way? Should men be allowed to serve the devil according to the dictates of their conscience?

You say again: "Neither Mr. Folk, nor any other man, has a right to limit his neighbor's personal actions or habits, provided they do not offend against public morals." Exactly. I am glad you put in that "provided." That is exactly the point. I claim that saloon keepers "offend against public morals," and also make others to offend. The saloon represents everything that is bad in the world. It is the center of all vice, the radiating point of everything that is evil. It goes hand in hand with the race-track, the gambling den, and the brothel. Ninety per cent of the murders in every community are committed in and around saloons, and probably seventy-five per cent of crimes of all kinds. Does not this show that the saloon is an offence against public morals?

You say again that you "do not agree that adherents of any sect or creed, or for that matter the anti-saloon league, have any right to set up a code of morals for their fellows to follow." Well, we are not trying to do that. But what we are objecting to is having somebody else set up a code of immorals for their fellows to follow.

I was glad to read the following sentence from you: "We have no hesitation in saying that we believe the four-mile limit to be a good one, and that we do not regard such a law as sumptuary in the sense it is used in the democratic declaration of faith." That is good. In admitting this you admit the principle for which we contend, and really give away the whole case. But why in the world did you qualify the above sentence by adding: "That law is designed to protect sparsely settled communities in which the constabulary and law officers are few and widely separated, against bad men—and we admit the melancholy fact that there are bad men, many of them." Are all the bad men in the country? Are none of them in the cities? Are there none in Chattanooga, for instance? Are "the constabulary and law officers" there thoroughly able to cope with these bad men and keep them from doing evil under the influence of strong drink?

But you add: "We have grave doubts as to the beneficence of the so-called Adams law." You have? I am surprised to hear you say so, with all the facilities you have for gaining information. Allow me to relieve your "grave doubts" by giving you some testimonies which come in regard to the operation of the law in various towns. The following comes from Lebanon: "Our town was never so prosperous under the saloons as it has been since they were abolished. Business in all lines has greatly increased. A large number of new residences have been built, and it is very rarely that a vacant house can be found. The demand for houses is so great that some of our public spirited citizens are now undertaking to erect a number of houses in order to meet the demand. Our merchants were never more prosperous. Our town is now noted for sobriety, and there has been no difficulty worth mentioning in enforcing the law."

Mr. A. E. Scott, City Recorder of Martin, says: "The trade of our merchants for 1902 has been from 10 to 50 per cent better than any year for the past five.—The law against liquor selling is as well enforced as any law on our statutes. Prohibition has been a blessing to Martin morally, socially and financially. There are not ten white persons in Martin now who would vote for saloons."

Lynnville adds her testimony as follows: "This place has been steadily improving in every particular since saloons were abolished. Merchants and business men generally report their trade almost three times better than it was with saloons. The schools have a much larger attendance, and a better element of people has been buying homes and locating here for the purpose of educating their children in a temperance town. Many of those who bitterly opposed voting out the saloons now say they would

not again have them."

The following comes from McMinnville: "Since saloons were voted out here over a year ago this has been a new town, as nine out of every ten white men testify. No saloons and very little, if any, drinking, morals good and business improved, court costs diminished, prosecutions less and a better feeling all around prevails."

Mr. J. E. Hacker, Cashier of the First National Bank at Greenville, says: "Since we re-incorporated without saloons, business has steadily grown better. Trade is better every way, deposits in the bank have increased, and better than all this, the confusion and turmoil which we used to have is all gone. We could get along without a policeman. The one we have has nothing to do. The man who contends that saloons help a town is either controlled by thirst or prejudice "—or money."

A large number of citizens of Sweetwater, recently published a statement in their county paper as follows: "We, the undersigned citizens and residents of Sweetwater, Tennessee, do hereby certify that since the legal sale of liquor and the saloon business has been discontinued in our town that we as a town and as a people have had more quiet, more good order, and more business (except in the Recorder's Court) than we ever had during the whiskey reign. We further certify that we follow the occupations set opposite our names, and that in our judgment the churches, the schools, the children, the homes and the business of our town are more prosperous than they were while we had saloons."

O. T. Tindell, Mayor of Kingston, when asked what effect the abolition of saloons had on that town, both as to the business and the morals, replied: "One merchant reports 25 per cent increase in cash sales as compared to the same month a year ago. Another 33 per cent increase in cash sales and 90 per cent increase in cash receipts. Others report increase in cash sales. On the morals. Under saloons the average was ten drunken men a week, besides a number of men under the influence of liquor."

Since the abolition of saloons I have only seen four men partially under the influence of liquor and none drunk. During the sessions of our Circuit Courts under saloons it required the service of a marshal and an assistant most of the time to handle the drunken men and the rows growing out of drunkenness. At the first Circuit Court following the abolition of saloons the town had no marshal and there was not a single drunk to be observed or a single arrest made growing out of drunkenness, and I think the town can get along without a marshal. Other things will leave with liquor, such as gambling and disreputable places. And then the town has been so much more quiet at night. The effect of the abolition of saloons will be greatly to the benefit of the county in saving criminal costs."

The Brownsville States-Graphic recently said: "The open saloon is now a business of the past in Brownsville, and the fear that the commercial standing of the old town would be greatly damaged by the suspension of the business has ceased to be discussed. Our people are more hopeful for the future than they have ever been. As an evidence of such there is more money being invested in improving and erecting new buildings this year than has been done in the same length of time for years past, proving that our people are well pleased with their business and homes; and, with the exception of a few croakers (that all towns have,) expect to remain and do business at the same old stand."

The following is taken from the Trenton Herald: "Those prophets of evil, who predicted calamity for the town when the sale of whiskey was stopped, are not in evidence these days. The town has not been hurt but has been benefited. Money that was formerly spent for whiskey by those who could ill afford to spend it, is now spent for the benefit of wives and children. Men who never came to town on public days and went home sober, now come and return to their families sober and happy. The frequent broils and fights that went to make up a "first Monday" are now things of the past. Three months without saloons in Trenton is enough to convince the most skeptical that the open saloon is a curse to any community."

Similar testimonies have come from Johnson City,

Jonesboro, Newport, Athens, Rockwood, Dayton, and in fact from every town in the State that has recently got rid of saloons, so far as heard from. With these testimonies before you, can you any longer "have grave doubts as to the beneficence of the so-called Adams law?" I pray you dismiss your doubts. There is no possible room for doubt as to the beneficent operation of the law.

You say, however, that, "judging from the enormous 'jug trade' our wholesale liquor dealers enjoy as a result, we submit that it is not altogether efficacious as an absolute promoter of teetotalism or even moderate abstemiousness." Now somebody has evidently been imposing upon your credulity. Whether it is the wholesale liquor dealers themselves or some misguided reporter, I do not know. I hasten to assure you, however, that the "jug trade" to which you refer is by no means so "enormous" as you seem to think. It is true that Chattanooga supplies a much larger trade now than formerly, and so the trade seems larger, but as a matter of fact only a few jugs go into each town. I was informed, for instance, that in Dayton only about a dozen jugs are put off there on Saturday nights, against the large number of kegs of beer and barrels of whiskey when the open saloons were in operation there. A similar proportion is also true in other places. Of course, a few old toppers are going to have their whiskey, but with the temptation removed from them the boys are not so apt to get it. And what we are after especially is to try to save the boys. Will you not join us in this effort?

Speaking of Dayton, let me ask: Do you believe that the recent great revivals there and in Rockwood would have been possible a year ago with the open saloon in full operation in these towns? Men who used to spend their money and time in saloons now spend their money for food and clothing for their families and their time in religious meetings. Which is better?

You insist, however, that the "Adams law should be the limit," and say that "the cities of the State are able to care for and regulate the open saloon much better than they could the sneaking form of the drinking vice." This is true with Chattanooga, is it not? What meant then the orgy of drunkenness which you recently had in your city, and which amounted to such proportions that not only one jail was full but it seemed likely that two more would be required? You see I have been reading the Times. And it appears that I have been reading its local news columns more closely than you have yourself. I know that the editor is busy, but let me advise him to spend a little time in reading the accounts of the arrests for drunkenness and other crimes committed under the influence of liquor, which are published in almost every issue of the Times.

Could matters be much worse under the "sneaking form of the drinking vice?" Is it not better that vice of all kinds should be "sneaking" rather than open and protected by law? And as to "blind tigers," if you had to meet a tiger at all would you not rather meet a blind tiger than one with two eyes open?

You say: "This country is not ready for prohibition, and it is always unfortunate for the cause of temperance when the issue is raised and defeated." "And defeated?" Well, may be so, though that is a question. There is an educational value in a moral campaign even if the immediate issue be defeated. But suppose the issue is not defeated? Suppose it is successful, as in the case of the Adams law? Then you do not consider it unfortunate that it was raised, do you?

Your next sentence is quite a pretty one: "If the influence of the beautiful and ennobling faith professed by Mr. Folk, and the example of the good and true men who have lived before him have not been able to influence men to live lives of sobriety, we feel quite sure that no laws can accomplish it." I thank you for the compliment to my "beautiful and ennobling faith." It is that, and I believe that it is calculated to "influence men to live lives of sobriety." But you might as well "sing psalms to a dead horse" as to preach this faith to a drunken man. I believe thoroughly, of course, in moral suasion. We do not propose to make men good by

law, but we do object to having them made bad by law. Would you use moral suasion on a mad dog? The difference between a mad dog and the saloon is that the saloon is the more dangerous, because the dog is repulsive and the saloon attractive. Also while the mad dog may kill the body the saloon will destroy body and mind and character and soul and everything. The best way to keep your boy out of the way of temptation is to keep temptation out of the way of your boy.

At the conclusion of your editorial, however, you define what you mean by "practical temperance:" "We believe in that practical temperance indicated by Dr. Carroll D. Wright in his address Tuesday to the religious conference at Atlantic City. 'The economic aspects involved in the treatment of the temperance question is spreading everywhere,' as a result of which great railroad companies, industrial corporations and all business concerns are refusing employment to men given to the use of intoxicating drinks.' The idea that a man with a clear brain is a better employe than one with a muddled brain' is carrying this movement to success, and renders it a vastly more potential agency for the reformation of the intemperate habits of the race than coercive laws could ever do." I thoroughly agree with you in endorsing what Mr. Wright said: I have two questions, however. (1) When a railroad forbids drinking among its employes would you not call that prohibition, and is it not a "coercive law?" (2) When railroads and employers in every line of business are objecting to their employes using intoxicating liquors, and when the prospects of men are thus ruined by the open saloon as well as their morals and characters, do you think that the open saloon should continue to be tolerated? Shall we license the man who sells intoxicating liquors and protect him by law in his nefarious business, and then vent all of the punishment upon the man who is induced to patronize him? What justice is there in it? Why not go to the source of the evil? The best way to stop a stream is to dam up the fountain. You oppose the man who drinks whiskey and would outlaw him from business. Now join us in our opposition to the man who sells it.

I am glad to know that you have come as far as you have in the advocacy of "practical temperance." I hope that you will take one step further and join us in our efforts to close these open saloons in every town and city in our State and in our land. That is the most "practical temperance" which can possibly be adopted, and will also be the most thorough and effectual method for promoting those temperance principles in which we both believe.

Very truly,

Edgar E. Folk.

President and Acting Superintendent, Tennessee Anti-saloon League.

## THE DIAZ MATTER.

### WHAT THE PAPERS SAY ABOUT IT.

"The whole narrative confirms and deepens our own conviction that the only just criticism which can be urged against the Home Board's part in this long and complex affair is that the Board has been far too lenient and forbearing; that it condoned what was the most serious offence committed by Diaz, and that it went too far in its efforts to retain him. It was very natural, though, that they should do their utmost to save to himself and to the work a man who had enjoyed their confidence and had been so prominent in Cuban work from the beginning. That Diaz has forfeited all claim to the confidence he once enjoyed and has rendered it impossible to keep him in the employment of the Board is abundantly demonstrated by the plain facts recited in this publication." Religious Herald.

"The facts set forth should clarify the atmosphere and dissipate the imaginary halo which some deluded brethren fondly claim to see around the head of Diaz." Alabama Baptist.

"The members of the Board have passed through a painful experience. They loved and trusted Dr. Diaz as much as any of their brethren could. It was for them a great trial when they realized the necessity of accepting his resignation. They wrote

him kindly and fraternally as these published letters show, and we believe the great mass of Southern Baptists will be satisfied in the main with the full, frank, and painstaking statement of the Board; and they will be satisfied, as they have been all along, that the Board will always try to do right."—Baptist Courier.

"If there ever was anything needful to establish the good name of the Home Mission Board, in the mind of any fair-minded man, this pamphlet supplies that need. From a careful reading of its every page, it is as clear as Holy Writ that the Board had done all that any honorable set of men, on the face of the earth, could have done to maintain fraternal relations with Dr. Diaz. It is also as clear as daylight that the uncovering of the footprints in the downward career of the once great 'apostle to the Cubans' has been a most painful task to the members of the Home Mission Board. If the Board has erred at all, it has been on the side of mercy, for which they should have the praise of all good men. Their desire to save Diaz to the cause, and restore him to his once useful place in the work of Cuba's redemption, almost brings one to tears as he reads. How they must have loved him, and yearned for his return! If ever a man needed to be saved from his friends, surely Diaz is that man just now; as he finds himself in the hands of the 'Gospel Missionaries,' who under the pretext that some great and awful wrong has been done Diaz, by the Home Mission Board, have been prodding that noble band of our noblest brethren, until they have had to yield to the inevitable, and painful though it was, give out the facts just as they occurred, although under their cumulative force, Diaz is bound to be completely crushed. We praise the Lord that there are still to be found in the earth such men as make up the Home Mission Board, who had rather endure wrong, if let alone, than to inflict pain upon a former friend and brother in Christ Jesus, by giving out the facts that would crush him, while vindicating themselves."—The Baptist.

"Since this time Diaz has been running with any crowd that would tolerate him. He is now posing as a Gospel Missionary and is on the way to Arkansas. Nothing could be more fortunate. He will teach Hall, Clark, Bogard and the rest some severe lessons in their own arts. They will drop him or suffer. Our judgment is that the Home Board did all that Christians could do. They were patient; they were careful; they were resolute. We may thank them that our property is safe, and that our work in Cuba is in good condition."—Biblical Recorder.

"He acted in an unwise manner, if not in bad faith, in putting a mortgage upon property for which he was acting as trustee or under Power of Attorney, and concealing this action from the Board. He certainly made a great mistake in allowing the church to vote him an ample salary for caring for property while he was already receiving a full salary from the Board which owned the property. It is evident also from his own letters that he resigned as an employe of the Board and that he has no claim for further salary, or complaint that he was unjustly dismissed. Indeed, the letters published indicate that the Board sought every means in fairness and tenderness for adjusting the difficulty. Perhaps the end of the discussion is not yet reached, but we believe the publication was a necessity and it seems to have been made in justice and kindness."—Central Baptist.

"The statement has been carefully prepared and all the assertions made are substantiated by written documents, in possession of the Board. The committee preparing this paper has dealt very kindly with Dr. Diaz, saying as little as possible about him and some of his extraordinary moral performances, but it has set forth enough well substantiated facts to show what sort of man the Board has had to deal with, and how kindly, considerately, even tenderly, it has borne with him.

That the opposers of the work of the Convention, especially in the western part of our Convention territory, will accept and be satisfied with this statement is not to be expected. They are not in search of the truth, but of opportunities to injure

and break down the Convention's work, and truth is a matter of little moment to many of them. But to those who want to know the truth, this statement will be all that is needed to show how true, kind, considerate the Board has been, under very severe provocation to be otherwise. As one said—yes, the saddest—result of all this trouble, we may say that we doubt whether there remains in the mind of one member of the Board a spark of confidence in the man Diaz."—Christian Index.

"The report covers thirty pages of closely printed matter, and it is conclusive to the last degree. The Board has sought to shield Dr. Diaz, leaving out everything pertaining to him in his conduct, which could possibly be left out and yet do the Board justice. There is not an unkind word in the statement. If the Board has done wrong it was on the side of Diaz as against the interests of the people, but under all the circumstances in this matter also the Board acted wisely."—Baptist Argus.

"This statement comes from a master hand. He (or they) who marshaled this material understands how to present evidence with clearness and convincing force. The pamphlet is free from any sign of ill-will toward any one, and it is a calm, clear statement of the case. We think the pamphlet ought to be in the hands of every brother who wants to understand the Cuban situation. Some of our papers are publishing quotations from the pamphlet, but no set of quotations can convey to the reader an adequate impression of this masterly statement of the case."—Western Recorder.

#### BRAZIL LETTER.

I had a long and interesting journey south. Mrs. Taylor was about worked down in her large school, so she accompanied me, with her cook.

Our destination was Victoria, capital of State of Espirito Santo, but as the Y. M. C. A. was celebrating its tenth anniversary in Rio, which is only a short way beyond Victoria we concluded to take that in, which we did. There we met representatives from many parts of Brazil and the meetings were a great success. The principal city paper gave four pages to its proceedings.

We found our cause in that city flourishing in the hands of Bro. Entzminger, Soren and Deter, the last in charge of the mission proper, Bro. Soren pastor 1st Church and Bro. Entzminger in charge of press. He also has charge of church in Nichtheroy. We need at least a half dozen men in that city of 800,000. It was a great pleasure and comfort to be with those brethren a season. Bro. Deter and wife are still new, but are making good headway. A week in their home was a feast to us.

Bro. Entzminger is doing a great work on small capital, giving us the best evangelical paper published in Brazil. Then he is the best scholar we have in Portuguese, but as that may not convey a true idea, will say he is a classical scholar in this, the eldest daughter of the Latin language. Bro. Soren gives us great joy as being the best educated, as well as most pious of all our native professors. He is popular and successful as a pastor, as well as a man among all men. He is a cheer to our Baptist cause. As the first Evangelical Alliance Congress was to meet immediately in south Paulo, 200 miles west of Rio, by rail, we had pressing invitations to attend. As we were there in the cool season and one of our designs was to regain our strength we attended that great meeting where more than 100 evangelical ministers, native and foreign, besides other delegates were in attendance. This meeting also was a great success, all the points were discussed and there was a resolution and general feeling of fraternity in working harmoniously in the Master's vineyard. We were the guests of Bro. and sister Bogly and I assure you it was a great delight to have a week's christian converse with these veteran workers. Bro.

J. J. Taylor and wife also work in this mission and though new they are lengthening the cords and strengthening the stakes for a large ingathering. While there, Miss Ermin Bagby, first missionary's child born in Brazil, returned a graduate from college, and also an appointed missionary of the Board. We praise God for the help of the second generation,

while the first is still strong in the work.

Sister Bagby's father, Dr. Luther, had died only a week before we arrived. I have always considered Dr. Luther one of the best and sweetest Christian characters. His body remains in Brazil to consecrate the undying love he had for missions. As ripe fruit he fell into the bosom of our heavenly Father.

Then we returned by Rio and were off to Victoria by S.S. where we arrived in a day. Renting a house and leaving Mrs. Taylor, Bro. Dunstan and I took a canoe at 2 a.m. getting to our destination next evening. Then we mounted horses for a two days' trip further interior. Our mules, heavily loaded with Bibles and books, detained us by the way so that we were late in getting in the first night. But in the dark, at 7:20, my horse fell from a bridge, 15 feet below, bruising my head considerably, and my shoulder. But when I got over the stun I pulled myself out of the water and managed to extricate the horse, as I aimed for the road. The blood ran freely down my neck and over my collar, but after finding my over-coat and hat, I mounted the horse again. In a short time we came to a house when Bro. Dunstan bathed the wound. During the night I slept only two hours. The next day we rode 30 miles over the roughest road. Never in our journey have I passed so many narrow escapes. Of paths circling around mountains; of narrow bridges spanning bogs and streams; three logs placed lengthways across the stream. Now to ride over such a bridge at night and hear the water splashing 15 or 20 feet beneath on the rocks! Bro. Dunstan called it "walking the rope." But all our trials were repaid in hearing the experiences of new-born souls. One brother told me he was an assassin before he was 15 years old, that all his life he was a 'jogunco' (third assassin) and had arms in his house when converted. Now he is a quiet husband, father and citizen. The most spiritual prayer was by one who had been a drunkard, gambler and rowdy in general. We organized one church with 59 and baptized 9 more into it. At another place organized with 26, baptizing 7; at the Capital with 13, baptizing 5 more; ordained native pastor and two deacons, leaving 107 members in that State, now added to the cause of Christ. I preached and talked myself down several times. Some 40 more remain to be baptized, which the new pastor will do.

Preached twice in theater in Capital, which has 30,000 inhabitants and is a fine ocean port.

The new pastor is a jewel for modesty, piety and activity. He left a good profession to preach Christ without pay or reward. He was baptized here in Bahia 10 years ago and has been working quietly all these years, his labors resulting in what you see narrated above. Our Native Missionary Society here in Bahia, seeing his sacrifice, sent him \$12.50 per month. Two more young brethren are joining him in a State campaign.

Bro. Dunstan is thinking of establishing himself at Victoria.

Mrs. Taylor and I both returned much improved in health.

Your excellent paper still comes to us, which we enjoy.

Z. C. Taylor.

Bahia, Brazil.

#### A GREAT MEETING.

Our glorious meeting at Smyrna Baptist Church near Rich Creek closed last Sunday night. The result of the meeting were thirty-five additions by experience and baptism to the church. Some others are to join at our next regular appointment. During our two weeks' meeting we had fifty-five conversions. Rev. W. A. Giboney of Dayton, Tenn., did the preaching. Our people were delighted with his singing as well as with his good practical sermons. This church has not had a revival for several years, and there was never a happier people than when the Lord began to answer their prayers in the conversion of souls.

The baptizing took place in Duck River at Wilhoite's Mill. The banks of the river were lined with nearly a thousand people. This occasion made the pastor feel that the days of John the Baptist were being repeated.

Bro. Giboney leaves us today for his home at Dayton put will return on the 21st to hold a meeting at Verona, five miles from Lewisburg.

Lewisburg, Tenn.

C. A. Ladd.

## News Notes.

### PASTORS' CONFERENCE.

#### NASHVILLE.

First—Pastor Burrows preached on "The Un-aided Christian" and "Feeding on Honey." 1 received by letter.

Immanuel—Pastor Ray preached on "The Bible" and "Friendship."

Third—Bro Gupton preached in morning on "Mediation of Christ" and pastor Swope preached at night on "Universalism Answered." 1 received for baptism, 2 by letter.

Howell Memorial—Pastor Phillips preached on "The Joy of Jesus" and "How to be sure of Eternal Life." 5 baptized, 1 received by letter.

Seventh—Pastor Wright preached. Subjects, "What could you not watch with me one hour" and, "A Sympathetic Christ." Received 1 by letter, 2 for baptism, 2 professions at night, protracted meeting good, continues through the week.

Centinal—Pastor Stewart preached at both hours. Good day, 3 received by letter, 120 in Sunday-school, 31 in Belmont Mission.

Clarksville—Bro. Van Ness preached on "The Incarnation" and "The Goodness of God."

Lockeland—Bro. Golden preached on "Leaning on the Lord."

Edgefield—Bro. Swope preached in morning on "Rewards."

Central—5 organizations—310 in Sunday-school. Subjects: "A man," "Fleeing from the City of Destruction."

Pastor at Mill Creek resigned yesterday to accept work at Westlake, La. The church extended a call to Bro W. L. Howse.

North Edgefield—Pastor Sherman preached at both hours, good audiences. Subjects "Hungering and Thirsting" and "Setting the Mark." 148 in Sunday-school.

#### CHATTANOOGA.

Dr. Brounger preached excellent sermons to large congregations. The morning theme was "A Twentieth Century Church in a Twentieth Century City," and the evening, "When Reuben comes to town," emphasized the duty of the churches to the numbers of young men and women seeking the cities for employment. A large number asked for prayer and several went forward for instruction, 295 in S. S. The new church year opens with fine prospects.

East Chattanooga—Pastor preached. Themes, "How to control the great evils," "The Gospel call." 124 in Sunday-school. One approved for baptism.

Second—Great day. Pastor Waller preached. Themes, "Soul Winning" "The Books were opened." 1 received by letter, 1 under watch care, 8 professions, 6 reclaimed, 187 in Sunday-school, 89 in Mission school. Meeting continues this week. Pastor doing the preaching.

Central—Pastor Vines preached. Themes—"The Broad Way" "The Tragedy of a King's Son." Good congregations, 2 by letter.

St. Elmo—Pastor Tolles preached. Themes, "Prayer." "Sin's Plagues."

Beech St—Pastor Vance preached. Themes, "Parable of the sower." "Why Christ taught by parables."

#### KNOXVILLE.

First Church—Pastor preached at both hours. Morning subject "Unconscious Loss of Spiritual Power." "Herod, a Tragedy in Five Acts"—Three added by letter. Present in Sunday School, 384

Bearden—Bro. Baxter preached at both hours. "Paul's Apology for the Surrendered Life." "The First Temptation in Sin" Present in Sunday school 60.

Centennial—Revival continues. Good interest. Bro. Johnson preached at both hours. Morning subject, "Sin Soil on the Soul." Night, "The Mistakes of a Young man." 6 approved for baptism, 2 by letter.

Island Home—Two services. No preaching in the morning. Evening Subject, "Justification." Good Sunday School.

The regiment of helpers will begin to move out again. Another call is made for volunteers.

G. M. S.

We were able to get through September all right on ministerial education, but we are short at this writing for October. The month will soon be out. Come to the help of the Board and the boys.

G. M. S.

Will not the clerks of the Associations in Middle and West Tennessee send me a copy of their minutes. I can use them for the glory of God and for the good of his people.

G. M. Savage.

Jackson, Tenn.

We begin a meeting at the Third Church, Owensboro, Ky., next Sunday. Dr. W. B. Riley, will aid me. The signs of revival are auspicious. We received five new members yesterday, two by letter, three by baptism and baptized two also, received five the week before.

Owensboro, Ky.

P. T. Hale.

Our meeting at Sycamore Valley still continues. Nine have been received by experience and baptism. Others are giving their hearts to the Lord. We have hardly ever witnessed a greater display of the power of the Holy Spirit. Bro. M. W. Russell of Hickman did the preaching for us in the old apostolic way. Bro. Russell is a true soldier for Christ. We left the meeting in his care. We begin at home to-day (Peyton's Creek), praying to God for a good meeting.

Monoville, Tenn.

R. B. Davis.

I was at Grant Saturday and Sunday. At home for a week's rest. The 27th is the Smiths reunion, all the Smiths and their kin are to meet and bring dinner and have speaking and preaching. Hundreds if not thousands of people will attend. As my better half was a Smith I am invited to preach the sermon. The occasion is the golden wedding of my father-in-law. From there I want to reach the Convention 10 a. m., Wednesday. The types made me C. T. Ogle, and J. T. Otkley last week and called T. J. Easter, T. J. Eastmos. Ho for Murfreesboro.

J. T. Oakley.

Brother J. T. Oakley of Watertown has been with us for nearly two weeks in a series of meetings. The services have been a great blessing to our church, and to the entire town. The sincere simplicity of his sermons has not only drawn a number to Christ, but strengthened the church and produced a unity of feeling among them. He endeared himself to pastor and the people. We have had glorious meetings for the last three months. There have been 104 additions to the church. A large number of these are young men. We have reorganized our B. Y. P. U., and hope to enlist all the young members in the Lord's work. I am very glad to hear that our State Board will go to the Convention with the best report of its history. God bless our noble secretary. He has been very faithful in the Lord's work this year. Dr. Folk, our editor, introduced the "forward movement" which caused the people to do more for missions this year. He and our secretary have done great things for our Lord, whereof we are glad.

Rockwood, Tenn.,

I. S. Baker.

In a few days we are to meet in Convention at Murfreesboro. One of the questions to be up for settlement is that of a system of federated schools. By some oversight, perhaps more chargeable to me than any one else, the report of the committee at Humboldt did not get into the published minutes. I have the original copy myself; and expect to carry it with me to Murfreesboro.

In planning for the establishment of a system of federated schools, certain points must be guarded. There is danger in centralization. Whatever the system may become, too much power must be placed in one man or Board of Trustees. The broadest liberty possible with concerted action must be conserved. Another aim must be permanency. The system should be such as to guard against a mushroom existence, as precarious and doubtful. Too often the energy of our brethren has been put into private or localized schools, soon to be lost. The existence of no school should be contingent upon the life and health and good will of any one man. Justice to sister high schools and to the college and particularly to the pupil demands that as nearly as possible as good instructions shall be had at one place as at any other. While one high school is drilling its pupils a solid hour each day in high school work, say Algebra 1st and 2nd year, Latin and Greek, as the University High school at Jackson, another must not put its students off with only 30 minute periods, and at the end of two years expect as much credit as where both teacher and pupil have done twice as much work.

The Baptist State Convention, whose members are

representatives chosen by the churches, must be responsible finally for the receiving, placing and conserving the money of our people given for these schools. The number and locations of these schools is another matter of vital and general interest. Provisions should be made against the force of pride and a local sentiment. It is possible to accomplish all that is most desirable.

G. M. Savage.

#### DICKSON ITEMS.

We have just had a most precious revival in our church here, resulting in twelve additions to the church, besides five others who were converted. Last night between 300 and 400 attended the closing service. We have not had the great out-pouring for which we hoped, but have been very greatly blessed throughout the whole meeting. It was a season of quiet but powerful spiritual uplift for the church. We were kept from getting hold on the town as we expected by outside influences, shows, tent meetings, Methodist Conference, etc., but the church has been greatly revived and is stronger now than ever. We are trying now to get a pastor and arrange for services every Sunday.

The meeting was conducted by our State Evangelist, Bro. Sims. He is a noble man and preaches the gospel with power, and it is easy to believe a message when you know that the messenger has faced death for his convictions. One feature of his work was a series of object sermons for children. These sermons are intended to illustrate the guilt of sin and the necessity and way of salvation, and they are the best in their line I have ever seen.

Bro. Sims has come and gone, but he holds a warm place in the hearts of our church and town. May the Lord bless his labors in helping us to take this town for Christ.

Dickson, Tenn.

O. E. Baker.

#### JACKSON ITEMS.

Dr. G. S. Williams is preaching a series of sermons at evening services to the unconverted, and is effecting a good work. The prayer meetings and Sunday-schools are large and have a steady growth both in numbers and interest.

Bro. D. A. Ellis is encouraged in the work of the Second Church; baptized two at last prayer meeting; will begin a series of meetings on the first Sunday in November, assisted by Bro. W. H. Williams. This church will begin to build a parsonage at once.

Bro. B. McNatt is in the midst of a series of meetings at the Highland Church, with fine prospects.

Bro. A. Nunnery held usual services with his charge at the Royal Street Church. The congregations and Sunday-school are increasing.

The University reports as follows: Prof. Savage held usual services with the Booneville Church, Miss., went with the W. C. T. U. people to the county alms-house and held a good meeting.

Bro. M. E. Dodd filled his appointment at Bolivar, the interest is increasing here, will begin a series of meetings on the third Sunday in November, assisted by evangelist W. E. Neil.

Bro. E. G. Butler met his people at Mt. Pleasant where there is always a large interested crowd.

Bro. E. Z. Newsome had a good day at Cotton Grove, meeting of good interest, ordained one to the deaconship and collected \$11.55 for State Missions, and one member was received by letter.

Bro. H. E. Walters filled Bro. Neil's appointment at Spring Creek and took a fine collection for Ministerial Education.

Bro. W. C. Sale preached for pastor Nunnery at Maple Springs, had a full house and good services.

Bro. P. P. Medling preached at Wellwood, a mission station, both morning and evening, and had two professions at morning hour.

Bro. J. T. Early had a good congregation at Kenton; he has resigned this work and also the Walnut Grove work; these two good churches in adjacent communities are pastorless.

Bro. M. E. Dodd has been called to the pastorate of Pleasant Plains Church and will accept.

Dr. W. G. Inman has resigned his charges at Whiteville, Mt. Moriah and Harmony and will move back to Humboldt where he has a pleasant home and will take work with churches in adjacent neighborhoods.

The University opened up with a larger increase of pupils than ever, and there have been accessions every day except three, hence the chapel though large is filling up very well. The chapel services are very spiritual and are very much enjoyed by the many frequent visitors. The professors report their work as very satisfactory. The music class is larger by far than ever. The patrons and pupils say the present director, Prof. Richter, of Germany, is the best teacher of music in the land.

Madison.

## 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.

##### Woman's Missionary Union Delegates.

Each Missionary Society in Tennessee is entitled one delegate for every ten members or fraction thereof. Those delegates that have not already done so, should send their names immediately to Rev. E. S. Reeves, Murfreesboro, that homes may be assigned them previous to the Convention.

##### Woman's Missionary Union of Nashville, Tenn.

The third annual meeting of the missionary societies of Nashville Association was held at Hermitage Station, October 8, 1903, in connection with the Nashville Association, which met at New Hope church. It was an ideal autumn day, and the hospitality of the people of New Hope Church and community was unsurpassed.

The Woman's Meeting was held Thursday afternoon in the school house, a mile and a half from the New Hope Church. Besides the children there were eighty-five present. Mrs. Josephine Jordan, Vice president of the W. M. U. of Nashville Association presided.

Miss Martha Hill read the second chapter of Ephesians, and Mrs. Martha Dodson led in prayer. After singing "Am I a Soldier of the Cross," Dr. Sophia Brunson, wife of Rev. J. A. Brunson gave a talk on Japan. Rev. J. A. Brunson with Rev. Jno. W. McCollum and wife were the missionaries who began the work of the Southern Baptists in Japan. Dr. Brunson is a very pleasing speaker, and her remarks were listened to with

undivided attention. She exhibited many curios from Japan, and was dressed in native costume.

The work of Woman's Missionary Union was discussed under three heads. First, from a Financial Standpoint, by Miss Cunningham from the Third Church. In addition to some interesting figures, she gave three ways by which the financial side of the Missionary Union helps. 1. It gives a deeper interest in the lost of the world, because wherever money goes, interest, to some extent goes with it. 2. It gives a deeper appreciation of the means God has given. 3. It draws us closer to God.

Second, from a Social Standpoint, by Mrs. J. T. Altman of the Central Church. In a practical way she illustrated the fact that societies, by mingling together, promoted their common interests, and at the same time added to their financial strength.

Third, from a Spiritual Standpoint, by Mrs. H. R. Herron of the Edgefield Church. She emphasized the fact that by the unselfishness of mission work, we become co-workers of the Lord, and are spiritual helped.

It was a great pleasure to have with us Miss D. A. Bledsoe, matron of the Tennessee Baptist Orphan's Home. She answered many questions concerning the Home, and told many things of interest about the children.

Reports from the following societies of the Associations were heard: Central, Edgefield, Seventh, Third, North Edgefield, Immanuel, Howel, Memorial, New Hope, Mill Creek and New Bethel. It is gratifying to note that the missionary societies of Nashville Association have increased their contributions \$255.02 over last year, the total this year being \$1,560.79.

This was one of the most pleasant and profitable gatherings ever held by the women of this Association, and all felt that it was indeed "good to be there."

Miss Gertrude Hill, Secretary.

#### Extracts From Recent Letters of our Missionaries.

Chinkiang, China, June 1903.—We feel that it is great privilege to be intrusted as the representatives of the home workers in this field. It cheers and helps us to work more zealously when we are in touch with the loved workers on the other side. When we reached Japan, we were surprised to learn of the sad death of our faithful evangelist, Mr. Chang. During his intense suffering, he said, "Heaven is such a happy home, but I want to tell more of my people about it before I go." Many times I feel that prayer is the one great thing that is lacking for the salvation of these people. Hudson Taylor, the founder of the China Inland Missions, would not knowingly accept any money for the work which had been given without prayer. We do appreciate the faithful prayers which ascend daily for the work, and ask for more.

Ida C. Lawton.

Soochow, China, July 1, 1903.—I think you will be glad to know that in some places the people are listening to the Gospel more earnestly than ever before. In a town south of the city, where Mr. Britton was invited to open work last year, there have been nine baptisms and a church was

organized this past spring.

Nannie S. Britton.

\*\*\*

Mantanzas, Cuba, July 9, 1903.—We feel that your prayers are a great comfort to us missionaries in such a country as Cuba, where so little is known about the Gospel of Jesus Christ.

The Lord is blessing our work in Mantanzas. Our church is progressing and the members of it are very faithful workers. A lady that was converted last month and was baptized last week came early this morning to ask for tracts. She says she "wants to work for her Lord."

Pura E. Cova.

\*\*\*

Pernambuco, Brazil, June 22, 1903.—Do teach the people at home what a terrible thing they are doing when they help the Catholics with their money and influence. They are just raising up a power to enslave them, so that they don't dare to say their souls are their own. One man here had to give his farm to the priest when he wanted it, for fear that if he did not, he would be assassinated and his family left to suffer; and he was a good Catholic. Open the eyes of your people, dear sister. Don't let our blessed free country become a slave to Roman corruption. Here a respectable lady cannot go out on the street alone, for fear of what she may encounter. They think it so splendid that a young lady can travel alone in the State, and not be molested. That is an example of the difference between Catholic and Protestant countries.

I am so glad that the Convention is pushing forward the Home work, as well as the Foreign. A half million for the work of the Lord. May He continue to bless our efforts for the extension of His kingdom. "The Lord hath heard my supplication; the Lord will receive my power."

Emma Morton Ginsburg.

\*\*\*

Novo Friburgo, Brazil, July 2, 1903.—Sixty additions to the churches in the Rio Mission during this last quarter. Some dear brother in Virginia has given \$200 to the publication work, and Mr. E. feels happy and encouraged over the outlook. I am very much of an invalid. I am again laid aside from active service, still I feel that another door is open for me to help in the work, and that is by writing more letters to societies. It is so delightful as well as helpful to come in touch with those who are working for our dear Master. My little boy has climbed on the back of my chair, and is saying, "mamai esti as crecando," "Mother is writing much."

M. Grace Entzminger.

#### 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.

## THE OLD RELIABLE



**Absolutely Pure  
THERE IS NO SUBSTITUTE**

#### A FEW STRAY NOTES.

I have recently been in several places on Sunday, and have had occasions to see what is being done by the Baptist hosts, a mighty host.

In Harriman, the genial young pastor, brother Fowler, is doing a great work. The most interesting prayer meetings I have attended for some time are the kind held in his church.

One thing I was particularly impressed with, and that is the way his young people work, talk and pray in the prayer meeting services.

The active part the young people take in this church is certainly surprising, and will have telling effect in the future.

I spent a Sunday in London not long since, and heard brother Waggener preach two strong sermons. Brother Waggener is working heroically to clear his church of a small debt. The Baptists have a beautiful edifice at this place, and are doing splendid work.

The Baptists at Crossville and Cookville have not the strong hold they deserve and should have. Truly these are places for needed work.

I am spending today in Cookville, and have not heard a church bell pealing forth from any church. A town of two thousand and no preaching.

At Crossville the "Sanctified" element were last week conducting a so-called meeting which is nothing less than a living menace and burning shame.

The people turned out en masse, and some few were being "Sanctified" along; that is, they said they were, and of course they were.

George P. Hayes.

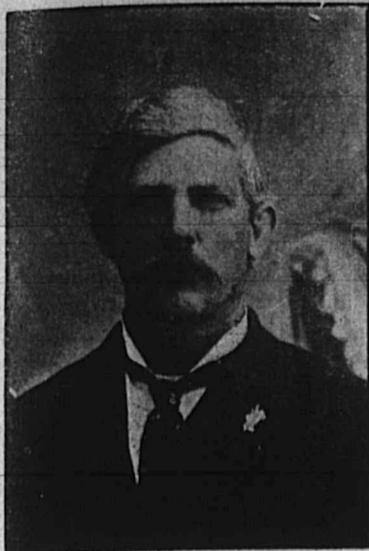
I have a few words of interest for the state of my childhood and they came from a heart full of love. No doubt the people of Tennessee will rejoice with the saints of Northport when they learn of the success of our meeting. The meeting closed Thursday night after eleven days of earnest consecrated, gospel preaching by Rev. Geo. W. Shepherd, the Lord's bishop of the Baptist Church at Cleveland. His preaching gave evidence that he has had a theophany. Bro. Shepherd preaches a gospel of love and makes it plain, pointed, practical and helpful. The results are as follows: 56 additions; 44 by baptism, 3 by restoration, and 9 by letter. To show the spread of the gospel, I mention the fact, people were saved out of 26 homes. In these homes can be found sunshine and joy.

It is interesting to note that 12 heads of families were saved during the meeting. The church is in the spirit and join's the pastor in praise to God for sending us this consecrated servant of His to labor with us in the vinyard of our Savior.

Northport, Ala. Jas A. Magill.

## BELLS

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



ROBERT CUMMINGS MEDARIS.

Born at Clinton Tenn. Educated at Clinton and Louisville, Ky., converted and joined the Baptist Church at Clinton when 17 years of age. Ordained by that Church in 1884.

Missionary of Clinton Association one or two years, was missionary of the Kentucky Mission Board some years, living at Williamsburg, Ky.

Was missionary pastor at Newcome and Jellico, Tenn., Lott, Williamsburg, London, Pittsburg, Barboursville, Pineville, Ky., assisted in the organization of the Newcome, Jellico, Pittsburg, Pineville, Mt. Vernon and Middlesborough Churches.

The brick church home at Williamsburg was built while he was pastor there, he conceived the idea of a Baptist college for South Eastern Ky., and raised the money mainly, with which to build the brick building for the Williamsburg Institute, a Baptist school of great worth.

Was pastor at Harriman, Tenn., where he did a successful work, has spent ten years West where he was missionary and pastor in Arkansas and Texas. He organized many churches and built many church houses, he has witnessed the conversions of many hundred people and thousands have been added to the churches through his efforts.

He established the Arkansas Baptist Orphans Home at Monticello, Ark., by securing a farm, the gift of a Baptist lady at Monticello, Ark., and raised most of the money to build the first building of that Orphanage, he assisted in the organization of two Associations in Kentucky.

He is now the President of the Baptist Ministers Aid Association of Arkansas and the Chairman of the Old Ministers Relief Fund of the Arkansas Baptist State Convention.

In leaving Arkansas and coming to Knoxville he leaves a great host of friends, to take up a great work among his friends and in 20 miles of where he was born and reared.

MILL CREEK CHURCH.

(Address delivered by Judge R. R. Caldwell in presenting a gavel to the Nashville Association at its recent session, in behalf of the Mill Creek Church.)

Bro. Moderator: I, this auspicious morning come bearing a message to this Association from the oldest Church south of the Cumberland, north of the Gulf and west of the Georgia line. That memorable old Missionary Baptist Church, Mill Creek. She has passed the age when men and women are supposed to be in their dotage, and comes to you in the 106th year

of her existence, not infirm and weak, but full of vitality, having lost none of that zeal and devotion to the cause of the Blessed Master, which characterized the pioneer patriarchs in Israel, who organized her in the beginning. Through all the schisms which in times past have arisen to disturb and distract our denomination, this church has stood firmly by the gospel truth first delivered to the saints, both in doctrine and in practice, She has never departed from the old time religion of the Baptist fathers.

During the past associational year she has shown fresh evidences of her consecrated devotion to Baptist faith and teachings, by giving to the seven objects of our denominational work five times as much as for any previous year, as will be seen from the church letter to be read to this body.

This old church has always taken an interest in our annual associations—has never failed in sending messengers. And feeling a deep interest in this, the Nashville Association, and knowing the fact that in all deliberative bodies, the Gavel has for ages been recognized as an emblem of power and authority in the hands of the presiding officers, this old church comes with a word of christian greeting through me to you, and has directed me to present this Gavel as an evidence of her devotion to the Baptist cause, and as a token of her love and admiration for her children and grand-children—the churches which compose this association.

This Gavel was made from the wood of a tree which grew upon the church yard. If it could speak it would be capable of revealing many of the joyous meetings and greetings, and the tales of woe of days gone by, that have passed from the memory of men. But while it is now dumb and unable to speak of past conflicts, triumphs and defeats; this presentation and its acceptance by the Nashville Baptist Association, will give to it a tongue. In the hand of the Moderator of this Association, it will ring out in clear and unmistakable tones; and may we not indulge the fond hope that its ringing tongue may always be for God and the right—for order and decorum,—and that the membership of this Association may always be ready to heed and obey its call to order. I now present it to you, as Moderator of Nashville Association, as directed by this old mother church.

ORDINATION OF G. B. SMALLEY.

In compliance with a request from Genett Baptist Church for the ordination of Rev. C. B. Smalley, a council, consisting of Elders C. M. Savage, Dr. B. McNatt, E. Z. Newsome, M. E. Dodd and Deacons C. T. Thompson and F. O. Lake, was called at Highland Avenue Church, Jack-on, Tenn., on Wednesday evening, October 7, 1903, to perform this rite.

Pastor McNatt acted as moderator of the presbytery and M. E. Dodd was appointed secretary.

After an opening prayer by Rev. W. E. Sale, the presbytery proceeded with a close examination of the candidate upon the most vital and fundamental doctrines of the Bible. Dr. Savage conducted the examination.

The questions were all answered in an intelligent and satisfactory manner, upon which the presbytery unanimously recommended that the church proceed

with the ordination.

Dr. Savage preached the ordination sermon from the text, "I come to thee in the name of the Lord of hosts," (1 Sam. 17:45). The sermon was very strong and impressive. M. E. Dodd presented the Bible, B. McNatt delivered the charge and E. Z. Newsome led the ordination prayer.

After the laying on of hands the church and friends were asked to extend to Bro. Smalley the hand of Christian greeting. The benediction was pronounced by the newly ordained minister.

Bro. Smalley is one of our most promising young men and we predict for him a great future. May he like the servant of old, be filled with the Holy Ghost, and may many be turned to righteousness through his ministry and may his life shine as the brightness of the firmament forever.

B. McNatt, Moderator,  
M. E. Dodd, Secretary.

TEXAS NEWS.

The Lord gave us a great revival at Weston. There were about fifty professions of faith in Christ and forty-four additions to the church. For many years Weston has had the name of being a very "tough" and sinful place, but, thanks be unto God the victory over sin came at last in the salvation of many souls.

Some staid at home and would not come to the services at the church, but were convicted at their homes. I want to ask every one who reads this to join me in one earnest prayer to God for the salvation of Will Brown and his brother Step. They both have good christian wives and dear sweet children, but some of the children have gone on to heaven. We all prayed so much for these two men and they are still heavy upon my heart. They are both men of influence. Pray that their influence may be used for the Lord.

The congregation was good from the very first service to the close of the meeting, often times the house would not hold the people. The order was the best I have ever seen anywhere. I have never seen a church work with more earnestness for the salvation of the lost than this one did. The young people deserve special mention. God bless them one and all.

Dear reader, if you could only see the change that has taken place in this little town within the last two weeks I know you would rejoice with me. I shall long remember this dear people for their many kindnesses to me. Even the sinners, I cannot help but love them for their kindness and respect to my Master's cause.

One young man, (a sinner,) came into the church and the spirit of the Lord got hold upon him. He started to leave the church when some one arose and asked special prayer for the young man who was leaving the house. Dear Bro. Brown led the prayer and prayed for God to save the young man and to save him now. In less time than it takes to tell it after the prayer was over foot steps were heard coming rapidly down the street that leads to the church and a voice was heard to cry out, "The Lord has blessed my soul!" "I am saved!" There was rejoicing. He left the house a sinner and came back a christian.

Sunday Aug. 9, at 3 o'clock p. m.

about two thousand people gathered on the banks of Honey Creek to witness the burial of twenty-four happy converts with Christ in baptism. Brethren Crowder and Foster did the baptizing. It was a pretty and an impressive scene. Bro. Foster is a Tennessee boy and was once a student in Carsson and Newman College. He has been in Texas for about three years and has done a good work.

I go to Gober Sunday for another revival. Pray for us. I appreciate the prayers of my brethren, God bless them one and all. Love to read the Baptist and Reflector when I can get it, but it is difficult for me to get it regularly as I am most of the time "on the go." Friends will address me at Gober until September 1st.

T. A. Payne.

Sheman, Texas.

(These notes are still of interest, though delayed in publication. Ed.)

# 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 powers 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, varicocele, 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, 201 Unity Building, Chicago, Ill.

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

**Drayton's Practical Business Colleges**  
(Incorporated, Capital Stock \$300,000.00.)  
Nashville, Tenn. U Atlanta, Ga.  
Ft. Worth, Texas, S Montgomery, Ala.  
St. Louis, Mo. A 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.

**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.

**DAVID AND ABSALOM.**

The extraordinary success of Absalom's rebellion is a surprise to us. We are astonished to learn that the popularity of David had waned to a degree that made such a revolt possible. It is difficult for us to understand how the people could so quickly forget the valued services of David in freeing the nation from its enemies. How could they turn against the man who had led them to victory on so many battle fields and had stretched the borders of their country to the uttermost limits? How could they fail to hold him in hearty regard who had given expression to the highest religious sentiment ever attained by even the most devout? To understand these things we shall be compelled to divest David of the halo of sanctity with which we have surrounded him and view him as a man.

He was now growing old and the oncoming generation did not know him in the early days of his brilliant career. The young men had not passed through those intense days when David was moulding the empire. They did not therefore feel for him so strongly as their fathers had felt. They were not so greatly impressed by what was told them of the services David had rendered. They, like all men do, wanted to see something achieved before their eyes. They were not so much impressed by what he had done as by what he was doing then. And this is the demand every generation makes. If a man is to be leader in two generations he must achieve in both. He cannot depend on what he has done to give him popularity. He must keep on achieving. The leader of men today or any day is the one who is bringing things to pass on that day. David was perhaps ruling as vigorously in his old age as he should and had doubtless suffered his methods to become antiquated. If we add to all this the

fact that the sin he had committed in wronging Uriah must have lost for him the respect of many, we can begin to see how the revolt was possible. His sin had paralyzed his influence to a large degree and by living the life of a recluse he gave Absalom an opportunity to sow the seeds of rebellion.

If we turn to Absalom's side of this matter we will not go far to find the explanation. The narrative says "Absalom stole the hearts of the men of Israel" by hypocrisy and dishonesty. Absalom took possession of something that did not belong to him and to which he had no right. It is our custom to think of robbery only in connection with material things, but this limitation is too narrow. It is worse to steal a man's good name than to steal his gold. To gain the affection of people by hypocritical means is as black-hearted thievery as taking money or forging a name. Yes, it is worse in sight of God. Even popularity must be gained by honest means. If it is gained by dishonest means it is as thoroughly robbery as the stealing of a dollar. Popularity does not belong to and should never come to many men. Especially is this true if it must be secured by undermining the popularity of some one else. Nothing needs stigmatizing more than the too widely accepted belief that a man is justified in gaining the affection of people by any means whatever. Some of the most popular are at the same time the most consummate thieves. Nothing is more despicable than the sight of some one masquerading in the character and rights which he has stolen from some other man.

See how insidious were Absalom's methods. By his splendidly caparisoned horses and chariots and his free handed way of living he would instill into the minds of the people that his father David by his severe manner of life did not appreciate the dignity of the kingship of the great nation of Israel. But Absalom would also show that his high position did not keep him from interesting himself in the affairs of the people. He could come down from his chariot to give justice to and even a brotherly kiss to any one of the "dear people" that he met. So his dignity became their dignity, and their cause became his. In this way he impressed on them that David not only lowered their dignity but despised them in their lowly estate. And when the time was ripe for his insurrection he did not hesitate to prostitute the sacred cause of religion to his selfish ends. So with a great show of piety he would now enter into the holy place and desecrate it. So when he was the most pious he was most impious, as when he was most generous he was the greatest thief.

**THE OPEN SALOON.**

We publish on another page a letter to the Chattanooga Times in reply to an editorial in that paper several weeks ago. This letter was sent to the Times, but was not published. While in Chattanooga attending the Ocoee Association, we had a pleasant interview with the editor of the Times. He is a personal friend of ours and a very clever man. He assured us that he is in sympathy with us in our temperance sentiments, though he said that he might not go as far as we do. He stated that he did not care to have a controversy upon the subject at this time, and told us that if we would eliminate the controversial features from the letter he would publish it. This we attempted to do on our return home, and sent the letter back to the Times. But if it has been published we failed to see it. We publish it in the Baptist

and Reflector for several reasons: 1. Some of the readers of the Times who are also readers of the Baptist and Reflector may have wondered why we made no reply to the Times, and will perhaps be glad to see a reply. 2. Because we published our first letter to the Times, to which this editorial in the Times was a reply, in the Baptist and Reflector and our readers may be interested in the discussion. 3. The arguments used by the Times are those being used all over the State by the opponents of the Adams law and it may be well to give our friends some ammunition with which to answer them. We were especially anxious to get before the public the testimonies from various communities over the State with regard to the practical operation of the Adams law.

If some of our questions in the letter seem a little pointed, we wish to say that we have a very kindly feeling for the editor of the Times. He himself is a strong temperance advocate. The special point of difference between us is that while he condemns the man who drinks liquor, we would go further and condemn the man who sells it and also the man who votes to allow him to sell it. As we said in the letter, the best way to stop a stream is to dam up the fountain. It is not only the open mouth but the open saloon which supplies the open mouth that we would close.

While it is true that if there were not so many open mouths there would not be so many open saloons, it is also true—and true to a greater extent—that if there were not so many open saloons there would not be so many open mouths. Nor would there be so many tear stained eyes nor aching hearts nor ruined lives nor lost souls.

**A VISIT TO LINDEN.**

Yielding to urgent and repeated solicitations from Bro. A. H. Dickson, we spent several days with him last week at Linden. This is the county seat of Perry County. There are only two Missionary Baptist Churches in the county, one with about 50 members and the other with about 40, making less than 100 altogether. In Linden there is no Baptist Church and only one Baptist. She is a member of the First Baptist Church, Chattanooga, who recently married and moved to Linden. Several others in the town had been Baptists but as there was no Baptist Church there they had joined the Methodists. Others who have no denominational affiliations would, we believe, join the Baptists if a Baptist Church should be organized.

The citizens of Linden are an excellent class of people, cultured, refined, well-to-do. They are as attentive listeners as any to whom we ever preached and seemed to be very appreciative. As we told them, however, they haven't got enough religion. They need a good, live, spiritual Baptist Church in the town. We hope one will be organized at no very distant day. Bro. Dickson is a native of Perry County and now lives a few miles from Dickson. He was a Methodist preacher, but while stationed in Texas he became a Baptist from reading the Bible. He is now missionary colporter in the Southwestern District Association. Besides selling books, he has been preaching at 11 places, including Linden. He is an excellent man, thoughtful, studious and a thorough missionary. He is doing a fine work and one which will tell in coming years. The Baptist sun is low in Linden now, but we hope that it will soon rise with healing in its wings.

Be sure to carry with you to the Convention some subscribers for the Baptist and Reflector.

## PERSONAL AND PRACTICAL.

We insist on that apology, Bro. Hall.

Bring some subscribers to the Baptist and Reflector with you to the Convention, can you not?

A gentleman who insults another will be glad to apologize when his attention is called to it.

Have you responded to the statement we sent you recently? If not, will you not do so at once? We need the amounts due us to meet weekly expenses.

Glancing over our list of subscribers the other day we were rather surprised to see the list at Trenton so large. And again we thanked God for J. H. Anderson.

A Methodist preacher announced at the Tennessee Conference that he had secured about 140 subscribers to his Conference paper. That was fine, was it not? What have you done for your paper?

Announce on next Sunday that you are going to the Convention at Murfreesboro, and that you will carry subscriptions to the Baptist and Reflector with you—and then see if you cannot get some to take with you.

Find out whether your pastor is going to the Convention at Murfreesboro next week. If not then see that he does go, if you have to send him—which means, of course, that you will make up the wherewithal to send him.

With the coming of fall, business in all lines is improving. Money is moving more freely. People are paying off their obligations. In meeting yours do not forget the Baptist and Reflector if your subscription has expired.

"Last call," as the auctioneers say. Are you going to the Convention at Murfreesboro? Haven't made up your mind? You are rather late about it. But make it up at once that you will go—and go. Can't go? Oh! yes you can if you will. Reconsider and decide to go.

Dr. O. P. Gifford is responsible for the following:

"In the church's field of battle,  
In the bivouac of life  
You will find the average Christian  
Represented by his wife."

It was with much regret that we learned of the death of Mrs. A. B. Cabaniss, wife of our former well known field editor. When a boy we went to school to her. She was a fine teacher and a noble Christian woman. Besides her husband, she leaves four children, two sons and two daughters, to mourn her loss. We extend to them our deep sympathy in their great sorrow.

We return thanks for an invitation from Brother Henry Lawrence Cate to be present at the marriage of his daughter, Miss Daisy to, Rev. Frank James Fowler on Oct. 26th at Harriman. As we stated recently, Brother Fowler has just been called to the pastorate of the church at Harriman. He is making an auspicious beginning. We extend our hearty congratulations, with best wishes.

The Christian Companion says it has noticed that when an election is some distance in the future the preachers and citizens have their indignation meetings and are active in trying to suppress vice, but just before the election they quiet down and each fellow sneaks off and votes for his party and thus there is no way on earth to remedy existing evils. There is entirely too much truth in this.

We received a letter asking us if we "ever knew anything in the life of Eld. A. Nunnery of Jackson, Tenn., that was unbecoming of a Christian?" To this enquiry it gave us great pleasure to reply: "No, indeed. I have known Brother Nunnery for a dozen years or more and I do not know a truer, more high toned Christian man any where, one who would be more incapable of knowingly doing a mean deed."

Passing through Dickson on our way to Linden we saw Bro. Earle D. Sims for a few minutes. He has been engaged in a meeting there for a week or two. It was greatly broken into by the Conference of the M. E. Church one week, but up to the time we saw him there had been eleven additions and

more were expected. This was quite successful considering the small number of Baptists already in Dickson and the fact that they have no pastor.

Several of our exchanges have stated that the Legislature of Alabama resolved that a statute of the late Dr. J. L. M. Curry be placed in the rotunda of the Capitol at Washington, thus ranking him one of the two most conspicuous and noble citizens of that State. This was true but for some unaccountable reason the legislature almost unanimously rescinded its action. Will the Alabama Baptist tell us why this was done?

The banner of temperance goes marching on all over the South. In Texas recently ten counties voted on the question of having saloons. Eight of them went dry and two wet. In Brown County the prohibitionists won by a respectable majority, which so enraged the antis, that they have resorted to the expedient of cartooning the good women of the city of Brownwood in a very ludicrous, and even insulting manner by way of revenge. The Texas Christian Advocate referring to the matter, characterizes such vile conduct in no very mild terms. "Such men," it says, "deserve to wear hoofs on their heels and horns on their heads." Amen.

As stated last week, Bro. G. W. Sherman has offered his resignation as pastor of the North Edgefield Baptist Church, this city, to accept a call to the pastorate of the church in Cisco, Texas. We regret very much to lose Bro. Sherman from Tenn. He has done a very fine work here, as pastor in the Ebenezer Association, at Carthage, Hartsville, Galatin, and North Edgefield. He is a fine preacher, a beloved pastor, a consecrated Christian, and a successful evangelist. We pray God's richest blessings upon him in his new field. We give notice, however, that we expect to have him back in Tennessee some time.

In discussing "The dead line of 50," the Examiner well says: "It is not an arbitrary line that should be drawn as the limit of efficiency, but a variable line, ranging from thirty to ninety years, according to the use which each man makes of his own powers. There are men who reach the dead line before the third decade of life has gone; others there are who are young at three score and ten, brimming over with moral influence and mental activity. The time to shelve a minister is not when his beard turns grey, but when his spiritual and intellectual force shows signs of decrepitude and approaching dissolution." As we said sometime ago, every man makes his own dead line.

We are sure that our readers have enjoyed the series of articles on Sanctification by Dr. Hamilton. They have been scholarly suggestive and helpful. Our series on the same subject will be very much along the same general line, though we shall go rather more fully into the subject than Dr. Hamilton has done. Our articles will probably run for three or four months, may, be longer. We shall hardly be able to begin them before January. We have done a good deal of reading on the subject, but we want to do some more. We have been so busy for the last several months attending Associations that we have had little time for reading or writing on the subject. Tell your friends about these articles and get them to subscribe for the paper so as to read them. Send us a club of five new subscribers at \$1.50.

Rev. J. E. Trice offered his resignation as pastor of the Mill Creek Baptist Church last Sunday to accept a call to Westlake, La. The church presents an inviting field. Mr. Trice's people live at Lake Charles near by. Besides, the doctor advised Bro. Trice to go to a warmer climate on account of a bronchial affection. We shall regret very much to see Bro. Trice leave Nashville. He is an able minister of Jesus Christ, an earnest spiritual preacher, a popular pastor, a thorough missionary and a true man every way. His wife is a noble helpmeet to him. Both of them are held in the very highest esteem by the members of Mill Creek Church and citizens of the community and their departure will cause universal regret. We wish them much happiness and success in their new field of labor, but hope to have them back in Tennessee sometime.

The Florida Baptist Witness makes the following sharp thrust: "We are informed that a certain pastor from a northern state, who received his introduction to Florida through the columns of the Baptist Witness some four years ago, made a violent and brutal attack upon the paper in a speech before the Florida Association last week. We suggest that if this brother pastor would pay his subscription to the Witness he would likely have a better opinion of it, and might find fewer things in its columns to object to and criticize. It is usually the case that those who are in debt to the Witness are the loudest howlers about what they term its short-comings." This is true as a rule, not only with regard to papers, but with regard to missions. Dr. Broadus used to say, the grumblers never work and the workers never grumble. It is also true generally that the givers never kick and the kickers never give.

In the Olympian Magazine for October, published in this city, Senator E. W. Carmack of Tennessee has a very strong article upon The Race Problem. He suggests various solutions of the problem, among them the repeal of the fifteenth amendment. It is strange that Christian men like Mr. Carmack do not realize the only possible solution to the negro problem. It does not consist in deportation, as Mr. John Temple Graves recently suggested, or in industrial education, as suggested by Booker T. Washington, or in the repeal of the fifteenth amendment, as suggested by Mr. Carmack. The solution is very simple. It is the gospel of Christ, which is the solution and really the only solution of every problem. Carry Christianity to the negro. Let his nature become regenerated under the influence of the Holy Spirit. Let him understand that morality is a necessary part of true religion. And at the same time let the white man himself be thoroughly evangelized and guided by gospel principles, and then there will be no negro problem. "Bear ye one another's burdens and so fulfil the law of Christ."

In Knoxville there are two neighbors. One of them owns a dog which barks all day and most of the night. His neighbor, through Attorney General Cates, filed a bill in Chancery to declare the dog a nuisance on the ground that his howling and barking threatened to give his wife nervous prostration. The Chancellor granted a temporary injunction restraining the dog from barking, and the prayer of the petitioner is that the injunction be made perpetual. That is all right. The fact that the bill of injunction was filed by the Attorney General of the State and that the petition was granted by the Chancellor would indicate that they think it is perfectly proper to restrain a dog from barking. But what about the saloons in Knoxville? Are they not worse than barking dogs? Are they not worse even than mad dogs? Do they not cause more restlessness, more misery, more destruction than either a barking dog or a mad dog would cause? We commend Attorney General Cates and Chancellor Sneed for their valiant efforts to restrain a dog from barking, but we would respectfully suggest that they also use their services in trying to restrain the saloons in Knoxville and elsewhere.

A rather interesting byplay has been going on between two of our Kentucky contemporaries for several weeks. The editor of the American Baptist Flag announced that he had made arrangements to club the Flag with the Western Recorder. The Western Recorder stated that it had no clubbing arrangements with any paper. The American Baptist Flag then announced that it had had a clubbing arrangement with the Recorder, but that after the Recorder bought out the Liberty Baptist the arrangement was discontinued for the sake of Bro. Smith. The Western Recorder of last week said, however: "It is said that this paper has only lately ceased to club with other religious papers, and that we did not tell the whole truth in our recent statements on this line. The fact is that we have at no time had any agreement for clubbing with any religious paper. We have always allowed brethren a commission on new subscribers they would send us, and sometimes the editor of a religious paper would give a new subscriber to his paper the advantage of this commission, but we have always charged full price for the Recorder. The reduction has always been with the other paper." This is pretty plain talk. It raises a question of veracity between the Recorder and the Flag, which we leave them to settle.

## THE HOME

### What Peggy Lent.

Peggy watched Mrs. Toomey go away with a look of relief on her tired face.

"Oh, mamma," Peggy said, "I wish I could lend something to somebody, too!"

"Well, why not?" mamma said, cheerily.

"Truly?"

Peggy hurried to the door; but Mrs. Toomey's calico dress was just a little blur of dingy red in the distance. It was too late to call her back.

"And there isn't anybody else with seven little mites o' children and a landlord," Peggy said, coming back into the kitchen slowly.

"Besides," she added, as a sudden after-thought, "I spent my ten cents—I forgot."

Mamma smiled. She had just taken out a pan of sugar cookies, and she selected two of the golden-brownest ones and tucked them, all warm and spicy, into Peggy's hands.

"Never mind, dear heart," she said; "there are other people to lend to besides Mrs. Toomey, and plenty of other things to lend besides money. Now run out on the piazza steps and eat your cookies."

It was cool and shady out on the front piazza; but just outside the reach of the great leafy branches of the linden tree how sunny and hot! Peggy munched her cookies and pitied the people going up and down the street. She made believe the avenue was the Desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust to cross, from curb to curb. Only, of course—Peggy laughed at the idea—of course, there wasn't a steady procession of camels going up and down the Desert of Sahara! On the avenue the cam—I mean the horses and the car—went back and forth always.

"There goes the blind music teacher—he's going to cross the Desert o' Sa'rah," mused Peggy, lazily. "He always stops the longest time and listens, first. I shouldn't like to cross the Desert o' Sa'rah in the pitch dark either—my, no!"

Out on the curbstone the blind man waited and listened. His face was turned towards Peggy, sidewise, and it looked anxious and uncertain. There were so many wheels rumbling by! The hot sun beat down on his head pitilessly.

"He's going to give Tillie Simmons a music less—but Peggy never finished that word. A sudden wave of pity swept over her. The next moment the blind man on the corner felt a little cool hand

slip into his, and a shy voice was saying something in his ear.

"It's me—I'm peggy," it said. "I'll lead you 'cross the Desert o' Sa'rah, just as soon as that 'lectric car goes by—there, now!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. Her earnest, care-stricken face was red and moist. On the further curbing she slipped away and ran across again, back to the rest of her cooky on the piazza steps. By-and-by she remembered the return trip the blind man must take.

"I'm going back there and wait for him, so's not to miss him," she decided, promptly, and away she flew.

But it was hot—my!—on the other side of the avenue! There was no linden tree over there, and Peggy thought it wouldn't be polite to sit on other people's door-steps.

"Tillie Simmons takes pretty long music lessons," she thought, with definite sympathy for Tillie and a general compassion for everybody else who had to wait round on sunny avenues without a hat on.

The return trip across the Desert of Sahara was made safely, and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot too. She had never thought to be glad for her eyes before.

Mamma opened the window and beckoned to Peggy. "Well, was it as nice as you thought, dear?" she said, smilingly,

"What!—was what as nice, mamma?" asked puzzled Peggy.

"Lending things to people."

"Why! why I haven't lended a single thing to anybody, mamma!"

"No, not a single thing—two things, dear. I think y u must have enjoyed it very much."

Peggy looked decidedly astonished. What in the world had she lent to anybody?—two things, mamma said—mamma said such funny things.

"Oh!" cried Peggy, suddenly, laughing up at mamma. Then her face sobered and grew gentle.

"Yes—Oh, yes, I liked it mamma," she said.—Annie Hamilton Donnell, in exchange.

### The Dissolution of The Home.

Few things are sadder than the gradual dissolution of a family circle.

When, moreover, it once begins, it goes forward with a rapidity that is almost alarming. The eldest son, it may be, dissatisfied with his narrow surroundings, takes his journey into some far country to seek a better fortune; or the eldest daughter, obeying the deepest instinct of a woman's

nature, listens to the voice of a stranger, and forsakes with a light and hopeful heart the roof that sheltered her girlhood, to become the mistress of a new home. Then the younger children follow in quick succession. Some of them, most likely, are wrapped in white robes, and borne forth amid blinding tears to their last resting place. Sooner or later, and in one way or another, they are all gone. The long table in the dinning hall is shortened, the chairs are taken out of the family room because there is no one to occupy them, and the old folks are left to each other as absolutely as they were in those far-distant days when under bright skies and with buoyant spirits they began life together. Well, indeed, is it for them if the young love that once animated their hearts has deepened and ripened into the rational affection which is the most sacred bond of union between two human beings.

We have known aged couples whom not even the experience of fifty years had disenchanted of the growing ideals that floated before their vision when they first set their feet in the long road which begins at the marriage altar and ends at the open grave. Would that there were more such! At the risk of being sneered at by that large class of people to whom a bushel of corn or an ounce of silver is worth more than a ton of sentiment, we wish to protest against the criminal carelessness and indifference that allows all the glory to fade out of the wedded life, and suffers it to become a dull, monotonous and commonplace thing. It is a matter of vast importance that husbands and wives, instead of losing their tender interest in each other, should cultivate this holy feeling with constant assiduity; for the time is coming when it may be the only human resource upon which they can draw for comfort.

It is a pathetic picture, this of the old man and his old wife trying still to keep a cheerful spirit in the empty house that once rang with the laughter of happy children. But it is now without features that relieve it of its sadness. No true home was ever created in vain. In the order of God's providence it serves a useful purpose, though it may afterwards perish from the earth, and even the memory of it utterly decay. One of the most inestimable blessings that a boy or girl can carry with them into the busy world is the recollection of the dear familiar hearthstone on which perhaps no fire now glows, and around which no cheerful faces gather. This recollection is strength against temptation, courage in the teeth of hard conflict, fortitude under the pressure of grievous disappointment, and illuminating hope when sun, moon and stars are obscured

by cloud and tempest. Whatever is of high spiritual quality in the family life abides, and passes on as a quickening force into the thought and aspiration of later generations. The purity, the love, the gentleness, the self-denial, that find in that divine sphere the fittest theater for this display and exercises, do not evaporate into empty air, but become incorporate in the character of the children, and are transmitted in increasing volume to bless the souls of men and women still unborn. It is a question that all parents may well ask themselves, whether they are making such homes as will still be telling for good long after they themselves have gone.

"Beneath the low green tent.

Whose curtain never outward swings."—Christian Advocate.

### NATURE'S GREATEST AID.



Hon. H. L. Dunham.  
An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12 h. 1902.  
I had both kidney and liver trouble for over three years. I tried the best physicians in Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by the time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But to be positive beyond a question of doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State Street, had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession signed by doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

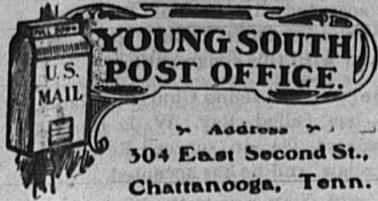
H. L. Dunham

Ex-Mayor of Dover, N. J.

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

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

WORLD'S GREATEST BELL FOUNDRY  
ESTABLISHED 1837  
CHURCH, PEARL and OTHER BELLS  
Best Copper and Tin Only.  
THE E. W. FAYDEN COMPANY,  
DUNHAM BELL FOUNDRY, CHICAGO, ILL.



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 prodest, deficit.*

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

Mission Topic for October.—Frontier Missions.

Has your box gone? Send it before Thanks-giving!

Bible Learners. Take Psalm 32:1 for your text this week, and ask God to give you that blessing.

THE DOLLS.

Oh! but the dolls are booming! Every mail tells me of some coming to Murfreesboro. I fear I shall have to borrow a "Saratoga" to bring them all home, for dear Mrs. Graves is not to be there after all, and I shall take charge of them for her.

Some evidently do not quite understand about sending them. Don't send them to Mrs. Eakin! I only want those that can be brought to me here in Chattanooga by hand. Those that are sent to the convention are to be sent directly to Mrs. Graves in Maryland. Just hold them until I give you the exact address next week.

THE PINS.

The are only 12 pins left of the 300 I have ordered. Send quickly if you are going to have one this fall.

Young South Correspondence.

I have been to such a charming affair to-day. I had to leave before it was half-done, to write you this letter, to my great regret.

It was a quilting, an old-fashioned quilting, at the First Baptist Church. Mrs. S. E. Mills, who sold those pins for us at Spring City not long ago, made the prettiest quilt of scraps the ladies sent her in the summer, sewing every stitch with her fingers, and to-day the Woman's Association met to quilt it, and next week it is to go to Urald, Texas, in our frontier box.

You never saw such a good time as we had. Only 12 ladies could quilt at once, and they relieved each other by turns. They came at ten o'clock and expect to stay until dark. As for me, I did not try to quilt, not being expert with the needle, but I helped unpack the baskets and boxes and spread the delicious lunch. Mrs. Stapp made coffee and tea in the church kitchen on the gas-stove, and the noon-hour was much enjoyed. Our pastor looked in on us later and smiled his approval. Those who could not stay all day, dropped in for an hour or so, and I am sure we enjoyed the quilt as much as the missionary's family will. Such little informal, social affairs do much to draw the church women together. You try one some time!

Yes, there are 11 letters waiting for

you.

No. 1 is from Sweetwater: "I take pleasure in sending you the contribution of our little Glenlock Sunbeam Board for the quarter ending with September. It is 80 cents. We wish it were more, but the hens are not doing very well just now as it is moulting season. We voted to give this money for the Williams Home if it is not too late. If it is too late to give it for that we wish it given to our orphans in Nashville. We intend to dress the dolls and send them to the Convention by Bro. Cox, the pastor of Sweetwater Church. I wish you could visit our band and see the great interest the children take in Mrs. Maynard and in all the other objects for which they contribute.

"Will you please send me a Young South Pin? I intend to offer it as a prize for that one of my Sabbath school class who attends most regularly and has the best lessons during the remainder of the year. I inclose the money for it also. Best wishes for the Young South"

Sallie Hale.

I have sent the pin. I hope Miss Hale tells us who wins it. I wish I could visit the Glenlock Band. Many thanks for their ever increasing offerings! It is not too late for the Home in China. I hear that Dr. Willingham has ordered two homes built, to cost \$2,500 each. So he wants all we can get together.

Trenton comes next in No. 2, and Louis Dance puts in postage forgotten last week. I have sent the pins. No. 1 do not want the star cards. Cut out the picture by the pierced stars, and mount it on a piece of cardboard and you'll have a souvenir of our dear Mrs. Maynard, or put it in your Bible to remind you to pray for her. I think you can get all the "fish" you want for the asking and a stand or two, by writing to Mrs. A. C. S. Jackson, North Nashville, Tenn. I shall be so glad of the dolls, and hope so much to meet Mrs. Dance in Murfreesboro.

Winchester is here again in No. 3: "I send you \$3.10 from the Winchester Sunbeams. Give \$1.50 to Mrs. Maynard, \$1.00 to Home Missions, 50 cents to the Orphans' Home, and 10 cents for the Hak-ka Home. Also please send me a pin and the Foreign Journal to my mother, Mrs. R. R. Whitaker."

Mary Whitaker.

I am always so glad when a band "Sows beside all waters." Thank you so much! Be sure to send a report of your Band to Murfreesboro. Let it be very brief, but give some idea of your work this past year. Will you? I want Wartrace, Nashville, Columbia, Clarksville, Harri-man, South Chattanooga, indeed all my working Bands to do likewise.

No. 4 is from Brownsville and brings \$1.00 from Nora Graves Parker. Next time change your pennies, nickels, etc. into a \$1.00 bill, or send a check or post-office order, and save paying out 12 cents in postage. Thank Zion Sunday-school so much for us.

No. 5 is from the First Church Sunbeams, Nashville, and brings \$1.25 for the Hak-ki Home. They have been sending off scrap-books and picture-cards to Mexico and Japan, and are soon to have a quilting, and will

bring some dolls to Murfreesboro. What a busy, busy band! Mrs. Mat Williams will tell us about them on Wednesday afternoon at the Convention. We are most grateful for our share of their good work.

No. 6 brings an order for a pin from Ruby Maddox, Charleston, and does not forget the stamps. Thanks! It shall go at once.

No. 7 is from our dear little Mississippian:

"Enclosed find \$2.00, my birthday offering. Bro. Kimbrough, a native of Tennessee, has been assisting our pastor in a meeting and was very much liked and much good was accomplished. Give this to the Hak-ki Home."

Anna Bell Flinn.

Many thanks! I know Bro. Kimbrough very well. We hated to give him up to Mississippi, but we are glad to know God is blessing his labors. Can't we hear from some other birth-days?

In No. 8 Mrs. I. L. Ford of Knoxville sends \$1.00 collected by Elsie Kurtz on a star-card. Her Sunbeams are sending "an arm full of dolls" to Murfreesboro. My "fish" are about exhausted but Mrs. A. C. S. Jackson will send Mrs. Ford all she needs from Nashville. Miss Elsie has our gratitude.

No. 9 is from Bailyton, and with it came two dolls from Myrtle and Grace White, which I am sure some little Chinese girl will be very fond of.

The address wanted is Mrs. J. G. Chastain, Guadalajara, Mexico. The "fish" are to encourage girls and boys to get members for the Bands.

No. 10 is from Oak Grove and I have written Mrs. Huggins privately. I hope her Sunbeams will soon re-organize. They did such good work, and their dolls will be most welcome.

Texas sends No. 11, and a dollar from Ruth Howard for the Orphan's Home, and orders two Young South pins for Miss Lucy Benn. We are delighted to have our pins to glisten in Texas, and so much obliged for the much needed aid for the Orphan's Home.

And No. 12 closes this chapter with an order for a pin from Dora Colbin, Henning, and it is sent with great pleasure.

Now, I must say a hurried goodbye!

Most gratefully, yours,  
Laura Dayton Eakin.

Chattanooga.

Receipts	
First half-year's offerings	\$465 85
First two week in October, 1903	25 92
Third week in October	
FOR JAPAN.	
Winchester Sunbeams by Mary Whitaker	1 50
Zion S. S. by N. G. Parker, (Ark.)	1 00
Elsie Kurtz, Knoxville, by Mrs. Ford	1 00
FOR ORPHANS' HOME.	
Winchester Sunbeams by M. W.	50
Ruth Howard Texas	1 00
FOR HAK-KI HOME, CHINA.	
Glenlock Band, by Miss Hale	80
Winchester Sunbeams, by M. W.	10
First Church Sunbeams, Nashville by M. W.	1 25
Anna Bell Flinn, Miss.	2 00
FOR HOME BOARD.	
Winchester Sunbeams, by M. W.	1 00
FOR Y. S. PINS.	
Miss Larab Hale, Sweetwater	25
Mary Whitaker, Winchester	25
Ruby Maddox, Sweetwater	50
Miss Lucy Benn, Merkel, Texas	25
Dora Colbin, Henning	25
FOR FOREIGN JOURNAL.	
1 Subscriber by M. W. Winchester	25
For postage	14
Total	\$508 81

Received since April 1, 1903.	
For Japan	\$258 20
Orphan's Home	44 42
State Board	24 17
Home Board	41 40
Hakki Home	51 24
S. S. Board	1 00
Foreign Journal	8 50
Missionary Relief	1 00
Y. S. Pins	60 00
Postage	4 88
Total	\$508 81

What Sulphur Does

For Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principal of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr R M. Wilks while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifier," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

HERE'S WHAT YOU WANT.

Behind the Scenes. Iams	\$0 00
Three Reasons. Pendleton	00
Allen Immerson. 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.	

## RECENT EVENTS.

Rev. W. Sanford Gee has accepted the pastorate at Chillicothe, Mo., succeeding Dr. Ray Palmer.

Mrs. M. E. Jones, a prominent member and worker in the church at McKenzle, Tenn., died last week. The funeral services were conducted by Rev. S. C. Hearne. She was a remarkably good woman.

The Central Church, Newman, Ga., of which the lamented Dr. J. H. Hall was pastor, has called Rev. J. S. Hardaway of Oxford, N. C. It has made a wise choice. Bro. Hardaway is a hard student, a fine preacher, a beloved pastor and a noble, hightoned Christian man. He has been pastor at Oxford for over twenty years and is greatly loved by the church and community.

The Biblical Recorder says that nine towns in North Carolina have recently voted for prohibition under the new law; four for the dispensary. In four the votes were adverse. Elections are pending in seven towns. The Recorder adds: "The Anti-Saloon League now practically covers the State. Nearly every county has an executive committee, and many have township committees in every township."

We were glad to have visits from Brethren J. A. Householder and W. A. Hull, who are in the city this week attending the Grand Lodge of Odd Fellows. Both are excellent men and strong Baptists. Brother Householder has been colporteur in the Sevier Association for a number of years. Every two years, however, the people of Sevier County send him to the legislature. We hope he will be back next time. Brother Hull has decided to give himself entirely to the ministry and will go to the Seminary next year to better fit himself for his work.

We closed a protracted meeting at the Hall in Perry county, October 10th. Had fine interest throughout the meeting. I trust much good was done. Bro. A. Nunnery preached three sermons with telling effect. This country is indeed a difficult field, but the Lord is on our side. I am now in a meeting at Linden, assisted by Bro. Folk, who is doing some very fine work. The people are delighted with him. Meeting will continue over Sunday.

Linden, Tenn. A. H. Dickson.

Stock lick it, Sck like t. No dosing, Nodrenching.



TRADE MARK.

**Blackman's Medicated Salt Brick**  
The only guaranteed Stock tonic blood purifier, kidney and liver regulator and general upbuilder of the system that has ever been placed on the market. Every horse should have one in his feed box. No owner of horses, cows, sheep or hogs should be without them.

Sold by all dealers, every where.  
Sole manufacturers.  
**BLACKMAN STOCK REMEDY CO.**  
Chattanooga, Tenn.

**Columbus Buggies!**



and Oak Leather Harness sold direct at surprisingly low prices. They all wonder how we do it. Satisfaction guaranteed. Top Buggies with Best Rubber tire. \$44.75. Catalogue sent free. THE OHIO VEHICLE & HARNESS CO. Office and Factory, 861-867 Mt. Vernon Ave., Columbus, Ohio.

## REV. J. E. TRICE:

At the regular meeting of Mill Creek Baptist Church Oct., 18th, 1903, the following resolution was offered by Bro. R. R. Caldwell and was by unanimous vote adopted.

"Resolved that Mill Creek Baptist Church under the circumstances surrounding Brother J. E. Trice accepts his resignation to take effect at the time indicated, Nov. 8th, 1903.

"Resolved, That this Church does so with the deepest sorrow and regret, that our hearts are moved as never before at this separation of Church and pastor. that in him we feel we are losing, not only a faithful shepherd and leader, but a true man of God, fully alive to his duties as preacher and pastor, thoroughly consecrated to his work. That we feel that the Holy Spirit has been with him in his ministry, to the edification and spirituality of this church, and for the salvation of souls.

We commend him to those to whom he may go, and pray that God be with him in the future as in the past.

R. L. Wright, Moderator,  
S. F. Mays, Church Clerk.

## 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.

## 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.

## 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 \$10 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.

## 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, 909 N. H. St., Indianapolis, Ind.

## REGISTER AT MURFREESBORO.

The Secretary of the Tennessee Baptist Convention will be in one of the Sunday-school rooms of the church at Murfreesboro Tuesday afternoon Oct. 27th, for the purpose of registering all messengers and visitors who attend the Convention. This will aid the President in arranging his committees, and aid in many other ways. Let every one register at once.

Martin Ball,  
Springfield, Tenn. Secretary,

## MINUTES WANTED.

It is necessary that the secretary have a copy of the minutes of every Association in the State in order to have correct statistics. Will the clerks of the various Associations send me a copy, as soon as they are printed. I will return therefor a minute of the Tennessee Baptist Convention of 1903. Or any other brother shall have one of these minutes in return for a copy of the minutes of his Association. Don't be afraid that I may receive too many.

Martin Ball,  
Springfield, Tenn. Secretary.

## AMONG THE BRETHREN.

Rev. H. Smoot of Iowa has accepted the care of the church at Okolona, Miss., and is giving eminent satisfaction.

Rev. J. S. Hardaway of Oxford, N. C., has been called to the care of the Central Church, Newman, Ga. He accepted.

The church at Hubbard City, Texas, has called Rev. Rev. John Roach Stratton, of Baylor University and he has accepted.

Rev. A. L. Bray of Missin, Tenn., has accepted the care of the church at Darden, Tenn., and enters hopefully upon his work.

Dr. W. W. Hamilton of McFerrin Memorial Church, Louisville, is assisting Dr. E. B. Pollard in a revival at Georgetown, Ky.

Their many friends deeply sympathize with Rev. and Mrs. Warren R. Hill of Trenton, Tenn., over the loss of their infant child.

Rev. Wilson C. Rogers of Dallas, Texas, has our sympathy in the death of his beloved wife. She had been an invalid several years.

## Never Neglect Constipation.

It means too much misery and piling up of diseases for all parts of the body. The clogging of the bowels forces poisons through the intestine into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headache, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the diseases. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 68 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.

Rev. C. W. Stumph of Jackson, Tenn., has accepted the care of Friendship Church near Paris, Tenn. He is very popular with this congregation.

The Jones Avenue Church, Atlanta, Ga., has called Rev. W. L. Head of Tallapoosa, Ga., to succeed Rev. W. J. Hoitzclaw, and he has accepted.

Rev. O. O. Green declines the call to Paris, Ky., and remains in his successful pastorate at Mt. Vernon, Mo. His church will erect an \$8,000 house.

Rev. M. E. Dodd of Jackson, Tenn., has resigned the care of the church at Lavinia, Tenn., and Rev. Chas L. Neal has been elected to succeed him.

Dr. E. J. Forrester of Washington, Ga., is furnishing *The Christian Index* with a scholarly series of articles on Baptism. They should be preserved in book form.

Rev. H. N. Quisenberry of New Orleans, has been called to the care of College Avenue Church, Indianapolis, Ind. He may accept.

Rev. J. T. Watts of Aberdeen, Miss., has been chosen assistant pastor to Dr. Carter Helm Jones of Broadway Church, Louisville, at a salary of \$1,000.

Dr. P. T. Hale of Owensboro, Ky., will assist Rev. J. P. Jenkins in a revival with Franklin Street Church, Louisville, beginning Nov. 15th.

Rev. D. H. Gill closed a meeting lately at Hamburg, Ark., in which he was assisted by Rev. W. A. Freeman. Twenty additions, 13 by baptism.

Rev. J. H. Meyers, author of "Gospel Revival Sermons," has been called to the care of West Paris Church, Paris, Texas. He will doubtless accept.

Park Avenue Church, Birmingham, Ala., has called Rev. E. Lee Smith of Ewing, Ky., and he has accepted. The new church building will be completed.

Rev. Chas. Anderson of the First Church, Bardstown, Ky., rejoices that a debt on the church has been removed and improvements added amounting to \$1,600.

Dr. W. G. Inman has resigned his work at Whiteville, Tenn., and will move to Humboldt, Tenn., his old home. The Doctor has done a good work at Whiteville.

Rev. John P. Culpepper of Lumberton, Miss., assisted Rev. A. J. Rogers lately in a revival with Union Church near Lacy, Miss. There were 59 additions, 45 by baptism.

Dr. Len G. Broughton of Tabernacle Church, witnessed the raising of \$16,500 toward the liquidation of the church indebtedness in one service. Dr. Broughton does things.

Rev. W. Y. Quisenberry of New Decatur, Ala., has accepted the care of the church at Ruston, La. He is now assisting in a revival with the First Church, Jackson, Miss.

The revival at Huntingdon, Tenn., being conducted by Rev. E. L. Watson is accomplishing much good. Rev. A. E. Boothe of the Southern Normal University, is rendering valuable aid.

The papers announce the death of Mrs. Dwight L. Moody. Her ransomed spirit goes to be united with that of her illustrious husband on the other side. The world is poorer but heaven richer.

Rev. Alonzo Nunnery of Jackson, and Rev. F. P. Clark of Lexington, a Methodist, will hold a few days, discussion at Maple Springs Church near Mercer, Tenn., beginning Nov. 2nd. The attendance will no doubt be large.

**Care of Toilet Accessories.**

There is nothing better for cleaning the hair brushes than warm suds to which a little ammonia has been added, in washing the brushes do not let the backs and handles get into the water, as this spoils the varnish and tends to loosen the bristles. Washing will ruin silver back brushes and they may be cleaned and brightened by rubbing them thoroughly with flour.

It very often happens that the toilet bottles become coated on the inside with a brown sediment which is impossible to wash out, and egg shells crushed into small bits and shaken well in bottles, three parts filled with warm suds, will not only clean them thoroughly, but will make the glass look like new. A cloth wet with hot water and wrapped around the neck of a bottle will often remove the glass stopper, but sometimes it needs more vigorous treatment, when you may take twine string and tie once around the neck of the bottle and begin to draw it backwards and forwards; in a few minutes the glass will get very hot and the stopper may be easily removed. A paste made of rottenstone and turpentine is all that is required for polishing brass candle sticks or any other small articles of brass that simply need brightening. Any girl can not only make pretty white coverings for her toilet table but she can learn how to handle them as well and no matter how handsome they are, the covers will not add to the appearance of the table unless they are kept dainty and fresh.

The all white covers are made beautifully white and clean by washing them through a warm pearline suds and then rinsing carefully, and dipping in thin boiled starch. If the ends of the cover are lace trimmed, iron all the rest of the covers, then dampen the lace and iron on the wrong side, and after pressing carefully, pull the lace into perfect shape and it will look like new lace. Martha.

**DRAKE'S PALMETTO WINE**

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine promotes perfect Digestion, Active Liver, prompt Bowels, Sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for Catarrh of the Mucus Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle sent free and prepaid to every reader of the BAPTIST AND REFLECTOR.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago Ill., is the only expense to secure a satisfactory trial of this wonderful medicinal Wine.

**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, L.L.D., Manager, 152-154 Randolph Building, Memphis, Tenn.

**OBITUARY.**

**WILLOUGHBY:**-Azula, beloved wife of Charles Willoughby and devoted daughter of Dr. W. M. and Mrs. Rena Ramsey, of Ramsey, Tenn., died at her home near Locke, Tenn., July 22, 1903, 18 years and 27 days. She became a christian last year, and lived an earnest christian until death claimed her. She was married Dec., 24, 1902 to Charles, second son of U. M. and M. E. Willoughby. She had scarcely laid aside her bridal robes, ere we clothed her with habiliments of death, but we know the Lord doeth all things well, so let us dry our weeping eyes and look beyond the haze and gloom to the eternal rest that awaits all who love the Lord.

Earthly treasures, how soon they fade,

Our hopes are born to die,  
Our sweetest joys in dust are laid,  
And from our aching heart we cry,  
There's nothing firm but heaven.

We weep above a coffin lid,  
Which hides a form most dear,  
God's smiling face from us is hid,  
We do not feel him near,

Then far away seems heaven.

But the lamp of God's love will shed its rays,

And pierce the chilling gloom,  
And lead us safe to endless day,  
Beyond the dreary mouldering tomb,  
Where all is bright in heaven.

Mrs. M. E. Willoughby.  
Locke, Tenn.

**SELLERS:**-Brother Eli B. Sellers the subject of the sketch, passed away on the 17th of Sept., being 79 years and 1 month old, and it can be truly said that a good man has gone. His daily life exemplified the religion of his blessed Lord. In his family, among his neighbors, as a citizen, in his church, his highest aim was to reproduce the life of his Lord. His motto was "For to him to live was Christ to live, so for him to die would be gain." In his death the world has lost a beautiful christian life, the church a devoted member, his children a kind, loving and indulgent father, and like the setting sun the rays of his godly life will leave a halo of glory to bless and cheer the hearts of those he leaves behind. They do not weep as others having no hope, but the rainbow of promise lights up his grave and brings joy to their hearts, that some sweet day, they with him will be gathered by their blessed Lord when he comes to make up his jewels. So let it rest in hope. His funeral was preached by the writer, his old pastor, assisted by Brothren Batton and Dawson. May the Lord comfort all hearts.

S. M. Gupton.

**A THING WORTH KNOWING**

No need of cutting of a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic Oils give safe, speedy and certain cure. The most horrible form of cancer of the face, breast, womb, mouth and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. W. O. Bye, Kansas City, Mo. (Cut this out and send to some suffering one.)

**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.

**SLOAN:**-Sister Nora Sloan, after a few days suffering with typhoid fever, died Sept., 6th, 1903. She was born October 9th, 1879, and reared in this community; had been a member of Bledsoe Creek baptist church five years. Her life was filled with noble deeds of love and kindness. She was looked upon by all as a model of christian character.

Be it therefore resolved; that we extend to her father, mother, brothers and sisters our tenderest sympathy.

"Weep not" loved ones, "as others that have no hope." Emulate her example and be ready to meet her in the sweet by and by. Resolved, too; That we as a church, bow in humble submission to our Father's will. We feel that we have lost one of our most devoted members. She has always been so faithful to attend her church meetings and always ready to do what she could in the Master's service. We are sure that our loss is heaven's gain. Resolved, also; That a copy of these resolutions be sent to the family, and a copy sent to the Western Recorder and Baptist and Reflector for publication.

J. S. Pardue,  
J. W. Fleming,  
Johnnie Pardue,  
Committee.

**Another Opportunity for Homeseekers of 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.

*Positions* GUARANTEED BY A  
**\$5,000 BANK DEPOSIT**  
Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick  
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.  
**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.

The sooner a bad lamp chimney breaks, the better.

Now get MACBETH'S.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.  
MACBETH, Pittsburgh.

**SEMINARY NOTES.**

The Tennessee students had an enjoyable prayer meeting Sunday morning. Only six or eight were present out of about twenty, as so many were out preaching. That speaks well for Tennessee. At the close of our prayer meeting, we found a copy of Dr. Holt's song, "Tennessee," and sang that and thought of "lovely Tennessee." While we would have been glad to be there, yet we realized it was better to be here, and dispersed with joyous hearts for the work and worship of the day.

Some went to the hospitals, some to the Sunday-schools, some to one place and some another. O, the needs of the thousands of uncared for souls in this city. The neediest places in this great State are parts of Louisville. Hence there is always an abundance of work here for those who are willing to work.

Brethren from Tennessee are desirous of establishing a mission that shall take rank with any of the established ones. Will friends in the mother State pray for us here, that we may reach many unsaved ones?

Bro. J. Frank Ray is in demand for revival meetings. He is this week with Pastor Tobbs? He has an engagement in November with an Indiana church.

Dr. B. B. Bailey whom Jackson, Tenn., tried to capture, begins a meeting with Dr. T. T. Eaton, October 19. Much interest is manifested in the church and it is hoped many will be saved.

New students continue to arrive. About 225 to date. Several ladies are taking studies, some of whom are preparing to go as missionaries.

Dr. W. O. Carver speaks to night on the Seminary men's facing the Foreign Mission question. I think the fact that the ladies are preparing to go as missionaries has nothing to do with his subject, however.

Drs. Dargan and McGlothlin are away attending State Conventions.

Hope Rescue Mission celebrates its 3rd Anniversary on the 24th. That is doing a great work and deserves the patronage of Baptists at large. I understand one of its converts recently began a like work for Nashville's out-cast men.

3,000 converts are the fruits of the 3 years' work here, while over 600 of them are in active Christian work.

R. E. Pettigrew.  
Louisville, Ky.

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

**QUEEN AND  
CRESCENT  
ROUTE**

BETWEEN

Cincinnati,  
Chattanooga,  
Atlanta,  
Savannah,  
Jacksonville,  
Birmingham,  
New Orleans AND  
Texas Points.

Write J. C. COOK, D. P. A., Chattanooga, for Route and printed matter.

**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, Ga.

OBITUARY.

**MADDUX:**—Nellie Elizabeth Maddux, wife of J. R. Miller, was born July 17, 1882, departed this life in Nashville, Tenn., April 25, 1903. On the morning of April 26th we took her body to Rutherford County and laid it away in the family graveyard hard by the place where she was born and reared.

She was so young and beautiful, yet the same God that gave her that beautiful body, in 1895 gave her that beautiful spirit by washing her soul in the blood of the Lamb. She united with the Fellowship Baptist church of which she was a faithful member when her heavenly Father said: "Child come home." It has never been the privilege of the writer to be associated with a young christian of greater consecration, devotion and fortitude, than that of our beloved sister. To know her was to love her, for she adorned the doctrine of her Lord by living her religion daily.

May the God of all grace abundantly sustain the bereaved family; and may one and all love and serve the Christ that sister Nellie loved and served. May her broken hearted husband live for God and heaven, and may her family be an unbroken one in that home not made with hands eternal in the heavens."

W. J. Stewart.

**FORTUNE.**—On the 11th day of last July Bro. David F. Fortune was called to his reward at the age of 30 years, 9 months and one day. About six years ago he united with the Rocky Springs Baptist church. Two years ago he accepted a position with a railroad company in the Indian Territory, and worked there for one year, then came to Mississippi where he was an employe of the Southern Contracting Company until the end.

He leaves a father and mother and nine brothers and sisters, to whom we extend our sympathy in their bereavement.

In the language of the poet:—  
"We speak of friends and their future,  
And of what they did and said,  
Till the dead alone seem living,  
And the living alone seem dead."

Bereaved ones, weep not—there is no death—the stars go down to rise upon a fairer shore. A star of first magnitude has gone down to our human vision forever; but he has risen on another shore in ineffable brightness.

His Cousin,  
Hickory Valley, Tenn.

**STEPHENSON:**—On the morning of July 31, God in his unerring providence visited the home of Mr. and Mrs. Stephenson of near Petersburg, and took from them their beloved daughter, Bessie D. She was born Oct., 24, 1887, died July 31, 1903. She professed faith in Christ and joined the Baptist church at Hanna's Gap, in the fall of 1900, and up until her death she lived a consistent christian life.

Bessie was a loving daughter, an affectionate school mate and companion. She will be sadly missed in her home, in her church, and by all her many friends.

Bereaved parents, think not of the remains of your dear child, but think of the immortal spirit which is at rest in heaven, and may her presence there be a tie to bind you closer to Him who gave and who hath power to take away. And let not your tears run down,  
And your hearts be sorely riven,  
For another gem is in the Savior's crown,  
And another soul is in heaven.  
Her schoolmate, Annie Wagster,  
Chestnut Ridge, Tenn.

**School of Oratory**  
**Southwestern Baptist University**

Elizabeth G. Hobson, Director.

COURSE OF INSTRUCTION.

1. Physical Development, Hygienic Breathing, Expressive Gesture, Control of Nerve Force, Poise and Grace of Manner, Phrenology and Physiognomy.
2. Voice in Tone Color, Modulation, Flexibility, Range Volume, Accoustics, Enunciation.

MENTAL.

Evolution of Expression, English Literature, Mental Picture Work, Interpretation, Philosophy.

SPIRITUAL.

Perfective Laws of Art, Nature Studies, Scripture Reading, Personal Magnetism, Psychology.

DRAMATIC.

Life Studies, Impersonation, Passions and Emotions, Human Nature, Laws of Tragedy and Comedy, Classics.

This course commends itself to students generally—to young ministers especially. The work is based upon natural laws and nothing artificial is tolerated. The studies are elective and designed to develop the best powers of each individual. No diplomas given until the required course is mastered. It is essential to reach dramatic heights in order to gain the surrender and control of self. Shakespearean Interpretation and Scripture Reading receive special attention. \$25.00 per term. For further information address

**Mrs. Elizabeth G. Hobson,**

144 Lexington Ave., Jackson, Tenn.

**Taylor Photographer**

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

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



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.

CENTURY MFG CO.

DEPT 849 East St. Louis, Ill.

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 ...	2
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.

**CALVERT BROS. PHOTOGRAPHERS**  
COR. CHERRY & UNION STS NASHVILLE, TENN.

The...  
**"Mormon  
 Monster;"**  
 ..OR...  
 The Story...  
 ....of Mormonism.

By Edgar G. 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. Holt, 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 G. 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.

**Tennessee Central  
 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.
Nashville.....Lv.	9:00	9:30	10:30	5:30				
Lebanon.....Ar.	10:04	10:42	11:33	6:38				
Watertown.....Ar.	10:15	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	.....	.....				
Coopersville.....Ar.	2:24	3:09	.....	.....				
Emory Gap.....Ar.	3:40	4:45	.....	.....				
Harriman.....Ar.	3:55	5:00	.....	.....				
Knoxville.....Ar.	3:55	5:15	.....	.....				
	P. M.	A. M.	A. M.	P. M.				

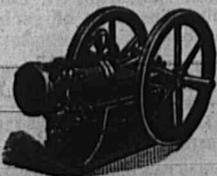
	*No. 2		No. 4		No. 6		*No. 8	
	Nashville Day Express	Volunteer State Limited	Nashville Local	A. M.	P. M.	A. M.	P. M.	
Knoxville.....Lv.	9:45	7:00	.....					
Harriman.....Ar.	11:42	9:45	.....					
Emory Gap.....Ar.	12:02	10:10	.....					
Crossville.....Ar.	1:42	11:46	.....					
Monterey.....Ar.	2:38	12:52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

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

—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 unexcelled, 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. Positively safe. Wonderfully Economical.  
**ABSOLUTELY RELIABLE.**



For farmers, millers, printers, well drillers, manufacturers, miners, makers, threshermen, carpenters, hay balers, grain elevators, pumping, saws, etc.

Stationaries, Portables, Engines and Pumps, Hoisters.  
 Catalogue and information on application. State your power needs.  
**White-Blakeslee Mfg. Co.,**  
 Birmingham, Ala.

**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 other 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.

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

# 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.

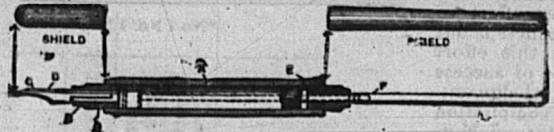


Learn Telegraphy and R. R. Accounting,  
Shorthand and Typewriting. Our graduates receive from \$50 to \$150 per month directly after leaving school. Largest exclusive telegraph college in America. Established 18 years. Exclusively endorsed by 36 Railroads. You can pay after you have a position. Catalogue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

## 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.**

## 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. La BEAUME, General Pass. and Ticket Agt., St. Louis, Mo.