

# Baptist and Reflector

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## CURRENT TOPICS.

We sometimes see in our daily papers in the same issue and on the same page with whiskey advertisements an advertisement of a whiskey cure. It strikes us as exceedingly inconsistent to be advertising something that ruins a person, and then along side of it something that will cure him if he takes the other thing. But for the first advertisement the second would not be needed. This is no more inconsistent, however, than the course of the church member who votes to allow saloons and then works to save the drunkard.

Dr. John S. Bassett, professor of history in Trinity College, Durham, N. C., recently said that Booker T. Washington is the greatest man the South ever produced except Robert E. Lee. The sentiment created a great deal of feeling and Dr. Bassett offered his resignation. But the trustees declined to accept it on the ground of his popularity as a teacher and of liberty of thought and expression. The trustees all, however, disclaimed any agreement with Dr. Bassett's views, and stated that neither the faculty nor the students agreed with him. Of course any one is at liberty to think as he pleases, but it is curious thinking to put Booker Washington above George Washington, Andrew Jackson and John A. Broadus.

Dr. John Alexander Dowie seems about to come to the end of his row. He had attempted to build up a great and prosperous city at Zion City, forty-two miles north of Chicago. But he got into financial straits. It is evident now that his spectacular visit to New York was made especially for the purpose of getting money. But in this he was grievously disappointed. Soon after his return he was sued for debt. His property was put into the hands of two receivers. It was discovered that he had accumulated debts amounting to about \$735,000. He commanded his followers to make contributions to help him out, but got few responses. He held a meeting December 2nd and called for \$1,000,000, but the subscriptions amounted to only about \$1,000. And thus the little boom of this demagogue, this mountbank, this gross imposter, is about to collapse. It is always so. Demagogues may run well for a season, but sooner or later they come to an inglorious end.

"Elder 'Charlie Penrose,' who is the Mormon preacher who always 'chances' to speak in the Mormon Tabernacle whenever there is a crowd of Americans at Salt Lake City, was called as a witness, not long ago, to testify that a certain woman had been married to a man who had just died. In the face of the avowals of Mormonism that polygamy has ceased, he testified that the custom of celestial marriages is still continued, and that the widow in question had been 'celestially married' to the deceased. As temporal relations are substantially involved in the celestial marriage, it is hard for the Gentiles to believe that polygamy is yet abandoned."—Christian Observer. The Charlie Penrose here referred to is Mr. Charles W. Penrose, editor of the Deseret Evening News, the Mormon organ in Salt Lake City. In our book, "The Mormon Monster," we give an account of an interesting interview we had with him while in Salt Lake City. He is recognized as the slickest Mormon among them all. But in our interview we caught him on the particular point mentioned above.

## "SOMETIME."

Sometime, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgment here have spurned,  
The things o'er which we grieved with lashes wet,  
Shall flash on us and light dark night,  
As stars shine most in deeper tints of blue,  
And we shall see how all God's plans were right,  
And what we deemed reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
And how he heeded not our feeble cry,  
Because his wisdom to the end could see.  
And e'en as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is holding from us, now,  
Life's sweetest things because it seemeth good.

And if sometimes commingled with life's wine  
We find the wormwood and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out the potion for our lips to drink.  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
O, do not blame the loving Father so,  
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath  
Is not the fairest gift God sends his friend.  
Sometimes the sable pall of death  
Conceals the fairest boon his love can send.  
If we could push ajar the gates of life  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.

But not to-day. Then be content, poor heart,  
God's plans, like lilies, pure and white unfold;  
We must not tear the close-shut leaves apart,  
Time will reveal the calyxes of gold;  
And when through patient toil we reach the land,  
Where tired feet with sandals loosed may rest,  
Where we shall clearly know and understand,  
I think that we shall say, God knew the best.

Anon.

## BAPTISTIC DIVERGENCE FROM NEW TESTAMENT PRACTICE.

BY J. B. MOODY, D.D.

The Baptist ministers' meeting of Louisville has a first-class sensation. Dr. Everett Gill, pastor of East Church, was assigned the above subject. He said he had been loading for twelve years, and his paper was like an explosion. He mentioned some divergences of which I am doubtful, and left unmentioned many that are real and serious. So I do not set myself to defend Baptist "practice." I would they were as sound in practice as they are in creed. So far, only two divergencies have appeared in print, and I wish to examine one of them, and I hope to follow the other positions as they may appear. I give the whole article on that point, and have added some numbers where I wish to comment. He has read a second paper, more startling than the first, on the "Practicableness of the Church Theory." Your readers ought to have all of these criticisms of Baptist practice. It is not my purpose to attack any position looking to the return to New Testament practice, but only to express some misgivings on some of the points assumed. Bro. Gill displays an admirable spirit and profound ability.

The two positions to be first examined are: One Church to a city or community, and plurality of

elders in every church. The following is his article on first position:

"It is a time-honored principle among Baptists that the Bible is 'the only infallible rule of faith and practice.' I understand this to refer to church order as well as to the doctrines of grace. Our fathers held to this teaching with heroic tenacity; and herein, we profess to follow them. However, it would seem that the time has come for us to amend the basis of our creed or our practice. If we claim to follow the New Testament, let us do it! If we do not follow the New Testament, let us not claim it.

"The divergences to which I refer are not those extra Biblical means and agencies so essential to the general needs of our day, such as, associations, conventions, boards, societies, colleges, seminaries, newspapers, publishing houses, etc. But I do refer to those practices of the apostles that we profess to follow. Nor do I attempt to account, historically, philosophically, or otherwise, for these divergences, but simply to point them out with a few appended remarks. Likewise, I lay no claim to discovery of any new historical fact, but I merely 'stir up your pure minds by way of remembrance.' By the term 'New Testament practice' I mean the uniform custom of the New Testament churches in matters of church order, insofar as we may determine from the New Testament itself. It does not include sporadic or local customs, like the *agape* at Corinth.

### Number of Churches in a Community.

"The first noteworthy divergence from New Testament practice, on the part of modern Baptists, is in the matter of the number of churches in a given community, like that of a great city. There is no record or hint in the New Testament of more than one church in a city from the day of Pentecost to the death of John; though in the meanwhile, at least one of the churches had grown to enormous proportions. We never read of 'the churches' of Jerusalem or Rome; but ever of 'the church.' Soon after the day of Pentecost, we read that the number of the men (*andron*) that believed came to be about five thousand. A careful study of the facts in the case would lead one to estimate the number of disciples of Jerusalem, including men, women and young people, at from seven to ten thousand souls. Yet, it remained 'the church' at Jerusalem.

"It is a fact of the utmost significance that the word 'churches' in the New Testament is mentioned only in reference to districts of country or to all the Apostolic churches taken together; there not being one single reference to churches in a city. Thus we read of the 'churches' of 'Sryia and Cilicia,' 'Galatia,' 'Asia,' 'Macedonia' and 'Judea.' The five references to churches at the homes of the various individuals, Aquila and Priscilla, Philemon, Gaius and Nymphas, are merely indicative of the places of worship in those early days, before the era of church edifices. (1).

"The matter is so plain as hardly to need a review of the facts. Contrast now this uniform, unbroken apostolic custom with that of modern Baptists in our large cities and thickly settled rural communities. Note the multiplicity of our organizations, their separateness, their frequent lack of unity, in plan and work, their sad estrangements and their alienations, their sometimes bitter jealousies, their unseemly rivalries, their lack of harmony in the matter of the location of their edifices, their unbrotherly scramble for members, their over-lapping of territory, their not unusual indifference to the

interests of one another. These facts so potent in most of our large cities and frequently in the country, are enough to make angels weep and cause our King to sigh upon his throne, even as he sighed over men's sins while on earth. (2) Nor is this all. Note again the multiplied instances of the organization of a feeble folk into 'a sovereign New Testament church.' See their frequent unwisdom in setting apart to the ministry unworthy or unfitted men. All these and more are the cruel blunders of our modern Baptist polity, that are directly ascribable to our divergence from the New Testament model." (3).

(1) I do not call in question a fact stated. That was New Testament practice, but is there not a New Testament principle that would lead to a change of practice? At first there was but one baptizer, and he unbaptized, and without church authority. That is New Testament practice up to a time when New Testament principles and precept changed the practice. At first the Church at Jerusalem acted alone in sending out missionaries, but the practice changed to co-operation of churches further on. At first, the churches had no houses of worship, or singing at the prayer-meetings and preaching meetings so far as the record shows, but does it follow that having diverged from this practice that we have diverged from New Testament principle and precept. The time did come for churches to multiply. On what principle did they multiply? Perhaps the Holy Spirit seeing that the cities as centers of influence were more exposed to persecution, and that persecution would come, and the disciples would be scattered everywhere, and this state of exposure to persecution extended beyond the death of John. So that it would not have been wise, during that time, to multiply the churches in these exposed cities. The safety of the disciples also required that they should scatter out, and when they did, they organized other churches in other places. May not the same principle that governed them in locating the churches be now applied to large cities? Jewish custom inured them to long distances, even on foot, but now circumstances require a change of this practice, and I can't see how it changes a principle. The principle governing the multiplication of churches was commenced in assembling, and does not that principle hold good even when the distances between churches are made shorter? And why not apply the same principle to cities? It seems to me "The Church of London," would be an impractical thing, and if impractical, then unscriptural. Jerusalem was a small city with a large church, and there was no need of more than one church. I don't know that in other cities the churches were large enough to multiply. Besides, in their poverty, they were dependent on others for places of meeting. I don't believe it is now unscriptural to build meeting-houses, because we have no New Testament example. It would have been unwise then, but wise now. Are country churches a divergence because not Scriptural?

(2) This is a sad truth, and so were the bickerings and strifes and contentions and petty jealousies in the Church at Corinth, where the one church principle prevailed. There is more danger of individual friction in a church than there is of church friction. Indeed, I have known such troubles cured by organizing another church. More than this, I have known where each of the churches did more for the cause of Christ than the whole church did before dividing. That good fruit must come of a good tree.

(3) Here a deplorable fact is stated. There are two many little sovereign churches doing those very things. But do not large churches do the same? There may be more wisdom and piety in a small church than in a large one. You refer to many small New Testament churches. Do they blunder because they are small? I know in the counsel of the multitude there is safety, but does safety depend on a multitude of a certain size? I must dissent from the last sentence in the above article. I doubt if any of our "cruel blunders" are to be ascribed to "modern polity." Nor am I yet convinced that Baptist polity has diverged from "the New Testament model." The difficulty is not there, nor is it in little sovereign churches. I ascribe it to divergence in taking unconverted people into the churches. Some

crept in privily in apostolic days and gave much trouble, but now we swing the church doors wide open to most every one, and they creep in privily no longer, but are pressed in, and they will either stray away, or give trouble. I don't believe multiplication of churches causes it, nor do I think one church in a city would remedy it. "Where two or three are gathered together in my name, there am I in the midst of them." Yet, we have churches unwirely located in both cities and country. It can be remedied by closer church fellowship.

Pewee Valley, Ky.

#### AN OUNCE OF FACT IS WORTH A POUND OF THEORY IN OUR MISSION WORK.

BY REV. A. B. CABANISS.

Bro. Folk: If, in my long life, I had not learned that history is continually repeating itself, I would be amazed at some of our good brethren who will persist in "threshing over old straw." It seems that some one or more has been predicting that the action of the Humboldt Church, in supporting a missionary in Mexico, will throw a damper on our organized work for missions. Now, I am prepared to show that fifty years of practical experiment proves exactly the reverse of this.

Hear it! Fifty-three years ago I was set apart as a missionary for China at the meeting of the Southern Baptist Convention, in the First Baptist Church of Nashville, Tenn.

The Goshen Association of Old Virginia, which had never co-operated with our Foreign Mission Board, told our Board, at Richmond, they would support me and my wife in China if our Board would appoint us, and they would send the money to the Richmond Board annually as long as we remained in China. I visited the forty churches of that Association and lectured on missions at every one of them. Previous to this, they had never given anything to Foreign Missions, and some of them were awfully afraid of Foreign Mission Boards and their Secretaries and agents for Missions. They brought up and reiterated the very same objections to Boards and Mission Secretaries that our Gospel Mission brethren are now "Playing upon a harp of a thousand strings" with as much zeal and animation as if they had just learned a new tune and an up-to-date song. But I can assure these good brethren that it is the same old song that was very popular among certain Baptists when I first entered the ministry sixty years ago.

These Goshen brethren were not Hardshells, but had been supporting missionaries in their own regions. Their only objections were to Boards and agents. They wanted the churches to give just what they felt like, without any expense of agents. But a very intelligent missionary preacher took charge of some churches in their midst and, at a meeting of their Association, urged them to give to Foreign Missions. They finally agreed to do so, if they could see and know the man whom the Board would appoint. Rev. L. W. Allen then told them, I am well acquainted with a young man who has promised the Board to go when he graduates. I am sure I can get him to visit you when he graduates next month. They agreed to this, on the condition that I would write to them regularly and keep them advised as to the progress of my mission work. They also sent me word if I would visit all their churches they thought they could raise \$500 towards paying the expense of our outfit and passage to China. I took up collections at every church, and when I had finished my trip, I had raised \$1,100. I took the \$500 they had promised for my outfit, and, to the great surprise of their clerk, handed him back the \$600 overplus as a start for their work at home. He exclaimed, "Why, Brother Cabaniss, we have been trying, as an Association, to carry on mission work here at home and \$600 is the largest sum we have ever raised in any one year. We were afraid of agents and Boards; but since you have lectured and explained the Foreign Mission work to all our churches, they have become so enthused about Foreign Missions, they have cheerfully given you \$600 more than you asked for your outfit. Our Association has made \$600 clear for missions, by asking you to come and collect \$500 for your outfit. This proves that

Agents are not to be dreaded, if we were afraid of them." I replied, "Did you not know, my brother, that religion is a strange commodity? The more you export the more you have at home. You all have just commenced to export, and are being paid back even before your missionary has started for the foreign field." After my visit among them, and we had written to them from China, they became so deeply interested in the foreign work, their pastors began to preach missions and their members, male and female, to talk missions and feel for missions down into their pockets, till they became so much interested, they told our Board they would support a missionary and his wife in Africa, and they did it. The reflex influence of these export efforts produced such religious fervor and zeal, at home, they told the Virginia State Board they wanted to support four or five missionaries in the mountains of Virginia, and they did it.

After they had supported us eight years at Shanghai, China, we became so enfeebled by the warm climate we returned to America to stay two years to strengthen up, and then return to our special work in China. When we got back to America, imagine our delight and sacred pleasure to find that the old Goshen, which had been afraid of Boards and Secretaries till they adopted us as their missionaries, had now become the banner Association in the State, and was taking the lead in all our organized work. And be it said to their credit, their zeal provoked many others to like good works. But, in the midst of these bright prospects for all our organized mission work, about twelve months after we landed in America the civil war broke out in 1861 and lasted till 1865. This upset all our plans, and so impoverished the South, our Board, in Richmond, Va., was afraid to send us back, thinking they would scarcely get means to support the missionaries they already had in the field. So seeing the desolation the continued four-years' war had produced in Old Virginia, I took Horace Greeley's advice to "Go West and grow up with the country."

Not only Associations, but individual churches, have, from that day to this, been following the example of Old Goshen, by adopting and supporting some particular missionary sent out by our Board. If I am not much mistaken, even the Sunday-school children of Tennessee have adopted and are supporting in Japan a missionary sent out from Tennessee by our Board.

1. Conclusion.—We learn from these facts that the adopting and supporting particular missionaries by Associations and individual churches, through our Boards, is nothing new; but has been tested with the best results for the last fifty years.

2. With deep sorrow and regret, we also know that the objections now urged by some good brethren against Boards, Secretaries and Agents, so far from being new, are as old as the days of Cary and Fuller in England, and Judson and Rice in America.

The writer, in his early ministry in Old Virginia, conversed with Jeter, Taylor, Poindexter, Witt and other old Baptist preachers, who had often seen and conversed with Rev. Luther Rice respecting the difficulties and opposition he met in trying to enlist the Baptists in the Foreign Mission work, from those who objected to agents and Boards. When they asked him if these objectors did not discourage him, with firmness, he would reply, "By no means! as I am thoroughly convinced the Baptist cause as well as the mission cause is immortal and must succeed, it cannot die, or they would have committed suicide before this. But the Lord will not let them do it."

3. In reflecting on the wonderful development of the Baptists at home, and their expansion abroad, through our organized mission work, my mind naturally dwells on the remarkable development of the Old Goshen Association, after they were induced to unite with our organized work in sending missionaries to the heathen. Here is my conclusion. If any one had gone to them after they had become the banner Association in every good word and work for the extension of the Redeemer's Kingdom and told them, "It is true you have done a good deal by co-operating with the organized work in Virginia, but you were mistaken when you gave up your opposition to Boards and Secretaries, you would have done much better if you had continued to do all

our mission work without any Boards, Secretaries or agents, I would advise you to quit these Boards and Agents and go back to your old plan," I verily believe they would have looked at him with astonishment and said: "If we were to take your advice we would be considered as fit subjects for the lunatic asylum by all persons conversant with the history of this Association before and after we commenced co-operating with the organized work. Please excuse us. We are not willing to be classed among the lunatics in the next census."

#### THE AMERICAN VERSION OF THE BIBLE.

##### A Plea for the Poupier Use of the American Revised Version of the Holy Scriptures.

BY DAVID G. WYLLIE, PH.D., D.D.

It is well known that throughout the centuries many versions of the Holy Scriptures have been given to the world. Before the time of Christ the septuagint was completed and became the Bible of early Christians. It dates from 280 B. C.

In the early Christian centuries the Gothic, Armenian, Egyptian, Syriac and Latin versions were prepared. Jerome was, however, the first great Bible reviser and completed his famous version, the Vulgate, in 385 A. D. He was followed by versions in the Anglo-Saxon period; and then came the more popular versions of Wycliffe, Tyndale and Miles Coverdale. The Geneva Bible was prepared for popular use, by English refugees, under the eyes of Calvin and Beza and held its place until the time of the so-called "Authorized Version"—begun in 1604 and completed in 1611. This version has had an immense influence upon the English-speaking peoples of the world. Faber says: "It lives on the ear like music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego." Fronde, in his history of England, also adds his tribute of praise.

If all this be true, why was a new version undertaken by British and American scholars? For several reasons. First, since the time of the Authorized Version many new manuscripts of the whole or parts of the Bible have been discovered—the Alexandrian, Vatican and Sinaitic—and these take us back nearer to the original autograph manuscripts. Next, since 1611, the whole science of textual criticism which teaches how to deal with manuscripts, has grown up. Third, scholars are now better acquainted with the ancient languages and are better able to bring out the finer shades of meaning, and so to arrive at the exact thought of the original writers.

It was most unfortunate that the British revisers did not see fit to incorporate the suggestions of the American committee into the text of the version, but crowded the results of American scholarship into a somewhat hastily prepared appendix. However, the American committee agreed to issue no American version until after fourteen years had expired. They were faithful to their pledges; but during the past fourteen and more years the American committee kept up its organization, and some time ago gave the results of its labors to the world in what is known as the "American Standard Edition of the Revised Bible." It is admittedly the best version before the public; has received the highest commendation from scholars on both sides of the Atlantic; and is fast winning its way as the accepted version of the Bible. In this paper I desire to assign some reasons why it should be universally used:

1. Its freedom from error. In nearly every extant version, Coverdale's, Matthew's, the Geneva Bible, Tyndale's version, and others, mistakes occur, and mistakes ought not to be found in translations of the word of God. If a perfect standard of excellence exists anywhere, it ought to be in the Book of books. It is a matter for profound gratification that in the American Revised Version few, if any, mistakes occur. It is singularly free from defects.

2. There are several particulars in which this version is superior to the Anglo-American and other versions.

In its spelling; this is better, more in harmony with existing orthography. It improves the punctuation, removing superfluous commas and substituting the semicolon for the much used colon. The

running headings of chapters attract the eye and interest the mind. These headings are made in excellent taste.

The grammar of this version is in closer conformity with existing usage. "Shall" is used for "will," "are" and "is" for "be" in indicatives, "for" is omitted before infinitives, "who" is used for "which" referring to persons, "its" for "his," "a" for "an," "my" for "mine," "thy" for "thine."

The general make-up of the book is an improvement over the British version; the paragraphs are more numerous, the references in the middle column better, while the outer margin contains the alternate readings and renderings of manuscripts and versions. Besides all this, the titles of books are in harmony with the most ancient manuscripts. The term "saint," not found in the best manuscripts, has been dropped. We now read, "The Gospel," according to Matthew, Mark, Luke, etc.

3. There is an improvement in this version, over all existing versions, in the use of the English language. An examination of the American Revised Version shows clearly that it takes into consideration the "linguistic development to which all speech is subject," and does not insist upon using archaic words which in ordinary literature would be counted incorrect.

Trench shows quite clearly what marvelous changes take place in words in the short compass of a century or two. The British revisers understood this quite well, but their conservatism and love of the old and familiar led them to hesitate in adopting new words. The American revisers sought to make the Bible an intelligible book, a book for unlearned as well as for learned people; and accordingly, omitted archaic and unintelligible words such as "chiel," "grised," "lien," "sith," "strake," "hough," "seethe," "holpen," "bewray," "astonied."

They, also, replaced misunderstood words by new and better ones; so that the meaning of scripture is more clearly brought out. Thus, "chargers" becomes "platters," "seethe" "boil," "fan" "winnow," "hungered" "hungry," "trode" "trod," "twain" "two," "wist" "knew," "wot" "konw," "grain" "corn," "grain-fields" "corn-fields."

Not only have the American revisers done good work in modernizing words, and in making the Bible a more intelligible book, but they have changed many expressions and whole sentences for the better.

4. The American Revision deals carefully with what may be called "technical" words, and in this is more consistent than the Authorized and British versions. "Jehovah" is used for "Lord" and "God" whenever the word occurs in the original. It is a well-known fact that it was superstitious veneration for the memorial name that kept the Hebrews from pronouncing this word. "Sheol" is used for hell, pit and grave when the place of the dead is intended. In using "Holy Spirit" for "Holy Ghost" the American Revised Version makes a great improvement.

5. In the matter (and it is a most important one) of euphemisms this version is superior to other versions. A "euphemism" is a figure of speech in which a harsh or indelicate word or expression is softened; a way of describing an offensive thing by an inoffensive; a mild name of something disagreeable. Instances of improvement may be found in Gen. 43:30; Jer. 4:19; John 11:39; 1 Samuel 25:22; 2 Kings 18:27, and Isaiah 36:12.

There is no good reason for offending good taste, even in sacred scripture; and in making the changes referred to, the American revisers have rendered a great service. There is now no reason either for snicker or disgust on the part of the most refined while reading the delicate passages of the Bible.

6. This version is the best because it gives us the meaning of the original better than any other. In any version of the Holy Scriptures "it is of momentous concern to the whole human race that we should know both what God has said, and, so far as we may, how he has said it." This is evident if we believe that the Holy Spirit speaks to the soul and mind through the scriptures. It was clearly the aim of the American revisers, because in the preface they commend it to the considerate judgment of all students of the sacred scriptures and pray that it may

"contribute to the better understanding of the scriptures."

This version makes the Bible a living book because it translates its commands, precepts and promises into the living language of the hour.

In view of what has been said it is not strange that this version has been reviewed with great favor on both sides of the Atlantic by the ablest scholars; and that it has, in a brief space of time, leaped into favor. An examination of the files of the religious and secular press shows that the American Revised Version has received words of warmest praise from ministers, teachers and Bible scholars on both continents.

Is it not plain, in the light of these reasons and facts, that it is our duty and privilege to make use of the latest and best version of the Holy Bible in the home, the school, the pulpit, and the pew?—The Standard.

New York City.

#### A PROPOSED FORWARD MOVE IN CONCORD ASSOCIATION.

The fifth Sunday meeting of the Concord Association was held at Christiana. The meeting was not largely attended, but was quite an interesting one, and some steps were taken which it is hoped will lead to a higher development of our churches for Christian service.

While all of the topics were discussed with interest and life, possibly the subject which led to the interesting discussion and promises largest results was a practical way was the question, "Can we adopt any plan by which the churches of Concord Association may be induced to have preaching two Sundays in each month?" The discussion of the question was introduced by Prof. A. J. Brandon, who made some very practical suggestions which were adopted by motion as the sentiment of the brethren present. A committee, with Bro. E. S. Bryan as chairman, was appointed to arrange for a meeting in the near future (the time and place of which will hereafter be announced) to which all pastors, deacons and laymen are invited, to discuss the advisability of securing the appointment of a committee in our Association at the earliest possible date to take under consideration and suggest a grouping of our churches into pastoral fields, which churches will co-operate in calling and locating pastors so that they may have compact fields, preach at least two Sundays in the month to each church, and be near enough to their flocks to enable them to do pastoral visiting and aid in building up the Sunday-schools.

This, if it can be secured, will prove a wise move in the right direction. That it is impossible for any pastor to do his best work preaching to his people but once a month, while he lives from twenty-five to fifty miles away, as many of our pastors do, will be readily apparent to any one who gives thought to the matter. Yet these are the conditions under which many churches and pastors are attempting to do work for the Lord, and the wonder is not that they do so little, but that under such unfavorable conditions they are enabled to accomplish so much. The time has come when if we would become the power we ought to be we must take a forward step. More frequent services and bringing the preacher into closer touch with his people, where he can see them oftener and visit them in their afflictions, would, we believe, add greatly to the efficiency and activity of our churches. And yet how can this ever be done unless our churches shall co-operate in bringing about such a result? And how will they ever be able to co-operate unless we try to get together, work at our problems and try to secure some better arrangement? It is by no means intended by the appointing of this committee to endeavor to secure a suitable grouping of the churches that any of the rights and liberties of the individual church shall in any way be abridged or infringed upon, but only that the free and willing co-operation of the churches may be secured for better service. If our churches in the country districts which are unable to secure the services of a preacher for all his time ever attain unto their highest efficiency, it must be done by learning the art of co-operating with sister churches in contiguous territory in calling a man of God, not only to visit them

once a month, but to live with them and serve them all the time. This will require not only friendly co-operation, but larger contributions, for it is hoped to secure at least double the present amount of preaching. But this will be done as easy as present amounts are raised, with more and better service, which will come from the preacher being on the ground with his people.

Churches elsewhere have already grouped themselves and co-operated in building pastoriums and settling pastors, greatly to the increase of their efficiency in service. Why may not the churches in the Concord Association do likewise? Brethren, let us go forward. Edw. S. Reaves.

Murfreesboro, Tenn.

#### SYLLABUS FOR OLD TESTAMENT STUDY.

BY JOHN R. SAMPEY, D.D.

##### Special Features Worthy of Mention.

1. Extensive list of books on the Old Testament, with careful estimate of their value.
2. Carefully compiled chronological chart of Old Testament History from Abraham to Malachi. Dry reading by itself, but wonderfully illuminating to the student who wishes to have a bird's-eye view of the history as a whole.
3. Excellent outlines of the prophetic and poetical books of the Old Testament. Dr. McGlothlin's analyses of Daniel and six of the minor Prophets are well done. The outlines of Job and Isaiah are particularly full and satisfactory.
4. The work is correctly entitled "A Syllabus for Old Testament Study." It is not designed for light reading, but is a valuable book for reference and for real study of the Hebrew Scriptures.
5. The author is a progressive conservative, keeping abreast of the times in historical and critical research, but slow to surrender the positions which have been held by the great Christian scholars of the past. He believes that Moses was the author of the Pentateuch; that David wrote many psalms; and holds the unity of Isaiah and Zechariah. The Kuenen-Wellhausen hypothesis of the development of Israel's religion is rejected. Much of the teacher's best material has not gone into the book, but is reserved for his lecture courses in the Seminary. But any one who goes through the text-book will be stimulated to further study.
6. An index helps the reader to find what he wishes to see.

#### UPPER EAST TENNESSEE.

A called meeting of the Executive Board of the Holston Association was held here on December 1st. Present: T. S. Rogers, Moderator of the Association; S. H. Johnson, R. E. Deakins, R. M. May and O. C. Peyton.

S. H. Johnson was elected Chairman pro tem, and O. C. Peyton, Secretary.

The following items of business were transacted:

1. Divisions of Association's bounds for fifth Sunday meeting work to remain as before.
2. The Flag Pond Church was added to the Third Division, and O. C. Peyton was made Superintendent.
3. The churches, through their division superintendents, are asked to raise the amounts apportioned to them.
4. T. S. Rogers and O. C. Peyton were appointed to confer with the State Board regarding the work at Baileytown.
5. Allison Walker was recommended to the State Board for appointment as Colporter for this Association.
6. J. K. P. Hall and O. C. Peyton were requested to confer with the State Board regarding a missionary for the Association. Adjourned subject to call of the Chairman. Prayer by R. E. Deakins.

The work at Johnson City moves on with increasing interest. There is unity and a mind to work.

My people here are always giving evidence of their loving regard. On Thanksgiving Day some nice presents were sent to the pastor's home. May the Lord give me grace to be a blessing to my people! It is a joy to serve them in every possible way.

Of the meetings at which Secretary Golden is to

speaking on December 5th and 6th, I will write next time. He will receive a warm welcome from all the churches he visits on the trip.

The pastor at home and the missionary abroad are both engaged in the same work—the building of the Master's kingdom. Neither can succeed without the other. The pastor here is as much called of God to "hold the rope" as the missionary is called of God to go down into heathen darkness. The pastor, who is not missionary in spirit and practice, will find his church drying up on his hands. But, if he talk and preach missions, and give himself to missions, he will, under God, broaden the horizon of his people, and they will do more and more along all lines of Christian effort. Yes, if our churches are to flourish their pastors must impress on them the largeness of Christianity. Interest your church in efforts to save the people on the other side of the globe and you can easily get them to take hold of things nearer at home. This is not speculation. It is experience and history. Try it and you will find it so more and more. Narrowness of vision is the basal cause of our feebleness of effort. We do little, because we see little, and we see little because we are little. Get out of the well. Up, up to the mountain-top of spiritual vision! Yours it is to be a co-worker with God in a work which it has not been given angels to do, the saving of this lost world. Open your eyes and seek grace to be about your Father's business.

Jonesboro, Tenn.

O. C. Peyton.

#### JACKSON ITEMS.

The series of meetings conducted by Bro. Austin Crouch, with the First Church, resulted in a fine revival of the members. Six for baptism and four by letter. Bro. Crouch is a superior in the exposition of the plan of salvation. He won the esteem and love of all who heard him. Two were received by letter on yesterday.

Bro. D. A. Ellis had two good services at the Second Church. He expects Bro. W. H. Williams to aid in a series of meetings soon.

Bro. B. McNatt was out of the city yesterday, and there was no preaching at the Highland Avenue, L. D. Summers had two good congregations at Royal-street Church.

Prof. G. M. Savage preached at Osborne Creek and Wheeler, and had good services at both churches.

Bro. Riley Davis favored the church at Selmer with two sermons. He will preach for them again on the first Sunday in January.

Bro. W. C. Sale preached for the Gadsden people twice yesterday, and will return on the first Sunday in January to serve them again.

Bro. C. Neal filled his stated appointment at Antioch; the church re-elected him for another year. He preached at Medina at the evening services, and had large congregations at both churches.

Bro. E. Z. Newsome had a good hearing at Marlborough.

Bro. J. J. Cooper edified the saints at Oak Grove.

Bro. E. G. Butler had fine congregation at Oak Hill, and celebrated the Lord's Supper.

Bro. C. W. Stumph preached at Liberty at 11 a. m. and Laconia at 3 p. m. to good congregations.

Bro. S. Brinkley met a large crowd at Mt. Pisgah.

Bro. H. E. Watters preached at Union Academy and accepted pastorate, and took a good collection for the Orphans' Home. Bro. Watters is a strong man, full of wisdom and the Holy Spirit. This is a good church and in the midst of splendid and appreciative people, and good will come of this union.

Bro. M. E. Dodd preached at Fulton, Ky., at both hours. This church has been without a pastor for several months.

Bro. J. T. Early preached his farewell sermon to the good people of Walnut Grove, near Kenton. He had a happy and prosperous pastorate. This is a splendid church and in one of the best communities in Gibson County.

Students join the University almost daily. Of the many who joined last week was one from far away Mexico, and a theological student from Missouri. The work in every department is progressing splendidly.

The University was well represented at the fifth

Sunday meetings of Central, Big Hatchie, Unity and Beech River Associations, and all reported most excellent meetings. The Central will hold its next fifth Sunday meeting with the Trezevant Church in January, 1904. Madison.

December 7, 1903.

#### RONEY'S NOTES.

The first snow of the season greeted us this morning, and bids fair to stay with us for a while.

The church at this place is growing in interest every appointment, and we have great hopes for the work of the Master here. Our new house of worship, built while the writer was pastor here nearly two years ago, is one of the best church buildings in the town. The church is now repairing the parsonage and adding a new coat of paint, which will add much to the looks and comfort of the pastor and family.

The Convention's work in your State for the past year is certainly gratifying to all Tennesseans and ex-Tennesseans. May the Lord give you grace to give \$50,000 next year. The work of missions is simply phenomenal. The growth of our work is such that every loyal Baptist should strive to double their influence for good this coming year. Let each one begin giving now, and continue to give, work and pray till our next Convention.

We are having trouble with the whisky devil here at Hickman, but they are having trouble at the hands of the law. The Supreme Court of Kentucky has decided that a wholesale house can be run in our local option town, and we have one here. It is a strange decision, but we have to submit. But the men who run it have violated the law in many respects, and our authorities have taken them to task and have two in jail and fines of several hundred dollars against them. The people will not have whiskey sold here, when by vote they said they did not want it sold in this town.

It is time for Baptists to quit fighting among themselves and all fight the common enemy. Time is too precious for great men to frit it away in incriminating their brethren. Our Home Board is composed of good, nice, refined Christian gentlemen, and on that account I put the utmost confidence in their integrity. In fact, I can better afford to trust them than to take the bare statement of one of whom we know little. Yes, I shall stand by honor, love, pray for and support the Home Board.

Every Baptist ought to take the Baptist and Reflector, and if they would, Tennessee would give \$75,000 for missions next year. Take the paper, brother, and see what an increase in your giving to missions.

The work of a child of God is for every day, the carelessness of some is simply appalling. [What can a Christian think of the results of constant neglect of religious duties, to say nothing of absolute sins. Don't you know God will punish you for your wickedness? Don't you know you are influencing some poor soul to ruin? Don't you know you will have to render an account to God for all your sins?]

Solid Baptist doctrine will make good, substantial men and women in our churches, and just when we all preach that with the love of the truth and in the love of the Master, we will see great prosperity in all our churches. Truth is food for the soul, and if we give our people truth, plain truth, we will see all our work in every line prosper.

A church member that never finds time to go to prayer-meeting is but a cipher, and any church is better off without such than with them. But you should labor with such brethren and try to get them interested in the work of the church so they may grow in grace.

When a church member gets too old or large to attend Sunday-school, he is about old enough to die. What is a man or woman good for when they cease to labor for the good of others? We are to bear one another's burdens, but some succeed in shifting the burdens on the shoulders of others.

If every Baptist in the Southern Baptist Convention were to do their whole duty for one twelve months, what would be the result? Souls saved and all would be happy. Besides, our schools and Sunday-schools would prosper. W. S. Roney. Hickman, Ky.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Howell Memorial Church—Dr. J. M. Phillips of Watertown preached to two good congregations. Rev. S. M. McCarter, the new pastor-elect, is expected to begin his pastorate this week.

Overton and Division Mission—Bro. Norman Clibourne preached at night on "God Reasoning With Man." 64 in S. S.

#### Chattanooga.

First Church—Dr. Brougher has not yet recovered from his recent serious attack of la grippe, but he was able to fill his pulpit preaching on the "Religion for the Aged." Carriages were provided for the old members who could not otherwise come. In the evening Dr. Schofield of Massachusetts preached to a large congregation on the "Danger of Waiting." Fifteen asked for prayer. One joined the church by letter. 305 in S. S. Resolutions urging Dr. Brougher to decline the call to Portland, Ore., extended to him in November. They were enthusiastically and unanimously passed.

Central—Pastor Vines preached on "The Fugitive from Duty" and "The Fugitive from Home." One received by letter.

St. Elmo—Pastor Tolle preached on "Jesus the Light of the World" and "Paul at Athens." One received by letter.

Hill City—Pastor Saunders preached on "The Triumphs of the Gospel."

Beech Street—Pastor Vance preached on "Ease in Zion" and "Grief for the Affliction of the Church."

East Chattanooga—Pastor Bryden preached on "From Earth to Heaven" and "Tracks in the Mud." 134 in S. S.

Second—Pastor Waller preached first anniversary sermon on "Looking Backward and Looking Forward" and "The Matchless Name." 190 in S. S. 98 in Mission School. One addition. Deep interest among the unsaved.

#### Knoxville.

Second Church—Pastor Atchley preached on "Purity of Heart" and "Face to Face With the Greatest Question of Life." 286 in S. S. Four additions by letter.

Third—Pastor Medaris preached on "The Church the Light of World" and "The Blood." 172 in S. S. Meeting closed. Twenty additions during the meeting, 18 by baptism. Others will join soon.

Third Creek—Pastor Mahon preached on "The Three Hebrew Children's Fiery Furnace Experience" and "Christ as Our Substitute." 62 in S. S. Revival begun.

Mt. Lebanon—Pastor Smith preached on "Sirs, We Would See Jesus." Good S. S.

Island Home—Pastor Dance preached on "Peace of God as the Ground of our Victory" and "The Relationship of Good Works to Regeneration." Good S. S.

Bell Avenue—Rev. T. A. Payne preached on "Heaven" and "Value of the Soul." 147 in S. S. Meeting begins with Rev. T. A. Payne conducting it.

Maryville—Pastor Cates preached on "Co-laborers With Christ." 65 in S. S.

Grove City—Pastor Maples preached on Christ's Law of Discipleship" and "The Influence of Faith on Character." One addition by letter. 75 in S. S.

First—Pastor Egerton preached on "The Real Christ" and "The Wife." 405 in S. S. Bro. S. A. Owen, the Baptist and Reflector man, was present with us.

Hew Hopewell—Pastor D. F. Lillard preached on "Why Baptists Are Close Communionists" and "Steadfastness." Thirteen received for baptism. 50 in S. S.

We had a good day at Antioch Sunday. Sermon in the morning and service at night. Fine Sunday-school. I am pleased with your paper. We had a good time at our fifth Sunday meeting.

A. J. Brandon.

Had a fine congregation at Auburn on the fourth Sunday. Collected \$10 for the Orphans' Home. I was unanimously called to the pastorate for another year. This is my thirteenth year with this grand old church. Filled my pulpit at Woodbury Sunday at both services. One addition by baptism. My work is moving up on all lines. I go in a meeting next week at Riddleton.

G. A. Ogle.

Thanksgiving was a good day with us. Eld. J. J. Dyer preached to a small congregation of earnest workers at 11 o'clock. Then a collection was taken for the Orphans' Home to the amount of \$24.16 in money and provisions. May the Father put it in the hearts of His people to give liberally of what God has blessed them with. We owe it to him, and may the time speedily come when all will not only be willing but anxious to have a part in the great work of sending the gospel to earth's remotest bounds. Pray for us that we may be just what God would have us be, and do just what He would have us do.

Grace Johnson.

#### Hillsdale, Tenn.

Yesterday, at a business meeting at the Baptist Church at this place, we extended a call to Bro. W. W. Payne of Smith Grove, Ky., to become our pastor for three-fourths of his time, he having already accepted a call from the Hartsville Church for one Sunday. He accepted our call, and is here to-day looking for a house, and will move here at once and get ready to enter on his work January 1, 1904. Our church is in a very good condition considering the fact that we have been without a pastor since September 1. Have a good Sunday-school and B. Y. P. U. Bro. Payne is a young, live, energetic, hustling preacher, and we feel that he will do a great work here.

W. W. Pardue.

#### Gallatin, Tenn.

I was at Prosperity Saturday and Sunday. Fine audiences both days. This closed my pastorate of fifteen years of happy service. In leaving this church pastor and flock are in sweetest harmony and brotherly love. Bro. Wm. Wauford has been called to succeed me. The farewell service Sunday was sweet and tender. In the afternoon I married Bro. W. R. Hayes and Miss Altie Walden, and ran down to Alexandria and preached to a fine crowd at night. I learned that Bro. Eastes preached a fine sermon at 11 a. m., and married one couple twice, the first time in DeKalb County, and the next time in Smith County. And now if that couple is not satisfied at this, come and I will tie the third knot.

J. T. Oakley.

Extra meetings of two-weeks' continuance in the First Baptist Church of this city have resulted in much good to the church and the community. We had the assistance of Rev. Austin Crouch of Corinth, Miss., who conducted two services each day in the church and spoke every morning in the chapel of the Southwestern Baptist University. The sermons of Bro. Crouch were full of the gospel and were greatly enjoyed by our people. Six persons have been received for baptism, and others are expected to be baptized soon. The members of our church have been spiritually refreshed and are showing a gratifying degree of interest in the good work.

G. S. Williams.

#### Jackson, Tenn.

It was my pleasure to attend the fifth Sunday meeting of Unity Association which met with the Rocky Springs Church, near Saulsbery. The ministers and active workers present were: J. D. Campbell, B. S. Wolverton, G. W. Floyd, U. A. West, Bro. Bircham, John M. Pegg, Dr. A. Baldy, Bro. John Harris, W. C. Sale, R. W. Smith, Roger Clark and Douglas Jacobs. The meeting was well attended, and great interest and spirituality prevailed throughout. Special attention was given to missions and Sunday-schools. A handsome collection was taken for State Missions. The most active and influential ministers of this Association are for the organized work. It is delightful to notice how committees strive for something practical and spiritual in preparing programs for our fifth Sunday meetings. Surely our great object in this work is to reach, awaken, arouse and inspire the great mass of Christians to action.

Has it not always been true, and isn't it true to-day, that the only kind of service that wins for God is purely spiritual?

I have re-read with great interest your publication of the H. T. Anderson letters. I regard these as the strongest statement of the Baptist position that I have ever seen. His interpretation of Acts ii. 38 is invulnerable. Thus we see that the ablest translator the Disciples have ever had admits all the Baptists have ever claimed on this verse. We also see that Acts ii. 38, Acts viii. 37, which they have regarded as their Gibaltars, have become their Waterloos. And now if Mark ix. 16 is an interpolation, not being found in the two oldest manuscripts, they have been driven from about all of their supposed fastnesses. What a God-send if all of them, as H. T. Anderson, who deny that baptism is for the remission of sins, would come to the Baptists and receive gospel baptism, and those who still believe that baptism is for the remission of sins would go to the Catholics where this doctrine originated. If this doctrine is false, as their ablest translator proves, how much better is immersion for the remission of sins than sprinkling for the remission of sins? Not a whit.

J. H. Anderson.

#### CARSON AND NEWMAN PROBLEMS.

Prosperity brings problems. We are going to have an increased number of students for the University after Christmas, and that will mean more means to take care of them. Only a few have needed any help this fall term. An examination of the Minutes of the State Convention reveals the fact that very few East Tennessee churches take collections for Ministerial Education. We hope the pastors and brethren will take their collections for this object. No money spent at Carson and Newman has paid better than that invested in preachers. What say you, brethren?

Another problem is in connection with the Industrial Home for Girls; the furnished rooms are all full, and the indications are that the house will be filled after Christmas; eight rooms will need furniture. We are hoping that friends will undertake to furnish these at about the cost of \$30 each. Who will be the first to take a room? When we get the new building the rooms will be properly marked with the name of the donor.

Examinations are now posted. We have had a good half session. The health of the school has been excellent.

M. D. Jeffries.

#### A GOOD MEETING.

We closed our protracted meeting at Wartrace on the 27th of October. It was a very spiritual meeting, and the church and community seemed greatly revived. We hope that its effect will long continue to be felt. There were 11 additions to the church; 10 by baptism, 1 by letter. L. H. Huff was with us during the meeting, and endeared himself to the people by his earnest gospel preaching.

This church has always done nobly for missions, but in the last conventional year a great advance was made, our increase in contributions over the previous year being a little more than 50 per cent. A very considerable part of this contribution was given by the children of the Sunbeam Band. On this year the Ladies' Aid Society has sent to the Orphans' Home a box of clothing valued at \$30. No new machinery has been introduced into our church work, but we have tried to keep fresh in the minds of the church members the old truths, that man is lost without the gospel; and that the responsibility of giving it to the world rests upon every follower of the Lord Jesus Christ. It seems to us that this is the way to advance the forward movement.

The work in the church at Tracy City is making some progress. At our last meeting there we ordained as deacon Bro. Robert Creek, and we believe that he will fill the office well. This church has great possibilities before her. There are difficulties peculiar to that field, but the church will be fully able to cope with them when she comes to realize how strong she really is, and how great her opportunity for glorifying God. We have set apart the second Sunday in each month to make a contribution to missions. We are praying and hoping for a good work in this church this year.

Wartrace, Tenn.

C. L. Bolea.

## 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. B. 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.; Mrs. S. E. S. Shankland, Editor, Nashville, Tenn.; Mrs. L. D. Eakin, Band Superintendent, 304 E. Second St., Chattanooga, Tenn.

### WOMAN'S MISSIONARY UNION.

#### Notes From the Central Committee.

The attendance at the December meeting of the Central Committee was not so large as usual, but the messages brought from the local Societies by the representatives, and from the State by the Secretary and the Treasurer were exceedingly bright and hopeful. The reports not only showed that good work had been done during the month, but that the plans for the coming year are in full accord with the note of advance that has been sounded in Tennessee.

How good it was to hear the different churches report, "Our missionary box has been sent—the best we have ever had." It is indeed a joy to all to know that our needy and worthy representatives on the frontier are being so lovingly remembered and so bountifully provided for by our Southern women.

One Society had been so blessed in raising money during this past month, that they gave \$5 over and above a pledge they had made, as a kind of thank offering. What a noble example! Would that all Societies, and individuals as well, remembered to bring a thank offering in times of special prosperity and blessing.

A society of young people, organized primarily as a church society, in addition to a regular contribution to missions, feel a joy in giving to missions one-tenth of all the money that

passes through their Treasurer's hands. This solves the problem found in many churches where an aid society is necessary, and a separate organization for missions seems inadvisable.

We are glad so learn that new societies have been formed at Eagleville, Highland Park Station and Dickson, and that the one at Adams has been re-organized. The one at Eagleville is partly the result of the inspiration received by two of its members who attended the Woman's Meeting held during the meeting of the State Convention at Murfreesboro. We congratulate these societies on the great work that is before them, and pray God's richest blessings upon the efforts that they put forth in His service.

During the month boxes sent to the frontier have been reported to the Treasurer as follows: Island Home (Knoxville) \$60; Newport, \$90.59; Third (Nashville), \$72.55; Bell Avenue (Knoxville), \$92; Humboldt, \$100; New Hope, \$58; First (Memphis), \$145; Mill Creek, \$27. The Treasurer earnestly desires that all societies will report to her the valuation of boxes just as soon as they are ready for shipment.

In connection with the mailing of the Christmas literature, special effort was made to reach every pastor in the State with a letter, at the same time inclosing a letter to some woman in the church. The purport of these letters is to try to secure an observance of the Week of prayer for Foreign Missions and an offering to China that will be more nearly general than it has ever been. Let all do their best at this time.

Vice Presidents Mrs. Brown of Hariman, Mrs. Rape of Chattanooga, Mrs. Edwards of Murfreesboro, Mrs. Brown of Buena Vista, Mrs. Orndoff and Mrs. Bryan have written of their future plans, each expressing their purpose to attempt greater things for the Master. Quite a number attended their Fifth Sunday meeting in the interest of their work.

Mrs. Rape and Mrs. Edwards arranged to visit a number of churches in their respective fields. Though the weather was bitter cold, Mrs. Rape started to a place fifteen miles off the railroad to organize a society. The extreme cold prevented any one from meeting her at the station, but she intends going again. Mrs. Ralston and Mrs. Roberts organized a society for Mrs. Rape while she attended the Convention.

Replies of encouragement with promise to attempt organization were received from Mrs. Mattie Pickle, Lenoir City, Miss Minnie McNabb, London, and Mrs. C. H. Scales of Friendship.

A Writer from East Tennessee says: "Please send twenty-four mite barrels, in which new members of our society can deposit their thank offerings. Last year we received among other leaflets, 'Mrs. Picket's Missionary Box.' After reading it, we tried the use of the mite barrels, and our first offering amounted to over \$55, which was given to the Orphans' Home and missions. We will open them again to-morrow. I tell you this, for when you send out literature, you know not how much good it will do. This one leaflet did our society so much good, and caused us to count our many blessings. May God bless

the work of the Central Committee."

#### Expense fund for November:

RECEIPTS.	
Cash on hand.....	\$33 98
First, Nashville.....	50
Central, Nashville.....	50
Immanuel, Nashville.....	1 00
Howell Memorial.....	25
North Edgefield, Nashville...	50
New Hope, Mrs. Dodson.....	1 00
Island Home, Knoxville.....	1 00
Mrs. C. Lowndes, Tr., Baltimore.....	20 00
<b>Total.....</b>	<b>\$58 76</b>

DISBURSEMENTS.	
Vice President Report blanks..	\$ 1 50
Cor. Sec. and Treas. reports...	8 50
Stationery (1,500 envelopes)...	3 00
Treasurer.....	1 00
Letters for month.....	90
Letter to Society for Church Offerings.....	3 78
Minutes to V. P.....	1 48
Christmas literature.....	3 86
Express.....	50
Other packages.....	1 92
Postage on letters to ministers..	15 60
	\$42 04
Balance on hand.....	16 69
	\$58 73

From Concord Association.—In this weather when meetings are scarce, I am glad to send you a note of activity from the sisters of Concord Association. At the invitation of the W. M. S. of Christiana Church, and accompanied by the sisters of Florence and Murfreesboro churches, I went to the Fifth Sunday meeting at Christiana.

Besides the very excellent meeting and the speeches of the brethren and the lavish Thanksgiving dinner, Mrs. Woodfin, the President of the Society, had prepared a program for a meeting of the women in the afternoon. About fifty women were present, and we had a precious hour together. The devotional service was helpful and uplifting. Mrs. A. J. Brandon read a review of the year's work, it being the occasion of their first anniversary.

Then from an illustrated diagram, we took up the discussion of the three mission boards, and outlined their work, giving special emphasis to those things in which we are especially engaged, explaining the apportionment, the Tichenor Memorial Fund, Hak-ka Home, etc. The young ladies lent to the interest by their beautiful singing and recitations. I must not leave out a mention of our dear Mother Sims' impressive paper which she called, "A Night's Reverie on Giving." I can hear her yet, saying, "Just give, give, give and keep on giving, for giving is lending to the Lord."

It was the first time a meeting of this kind had been arranged without the Vice-President's taking the lead in our Association, and we hope it is an earnest of the great time coming, when every church shall have its Woman's Missionary Society, and we shall indeed be co-laborers together. It was indeed a feast day in His service. Faithfully, in his name,

Mrs. A. P. Edwards.

V. P. of Concord Association.

Any one desiring a copy of the Minutes of the State Convention, which contains also the Minutes of the Woman's Missionary Union, will receive one by applying to the Corresponding Secretary, with four cents inclosed for postage.

## THE OLD RELIABLE



**Absolutely Pure  
THERE IS NO SUBSTITUTE**

### FLORIDA LETTER.

We are having a very cold wave and some ice down here 'mid the orange groves of the South, somewhat to the surprise of some of the tourists who are on their first trip to Florida, and there is quite a lot of that class. Never before has there been such a rush for the "Land of Flowers" as now. The boarding houses are constantly being enlarged for greater accommodations. I hope this may be a pleasant winter, that they may all fish, hunt and boat ride as much as they like. We also have a greater number of home-seekers than at any past time.

Our church receives new members by letter every meeting. Ten were received on last conference day.

I wish some good consecrated preacher would come among us for the winter, as we are without a pastor just now, so it would be nice to have some one fill in the time and thus give time to hunt up a suitable man to fill the place. We have what is called winter pastors down here sometimes.

The lake country is considered one of the healthiest in the state. Umatilla is nestled down among the clear-water lakes and lofty moss-draped pines. She has a fine school and three good churches—Baptist, Presbyterian and Methodist. A nice place all round.

Umatilla, Fla.

### APPRECIATED PASTOR.

The second Sunday in November closed the fourth year's work of our pastor, Brother Charles V. Hale, at Prairie Plains Church. He was unanimously called for another year, but could not accept the work, owing to his physical condition and the inconvenience of the work. When Brother Hale took charge of this church there were about twenty-five members in attendance, nearly fifty enrolled. During the four years' work the church has increased by baptism 120, by letter near 20. This speaks more for our pastor than tongue or pen can. Without a "shepherd to feed the flock" there can be no prosperity, and the food must be pure and wholesome. This has been furnished us as a little flock. It is with sad hearts that we give him up. We lose in him one who was ever willing and ready to teach the truth in every capacity, public or private. Be our future pastor who he may, we only ask that he declare the pure gospel as plainly, lovingly and boldly as did Brother Hale.

We will not only miss him in pulpit, but he often made our home circle happy by his pleasant conversation.

Since he has been directed to other fields, we, as a church, assure him our earnest prayers, and heartily recommend him to any church. May the Spirit supply his vacancy here are our prayers.

R. V. RODDY,  
HATTIE WINTON,  
Committee.

Prairie Plains, Tenn.

## ROCHESTER CONVENTION.

The triennial convention of the Young Men's Christian Association of the Theological Institutions in the United States and Canada opened on Thursday evening, the 19th inst. The attendance was large, numbering 374 delegates, from widely scattered student bodies, together with great numbers from the city who came to hear the enthusiastic and earnest addresses of many able speakers.

Those addressing the convention were Robert E. Speer, John R. Mott, Campbell White, William R. Hotchkiss, Edward Judson, A. H. Strong and many others.

The convention's purpose was well set forth in the preliminary devotional meeting, conducted by J. Ross Stephenson, as the reception of a greater revelation with a view to a wider and more useful service. To this end we should maintain during the sessions of the convention the attitude of a listening servant, as did Young Samuel, when he said: "Speak, Lord, for thy servant heareth."

To expand on the purpose of the convention, we would say that the great thing to be accomplished was unifying the effort of the theological students in their response to the spiritual needs of the world. Those needs they are seeking to meet, both by deepening the work of Christ in their own lives and wisely organizing their forces for the mighty task of entering the doors, everywhere opening now, for aggressive missionary effort.

One of the essential things to organized effort of any kind is proper enlightenment as to the object to be attained and as to the methods to be employed in its attainment.

In line with this thought there were return missionaries who have been in the front of the battle for years who came with pleading appeals for reinforcements on the firing line, telling of many thrilling incidents there, and then there were the recruiting officers, who, in the home-land, are organizing the reserve and drilling and training men for the front. These came in the persons of missionary secretaries of Home and Foreign Mission Boards, professors in theological institutions and eminent missionary pastors. They brought much light as to the possibilities of the hosts of the evangelical churches, should they endeavor to reinforce, mightily, the cause of the Lord; also much as to the pitiable amount they are doing, compared with what they should do.

They spoke also of the qualifications essential for good workers, both in the home and foreign fields, and gave many helpful and practical suggestions as to how opportunities might be improved upon by students of theology, to the end that they might be best fitted for the work of the present age.

In addition to these living messages, which were so inspiring and instructive, there was a large collection of literature, including the publication of thirteen different missionary societies, on exhibition for inspection, and a great variety of tracts for free distribution.

Another interesting feature was the exhibit of the various institutions, including cuts of buildings, grounds, etc., publication of the institutions and statistics showing what each particular student body is doing in the line of practical missionary work in their respective locations, and the forces they are using in the same.

We cannot ask for space to speak more at length of the many good features and results of the convention, but add as a kind of index to what it was a few of the detached thoughts from our store of treasures obtained there:

"Strike for great things!"

"Difficulties should lead young preachers to go to the foreign field."

"There are no national boundaries to the love of God."

"Self-sacrifice is the first law of grace."

"He died my death for me that I might live His life for Him."

"The movement which aims at great

spiritual results must have the Spirit as its great energizing force."

"On the divine side, given for asking, but on the human side received by self-emptying—the Holy Spirit."

"Geography does not make a missionary."

"The missionary spirit puts self at the point where social currents converge against you."

"In the work of our Lord, America is a force as well as a field."

"Writing letters is one of the great means, little used, of winning men to Christ."

We cannot pray for a cause to which we will not give."

"What if we prayed that God would make up the deficiency in every man that we notice and criticize."

"No man can pray as much as Christ prayed unless he prays unselfishly."

J. W. SHEPARD,  
N. Y. Hall, Louisville.

## NATIONAL TEMPERANCE NOTES.

## Anti-Canteen Law, Army Recreation Buildings, Hepburn Interstate Liquor Bill, Etc.

The second bill introduced in the House this session was by Mr. Bartholdt, of Missouri, for the repeal of the anti-canteen law. Although no committees are appointed except mileage, rules, and ways and means, I am fairly safe in saying that with continued watchfulness we shall be able to hold the present law. This feeling by Congress is from two different standpoints; first, Congress with the country believes that the present law has not had a fair test—the recreation buildings are not yet in operation and not fully provided for—and the department and officers have not helped to give the anti-canteen law and regime an honest trial. Second, it believes to revive that question now, especially upon the eve of a presidential election, would be a political mistake. We shall be on guard as heretofore, and will notify the temperance hosts at the first signal of danger.

I am glad to report that we are practically assured of another \$500,000 appropriation for recreation buildings this year, making a million and a half in all. It is doubted if many of our friends fully realize what this constructive work means for the cause.

The important bill of the session was introduced in the House by Mr. Hepburn, of Iowa, yesterday (H. R. 4072) and in the Senate today (Senate 1390) by Mr. Dolliver, of the same state. The bill follows so that its purport and language may be known to our friends the country over:

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

Sec. 2. That all corporations and persons engaged in interstate commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids, or the shipment or the transportation thereof, of the state in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise; but nothing in this Act shall be construed to authorize a state to control or in anywise interfere with the transportation of liquors intended for shipment entirely through such a state and not intended for delivery therein.

As soon as the committees are appointed and the bodies get on a working basis along regular lines—the House is now equipped only for the specific work of the extra session, and Senate Committee revisions are not yet complete—we shall promptly advise our church and temperance constituency through our state auxiliaries, the press and directly, as may be necessary, and earnestly request that they be prompt and effective in response; but also, to avoid confusion, we ask that they receive the word when to act and how from our headquarters here in order that every expenditure of time, energy and money may count the most for victory.

Copies of the bill and arguments for its passage and such literature will be sent free on application. Our state organizations will superintend the work in their own territory in harmony with the plans of our national legislative department.

EDWARD DINWIDDIE,  
Legislative Superintendent, American Anti-Saloon League,  
Washington, D. C.

## FACTS DISCLOSED IN MINUTES.

A copy of the minutes of the recent convention is before me, bristling with interesting facts relative to the work accomplished during the past year. From Treasurer W. M. Woodcock's tables it can be seen that 47 out of the 52 associations in the State made contributions through the State Mission Board, to the objects fostered by the convention, the Nashville Association leading with a contribution of \$5,722.40, followed by Central with \$3,331.23. But only 678 out of the 1,529 churches in the State were represented in these contributions, Central Church, Memphis, leading with a contribution of \$1,782.22, followed by First Church, Nashville, with \$1,616.89. The following churches led in contributions to the respective objects: Central Memphis, to Foreign Missions, \$664.85; Humboldt, to State Missions, \$600.84; Central, Memphis, to Home Missions, \$457.30; First, Nashville, to Orphans' Home, \$189.90; Central, Memphis to Ministerial Education \$268.32. In the work reported by Woman's Missionary Unions, Paris-Union led in contributions to all objects with \$249.61, followed closely by the Union of Central Church, Nashville, with \$240.87. These figures, though interesting, do not really denote the most liberal church and association in the State. God, the Omniscent One, alone knoweth this. Man looks upon these figures, but God looks upon the spirit and heart of the giver. Some humble, backwoods church out of the abundance of its poverty may have given more than all these as God sees liberality. I cannot believe that God would have us gauge liberality representation in a convention or anything else by a money basis. FLEETWOOD BALL,  
Paris, Tenn.

## DR. W. A. MONTGOMERY.

We, the members of the Atlanta Baptist Ministers' Conference, desire to tender our congratulations to our beloved brother, Dr. W. A. Montgomery, on the attainment of his seventy-fourth birthday; therefore be it

Resolved, That we do hereby rejoice in his long life of usefulness and activity, in his strength of mind and body, and in the promise of many years of vigorous old age still before him.

Resolved, That we recognize in him one of the leaders in Zion, zealous of good works, a successful pastor and evangelist, a learned scholar, a talented and eloquent preacher of Jesus Christ, wielding his pen to uplift every interest of the denomination, a faithful and loving father and husband, a man who has been blessed of the Master in every field in which he has labored, and highly honored in bringing thousands of men to Christ.

Resolved, That we strive to follow him as he has followed his Lord, and that we greatly appreciate the privilege we have enjoyed in our fellowship

with him as the beloved president of this association.

Resolved, That we present this little token of our confidence and love with sincerest good wishes and in earnest prayer to the Father that our brother's life may flow on in peace and joy; that blessings may rest upon him and his; that his last days may be his best days, and that when the parting comes, triumphant smiles may illumine the tear-stained faces of those who watch as he "crosses the bar."

JOHN F. PURSER,  
V. C. NORCROSS,  
J. K. PACE,

Committee.

Georgia Baptists gave \$23,000 to State Missions during the past year.

Dr. Johnston Myers declines the call to his old pastorate at Ninth Street Church, Cincinnati, and will remain with Emanuel Church, Chicago.

The Baptists of Georgia in their recent convention at Athens decided not to receive aid from the state in support of their denominational schools. Good!

Dr. O. L. Halley, of the First Church, Texarkana, Ark., has just closed a meeting in which he was assisted by Rev. T. N. Compton. There were sixteen additions, eight by baptism.

Rev. T. B. Ray, pastor of the Immanuel Baptist Church of this city, recently assisted Dr. A. C. Davidson in a meeting at South Side Church, Birmingham, Alabama. It was an excellent meeting and there were a good many additions to the church. Brother Ray has gone to Kentucky to visit his father, who is quite ill.

The Georgia Baptist Convention met in Athens November 19th. It was an interesting and inspiring session. During the year the Baptists of Georgia gave for Foreign Missions, \$36,871; for Home Missions, \$18,212; for State Missions, \$23,500, making a total of \$78,000 for Missions alone, to say nothing of education, the Orphans' Home and so on. This was great. The next meeting of the Convention will begin on Tuesday night before the fourth Sunday in November. The Convention sermon will be preached on Tuesday night, and the Convention will be ready for business Wednesday morning. This change is made so that its members may return home by Sunday. The Tennessee Baptist Convention moved up one day, so as to include Sunday.

Ex-Senator Thurston has been engaged by the National Liquor Dealers' Association as its Washington lobbyist to checkmate the "Christian lobby," especially to offset the recent forward movement of the International Reform Bureau, whose building they propose to overshadow with a costlier building, more fully manned and equipped. Unfortunately, at this very time the financial support of the reform "firing line" is falling off because of the slight shrinkage in business, and the forces will have to be decreased unless the financial ammunition is increased. Let the challenge of a reinforced foe prompt every Christian citizen to come to the support of the Bureau and its allies, the national legislative agents of the W. C. T. U. and the Anti-Saloon League.

## MINUTES WANTED.

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

## BAPTIST AND REFLECTOR

FOLK AND HOLT, Proprietors.

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A. J. HOLT.....Associate Editor.  
M. and F. BALL.....Corresponding Editors.

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Advertising rates liberal and will be furnished on application.

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

### SAUL AMONG THE PROPHETS.

The American Baptist Flag treated its readers two weeks ago to nearly three columns more in reply to us.

An endless newspaper discussion, especially where personalities are involved, is not very edifying to the readers, and for our part we do not propose to engage in one. Yet there are a few points in these editorials in the Flag which seem to call for notice. Bro. Hall thinks that, while W. M. Hicks used to be a bad man, he has professed conversion, and there is no evidence that he is now a bad man. We have stated distinctly and repeatedly—we stated in the editorial, a marked copy of which we sent Bro. Hall—that we have positive, conclusive and overwhelming evidence that Mr. Hicks not only was but *is* a fraud of the first water, that he has been guilty of lying and forgery in numerous instances, not only before, but since his professed conversion. And yet, with this statement before him, and with the editorial in the Baptist Banner, which we copied two weeks ago, under his eyes, Bro. Hall could write the above remark. Evidently he was hard pressed for arguments to defend Hicks.

Bro. Hall sees fit to impugn our motives, and says that we are jealous because he is taking our subscribers. If impugning motives were the Christian thing to do, we could easily attribute mercenary motives to him.

Mr. Hicks has been the agent of the Flag. We will admit that he did persuade two—we do not know of any more—of our subscribers to order their paper discontinued in order to take the Flag. Doubtless Mr. Hicks has tried to get still others to do so, but we have no evidence of it. Both of those whom he did persuade to stop are, we are glad to say, now readers of the Baptist and Reflector.

Bro. Hall boasts that he publishes both sides.

Ah! indeed! Did he publish both sides in the Moody discussion? He published some of Dr. Moody's articles. Did he publish all of them? Will he dare say so?

But the special point in the editorial to which we wish to call attention is the statement by Bro. Hall that he is not a Gospel Missioner like the Sword and Shield. Will he please define himself? In what sense does he differ from the Sword and Shield? What principles does he believe which he does not believe? He asserts, though, that he is in favor of the organized work—in favor of Boards and Secretaries, etc. We wonder what his Gospel Mission friends will think of this? They have been arguing against the *Scripturalness* of Boards. And when we come to think of it, only a few years ago, Bro. Hall himself proposed to discuss either with Dr. Holt or with us the question of the Scripturalness of Boards. If they are unscriptural, can it be right to favor them?

Bro. Hall asks us to produce one line he has ever written against the organized work. A line! We could fill volumes with quotations of the kind if we cared to do so. Has he not for a dozen years past, while editor of the Baptist Gleaner, the Recorder and the American Baptist Flag, respectively, in every issue of these papers and in almost every paragraph which came from his pen, constantly, persistently attacked that work and assailed the characters of such representatives of the work as H. A. Tupper, I. T. Tichenor, F. H. Kerfoot, F. C. McConnell, J. M. Frost, I. J. Van Ness, A. J. Holt, J. B. Gambrell, A. J. Barton and others? Has he not continually, by insinuation, inuendo and "half truths," as the Western Recorder termed them, ridiculed, belittled, besmirched these men and impeded their work in every way possible? Has he not sown broadcast the seeds of suspicion, of distrust and of opposition against our work and workers? Has he not to the extent of his influence, whether intentionally or unintentionally, exerted a blighting, withering influence upon the missionary spirit in individuals, in churches and Associations, and checked missionary contributions? Has he not, in his dealing with the Boards, been a regular bug hunter, turning over every chip he could find to see if there was not a bug under it, and sometimes claiming to find bugs where there was no bugs? Did he not attend the recent meeting of the Arkansas General Association, which openly repudiated co-operation with the Home and Foreign Mission Boards and disavowed belief in Secretaries, and whose leaders—one of them its moderator—announced that they had "washed their hands of the whole business," meaning the Southern Baptist Convention and its work? Did he not write a glowing account of this meeting, stating in his enthusiasm that there were 700 churches represented in the meeting by 1,200 messengers, when even the Landmark Baptist, the organ of the Association, gave the number as 211 churches and 502 messengers? Did not one of his constant readers and devoted followers recently proclaim publicly that he himself is opposed, not only to a Board, but to any and all Boards? Did not another close reader of his say to us not long ago in response to a question as to where Bro. Hall stands on Hicks, Diaz and the organized work, that he is for Hicks and Diaz and against the organized work, thus showing how he is understood by his readers? Did not a warm friend of his write us a few days ago, "While I love J. N. Hall I do deplore his intemperate war on the organized work?"

But what is the use of citing further evidences of his opposition to our organized work? Time would fail us to do so. And now he claims that he favors it—that he has *always* fa-

vored it! What does he take the Baptists of the South for? Does he suppose that their memories are as short as his seems to be? They may be pardoned for asking, in view of his declaration, "Is Saul also among the prophets?" If Bro. Hall is really a friend to the Boards he certainly has a very poor way of showing it. If this is what constitutes friendship, we imagine the Boards will feel like saying, "Lord, save us from our friends." These may be plain truths, but the time and occasion had come to say them.

If, however, Bro. Hall means that he has seen a great light and wants to turn from the error of his ways and come into co-operation with the great Baptist brotherhood; if he means, as he seems to mean, that he now repudiates Gospel Missionism; if he means that he wants to get down off of the fence and come squarely out on the side of the organized work; if he means that Saul has become Paul and that instead of making havoc of the organized work, he now proposes to help it, then we will be among the first to give him the right hand of fellowship. "While the lamp holds out to burn," you know. He will excuse us, though, if we ask that he "bring forth fruits meet for repentance." "By their fruits ye shall know them."

We write this while waiting for a reply to our proposition to submit to a mutual council the question as to whether Bro. Hall owes us an apology for putting us on a level with W. M. Hicks.

### A LITTLE TALK WITH OUR SUBSCRIBERS.

There are two things we want to talk to you about.

1. Look at the label on your paper. How is your time? Is it out? Well, then, won't you renew your subscription now? Of course you are going to do so at some time, but why not now? This will be a convenient time to you. It is the money season with most of our subscribers. A religious paper is dependent, to a very large extent, upon its subscribers. A secular paper gets most of its income from advertisements. But not so with a religious paper. As a rule, only about one-fourth of its income comes from advertisements, while for the other three-fourths it must depend upon its subscribers—upon *you*. Now, if your subscription has expired, will you not renew at once? Do so anyhow by January 1st, please, as we have large obligations to meet then, and shall need the amounts due us to enable us to meet them. While what you owe is small, yet "Many mickles make a muckle," you know. Really the best time to send your renewal is *right now* while you think about it, and before it slips your mind.

2. But we do not want you simply to send us your own renewal. We want you to send, as soon as practicable, some *new subscribers*. We haven't got as many subscribers as we want. This is probably true of every paper. But we are talking about the Baptist and Reflector now to its friends, the Baptist and Reflector readers. We haven't got as many subscribers as we want. We haven't got as many as we need. With more subscribers we could make a larger, and we think better, paper. It is impossible for us now to publish all of the many excellent communications which come to us, or even all of the news articles. Then we need more subscribers for the sake of our denominational work in Tennessee and over the South. The Baptist and Reflector gives information every week about our work, and where it goes people know about that work, they take an interest in it and they feel like contributing to it.

Along with a large number of new subscribers to the Baptist and Reflector sent by many pastors over the State last spring, there came an advance in all of our benevolent contributions. But there ought to be another advance. We are trying to secure an increase of at least 25 per cent. over our contributions of last year. To do this one of the first steps is to put the Baptist and Reflector into 25 per cent. more homes than it now goes into. For the sake, then, not simply of the Baptist and Reflector, but of your church, the Baptist cause in Tennessee and the cause of Christ in the world, help us to secure these subscribers. Of course when we get them we shall not be satisfied. We shall want still more. But these will do for the present.

*How you may help us get them:*

1. Speak to your Baptist neighbor, ask him if he is now taking the Baptist and Reflector, and if not, ask him to do so.

2. If a pastor, speak of the paper publicly in your church, and then either get some one else to canvass the membership for it, or do so yourself, if you can.

Read our premium offers and see if you can not take advantage of one of them.

4. You may get up a club of five new subscribers at \$1.50.

5. Or you may take single trial subscribers at 50 cents for four months.

6. If you cannot get subscribers yourself, send us the names of all those whom you know are not now taking the paper, but who probably could and would do so. We will send them a sample copy and see if we cannot get them to take it. Do at least this much, won't you?

Stand by us and help us and we will help you. And may God's blessings be upon you.

**BAPTIST.**

We have been before the Baptists of Tennessee for over fourteen years as editor of the Baptist and Reflector. We have gone all over the State speaking and preaching. We have written repeatedly, and in fact every week, on denominational and doctrinal questions. We have fought the battle of Baptists against Campbellites, Methodists, Catholics, Mormons, liquor dealers, the world, the flesh and the devil.

The Baptists of Tennessee know full well that the man who questions our Baptist principles is either controlled by sinister motives or he does not know what he is talking about.

Baptist? We are Baptist to our finger tips, Baptist tooth and toe nail, Baptist warp, woof and filling. Every drop of our blood is Baptist blood, and has been as far back as we can trace it. If you cut out our heart you would find imprinted upon it two words, Jesus and Baptist. If any one can be anything else but a Baptist let him go and be it. For our part we cannot. We would rather be a Baptist than anything else in this world.

The following little poem well expresses our sentiment:

I'd rather be a Baptist,  
In Faith and love and hope,  
Than be a Catholic  
And subject to the Pope.

I'd rather be a Baptist,  
And with my Savior go,  
Than an Episcopalian  
With all his pomp and show.

I'd rather be a Baptist,  
Rejoicing every hour,  
Than a Presbyterian  
And never feel the power.

I'd rather be a Baptist  
And wear a beaming face,  
Than to be a Methodist  
And ever fall from grace.

I'd rather be a Baptist  
And know that I am right,  
Than to depend upon water,  
And be a Campbellite.

I am a Baptist, Baptist while I live,  
And Baptist till I die;  
And I'll be Baptist evermore  
Throughout e-ter-ni-ty.

**STATEMENTS.**

We are sending out statements to those of our subscribers who are in arrears. We hope they will respond promptly to these statements. This has been an unusually prosperous year. Taking the South over, it is in better condition than for many years. The crops have been good and the prices fine. There are some of our subscribers upon whom we have waited for a year or more. We trust that they will now find themselves able to pay up all back dues and renew for another year. Read our prospectus for 1904 and our premium offers. Let us hear from you by January 1st, please, as we have large obligations to meet then, and shall need the amounts due us to enable us to do so.

**PERSONAL AND PRACTICAL.**

"It is an ill bird that fouls its own nest."

✦ ✦ ✦

Christianity is character expressing itself in action.

✦ ✦ ✦

Every Christian ought to be a Baptist. Every true Baptist must be a Christian.

✦ ✦ ✦

It is better to be a Christian and not a Baptist than a Baptist in sentiment and not Christian.

✦ ✦ ✦

The Christian Companion says that the "Church of the Disciples" is an unscriptural institution. So it is. This is a candid confession.

✦ ✦ ✦

Says the Baptist Banner: "The individual who is continually assailing the character of his fellow man will sooner or later be dealt a fatal blow with his own weapon." Most true.

✦ ✦ ✦

Have you selected a Christmas present for your friend yet? Why not give him the Baptist and Reflector? It will come to him once a week for a year and will be a constant reminder of your love. Do it.

✦ ✦ ✦

What nicer Christmas present could you give your friend than one of our beautiful Teachers' Bibles? You may have the Bible with the paper for \$1.25 extra, or \$1.75 for the better binding. See advertisement.

✦ ✦ ✦

The Tennessee Central Railway opened its new line between Nashville and Clarksville and between Clarksville and Hopkinsville last week. We publish their schedule on another page. This will be a matter of great convenience to people between the points mentioned.

✦ ✦ ✦

Prejudice is the most unreasoning but at the same time the most powerful thing in the world. Prejudging others it does not care even to listen to any argument from them. How to overcome it is a very difficult problem. It is always the strongest weapon of demagogues.

✦ ✦ ✦

Says the Baptist Banner: "Get a minute of a Gospel Mission Association and compare it with Associations in harmony with the Boards and see the great difference. It will astonish you." "The proof of the pudding is in the eating."

✦ ✦ ✦

In our premium offer No. 1 we should have said: For one new subscriber and \$2.25, or \$1.75 if a minister, we will give the three books by Dr. J. B. Moody—"Sin, Salvation and Service," 25 cents; "Love the Greatest," 20 cents; "After Death, Where and What?" 50 cents.

"Wood at \$4 per cord; eggs 2½ cents each; rabbits 20 cents each; and cotton at 11 cents. Surely the farmer is having an inning. Let him share with his pastor by raising his salary." And his editor also.

✦ ✦ ✦

We learn with deep regret of the recent death of Mrs. Hunter, wife of our friend, John G. Hunter of Antioch. Her death occurred while we were in Texas, or we should have known of it and made mention of it before. Besides her husband, she leaves six children to mourn her loss. We tender our heartfelt sympathy to them in their sore bereavement. She was a noble woman, an affectionate wife and a devoted mother.

✦ ✦ ✦

The Western Recorder says very truly: "Where a paper to insinuate itself into favor goes to cutting prices, not only below what other papers charge, but below its own published rates, it is unfair both to the other papers and to its own subscribers who pay the published rate. Certainly no apology can be made for a paper that goes into other States and cuts prices below what it charges subscribers in its own State, or that takes any sort of unfair advantage either at home or abroad. Religious papers are teachers of Christian morals, and for them to violate those morals is to incur great guilt."

✦ ✦ ✦

The Watchman of Boston says: "As a testimony of the value of its work and an appeal for contributions, the Southwestern Baptist University of Jackson, Tenn., publishes a picture of eighteen persons standing in the water ready to be baptized, a result of the work of one of its preacher-students during the summer. On the whole, we do not see why this is not as legitimate, and to many even more convincing, than a picture of a base ball nine or a foot ball eleven." This is well said. We should greatly prefer that the Southwestern Baptist University should have such a picture for an advertisement rather than a picture of a foot ball team.

✦ ✦ ✦

As we were on the way to our office several days ago, we happened to meet two men whom we have known for some years. One was a bright writer on the staff of one of the daily papers, the other was a printer. Both got to drinking, both became drunkards. The face of the first was red and bloated, his eye had lost its luster, his step its elasticity. The face of the other was pale and pinched, and he walked with slow and weary step and down-turned eyes. The first was in the second stages of drunkenness, the second in the last stages. It will be a matter of only a few months before the second will fill a drunkard's grave, and a matter of only a few years with the first. And thus they go. And thus they are going all around us continually. And yet the city of Nashville licenses the institutions which make such wrecks of humanity, and its citizens vote to allow it to do so. And this in a Christian land—think of it!

✦ ✦ ✦

We published recently a letter from California saying that Dr. J. W. Brougher, the popular pastor of the First Baptist Church, Chattanooga, had declined a call to the pastorate of the First (White Temple) Church, Portland, Ore. We learn that this was a mistake, inasmuch as at that time the call had not been extended to Dr. Brougher. Since then, however, he has received a call to the church and now has it under consideration. The church has the finest church building on the Pacific Coast. It is modern in every way, with a seating capacity of about 3,000. It is built of white marble at a cost of \$175,000, all paid for. It has 850 members who, it is said, are ready for big things. Dr. Brougher was reared in California and the Baptist preachers on the coast have joined the church in urging him to go to Portland. The First Baptist Church, Chattanooga, however, is unanimous in opposition to his going. We join them and many others of the South in hoping that he will remain in Chattanooga, where he has done such a fine work.

## THE HOME

### John MacNeal's Worst Enemy.

"There, Nell; it's come at last!" John MacNeal banged his dinner pail upon the kitchen table, though it was only eight o'clock in the morning, and he did not usually come home until half past six o'clock at night.

"Why, John, what has happened?" asked Nell. "Have the mills shut down, or is the supply of wool short?"

"Neither; I've quit," replied John.

"What do you mean?" asked Nell.

"What I say," said John. "Sheldon Darrow came into the spinning room this morning, as big and pompous as you please; but before he could open his lips I steps up to him and says: 'O, you needn't trouble yourself to discharge me; I always intended that when you stepped into your father's shoes, I'd shake the dust of Darrow's mills off mine.' So I puts on my hat and off I walks."

"What did he say?" asked Nell.

"O, he was as smooth and soft as butter!" answered John. "He tried to make me think that he didn't intend to discharge me, but I knew better; he and I have been enemies ever since we were little fellows at school."

"What made you enemies?" asked Nell.

"Well," said John, thoughtfully, "I guess it started the day that he missed a word in spelling. I remember it all so well, even the way our feet looked as we toed the crack in the floor; he wore fine kid shoes, while my feet were bare. But I spelled the word that he missed, and I couldn't keep from laughing when I went above him; then, after school, he pitched into me."

"Because you got above him?" said Nell, questioningly.

"Of course, though his excuse was that I acted mean about it," said John. "He was large for his age—is yet, you know—while I was always small; and, of course, he gave me a licking. I don't remember that we ever had another regular pitched battle, though we were always quarreling until each of us was about sixteen years old. His father had given him a driving horse, a handsome thoroughbred; and my father had at that time an old roan horse that had been a famous race horse, and could even then trot pretty lively for a few rods. One day Sheldon was out driving with his dandy rig, and I drove up behind him. Just for fun I told him to give me the right o' way. He touched his whip to his horse and turned out enough to let me pass, if I could. I put the whip to old Roan, and we were in for a race. My, how

old Roan's feet did fly! He kept creeping by, creeping by, until Sheldon could look into old Roan's eyes, then into mine. Then the old horse's age began to tell on him, and I could see that we were going to lose the race; so I reined in, as if I were going to run into Sheldon's wheel. He sung out, 'Take care!' and held up his horse; while I whipped by just as easy. Then he was mad; he called me 'a cheat' and said that I was always mean. I wouldn't stand that, so we got out of our buggies and had another tussle. He licked me again—the big hulk!—and I haven't forgotten it any more than he has. Catch me working for him!"

"But, John, what will you do?" asked Nell. "You have never done any work except in the spinning room in Darrow's mills." Then she took Bonnie, the baby, from the cradle and held her close, as if to shield her from coming danger.

"Don't be afraid, Nell," said John, reassuringly; "I guess I can support you and Bonnie and Ned without having to knuckle to Sheldon Darrow. If worse comes to worse, there's something in the bank that's good for a rainy day. Put Bonnie's little cloak and hood on her now, and I'll take her out; it's been a long time since I had a holiday."

It proved harder to get work, however, than John had expected; the little town was almost wholly composed of mill workmen and their families, and they hired no work done. Day after day he walked the streets in a vain search for work; and by the time Bonnie could walk the little hoard in the bank had been drawn upon many times, and before her second summer had passed there were no savings left and all the days were "rainy."

Then Ned, the eight-year-old boy, had a long illness, and they were forced to go into debt so deeply that none of the merchants would trust them longer. As hardships multiplied, John's hatred of Sheldon Darrow increased—a hatred that was not shared by his little daughter, Bonnie, who embraced every chance that came to her to run away to the "big house," as she called Sheldon Darrow's home.

One evening when John was returning from a fruitless search for work, he saw Bonnie upon Sheldon Darrow's beautiful lawn. He was picking flowers for her, and she had her arms and apron full, and was chattering gayly with him.

"Bonnie! Bonnie MacNeal!" John called, angrily. "Come here this minute!"

Bonnie ran, obediently, to her father, but not until she had lifted her little face to Sheldon's for a kiss.

"See, papa, pitty f'owers; dood man div'em to Bonnie," she said.

"He's a bad, bad man, Bonnie!" said John; and he snatched the flowers, threw them into the street, and took Bonnie into his arms so forcibly that she shrieked with fright.

After that John watched her more carefully; but sometimes she would slip over there, and always returned with her arms full of flowers and prattling about the "dood man."

That winter times were harder than ever before for John MacNeal and his family. Bonnie could not go out of doors because her clothes were too thin, and Ned could not go to school for want of clothes.

Once Nell had ventured to suggest that John try to get employment in the mills, and he had answered, angrily: "Never! I'd rather starve than to be beholden to Sheldon Darrow for a crust of bread!"

"It will not be a gift if you earn it, John," said Nell.

"I wouldn't take money from him, not even as wages," said John, firmly. "He wouldn't hire me, anyhow; we're enemies, and always have been."

"They're so short of hands that they're advertising for them," persisted Nell.

"He won't get me by advertising or any other dodge," said John.

Not even when want entered his door and they suffered from hunger and cold would John go to Sheldon Darrow and ask for the work which he had thrown away.

"If I don't get work to-day, I'm going to ask the town for help," John told his wife one morning before he started out.

"John MacNeal!" exclaimed Nell. "Would you rather ask the town for help than ask Sheldon Darrow for work?"

"Yes, a thousand times rather!" answered John. Then he went out, slamming the door after him; but in a moment he stepped back with a large bundle in his hands. "See, Nell," he said; "this was on the doorstep, and it is addressed to Bonnie MacNeal. What can it be?"

They took off the wrapper and found a warm, red cloak, hood, mittens, shoes, stockings, underwear, and, pinned to the mittens, a ten-dollar bill; but there was no clew as to the giver.

"You won't have to ask the town for help to-day!" exclaimed Nell, with thankful tears.

"Nor Sheldon Darrow, either!" John added. Dress Bonnie up in fine clothes. I'll take her with me, and we'll go by Sheldon Darrow's and let him see her. I don't want him to suspect that we are so hard up."

In a few days another bundle was left upon John's doorstep. This time there were clothes for Ned, and a bill was pinned upon his cap.

"Now it's your turn to let Shel-

don see you, Ned," were John's first words.

"I wish I knew who it is that is so good to us," said Nell.

That wish was repeated many times that winter, for many bundles were left upon John's doorstep and though he and Nell watched, they could never catch a glimpse of the friend who left them.

Toward spring Bonnie was taken ill, and even while they were talking about sending for the doctor he came.

"I don't know when I can pay you, doctor; but Bonnie must have medicine, or she will die," said John; and he choked over the first trouble that had brought a lump to his throat.

"I was paid before I came," said the doctor, as he seated himself by Bonnie's bed.

"Who paid you, doctor?" asked John and Nell, simultaneously.

"The one who sent me," answered the doctor, gently.

"Yes, but who is it? O, tell us, doctor!" pleaded Nell. Some one has been so good to us all the winter; we would have starved if it had not been for his kindness. It must be the same one who sent you."

"Tell us, doctor, and let us have the chance to say that we are grateful," urged John, with unwonted eagerness.

"I promised not to tell; but I did not say that you shouldn't guess for yourselves, and I think you ought to know," the doctor hinted.

"We can't guess. Who would be likely to do so much for us?" asked John.

"In a case of this kind think of the most unlikely person," suggested the doctor.

"Sheldon Darrow's the most unlikely to do one a good turn—and I don't want him to, either!" said John; and the angry light that the mention of Sheldon Darrow's name always brought into his eyes.

"Now we will attend to little Bonnie," said the doctor; then he quietly proceeded, taking the small, hot hand in his hand.

"Not Sheldon Darrow!" exclaimed John. "The worst enemy I ever had in my life? Don't tell me that I'm indebted for food, clothing, and other necessities that have kept us alive this winter!"

"No, he is not your worst enemy!" thundered the doctor. "You are your own worst enemy! A man who cannot let go of his little boyhood quarrels, but must carry them and coddle them all through life, will never find a worse enemy than himself."

"But Sheldon—" began John, panting with excitement.

"Sheldon has put all those boyish tiffs behind him," said the doctor, interrupting John; "why cannot you do so, too? Moreover, he loves your little Bonnie as if she were his own, and he would do a great deal for her if you would let him."

John covered his face with his hands and groaned: "Indebted to him or so much!"

"You are indebted to him only for air treatment and common courtesy," insisted the doctor.

Nell laid her hand upon John's arm, and pleaded: "Wor't you go and see him?"

John shook off Nell's hand and left the room; then the outer door slammed. An hour later Nell saw him coming with Sheldon Darrow, and one look into their faces told that there was no enmity between them.—I. McRoss, in Exchange.

**YOUNG SOUTH POST OFFICE.**  
U.S. MAIL  
Address  
304 East Second St.,  
Chattanooga, Tenn

Mrs. Laura Dayton Eakin, Editor

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.  
Young South Motto: Qui non profluit, deficit.

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

Mrs. R. H. Graves,  
Care Wm. B. Graves,  
Pikesville, Maryland.

Mission Topic for December, China.

**Young South Correspondence.**

I told you the Young South would go up again, when the Thanksgiving offerings began to come in. And they have begun! You'll see that when you read this record for the second week in December. First of all, let me tell you that Miss Armstrong has sent me a fresh lot of leaflets: Thanksgiving Ann, A Barrel of Happiness, Miss Helen's Drum Major, Irena's Self-Denial Week, T'other and Which, Crete Blake's Way, Little Corners, Annie's Way of Working, The Cost of Being Roman Catholic in Mexico and others. Each one tells a story of missionary work. If you wish to read them, and then give them to some one else, who will in turn pass them on, send postage, and I will take great pleasure in sending them to you. A cent stamp will bring you one of each. They will add greatly to your meetings if read aloud.

In a little while the Union will publish a new manual, giving plans of work for individuals or Bands, and a new collection box.

The postman has been quite generous this week. Will you read the letters with me?

No. 1 from Hillsdale starts off most beautifully: "Enclosed please find FIVE DOLLARS, given by the Hillsdale Church at the close of the Thanksgiving service for the Orphans' Home. It but feebly expresses our gratitude to Him who has so abundantly blessed us during this year. We wish it was more, but we pray that this little, given 'In his name,' may bring to the dear little ones as much happiness as it did us who gave. Surely, 'It is more blessed to give than receive.' Pray that we may realize more and more our responsibilities along these lines, and may God bless the Young South and its noble work?"

Mrs. Mattie Donoho. Now, isn't that a big send forward? Mrs. Donoho will thank the church in behalf of the Young South and the Orphans' Home. You will be sorry to learn that the beloved matron, Miss Medsco, has been critically ill with pneumonia. I trust, however, that she is now convalescent. Her illness was a great calamity. Pray God she may be rapidly and thoroughly restored to perfect health. May God bless the thoughtful souls at Hillsdale.

Walter Hill sends No. 2. It is brief and to the point:

"For Japan fund one dollar." That's all! But God knows who gave it. He will send peace to the soul. We are most grateful.

And No. 3 is from Bells: "Please find enclosed FIVE DOLLARS. A Thanksgiving offering for our Dear Mrs. Maynard from grandma and myself." Muda Bridges.

I don't know how many years these two have been thus beautifully working together. May they be spared to each other many more! We are most thankful that it goes to Japan. We want to bring that to \$450 by January 1, 1904.

No. 4 is from Yorkville: "We write to tell you that we took a collection at our dinner-table on Thanksgiving Day and received \$1.10 for the Orphans' Home. We are staying with our Grandma McDuffie, who writes this for us, as we are too small to do it for ourselves.

"Our father has been sick for nearly a year, and we beg your prayers that he may get well."

Lee, Dahlia and Elmer Davis. Thank you so much! May your father soon be restored to health! God will bless you for so kindly thinking of the little ones who have no fathers.

Antioch comes in No. 5: "I send you 24 cents. Give it where it is most needed." Josie Rives.

Unquestionably that is Japan now. We thank you. Let me whisper something. Don't ever send pennies again. These had almost worked through the envelope. If the postmaster had not put on a sealing stamp, they would have been lost. Get them changed to stamps next time. Silver coin is not so bad if well wrapped. Copper is so heavy.

Juno, Tenn., is next in No. 6: "Enclosed you will find FIVE DOLLARS, which you will please divide between our dear Missionary and the Orphans' Home. It is a Thanksgiving offering for the harvest and a sacrifice unto the Lord." (Miss) Annie Bell.

We are needing the capitals often to-day! May God's blessing go with it. We are deeply indebted for your generous gift.

No. 7 comes from Puryear: "Enclosed please find \$1, the fifth Sunday offering from the High Hill Sunday-school for the Orphans' Home." Mrs. M. E. Morris.

And Mrs. M. H. Morris says, "The sender is a dear old grandmother of 72, who has looked after the interests of orphans in our church for years."

We are so glad she chose to use the Young South as the medium of the offering this time. I wish every church had some good workers like her.

No. 8 brings "a coin-taker with ten shining dimes for our dear Mrs. Maynard" from Elbert Phillips, Brush Creek. Many thanks! Who else has a coin-taker lying away? Bring it out and collect ten Christmas gifts for Mrs. Maynard as Elbert has.

In No. 9, Miss Nelle Bowers orders four arks and two boxes. I am so sorry I have no boxes, but I send six arks, and I hope to hear soon from that Band again. Mrs. A. O. S. Jackson, Nashville, will send you the boxes. Write to her.

**WHY SWAMP-ROOT GIVES STRENGTH.**

Almost every one, from personal experience, knows that the effects of any kind of severe physical strain are felt, first of all, in the small of the back—in other words, in those Vital Organs, the Kidneys. This is as true in the case of the very powerful as it is with one of less strength, and it is especially true whenever the kidneys are weak.

The Great Kidney Remedy Swamp-Root, strengthens the kidneys and through them helps all the other organs.

Among the many famous cures of Swamp-Root investigated, the one published this week for the benefit of the readers of this paper speaks in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1901: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. Swamp Root is so pleasant to take. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."



MRS. H. N. WHEELER.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

**The Effect of the Sample Bottle of Swamp-Root.**

"Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time, and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me." 43 1/2 West High St.

W. F. Lohmes.  
Springfield, Ohio, Feb. 21st, 1901.

SPECIAL NOTE—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

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

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

No. 10 brings delightful tidings from our Gillard Band, Yorkville, who sends \$2 to Japan, \$1 to the Orphans' Home, and \$1 to Ministerial Relief.

We are so glad to hear from them again, and to have these three objects so handsomely remembered. May God bless them all!

No. 11 comes with the offering of our faithful workers at St. Elmo:

"You will find enclosed FIVE DOLLARS AND FIFTEEN CENTS. Give \$5 to the Orphans' Home, a Christmas offering from Class No. 6, and \$1 to Japan."

Miss Louise Golling, Teacher, Miss Ella Hendricks, Treasurer.

That is most nobly done! This class never fails us! May they grow in grace daily. We are most sincerely grateful to them.

Now we round the dozen with a message from Jefferson:

"Enclosed find \$1 for the Orphans' Home. I was sorry indeed that I did not meet and shake hands with Mrs. Eakin at the Convention. I was there a part of two days, but being an in-

valid, I could not do much walking. May the Lord's richest blessing rest upon the Young South's work."

Mrs. Julia T. Johns.

Mrs. Eakin wishes she had known where Mrs. Johns was staying. It would have given her pleasure to have gone to see her. There were so many there she failed to see, to her great regret.

That closes the record. Now, is it not a fine one? Just keep it up that way with the new year! Don't forget the Christmas gifts to Japan. Yours, most sincerely,

Laura Dayton Eakin.  
Chattanooga.

**Receipts.**

First half-year's offerings.....	\$465 85
October offerings.....	50 50
November offerings.....	66 05
First week in December, 1903.....	4 80
Second week in December, 1903.....	

**FOR JAPAN.**

No name; Walter Hill.....	1 00
Muda Bridges and Grandmother, Bells	5 00
Josie Rieves, Antioch.....	24
Miss Annie Bell, Juno.....	2 50
Elbert Phillips, Brush Creek, (c-1).....	1 00
Gillard Band, Yorkville.....	2 00
Class No. 6, St. Elmo, by Ella Hendricks	
Treas.....	1 00

FOR ORPHANS' HOME.	
Hillsdale Church, by Mrs. Donoho.	10 00
Lee, Dahlia, and Elmer Davis, Yorkville.	1 10
Miss Annie Bell, Juno.	2 60
Gillard Band, Yorkville.	1 00
Class No. 5, St. Albans, by E. H. T.	5 00
Mrs. Julia T. Johns, Jeffersonton.	1 00
High Hill S. S., Paryear, by Mrs. M. E. Morris.	1 00
FOR MINISTERIAL RELIEF.	
Gillard Band, Yorkville.	1 00
For postage.	02
Total.	\$630 92
Received since April 1, 1903.	
For Japan.	\$824 15
" Orphan's Home.	85 07
" State Board.	25 17
" Home Board.	42 90
" S. S. Board.	1 00
" Foreign Jour.	9 50
" Ministerial Relief.	2 00
" Hakkil Home.	75 00
" Y. S. Pins.	1 00
" China.	1 00
" Tiche or Memorial Fund.	4 52
" Postage, etc.	50
" Transportation, (Dolls.).	50
Total.	\$830 92
Y. S. Pins sent out.	30
" " on hand.	41

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

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

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

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

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

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

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

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

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

**GO TO THUNDER.**  
Thunder is a Town on the M. & B. R., in Upson County, Ga.

Nestling in the foot hills of the Pine Mountain Range, taking its name from the famous Thunder Springs. Upon your arrival there you will meet a most genial and an exceedingly busy gentleman. Judge J. W. Pilkinton's varied interests, matters pertaining to his courts, farming and mercantile pursuits, make time quite an item with him, though to a sufferer he will tell of his alarming condition, swollen all over and how despair had hovered over him as a great pall; then the prompt relief and cure he received under the treatment of Dr. Whitaker, who guarantees prompt relief to Dropsy patients. Give age of patient and history of case and S. T. WHITAKER, M. D., DROPSY SPECIALIST OF 14 E. IRWIN ST., ATLANTA, GA., will send free treatment.

P. S.—Send to C. C. Dpt. for sample Catarrh Cream.

**RECENT EVENTS.**  
Rev. H. C. Buchholz has resigned as pastor of the Abbeville, S. C. Church, and accepted the call of the church at Hawkinsville, Ga.  
A great meeting closed at Russellville, Ky., Nov. 22. The Rev. J. S. Cheek was assisted by Evangelist M. F. Ham, of Bowling Green, Ky. There were about 250 conversions.  
The Capt. Wm. F. Norton estate, of which the Kentucky Baptist Orphans' Home was made beneficiary, will yield to the Home about \$25,000. But it will not be available for five years.  
The many friends of Dr. R. R. Acree will be glad to learn that he is recovering rapidly from his recent illness, and hopes within a few days to return to Clarksville and take up his work.  
Dr. Fred D. Hale is to hold a protracted meeting with the First Baptist Church, Morristown, Tenn., commencing Dec. 13, 1903, and at a later date has promised to aid the pastor, Rev. W. C. Hale, in a meeting at Warrensburg, the home of his father and grandfather.  
The Baptist Courier announces that \$105,000 has been secured for the endowment of Furman, thus securing also \$20,000 offered by Dr. C. H. Judson on condition that the \$105,000 should be raised. We congratulate the Baptists of South Carolina upon this splendid achievement.  
Dr. P. T. Hale recently assisted Pastor J. P. Jenkins in a meeting at the Franklin Street Church, Louisville. At

**GIVE YOUR STOMACH A NICE VACATION**  
Don't Do It by Starving It, Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as it does to the man himself. Well to the stomach, one of the most important organs of the human system, if your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would were it well.

They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain, and actually act just the same and do just the same work as the natural fluids would do were the stomach well and sound. They, therefore, relieve the stomach just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when, at a very critical time, my stomach went clear back on me. The undue mental strain brought it about and hurried up what would have happened later on."

"What I ate I had to literally force down, and that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish, and began to lose my ability to carry out my undertaking. It looked pretty gloomy for me, and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets, and at once went down to a drug store and brought a box up to the office."

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did, and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up and went ahead with my work with renewed vigor, ate just as much as I ever did, and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received, as well as my reputation, and last, but not least, my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box.

If you have any trouble with lamps—any trouble whatever—send for my Index. I know of no lamp-disease that it does not cure immediately. Costs nothing. **MACBETH, Pittsburgh.**

last accounts there were forty-six additions, and the interest was widening and deepening. The congregations tax the capacity of the church.

The Water Valley, Miss. Church gave over \$400 for the Baptist Orphanage at Jackson, Miss., on Thanksgiving Day. This will make over \$600 given by them for this purpose for the calendar year.

We congratulate our friends, Rev. and Mrs. W. C. Cleveland, of this city, upon the recent advent of W. C. Cleveland III, into their home. Strong efforts are being made, by the way, to induce Brother Cleveland to go back West. We should be sorry to lose him from Tennessee.

Rev. Joe P. Jacobs, in charge of Chapel Car Messenger of Peace in Missouri, was called to Nashville last week to the burial of his father, Bro. T. H. Jacobs, of West Nashville, who died Nov. 30. He was a member of the church at Dickson, and was an excellent Christian man. He leaves seven children to mourn his departure. We extend deep sympathy.

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Here's your chance. Very low one-way and round trip rates Southwest this winter—about half the regular fare, twice a month—nearly dates, are, Dec. 15, 1903, Jan. 5 and 19, and Feb. 2 and 16, 1904. Good time to visit Southeast Missouri, Arkansas, Louisiana or Texas and pick out a location.

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I was at Prosperity Saturday and Sunday. I closed my fifteenth year's work and asked the brethren to call another pastor. Bro. Wm. Warford was elected. This church is a good old church, and has been prosperous all the fifteen years I have served them. In leaving them we part with unbounded love toward each other. Not a ripple of differences between pastor and church exists. May God prosper them in the future as he has in the past. I preached to a fine audience at Alexandria last night.  
J. T. OAKLEY.

**FREE TO EVERYONE.**  
Read and Learn How You May Procure It.

The question of why one man succeeds and another fails is a problem that has puzzled philosophers for centuries. One man attains riches and position, while his neighbor who started with seemingly the same and better opportunities exists in poverty and obscurity. No man can win success who is suffering from an irritating and nerve-racking disease, and the man who has the qualities of success within him would be quick to recognize this fact and seize the best remedy to eradicate the trouble.

A person afflicted with a serious case of hemorrhoids or piles is handicapped in the race for power and advancement. It is impossible to concentrate the mental energies when this dreadful trouble is sapping the vital forces. To show how easily this success destroying trouble can be overcome, we publish the following letter from a prominent Indiana man:

"When I received the former letter and booklet on 'Piles: Their Nature, Cause and Cure,' I was in a critical condition. Ulcers to the number of seven had formed on the inside of the rectum, culminating in a large tumor on the outside resembling fungus. I suffered the most excruciating pain could get no rest day or night. After reading the booklet I sent to my druggist, but he happened to be out of Pyramid Pile Cure just at that time. However, I obtained a part of a box from my brother-in-law, and began their use. Five pyramids completely cured me. I procured a box later, but have had no occasion to use them. I have been waiting to see that the cure was permanent before writing you of its success. I believe Pyramid Pile Cure to be the greatest and best pile cure on the market, and ask you to please accept of my grateful thanks for this invaluable remedy. I take great pleasure in recommending its use to any sufferer along this line. You may use my name if you wish for reference to any one afflicted with this disease." J. O. Little, Arthur, Ind.

You can obtain a free sample of this wonderful remedy, also the booklet described above by writing your name and address plainly on a postal card, and mailing it to the Pyramid Drug Co., Marshall, Mich.

I have just returned from Yellow Creek Church, Rhea County, where I assisted Bro. Wm. White in a gracious meeting. I never labored with a sweeter spirited man in my life. He is held in high esteem by his people. May the Lord spare him long yet in His service. There were seven professions up to the time I left. The interest was growing with every service. The meeting continues. I was never among better people. We had no service on Saturday, and went to the fifth Sunday meeting at Clear Creek. The program was filled with the subject of missions, and the mission spirit ran high. That association planned to raise \$500 for missions this year, and will easily do it with such brethren to lead as White, Brewer and Howard. I go to Third Creek, near Knoxville, to begin a meeting tomorrow night. I have just recently taken charge of that church, and think it is going to prove a very pleasant field.

My Galahar's View people are very much alive now, and are likely to ask me to give them two Sundays soon. Then my time will be taken up with the two churches.  
A. F. MAHAN.

Jefferson City, Dec. 7, 1903.

I take this method to say that I will except work, such as preaching to a church in town or churches in the country for some three or four months, may be longer, as I will be at home at least that long before I begin the work I have promised to do. My address is West Nashville, Tenn.  
J. S. Pardue.

**DON'T WAIT UNTIL IT'S TOO LATE.**  
Do you know what it means to cure constipation? It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passage ceases, the blood begins to absorb the poisons that disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and purgating the bowels, and permanently done by Serravallo's Pile Cure. A full list of ingredients and explanation of their action with each package. It is a gentle laxative of the highest class. It holds up the bowels, restores the lost action and adds new strength and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Write for a free sample bottle for the asking. Write for it today. Address Vernal Remedy Co., 68 Seneca Building, Buffalo, N. Y.

All leading druggists have it for sale.

**AMONG THE BRETHREN.**

Dr. Jeff D. Ray says, "A man who has played out in the old states cannot possibly 'play in' Texas."

The Kentucky Baptist Orphans' Home is only to get \$250,000 out of the Capt. William F. Norton estate.

Rev. D. D. Shuck succeeds Dr. W. G. He is much esteemed in that section.

It is with much sadness that we announce the death of the excellent wife of Rev. W. J. Beale, of Murray, Ky. She fell a victim to pneumonia.

Rev. I. N. Penick, of Martin, Tenn., has been assisting Rev. W. M. Rudolph in a gracious revival at Oran, Mo., lately.

Rev. Alonzo Nunnery, of Jackson, senior editor of the Baptist Banner, is in a revival at Caruth, Mo., this week.

The Georgia Baptists are in a stew about the management of their orphanage. We sincerely hope the trouble will soon be adjusted.

The Baptist Argus of Louisville says it is planning to get subscribers in Europe, Asia, Africa, Georgia and elsewhere. And it will do it.

Rev. A. P. Moore, of Jackson, has been called to the care of Cane Creek and Pleasant Plains churches near that city. Probably he will accept.

**ORDER A FREE BOTTLE**

Of Drake's Pile Cure. It gives vigor and energy to the whole body, soothes, heals and invigorates stomachs that are weakened by injurious living or when the mucous lining of the stomach is impaired by harmful medicines or food. Drake's Pile Cure will clear the liver and kidneys from suggestion, cause them to perform their necessary work thoroughly and insure their healthy condition. Drake's Pile Cure Wine cures every form of stomach distress, such as indigestion, diarrhoea, after eating, shortness of breath and heart trouble caused by indigestion. Drake's Pile Cure Wine cures you permanently of that bad taste in mouth, offensive breath, loss of appetite, heartburn, inflamed, catarrhal or ulcerated stomach and constipated or flatulent bowels. The Drake Formula Company, Drake Building, Chicago, Ill., proves all this to you by sending you free and prepaid a trial bottle of Drake's Pile Cure Wine to test it. This wonderful Pile Cure Medicine is purely vegetable and the greatest remedy ever offered to Chronic Sufferers. Write today for a free bottle. A letter or postal card is your only expense.

Rev. R. W. Merrill, of Longview, Texas, has accepted the care of the Valence Street Church, New Orleans, and takes up the work at once.

Dr. Len G. Broughton, of the Tabernacle Church, Atlanta, without a special revival, received twenty-seven for baptism. He brings things to pass.

Rev. Luther Little, of the First Church, Fort Worth, Texas, is being assisted in a revival by Rev. J. H. Boyett, of Sulphur Springs, Texas.

Rev. H. C. Buchholz has resigned the care of the church at Abbeville, S. C., to accept the unanimous call to the church at Hawkinsville, Ga.

Hickory Grove Church, near Trenton, Tenn., of which Rev. W. R. Hill is pastor, has increased his salary to \$200 for one-fourth time.

The Rutherford Street Church, Greenville, S. C., changes its name to the Central Baptist Church. It will soon worship in a new house.

Rev. J. E. Skinner, of Murray, Ky., pastor at Trezevant, Tenn., has resigned at Farmington, Ky. His work at Trezevant is succeeding eminently.

It is said that about thirty turkeys entered the ministry at New York Hall, the preachers' dormitory connected with the seminary, on Thanksgiving Day.

It is pleasant to note that Dr. A. J. Barton, of the Advance, Little Rock, Ark., has recovered from the recent indisposition with which he was afflicted.

Rev. W. H. Bruton, of Ripley, has resigned the church at Henning and will devote all of his time to the work in Ripley. His labors are abundantly blessed.

Rev. M. E. Dodd, of Jackson, was lately assisted in a revival at Bolivar, Tenn., by Evangelist W. E. Neil, of Texas. There were nine additions, eight by baptism.

There have been forty-three additions in the revival at Franklin Street Church, Louisville, in which Dr. P. T. Hale, of Owensboro, Ky., assisted Rev. J. P. Jenkins.

Editors T. T. Eaton, T. P. Bell and J. N. Prestidge, of the Western Recorder, Christian Index, and Baptist Argus, respectively, are in a slight wrangle over cutting prices. The Index and Recorder are giving the Argus particular fits. A waste of printers' ink!

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treasury of the society. This was only one of the many striking elements of his character. He never forgot a favor, he was always ready to forgive a wrong if atoned for it in the proper spirit.

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All that is mortal of him lies in the little country church-yard near his old home, while his broken-hearted and sorrowful young wife goes back to her mother to suffer and to weep.

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Lebanon.....Ar.	10:04	10:42	11:38	5:30				
Watertown.....Ar.	10:15	10:57	11:45	5:45				
Carthage Junc.....Ar.	10:46	11:30	.....	6:17				
Carthage.....Ar.	11:27	12:12	.....	7:00				
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	.....	.....				
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<b>WESTBOUND.</b>								
Knoxville.....Lv.	9:45	7:00	.....	.....				
Harriman.....Ar.	11:42	9:45	.....	.....				
Emory Gap.....Ar.	12:02	10:10	.....	.....				
Crossville.....Ar.	1:42	11:46	.....	.....				
Monterey.....Ar.	2:38	12:52	.....	.....				
Cookeville.....Ar.	3:20	1:43	.....	.....				
Carthage.....Lv.	4:32	3:00	.....	6:05				
Carthage Junc.....Ar.	5:10	3:50	.....	7:25				
Watertown.....Ar.	5:40	4:30	1:15	7:50				
Lebanon.....Ar.	5:51	6:00	1:27	8:02				
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To say that it is an honest effort to get at the bottom of the business is but the truth; and to say that this effort has met with a great degree of success is but a proper acknowledgment. It is a valuable compilation of the general facts and history of Mormonism and the acts of the leaders.—*Salt Lake Tribune*.

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

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Polycarp, N. C., Jan. 11, 1902.

I am the mother of seven children and while in pregnancy with the first six suffered untold misery until they were born. One month before the seventh was born I began to take a bottle of Wine of Cardui, which gave me relief after taking three doses. I used the remainder of the bottle until the birth of the child, and was stouter in three days after the birth than I was in a month after the birth of either of the first six. I am 29 years old.

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