



## The Prayer of Faith.

To him who rules o'er Israel,  
We lift our hearts in prayer.  
Trusting his sacred promises,  
We cast on him our care.  
We pray in faith, and, asking, yearn  
Our heart's desire to see.  
Yet faith means more, in scope and pow'r,  
Than mere expectancy.  
God does not answer every prayer,  
Yet not a prayer is vain,  
And faith's petitions can not fail,  
Nor e'er unmarked remain.  
We come to God in loving trust  
That disappointment braves—  
Not with a faith that thinks to get  
Each boon it asks and craves;  
But with a faith unswerving, firm,  
Which knows that God above  
Heeds each request, knows ev'ry need,  
And meets them all with love.  
For he who never falls asleep  
Hears every lisping cry.

—Baptist Commonwealth.

THE KIND OF LITERATURE OUR PEOPLE READ,  
AND WHY?

By Rev. J. H. Anderson, D.D.

(Read before the Baptist Ministers' Meeting at Jackson and published by request of that body.)

By the expression, our people, we are to understand Baptist people. Baptist people are like other people, of course, in many respects. They were originally born like other people, had the same nature, tastes and proclivities in general, and ran with others up to a certain point. There they largely part company and leave others to run on. By nature they are like mankind at large. By grace they differ from nearly all whom they were once alike. If they come to the parting of the ways by grace, they should continue in the parting of the ways by practice. If they are a peculiar people they should observe a peculiar practice, cherish peculiar doctrines and read a peculiar literature. But when it comes to practice the ways part again. Over one way is the sign-board upon which is written: "What Baptists do." Over the other: "What Baptists should do."

Observe the question assumes that our people read some kind of literature, and who doesn't? Worldwide interests have been stirred along many lines. Electricity has revealed a terrestrial omnipresence of speech. Curiosity has been excited everywhere and the world has become cosmopolitan. Nations, States, communities and individuals have jostled up against each other, and the changing kaleidoscope of events chase each other like the fleeing shadows. The universal unrest is indicated by many running to and fro. In the general scramble for place and promotion, to be and to do and to have, the children of light are afraid of being put to disadvantage. Worldlings enter the arena and their chariot wheels with their glare and glitter throw dust upon laggards of every kind. An ancient Grecian exclaimed: "The triumphs of Miltiades will not let me sleep." There is the same unrest now from fear of being outstripped in the race for place and power, for pelf and self. The world as such moves with breakneck speed and even to many Baptists there is a strange fascination in a race of almost any kind. Seeing others scramble they scramble, too. Would that we could oftener stir up holy emulation among ourselves just as others stir up unholy emulation. But the world has its schemes, plays its game, goes in a whirl and swirl, advertises its wares, and Baptists pay largely for the advertising, publishes its cheap literature. Most Baptists are caught in the plot, invest their money, want to get pay for it and pre-occupy their minds by reading what is earthly and sensual, if not devilish. And having fed upon the cheap, flashing, frothy literature furnished by the big dailies, which "shines but to delude and dazzles to expire," the religious weeklies seem costly, tame and poke-easy to them. They forget that the cheapest goods are always costliest, and that the brilliant forest fire is sure to leave only charred chunks in its wake. Many a Baptist Rip Van Winkle can tell you the market value of all the leading commodities, as gathered from the big dailies, who seems to have little or no conception of the value of the religious weekly, in noting the progress of Zion, in furnishing soul-food and in stimulating thought and interest among the young. Novels, fashions, and magazines are in ample evidence in many a Baptist home, while Baptist tracts, papers and books can easily prove an alibi. It was recently published broadcast that one of the largest publishing houses in America had almost entirely ceased to contract for religious or serious literature of any kind, prompted by the law of supply and demand. If Baptist parents eat sour grapes, not only their own, but also the children's teeth will be set on edge. "Instead of thy fathers shall be thy chil-

dren." Such literature produces mental enervation, literary dissipation, and as a further result, itching ears as to doctrinal soundness in the pulpit. Such fictitious literature creates demands which it never satisfies, produces mental imbecility, if not insanity, and will at last pall upon the taste and leave its devotee with the sad refrain: "In vain we strive with earthly food, to fill an empty mind."

The question, "Why" they read such and such literature dates back to many antecedent causes. Early tastes and tendencies, natural and acquired, the old nature not yet eradicated, evil communications which corrupt good manners, false estimates as to the cheap and the costly, and the commercial spirit of the age which is: "Make all you can, save all you can, and give as little as you can." If, as some one has said, "We are the product of all the past," there is much that inheres even in Baptists that is not perfectly sanctified. The old and the new natures still strive with each other just as there was the strife between Jacob and Esau for the precedence and pre-eminence before they ever saw the light. Again, if we are the fathers of all the future, many of us should improve our tastes, mend our ways, reject in literature, as in everything else, that which is evil, and hold fast to that which is good.

"The smallest bark on life's tumultuous ocean,  
Will leave a track behind forever more;  
The lightest wave of influence set in motion,  
Extends and widens to the eternal shore:  
We should be wary, then, who go before  
A myriad yet to be; and we should take  
Our bearing carefully where breakers roar  
And fearful tempests gather; one mistake  
May wreck unnumbered barks that follow in our  
wake."

Trenton, Tenn.

## THE CHARITIES OF CATHOLICS.

A letter which I have just read from my former beloved pastor, Dr. W. C. Grace, in the Baptist and Reflector, puts me in the mind to say a few things. Telling of the yellow fever in his city he says: "All our pastors have been busy among the sick at the hospitals and homes." Of the Catholic priest he says: "He visited among his own people to some extent. He is immune, but he did not co-operate in our work."

He is immune; he could have nursed the worst cases of yellow fever night and day without danger to himself; but all he did was to visit among his own people "to some extent!" He left it to the Protestant pastors who were not immune, who might have sickened and died of the fever and carried it home to their families, to care for and comfort the plague-stricken and frightened people. And they did visit them, care for them and comfort them.

Now all this reminds me by way of contrast, of the cry that Roman Catholics have reiterated about themselves until even Protestants have come to believe it and repeat it:

"The Catholics are so charitable!"

Are they, indeed! How charitable are they? Do you know anything about how much they are paid for their so-called charities? I have seen some facts and figures on this subject but as I had no idea of ever writing anything about it myself I did not keep them. Some things have come under my observation, however, that have a bearing on it.

Some years ago a woman who was dying of consumption came here from Texas bringing her two children, a boy and a girl. She hunted up the Catholic convent school and put her little girl in it; but, notwithstanding the fact that they knew her circumstances, they charged so much she soon had to take her out. The Jesuits offered to take her little boy into their school, but, though they also knew her circumstances, they asked so much for board and tuition she could not afford to pay it. My impression is that neither nuns nor Jesuits deducted anything from their regular price. What they asked was certainly high enough, at any rate, to be their ordinary prices. The nuns offered to get her a place in the city hospital; but they took care to offer to pay none of the expenses, and she could not afford to pay it herself.

In the meantime the Protestant missionaries, some Quakers who happened to be spending some time in the city, the Presbyterians, Methodists and Baptists found her out. We went to the Madero Institute, took her children and took care of them and nursed her. And all for nothing. But even as we, missionaries of these different denominations, administered her medicines and tempted her appetite with delicacies which we had prepared, she talked to us about the charities of the Catholics. "That was the one thing that made it impossible for her not to believe in the Catholics; they were so charitable! They were so much more charitable than other people!"

Naturally, often as we left her room we looked at each other smilingly and said: "Doesn't it beat anything you ever heard of?"

She had heard it so often, it had been so ground into her, that even under such circumstances she could not put it out of her head.

A man, a Mexican of some culture, who had held a respectable position as a teacher in another State, and had been in easy circumstances, fell sick here of some incurable disease. He seemed to have no near relatives nor any friends who were especially interested in him. When his money was about all gone he managed to get to the door of the Catholic convent school across the street from us and beg for a little money to buy medicines. The nuns, American nuns, gave him a little now and then; they gave him nothing else. He came to the door of the Madero Institute and in the most piteous manner begged us not to let him die of starvation. As soon as the nuns knew that he had appealed for help to the Protestants they refused to give him any more money for medicines.

We of the Institute sent him his meals for a month or two, and another Baptist family gave him some help for a month. Then it seemed to us that, as he was not a Protestant, it would be a very suitable thing for the Catholics to do something for him. We represented the case to some well-to-do Catholic families, but we could not induce them to give him a single meal.

Let those who harp on the charities of the Catholics remember such facts as these. "Honor to whom honor is due." But why give honor when none is due? Why attract people towards the most blasphemous and soul-destroying system of evil that afflicts civilized nations by attributing to it virtues which it does not possess? The thing that ennoble an action is the motive that prompts it. One motive that prompts the good works that the Catholics do perform is the desire to make converts to Roman Catholicism, to extend the power of Rome. Another, and no doubt the more potent one with the majority of them, is the necessity of buying their own salvation by means of these good works. This is why they give alms (when they do give them) and nurse the sick, and have hospitals and orphanages, and go as missionaries, taking care, of course, as often as they can, to be well rewarded in the current money of the country.

A Baptist missionary here in Mexico got into conversation with a priest on a train. In the course of the conversation the padre ingeniously related that he had been appointed by his pope or bishop to go as a missionary to Patagonia and that he was going willingly because in that way he could save his own soul, and that if it should happen that he should be murdered by some of those savages then he should be sure of eternal life.

We have heard how they go to leper colonies to care for those afflicted with that terrible disease, and instead of trying to avoid the disease by cleanliness and careful habits, exert themselves to take it as soon as possible in order to be rewarded with eternal life.

At what sacrifice would we hesitate if we thought we had to purchase in such ways the salvation of our souls! At the same time that we remember the true motives of their charities, so strong a desire for salvation on their part ought to make our zeal burn that they may be taught the more excellent and the only way to attain it.

As I have said, it is the continual repetition of it, the perpetual hammering on that one thing, on their part, that has made Protestants believe that they are charitable. And the noble desire on the part of Protestants to be fair has made them admit it without taking the trouble to investigate in order to find out how much of real charity they practice, and whether they really are so charitable as Protestants.

SARAH HALE.

Saltillo, Mexico.

J. T. Oakley, Watertown, Tenn.—The recent Convention at Jackson may be set down as among the best sessions of her history of meetings. The attendance was perhaps larger than any previous session. Harmony prevailed. The speeches on an average. The reports were of a high order. Humor prevailed. Now and then the President's gavel called erring brethren to the question before the Convention and all they had to do was go down and cool off and then they were in traces again for work. The social feature was fine. Our homes good and pleasant. All enjoyed the pleasantries of the Convention and all were deeply impressed with the solemn responsibility of being God's servants in a stupendous undertaking—the salvation of a lost world.

## Autumn.

The bright, glad autumn days have come,  
The days of love and mirth;  
The season gives to us new life,  
And clothes anew the earth,  
Which at no other time can be  
Arrayed so gorgeously;  
And hearts are full of praise to Him  
Whose love in all we see.

The nuts are falling from the trees,  
For us to store away;  
The flowers are in their brightest hues,  
Their fragrance fills the day;  
Out on the hillsides far and wide,  
Bright golden rod is found;  
We feel that we indeed are blessed,  
As music fills each sound.

Glad are we always when these days,  
These autumn days, are here,  
They bring to us such hope and peace,  
They fill our hearts with cheer;  
Our Father richly blessed us when  
He gave this time of gold,  
For unto us it brings such joy,  
And draws us near the fold.

—Elizabeth Robertson Moore, in Baptist Chronicle.

## REFLECTIONS IN THE ACROPOLIS MUSEUM

Which I have the presumption to believe may be profitable to readers of The Baptist and Reflector. Anyhow, they will be endured by my friends. Another consideration—frequent articles to The Baptist and Reflector and Kind Words and the Jackson papers will make it unnecessary to deliver set lectures after my return. It is true, however, that what I have sent for publication is only a part of the records I have made thus far.

After breakfast this morning, October 4, I sat on a bench in the shady park adjoining the palace garden, and read till nearly 9 o'clock. The museum opens at 9 a.m. I went slowly through its vestibule and nine rooms, because I was by myself, and felt free to linger as long as I thought profitable.

In the vestibule the number that interested me most was 1833. It was a tall marble slab with a long inscription, and above the inscription, Athena and Hera beautifully wrought out in relief. They are noble and graceful in form, each resting her weight on her right foot, while their right hands are clasped, representing the relation of Athens and Samos. Each rested her spear on the ground. Hera's left hand, elevated, clasped her spear, holding it erect, while Athena's was lowered, the staff of her spear a little inclined. By Athena are her shield and the representation of a tree. I suppose, of course, it was the olive tree. Athena was anciently worshipped as the provider of the olive tree, having called forth an old gnarled olive tree in her victorious contest with Poseidon for the possession of Athens. This olive tree stood in the temple of Erechtheon by the west part of the north Acropolis wall. But when the Persians burned this temple in 480 B.C., the olive tree perished. Yesterday evening I noticed in that spot a young olive tree, which I suppose has been planted there in commemoration of the original tree. But I heard one Greek say that it is thought to be the natural descendant of the famous old tree, having shot up from one of the ancestral roots.

May the parts of Tennessee in the war of conquest for Christ be as firmly united as were Athens and Samos, as shown by this sculptural marble. Love is the greatest law. There is nothing that will justify my not loving my brother in Christ. The greatest is love. I wish right now I could take the hand of every believer in Christ, and let him know how much I love him. We wrestle against principalities and powers, and have far more to fight for than any earthly domain, and foes more considerable than Persians, when Athens and Samos clasped hands.

I did not know that the ancient Athenians knew the big-horned owl, the genuine owl, such as we used to hear in Forked Deer Bottom after dark or before day. But in this same vestibule is a colossal owl in marble. I suppose an owl is an owl all the same in Mississippi, Tennessee and Greece. If the doctrine of evolution of species were true, I would expect to find an owl somewhere half owl and half something else. Right now as I am writing, some house flies are bothering me, exactly like the flies I have known in summer days, except one. At this moment, too, a little Greek child, like the sweet little children I have always seen and everywhere known, is running a young turkey out of the garden in front of my window. It is a turkey exactly like all the other half-grown turkeys I saw in my childhood days in Mississippi, and makes the same noise.

In Room I, named the Room of the Bull, that on which I looked the most was the group of two lions attacking a bull. The lions are only fragmentary

now, but enough remains of them to produce almost the entire effect. The legs, body and neck of the bull express great muscular strength. But he has sunk to the ground. The passage of Scripture was suggested, "But when a stronger than He shall come." It was brave in the lions to pass the lambs and attack such an animal as this; and no dishonor to the bull to sink vanquished in a conflict with such foes.

Room II. is called the Room of the Triple-bodied Monster. I paused and admired Hercules fighting with Triton; also the monster, usually named Typhon, overcome by Zeus—a monster with three human heads and bodies terminating in serpents' coils; and the remains of large serpents sacred to Athenae. No monsters are beautiful, but in viewing them, the pleasure to me arises from seeing how the ancients, who had so imperfect knowledge of the world they lived in, imagined its seas and caves peopled with frightful beings, whose existence they supposed to account for storms and earthquakes, great disasters by sea and land. I wonder, too, if the statue of Hercules fighting with Triton, and Zeus in human shape overcoming the monster, Typhon, did not contribute much to inspire the Greeks to enter the unequal struggle to free themselves from Turkish dominion. I wonder, too, if Athena, in the same museum, bearing the giant down with her left hand, as she stands, so noble, graceful and dignified in her strength, has not caused mothers to transmit to their offspring sentiments of courage. I do not know what there is in heredity, but Dr. Jere L. Crook, one of the brightest minds ever trained at the Southwestern Baptist University, believed there is much in heredity. It seems impossible to destroy a nation with such ideals of courage and strength in both men and women.

G. M. SAVAGE.

## THE CALL IS TO US ALL.

The call of God to ancient Israel, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee," comes to modern Israel in this day in all its fullness and power. Indeed, we seem to live in the very day predicted by the prophet 2,500 years ago, when with prophetic eye he saw the coming Redeemer and the glorious triumph of his kingdom. Surely the glory of the Lord has risen upon us—we live in a glorious day—the greatest and most glorious age of this world's history. And new glories are continually dawning upon us. The light of gospel truth, is driving back the dark clouds of ignorance and superstition which have so long hovered over our world. The Lord is traveling in the greatness of his strength and before him nations bow and monarchs tremble and stand in awe. He has opened to us great opportunities which bring with them solemn responsibilities. Again we hear his call to duty saying: "Awake, awake; put on thy strength, O Zion: put on thy beautiful garment, O Jerusalem." Shall we heed the call? In the fear of God and in love to man we must.

The outlook is glorious; full of hope and encouragement. God is leading his hosts to victory. As they go forward by their side stands the Prince of Light, saying, Lo, I am with you. His presence insures success. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The heathen shall be given him for an inheritance, and the uttermost parts of the earth for a possession. He shall have dominion also from sea to sea and from the river to the ends of the earth. Yea, all kings shall fall down before him; and all nations serve him.

But how shall all this be accomplished? (1) By more thorough consecration to the service of God. First, of mind. We ought to think more and read more. With our facilities for obtaining information, ignorance in regard to the Lord's work is a sin against God and man.

There is absolutely no excuse for it. The Baptist and Reflector, the Foreign Mission Journal, the Bible and other good books and papers make plain to us the path of duty. And no home should be without them. Our people must take broader views of the great work of human redemption.

Second, we need consecration of heart, more and deeper spirituality. The glory of the Lord is risen upon us and we must reflect it upon the world. Ye are the light of the world, said Jesus. We cannot live close to God, apart from him we can do nothing.

Third, consecration of money. The new conditions confronting us call for larger contributions of money to the Master's work. The fields are already white. The groans of humanity under the curse and burden of sin have pierced the skies and reached the ear of Jehovah. He has heard their cry, broken down the walls, opened the sea, and now calls upon us to go

and possess the land and lead the lost to Christ.

Fourth, organization. We must have concert of action—in union there is strength.

To-day we are a Sampson shorn of his strength. Our forces are scattered and this weakens our power. Let each pastor organize his church or churches. Let each Association organize and utilize all its power for God. Then let there be general eliciting, combining and directing of all our forces for the glory of God. Let us attempt great things for God, and expect great things from God.

Then the wilderness and solitary place will be glad, and the desert will rejoice and blossom as the rose.

Fifth, We must strengthen the stakes while we lengthen the cords, and enlarge the places of our tent. Our home guard must be trained and developed. Each individual member of our churches must prepare to do our Lord's will; must hear Him say, Son, go work to-day in my vineyard. We must recognize that there is a work for each of us to do, and then every man to his work. Everything is moving rapidly and we, too, must move or lose the opportunity forever.

Let God's people catch the spirit and push and energy which is manifest in business circles of to-day and success will be ours. A. H. HUFF.

Mulberry, Tenn.

## GREAT REJOICING AT GREEN HILL.

Green Hill, on the Lebanon pike, is a few hundred yards from the 15-mile post. It is not a village; it is merely a fairly thickly settled country community of farmers. They are a fine average Tennessee people—intelligent, educated, honest, industrious and abounding in hospitality. They live the simple life. They are our unspoiled American—simple-hearted and genuine. I've been going among them for five years. Five years ago the little church there was organized with eleven members. It seemed a forlorn hope. Although possessed of little of this world's goods, they set about building a church house, and they did it, and did it self-denyingly and grandly. Their achievement was one of the pluckiest things I've ever known in a ministry of forty years. From year to year these meetings have become more widely influential and of a deeper spiritual character. On Saturday, the 7th, I began our fifth annual protracted meeting and worked alone till Tuesday, the 10th, when Rev. Geo. W. Swope, of Nashville, came out to help. He was with us a year ago, but the people unanimously wanted him again. On Sunday, the 8th, there was decided tokens that "there was a sound of a going in the tops of the mulberry trees," and when Swope arrived we were eager for the battle. We had good, earnest, effective help in the members of our church. Out of a total membership of 51 members, more than half of them had liberty to testify and pray in public; also some of the members of the Cumberland Presbyterian Church are splendid helpers. They way those Christian people prayed in meeting, testified and personally labored with the unsaved brought to mind the words of Jesus: "The kingdom of heaven suffereth violence and the violent take it by force."

Some of the incidents of the meeting were touching and beautiful to behold. One young Christian woman went out hunting up people to lead to Christ. She found a family near the church—the father was unsaved. She began on him, a man of 54 years old. He told her he never had prayed in his life. She was nothing daunted, but labored with him till she got him to consent to kneel with her and she poured out her heart to God for him. That night he came to meeting and was gloriously converted. Oh, but she was shouting happy. To her beautiful face was added the charm of a face illumined by the joy of heaven.

A mother of a large family, and a lady of culture, 66 years of age, who had for many years rarely entered a church; she was gloriously blessed and one of her sons and a grandson were converted. That night she shouted and rejoiced in the midst of all the people.

A precious young woman, beloved by all the people and who for five successive meetings had manifested deep interest and yet could not find peace, was the very object of the meeting to find a hope in Christ. With all our instruction and prayers and encouragement she seemed unable to realize a hope, and finally we told her we had done all we could for her and that she would have to cut loose from herself and cast herself on God. She said she would go home and go alone and seek the Lord. All of us were so distressed about her. Well, it seems she did go alone and found peace in believing. Next morning as Swope and I were going up the pike to

a store, she came running after us to tell us she had found Christ and was converted, and was so happy, and that she was on her way to find a girl friend whom she wanted saved. Well, Swope and I went up the pike shouting and we stopped under a cedar tree and held a prayer-meeting in the open road. That night this new convert, who had waited so long and now was filled with joy, was in the thickest of the fight, laboring with poor sinners.

Sunday afternoon in the presence of the largest audience I've seen in that vicinity, and in the open stream and under the open heaven, I baptized eleven happy souls. It was a glorious hour. As the sun was going down we gave them the benediction and they went rejoicing to their homes.

Nashville, Tenn.

A. W. LAMAR.

#### AMONG THE BRETHREN.

Dr. A. J. Fawcett has been called to the care of the church at Vernon, Texas, and it is hoped he will accept.

Rev. W. P. Price, of Jackson, Miss., is helping Rev. J. B. Lawrence in a revival of much power at Humboldt, Tenn.

Rev. F. L. Alexander has resigned the care of the church at Cheneyville, La., to take effect December 1. He has wrought well here for some years.

Rev. S. C. Hearne, of McKenzie, preached most acceptably lately for the church at Waverly, Tenn. That little band is courageously battling onward.

Dr. J. R. Edwards has been called to succeed Rev. W. Y. Quisenberry in the care of the church at Ruston, La., but has not as yet signified his acceptance.

Rev. D. E. Mellichamp, of Troy, Mo., has accepted the hearty call to Chandler, Okla. We knew Brother Mellichamp in Seminary days and can vouch for him.

Rev. W. R. Cooper, of Ittabena, Miss., has given up that pastorate and entered the Seminary to better equip himself for service. A most commendable bit of conduct.

Epiphany Church, of New York City, has called Dr. Madison C. Peters and he accepts. This is the church of which Dr. Howard L. Jones, of Chattanooga, was pastor.

A revival is in progress at Martin, Tenn., in which Rev. I. N. Penick is assisted by Evangelist W. H. Williams, of Clinton, Ky. Already there have been several conversions.

Rev. E. Stubblefield, formerly of Rutherford, Tenn., was happily married October 3 at Slaughter, La., to Miss Adele McBurney, a cultured young woman. We extend congratulations.

Prof. J. F. Hailey, of Clarksville, Texas, who is an Osteopath as well as a brilliant preacher and singer, is again associated with Evangelist T. T. Martin in his great work.

Rev. E. Z. Newsome, of Jackson, Tenn., has our sympathy in the bereavement caused last week by the death of his little boy. May the abundance of God's grace give comfort.

We notice that some of our exchanges which ridiculed the custom of Baptist papers adorning their front page with a picture of some of our notable ministers have dropped into the habit.

Rev. R. M. Hastings and Miss Rosa E. Wills, of Paris, were married at Bethany Church, near Paris, Sunday, October 22, in the presence of a large crowd. They are popular young people.

Rev. J. H. Coin, formerly pastor at Aurora, Mo., has become assistant pastor with Dr. J. J. Porter, of the First Church, Joplin, Mo. Brother Coin is a Tennessee product of which we are proud.

Dr. Len G. Broughton is having a great revival in the Tabernacle church, Atlanta, in which Dr. J. L. White, of the First Church, Macon, Ga., is doing the preaching. Already 20 have been received for baptism.

Rev. W. Q. Young, of Mercer, Baptist, and W. T. Boaz, Campbellite, will hold a debate at Antioch Church near Toone, Tenn., beginning Tuesday, December 5. We expect the truth to prevail in the hands of Brother Young.

Warren in a great revival with the First Church, Beaumont, Texas, which has already resulted in 135 conversions and 70 accessions to the Baptist Church. The meeting is sweeping the city.

Rev. H. W. Fancher, of Fifth Avenue Church, Rome, Ga., assisted Rev. E. E. George, of Prattville,

Ala., in a revival lately resulting in 70 accessions, 40 by baptism. These are true and worthy yoke-fellows whom we knew in Seminary days.

Hon. Chas. E. Hughes, of New York, the lawyer who is unearthing so many scandals in the New York insurance circles is a son of a Baptist preacher. Baptists, and Baptist preachers especially, seem to be famous for turning the rascals out. 'Twas ever thus.

Rev. C. L. Rhodes, of Huron, was ordained to the full work of the ministry by Jack's Creek Church, October 15. The presbytery was composed of Revs. A. L. Bray, of Pinson; A. U. Nunnery, of Huron, and D. T. Manis, of Huron. Brother Nunnery delivered the sermon, Brother Bray conducted the examination and Brother Manis delivered the charge. Brother Rhodes is an exceedingly worthy and promising young brother.

#### EAST TENNESSEE.

Pastor E. L. Wells, of Greeneville, is rapidly getting a strong grasp on his work and he is winning his way into the affections of his people. Last Sunday he preached at both hours. Subjects: "Sons of God and Daughters of Men" and "The Fall of Babylon." Fourteen have been added to the membership since his pastorate began—five of these by baptism. The Sunday-school is doing well. The prospects for the future are bright.

Rev. W. A. Ayres, of Newbern, N. C., has been assisting Pastor J. M. Haymore, of Morristown, in a protracted meeting. His Sunday themes were: "What the Kingdom of Heaven Is Like," "The Manliness of Religion" and "Who Is on the Lord's Side?" The congregations were large. The sermons were earnest and impressive. The prospects for a good meeting are most encouraging. One hundred and thirty-five in Sunday-school.

Pastor J. H. Snow, of Johnson City, preached at both hours. Subjects: "Christ, All in All," and "The Attendance of Angels." Good congregations. Baptized six at night. Others await baptism. The ladies will pack and ship a box to a frontier missionary. It is announced that Brother Snow begins his work at North Edgefield Church November 1.

Pastor S. P. White preached at Erwin on "Sowing and Reaping" and "Reverence." Seventy-one in Sunday-school. Closed first year's work. There have been thirty-one baptisms and the church has contributed \$87 to missions.

A great day at Jefferson City. Pastor H. B. Woodward preached both morning and night. Subjects: "Tarrying at Jerusalem" and "The Revival in Samaria." One received for baptism. One hundred and forty-five in Sunday-school. Protracted meeting begins soon. The pastor will do the preaching.

Pastor J. H. Sharp, of Elizabethton, attended and greatly enjoyed the Convention at Jackson. He has been much in demand lately for services as the high priest at Hymen's altar—a notable wedding at Jonesboro and another in his own town. He begins a line of meetings about Elizabethton and will close with one in his own church. May the Lord bless!

Here the pastor preached on "Love for Souls" and "Belief that Saves." One received by letter. Several others hold letters and will join. Our B. Y. P. U. will give a birthday party for organ fund. Pastor is visiting much within his flock and outside. Congregations increase. Offerings better. Letters from brethren assure me they are praying for a great work of grace here. May our covenant God hear and answer! We trust the work may move onward and the Master be glorified.

Maryville, Tenn.

O. C. PEYTON.

#### ATHENS NOTES.

After a very busy summer holding meetings and keeping up the work at home I find myself entering upon the fall and winter campaign with bright hopes and encouragement. Our church here had the honor and pleasure of entertaining Sweetwater Association last month, which proved a great blessing to the church. Our people are putting on more zeal and have caught the spirit of enthusiasm and enlargement.

Our church seems to be in perfect harmony with all of our organized work. Every department receives attention. Home, Foreign and State Missions are especially emphasized, while the Orphan's Home is the pet of the ladies, and they see that the little ones at Nashville are not forgotten. I point with pride to the Ladies' Aid Society of our church. These ladies are indeed what the name of their society indicates—aid society. It has been my very great privilege and delight to meet with the ladies quite often. I find they know how to manage things.

They waste no time in idle gossip, but every moment is spent in a profitable manner. I do not hesitate in saying our Ladies Aid Society is the best organized of any I have seen in any church where it has been my privilege to work. Their success is due to two things. First, the president, Mrs. T. E. Moody, is a born leader and organizer. That, with her literary ability, devotion and ambition for her church, fits her for the honor she wears. Second, their willingness, devotion to the cause and love for their church. Each member tries to excel. Recently their number has been augmented by some of our best and most consecrated young ladies.

At a recent meeting there were twenty-five present, which was nine-tenths of their membership. This was a very helpful meeting. China was the subject for study. Those taking part in the program showed preparation and did their part well. After an hour of mission and Bible study the transaction of business, a half hour was spent in a social way, during which time delightful refreshments were served by Mrs. Prater, their hostess. Every one left with the feeling that it was good to be there. Any church is blessed with such a devoted set of workers of whom their pastor is justly proud. The other departments of our church are doing nicely. We look for great things this coming Associational year.

Athens, Tenn.

T. F. HENDON.

#### SEMINARY NOTES.

Brother E. E. Bomar, of the Foreign Mission Board, was with us at dinner last Saturday. He made a strong talk urging us to be live, manly men, and not to dry up and become lifeless.

Dr. Marc Levi, a converted Jew, gave us a talk Friday night showing the relation of Christianity to Judaism. He is a consecrated Christian and still follows the Jewish customs as far as possible. He says that his calling is to bring the teaching of Christ to the "lost sheep of the House of Israel."

Dr. Sampey requests that every friend of ministerial education who knows a preacher who ought to come to the Seminary will urge him to come and help make it possible for him to do it. He also is anxious to correspond with those who want to come, and need help in doing so.

Several new students are expected before the first of the month.

Brother H. P. McCormick, missionary to Porto Rico, will be the principal speaker at the meeting of the Society for Missionary Research, on November 1. There will be no recitations on that day, the whole time being given over to the meeting of the society.

Brother D. W. Lindsay supplied at New Haven last Sunday. Brother W. E. Foster, the pastor, being in bed with the rheumatism.

Brother R. L. Peoples supplied at the Grand Avenue Baptist Church. WILSON WOODCOCK.

#### THANKS.

I was in company when I received that telegram of greeting from old students attending the Convention at Jackson, and I had to make effort to hide tear-dimmed eyes. I do not ask the privilege of giving thanks through the Baptist and Reflector to the senders of this message, to let the public know that I was thus honored, but I do not know how else to reach them. I would have answered by telegram, but I have to economize carefully and continually. I let no one do anything for me that I can do myself. Such appreciation as this message shows is a part of the reward that comes to a soldier in the army of teachers, who are destined in old age to be retired without a pension. A heart full of love for you dear boys. I am sure I know who some of you were, but I do not know who you all were.

Remember that letters mailed me from October 10 to November 10 should be sent me at Beirut, Syria, care of Rev. S. M. Jureidini; after that time at Jerusalem, Palestine, care of Thos. Cook & Son. These two places I am expecting to make centers of work in the Holy Land. Your letters encourage me so much. But remember that I will be so engaged that it may be impossible to answer your kind letter.

G. M. SAVAGE.

#### MINUTES WANTED.

Why do clerks and moderators fail to send minutes of their Associations? Only four have responded so far—Ebenezer, Holston, Central, and Big Hatchie. Will not some friend send a copy of each Association in the State at once?

W. C. GOLDEN, Cor. Sec'y.

## PASTORS' CONFERENCE.

## Nashville.

First Church—The pulpit was supplied by Brethren Richardson and Ervin of the Methodist Conference. Central—Pulpit occupied by the Methodists attending Conference. Two good sermons. Pastor baptized one and one received by letter.

Immanuel—Pastor Ray preached on "Avenues of Effectiveness" and "The Well-balanced Man."

Centennial—Brother S. N. Fitzpatrick preached at both hours. Four approved for baptism, two by letter. Services continue during the week. Having a good meeting.

Seventh—Pastor Wright preached on "Grieve Not the Spirit" and "The Spirit's Work." Fine meeting at Atlanta, Ga.

North Nashville—Subjects, "Christian's Specialty" and "The Father's Will." Two baptized, one received for baptism.

Lockeland—Pastor Horner sick. Brother Owen preached in the morning and no services at night.

Belmont—Pastor Baker preached on "Prisoners of Hope" and "Spiritual Heredity."

Howell Memorial—Pastor McCarter preached on "Building a House for the Lord" and "Two Brothers Contrasted."

Murfreesboro—Rev. S. M. Gupton preached on "The Satisfaction of Christ" and "Abraham Foreseeing the Day of Christ."

Dr. Phillips, of Watertown, was present at the Conference and made good reports of his work.

Brother E. S. Reaves, of Murfreesboro, was present and made a good report of his work.

Brother Eastes, of Brush Creek, was present at the Conference and give us encouraging reports of his work.

Brother Brownlow, of Columbia, made a good report of the work at Columbia. Will begin a revival soon.

## Knoxville.

First Church—Great congregations to hear Dr. G. W. McDaniel. 322 in S. S. Fifteen professions in S. S. One addition. Great meeting in progress.

Broadway—Pastor Atchley filled Brother Waller's pulpit in Chattanooga. Rev. C. B. Waller preached for the Broadway Church in the morning on "The Lost Power of the Church." At 3 p.m. to men only. 449 in S. S. Thirteen baptized. Great crowds. Several hundred turned away at night.

Third Creek—Pastor Mahan preached his farewell sermon at 11 a.m. Touch scenes. Subject, "Providing for the Future."

Centennial—Pastor Perryman preached on "The Wise Son" and "The Foolish Man." Great interest. One addition by letter. 433 in S. S.

Bell Avenue—Morning subject, "Regeneration;" evening subject, "Keeping the Law." 158 in S. S.; 29 in B. Y. P. U. Preaching by T. L. Cate.

Island Home—Full S. S. No preaching. Pastor Dance attended fifth Sunday meeting at New Hope-well. Preached yesterday a funeral in Jefferson County.

Third—Rev. J. E. Hughes preached two excellent sermons, in the absence of Pastor Holt.

Calvary—Preaching by Pastor J. W. Crow. Good interest. Large S. S.

River View—Revival reported. Ten additions. Rev. J. W. Bowman did the preaching.

## Chattanooga.

First Church—Pastor Jones preached on "The Providence of Pain" and "Faith's Friend and Foe." Two additions by letter. 237 in S. S. Evangelical meetings will begin on November 5, to be participated in by a number of the city churches. Evening services will be held at the First Baptist Church first week. The ladies are preparing a "Missionary Box."

Cleveland—Pastor Wright spoke on "Why a Revival is Needed" and "The Whole Duty of Man." 162 in Sunday-school. Largest audience at night since the present pastorate began. Nine additions since last report. Evangelistic meeting begins next Sunday. Fine indications for a great meeting.

## Memphis.

First Church—Pastor Boone preached. Two received by letter.

Central—Pastor Potts preached. Two received by letter.

Brother G. Young preached at morning service and Pastor Sherman preached at evening service. Two baptized.

Bellview—Pastor Hurt preached. One received by letter, one baptized.

Rowan—Pastor Bearden preached.

Seventh Street—Rev. I. N. Strother, of Cadiz, Ky., preached at both hours.

Rev. R. E. Downing preached at Graham school-house in the afternoon and at Binghamton at night.

W. J. Stewart, Sec'y., Nashville, Tenn.—Tennessee Baptist Convention minutes are ready for distribution. Send your name and address and three cents postage to the Secretary and he will mail you a copy.

Don Q. Smith, Hillsdale, Tenn.—I was with Brother R. C. Kimble, of Elizabethtown, Ky., one week in a meeting with Barren Run Church. Good revival and twenty additions as immediate results. I am now at Hillsdale with fine prospects for a good meeting. We expect Brother Oakley in a day or two. God bless you.

J. T. Oakley.—I came from Jackson to LaFayette and have preached every day and night since. We are having a glorious meeting. Twenty-six conversions, 10 baptized, others approved and a dozen or more have taken a stand with the church who hold membership at other places. We start into the third week full of hope and rising tide. I am alone, but fighting the battle of my life. Rejoice with me.

Hiram Proctor, Crab Orchard, Tenn.—Elder R. F. Swift, of Sparta, Tenn., closed his meeting of sixteen days at this place Monday night, October 16, with between thirty-five and forty happy conversions, and the Crab Orchard saints wonderfully revived. Brother Swift will begin a meeting at Crossville the first Sunday night in November. May God turn the town upside down and a great harvest of souls be saved.

H. F. Burns, Benton, Tenn.—I am now at my old home in Polk County, East Tennessee. Here I spent my boyhood days. How familiar the old spring looks, the hills, the creek, the Chilhowie Mountain, just a mile away, etc. Yes, and how familiar and homelike the old homestead appears, but many of the dear ones are gone. Reader, did you ever go back to the old home? I hear you answer, "Yes." Then I need not tell you any more.

W. H. Smith, Oran, Mo.—I am now in a great meeting with Pastor J. H. Hubbard at this place. The Lord only knows what the result will be. Twelve professions last night. Fifteen have been approved for baptism and we expect as many more to-day or to-night. Quite a number have been restored. The work seems deep. Our meeting at Rochester, Ky., begins the third Sunday in November. Don Q. Smith is to assist in the meeting. We are expecting great things from the Lord at Rochester. God bless you and your readers.

Frank M. Wells, Ashland, Ill.—I should have enjoyed so much being at the State Convention in Jackson. Every University student loves Jackson. To read of the meetings gives me joy. I pray for each brother, as I see his name. The brethren here have just dedicated a \$10,000 house of worship. It is a beauty. Our meeting closes to-night. One hundred have been converted, joined the church and await baptism. Others would have been saved but for unbelief. There are four saloons in town and other strong holds of sin. I am doing my best for our Lord and the Baptists.

G. A. Ogle.—Our meeting at Maxwell closed the seventh day with good results, the greatest result being the church greatly revived and inspired to work, some troubles buried and the church in a much better state. There were six conversions and two additions. This is a first-class church, in a very fine farming section of country. The Maxwell saints are religious, social, kind and liberal. I never became more attached to a people in such a short time. I am jealous in hearing the brethren say so many good things at the Convention when I could not be there to enjoy it.

Sigel B. Ogle, Mud Creek, Miss.—No doubt people will wonder what I am doing away down in Mississippi, and I feel like the Lord picked me and carried me whirling through the air and let me drop in a nest of fine people. I found a fine school, of which I was elected principal, and, better still, was unanimously elected pastor of the Baptist Church here for two Sundays. So I have my hands full for a year. The Lord blessed us last night. I preached to the "Lovers of Christ." I ask the prayers of my beloved people back in Tennessee, that I may be a true and active servant.

S. M. Gupton, Nashville, Tenn.—The Lord has blessed me abundantly in the few meetings that I have held this fall. We had a real good spiritual meeting at Union Hill with Brother Price, and it

was a pleasure to labor with that eminent servant of God. Also at New Hope Church. I did my own preaching, and we had a precious meeting. A number were saved and several baptized, and the church built up. They are a noble band and are consecrated to the Master's work. They are certainly a missionary body. My meeting at Goodlettsville did not result in any conversions but I believe good was accomplished. The Gospel seed was sown, and we hope to see a great harvest after awhile.

Geo. H. Crutcher, Dyersburg, Tenn.—I second the motion of Dr. Folk to change the day of the meeting of the State Convention from Thursday to Wednesday. There is no longer a question as to whether or not the preachers will stay over for Sunday. With such entertainment as was given to the Conventions in Jackson and Knoxville and with such wide opportunity for so many of our preachers to be used to a good advantage to the denomination, if we could not hold them then, we had as well accept it as conclusive argument that the preachers do not want a Sunday included, for they exclude it in their own plans. It being reduced to the question of attending to all the matters of the Convention in two days or changing to one day earlier, the latter seems to be both necessary and wise.

Granville S. Williams, Jackson, Tenn.—The Convention meetings made a fine impression upon Jackson Baptists and hosts of people outside of Baptist ranks have expressed themselves as delighted with what they saw and heard. From multitudes of homes have come such expressions as these: "We were charmed with our guests." "I thank you for sending us such fine people." "I wish we could have another Convention." The preaching on Sunday in the churches of all denominations gave universal satisfaction. Each congregation thought they had the best preachers. To the members of the First Baptist Church these meetings were a great inspiration. We are happy over the results of the Convention and hope to show more interest in the work of our beloved denomination.

R. B. Davis, Carthage, Tenn.—Last Friday on my way to Lafayette, we turned in at Mount Tabor, where I found Brethren Ramsey and Clark engaged in a good meeting. Witnessed the conversion of a very old sinner during that service. On reaching Lafayette I found Brother Oakley in another fine revival. Preached at 11 o'clock; had an enjoyable service. Continuing our way down to Hillsdale, I found Brother Don Q. Smith with his noble band of people in line of battle, fighting for the Master. It was a great pleasure to sit and hear Brother Smith preach the old story of the cross. Our home yesterday night was with Brother Carroll Johnson, the prince of men. We enjoyed shaking hands with so many of the good people of Hillsdale, among whom was our beloved Brother I. I. Dyer. Sunday morning we pressed on to Hartsville, where we found a good congregation awaiting us. While I was so worn down and suffering with a severe cold, I did the best I could. The good people of Hartsville know how to treat a minister of the gospel. May the Lord bless them all. This morning our community is in gloom over the death of Mrs. Lizzie Hemp. A sweet mother is to be laid to rest. Oh! the sorrows, struggles and battles of life. But Jesus said, "My grace is sufficient." Let us trust Him. It will all be over after awhile.

## A GOOD MEETING.

High Hill Church has just enjoyed a precious season of refreshing from the presence of the Lord. Brother W. D. Powell has been with us a week, conducting a series of revival meetings. He came in the Spirit, speaking the truth in love, and shunned not to declare the whole counsel of God. His sermons were forceful and pungent and yet withal so simple and tender that they captured the whole mind and heart. Christians were built up in the most holy faith, sinners were happily converted and God's name was glorified. As a result of the week's services, nine young persons, bright boys and girls, were received into the fellowship of the church. A large crowd assembled to witness the baptismal scene, which was one of unusual beauty. In a most impressive manner Brother Powell, buried with Christ in baptism those who professed faith in Him, emphasizing the significance of the figure, that being dead to sin, they should rise to walk in newness of life. The saints at Puryear and the entire community will ever cherish for Brother Powell the kindest remembrance, and all pray that he may come this way again. F. N. McE.

Puryear, Tenn.

## MISSIONS

W. C. Golden, Missionary Editor.  
**State Missions.**—W. C. Golden, D.D.,  
 Corresponding Secretary; Nashville,  
 Tenn.; W. M. Woodcock, Treasurer,  
 Nashville, Tenn.

**Ministerial Education.**—Rev. J. S.  
 Norris, Chairman, Brownsville, Tenn.;  
 T. E. Glass, Secretary and Treasurer,  
 Brownsville, Tenn.

**Ministerial Education.**—For South-  
 western Baptist University address  
 Rev. G. M. Savage, Jackson, Tenn.; for  
 Carson and Newman College, address  
 Dr. M. D. Jeffries, Jefferson City, Tenn.

**Woman's Missionary Union.**—Presi-  
 dent, Mrs. A. J. Wheeler, 1416 Sigler  
 Street, Nashville, Tenn.; Corresponding  
 Secretary, Mrs. A. C. S. Jackson, 702  
 Monroe Street, Nashville, Tenn.; Assis-  
 tant Corresponding Secretary, Miss Ger-  
 trude Hill, 627 Shelby Avenue, Nash-  
 ville, Tenn.; Recording Secretary, Miss  
 May Sloan, West Nashville, Tenn.;  
 Treasurer, Miss Lucy Cunningham, N.  
 Vine Street, Nashville, Tenn.; Band Su-  
 perintendent, Mrs. L. D. Eakin, Chatta-  
 nooga, Tenn.; Editor, Mrs. W. C. Gold-  
 en, 710 Church Street, Nashville, Tenn.

### WOMAN'S MISSIONARY UNION.

#### October Meeting of Central Com- mittee.

The Central Committee met in reg-  
 ular session October 3rd, with Mrs.  
 Wheeler in the chair. After the  
 opening song, the devotional service  
 was conducted by Mrs. Kannon.

The report of the treasurer showed  
 for the past quarter \$417.51 for For-  
 eign Missions, \$271.83 for Home Mis-  
 sions, and \$1,051.80 for State Mis-  
 sions. This is an increase in Foreign  
 Missions and a great increase in State  
 Missions. Collections for the Marga-  
 ret Home were \$215.

The superintendent of the Young  
 Ladies' Department reported thirteen  
 societies organized during the year.

The Nominating Committee brought  
 in the following names: President,  
 Mrs. A. J. Wheeler; Corresponding  
 Secretary, Mrs. A. C. S. Jackson;  
 Treasurer, Miss Lucie Cunningham;  
 Secretary of Young Ladies' Work,  
 Miss Gertrude Hill; Superintendent  
 of Band Work, Mrs. L. D. Eakin;  
 Editor, Mrs. W. C. Golden.

The office of Assistant Correspond-  
 ing Secretary, created last year by  
 the change in Constitution, has been  
 occupied by Miss Gertrude Hill. Since  
 her duties do not rightfully entitle  
 her to such a name, it was thought  
 best to suggest that her office be  
 called Secretary of Young Woman's  
 Work.

The Corresponding Secretary said  
 that reports from the Vice-presidents  
 were most encouraging and all sent  
 messages of hopeful outlook. New  
 societies were organized during the  
 month at Milton, Mt. Moriah, Moun-  
 tain City, Eldad, Nashville Third  
 Church Sunbeams.

The Expense Fund receipts for the  
 month are as follows:

Nashville, Third, W M S	\$3 25
Nashville, Third, Earnest Wks.	30
Nashville, Central	1 50
Nashville, Howell Memorial	25
Whiteville W M S	40
Cleveland W M S	1 00
Riceville W M S	25
Woodbury W M S	50
Island Home, Knoxville	1 00
Hartsville	50
Shelbyville	50

Mrs. M. M. Ginn,  
 Nashville, Tenn.

### W. M. U. of Sweetwater Association.

The sixth annual Associational  
 meeting of the Woman's Missionary  
 Societies of Sweetwater Association

was held in the Presbyterian Church  
 at Athens Sept. 8th, during the meet-  
 ing of the Association with the Bap-  
 tist Church there, and was perhaps  
 the best the societies have ever en-  
 joyed. A large audience was present  
 and much interest manifested.

The reports showed that all the  
 mission causes fostered by the Boards  
 had been remembered in the contribu-  
 tions, and that of the amounts pledged  
 at last year's meetings a little more  
 had been collected. During the year  
 \$203.79 had been given to missions,  
 which, together with the sums con-  
 tributed to local church and parson-  
 age work, and other needs, made a  
 total of \$573.68.

Throughout the meeting the high-  
 est purpose of these societies, the sal-  
 vation of souls at home and abroad,  
 was emphasized.

A most delightful number on the  
 program was an exercise by the chil-  
 dren, who had been most carefully  
 trained by Mrs. Mary Noel Moody,  
 the efficient President of the Athens  
 Ladies' Aid Mission Society. The  
 music furnished by the young ladies,  
 under Mrs. Moody's direction, was also  
 much enjoyed.

### Meeting of Nashville Association.

According to appointment, the  
 Woman's Missionary Union of Nash-  
 ville Association assembled on Thurs-  
 day afternoon at 2 o'clock at the Bap-  
 tist Church of Goodlettsville, with  
 Mrs. Josephine Jordan, Vice-presi-  
 dent, presiding.

After song and prayer, Mrs. Jor-  
 dan read the last chapter of Matthew  
 and Mark with comments. Special  
 mention was made of that first mes-  
 sage of our Lord after His resurrec-  
 tion, and the honor bestowed on wom-  
 an in allowing her to be the bearer  
 of the glad tidings of the risen Lord.  
 Emphasis was also laid upon the  
 Great Commission, "Go ye," a com-  
 mand that shall not be fulfilled until  
 every creature has heard of Christ,  
 our Lord. God will hold us respon-  
 sible for their salvation until that be  
 accomplished.

A very interesting program was  
 carried out. A paper, "The Good  
 Accomplished Through Woman's Mis-  
 sionary Union," by Mrs. David Gor-  
 don, gave some very interesting sta-  
 tistics, and many facts concerning the  
 origin and history of Woman's Mis-  
 sionary Union. A letter from Dr.  
 Willingham, read by Mrs. Davis,  
 showed that not only have we given  
 more this past year, but more souls  
 have been saved than ever before.  
 The approval of Christ on innocent  
 pleasure, shown by His presence at the  
 marriage at Cana in Galilee, was the  
 basis of a beautiful paper by Mrs.  
 Herron. A letter from Miss Julia  
 Meadows, our missionary in China,  
 was read by Miss Gertrude Hill, in  
 which she made a touching appeal  
 for the continuation of our prayers  
 and help, which she said had been  
 such a great source of strength to her  
 during the past year. A paper by  
 Mrs. Weaver on "Children's Bands"  
 contained many helpful suggestions  
 about how children may be governed  
 and interested in mission work. Miss  
 Bouyer, the matron of the Baptist  
 Orphans' Home, was then introduced.  
 She spoke of her great interest in the  
 children, and mentioned the most  
 pressing needs of the Home.

The apportionment for the coming

year for the societies was then read  
 by Mrs. M. M. Ginn, who stated that  
 the apportionment for last year had  
 not been met. The apportionment  
 for this year is as follows:

Church	H. Miss.	F Miss.	St. Miss.
Belmont	\$25 00	\$ 10 00	\$15 00
Dickson	2 50	2 50	10 00
Edgefield	45 00	65 00	45 00
First	35 00	50 00	25 00
Howell Mem.	7 50	5 00	10 00
Immanuel	35 00	100 00	25 00
New Hope	2 50	5 00	2 50
N. Edgefield	10 00	15 00	10 00
Third	35 00	40 00	25 00
Central	40 00	100 00	50 00
Centennial	5 00	10 00	10 00
Franklin	5 00	4 50	5 00
Gallatin	3 50	2 50	4 00
Goodlettsville	3 50	2 50	4 00
Lockland	5 00	2 50	10 00
Seventh	25 00	6 00	10 00
Mill Creek	5 00	4 00	5 00

The following churches were repre-  
 sented, from each of which favorable  
 reports were received: Central, First,  
 Dickson, Edgefield, Goodlettsville,  
 Howell Memorial, Immanuel, New  
 Hope, North Edgefield, Centennial,  
 Third and Belmont.

On motion, Mrs. Jordan was unan-  
 imously elected Vice-president for  
 the Nashville Association for the com-  
 ing year. Closed with prayer by Mrs.  
 Jordan.

Miss Alice Golden,  
 Nashville, Tenn.

### W. M. U. of Tennessee Association.

The annual meeting of W. M. U.  
 of Tennessee Association was held  
 October 3rd at Third Creek, on the  
 afternoon of the first day of the As-  
 sociation.

The meeting was opened with devo-  
 tional exercises by Mrs. Charles  
 Blanc. Reports from nineteen out of  
 twenty-three organizations were read,

showing a total of \$1,108 contributed  
 during the past year to the different  
 mission objects.

After the election of officers for the  
 new year and the reading of the re-  
 port of the Vice-president of the As-  
 sociation, Mrs. W. A. Atchley made  
 a very interesting and uplifting ad-  
 dress on "Woman's Obligation to  
 Spread the Gospel." She began by  
 showing our duties in the home, clos-  
 ing with our duties to our Savior in  
 telling the good news, not only at  
 home, but to the uttermost parts of  
 the earth. A deep impression was  
 made by this address. Mrs. W. K.  
 Slater and Mrs. W. C. Henderson sang  
 very sweetly a duet, composed by Mrs.  
 Henderson. The words are very im-  
 pressive, and form an earnest mission  
 plea, and are sung to the sweet old  
 air, "Juanita." At our last quarter-  
 ly meeting, a very responsive collec-  
 tion was made for Foreign Missions,  
 after the singing of this song.

Mrs. W. F. Link read a very force-  
 ful paper on "Our Duty as Chris-  
 tians." The Foreign Mission Jour-  
 nal and The Home Field were then  
 presented.

Representatives were present from  
 sixteen societies, and from a number  
 of churches having no society, as well  
 as visitors from Chilhowie Associa-  
 tion. The ladies from Richland left  
 a promise to go home and organize a  
 society. The Valley Grove Aid So-  
 ciety decided to add missionary to  
 their name, and to report accordingly.  
 Some of the societies not reporting in  
 the past decided to do better the com-  
 ing year. Mrs. I. L. Ford, V. P.  
 Knoxville, Tenn.

# Royal Baking Powder Absolutely Pure

Made from Pure Grape Cream of Tartar

In baking powder Royal is the standard, the  
 powder of highest reputation; found by the  
 United States Government tests of greatest  
 strength and purity.

It renders the food more healthful and palat-  
 able and is most economical in practical use.

Housekeepers are sometimes importuned to  
 buy alum powders because they are "cheap."  
 Yet some of the cheapest made powders are sold  
 to consumers at the highest price.

Housekeepers should stop and think. Is it  
 not better to buy the Royal and take no chances—  
 the powder whose goodness and honesty are never  
 questioned?

Is it economy to spoil your digestion by an  
 alum-phosphate or other adulterated powder to  
 save a few pennies?

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## OUR PREMIUM OFFERS.

We ought to receive 1,000 new subscrib-  
ers to the Baptist and Reflector during the  
month of November, which has been desig-  
nated as Baptist and Reflector month by the  
State Convention. As inducement to our  
friends to assist us in getting these new  
subscribers, we make the following offers:1. You may offer the paper to single new  
subscribers at \$1.00 for eight months or 50  
cents for four months.2. If you will send us three new subscrib-  
ers at \$1.50 for the year, we will send you a  
Post fountain gold pen, the best fountain  
pen made. Price, \$3.00.3. If you will send us four new subscrib-  
ers at \$1.50, we will send you an elegant  
Teacher's Bible, with maps, helps, concord-  
ance and everything of the kind. The price  
of the Bible is \$3.50.4. If you will send us five new subscrib-  
ers at \$1.50, we will send you the same Bible  
except with better binding. The price of  
this Bible is \$5.00. It is leather lined and  
will last a life-time.5. If you will send us seven new subscrib-  
ers at \$1.50, we will send you an elegant  
50 piece dinner set.6. If you will send us 14 new subscrib-  
ers at \$1.50 we will send you a beautiful 100  
piece dinner set.7. If you will send us 20 new subscrib-  
ers at \$1.50, we will send you the 100 piece  
dinner set, the best Bible and the fountain  
pen, all of them; or we will send you a fine  
gold filled watch suitable either for a lady  
or gentleman as you prefer, guaranteed to  
last for five years, and will probably last  
much longer. These are the most liberal  
premium offers we have ever made, and the  
most liberal, we think, that have ever been  
made by any paper in the South.But not satisfied with making these offers,  
we will make the following additional of-  
fers:1. To the one sending us the largest num-  
ber of new subscribers in November, we will  
give the watch, or we will give the 100 piece  
dinner set and the best Bible and fountain  
pen all together—provided, the person has  
sent us 20 or more new subscribers at \$1.50.  
In this way he may receive all of our pre-  
miums—the watch for sending 20 subscrib-  
ers and the others for sending the largest  
number of new subscribers.2. To the one who sends us the second  
largest number of new subscribers in No-  
vember, we will send the 100 piece dinner  
set—provided, the person sends over ten  
new subscribers.3. To the one sending us the third largest  
number of new subscribers in November, we  
will send the best Bible—provided the num-  
ber sent be over five.4. To the one sending us the fourth largest  
number of new subscribers, we will send the  
fountain pen.Now is the time to work for the Baptist  
and Reflector. And now is your opportunity  
to secure one or more of these valuable pre-  
miums which we offer. We hope that our  
friends all over the State will go to work  
at once and roll up for us a thousand or  
more new subscribers during November. We  
can send you as many sample copies of the  
paper as you wish. Write to us for them.

## THE SALOON IN POLITICS.

In a letter recently published, to show his  
consistency upon the temperance question,  
Senator E. W. Carmack said:More than twelve years ago I began as editor of a  
newspaper in Memphis a war upon the gambling  
saloons, violators of the four-mile law and the rule  
of the grog shop in politics. I kept it up during the  
whole of the time that I was editor of that paper. I  
submit a few hastily gathered extracts from its  
columns:"Isn't it about time to break down this source of  
political power bottomed on open and notorious vio-  
lation of law? \* \* \* To our mind the gambling  
house and saloon in politics are evils of such mag-  
nitude as to command the attention of every thought-  
ful and patriotic citizen."—Jan. 10, 1893."It is evident that the good people of Memphis  
are in for a desperate fight against the rule of the  
grog shop and we may as well prepare to fight it to  
the bitter end. For years the political bosses of this  
town have been the dive-keepers, and they are deter-  
mined to remain its masters. They are fastening  
their grip upon the party machinery. They boldly  
declare that no man shall hold office who is not  
subservient to the rule of the grog shop. If they  
win Memphis must go through the valley of the  
shadow again."—Aug. 22, 1894."We are growing weary of the saloon in politics.  
Especially are we tired of the rule of men who carry  
on their business upon open and notorious violation of  
law. We are tired of seeing candidates for office  
cringing to the boss dive-keepers, and we are tired  
of seeing party machinery managed in the interest of  
whisky shops.""There is no reason why saloon men should not  
take an active and honorable part in politics, but  
there is every reason why politics should not be  
under the influence of the saloon.""We want to see the time when a merchant on  
Main or Front Street will have as strong a 'pull'  
with official magnates as a bull-throated plug-ugly  
who keeps a crap dive and drives a gang of his own  
kind to the polls.""There is one law which every good citizen desires  
shall be enforced strictly. That is the four-mile  
liquor law. A thousand good reasons exist why it  
should be maintained inviolate. \* \* \* There  
must be no compromise. The enforcement must be  
rigid. Not an inch must be granted unless an ell be  
asked. The public peace of the county demands it.  
The protests of the children in the country schools  
demand it. \* \* \* The effect of any leniency  
would be disastrous and the people would hold the  
authorities winking at violations to the most rigid  
accountability."We publish these expressions because of  
their bearing upon the temperance cause.  
They are very strong, and it is no wonder  
that the saloon men hate Senator Carmack  
so bitterly. As a matter of fact, these things  
are just about what we and other members  
of the Anti-Saloon League have been saying  
for years. It was just such things as those  
to which Senator Carmack refers in these  
editorial expressions, that brought the Anti-  
Saloon League into existence, and that will  
keep it in existence until the saloon is either  
abolished entirely or at least banished from  
politics. We do not believe, however, that  
the latter result can ever be accomplished as  
long as the saloon remains, and the only rem-  
edy for the evils complained of by Senator  
Carmack is to abolish the saloon.While writing we may state that both  
Senator Carmack and Governod Taylor, in  
response to letters of inquiry as to their at-  
titude on the Hepburn-Dolliver bill, have an-THE GOSPEL MISSIONERS AND THE  
HARDSHELLS.In a discussion with the Baptist Flag with  
reference to the proposed organization of the  
Baptist General Association of the United  
States at Texarkana in November, the Bap-  
tist Banner says:"It may be that the Flag's way of counting is to  
be found in its last words, where it insists that we  
disband all other organizations, and of course, all  
come into this new one, which is certainly just the  
pure and perfect Bible method of work. In this plea  
the Flag takes the identical grounds with respect  
to our missionary organizations that Brother Camp-  
bell took in starting his new church scheme. He was  
not going to start a new sect, no, no; just going to  
start one exactly like the Bible pattern, of course;  
that would be sufficient, so that all other churches  
could just disband and come into this perfect organ-  
ization. Many of his deluded followers still insist  
that they have not burdened our overloaded Chris-  
tendom with one more sect. Our wise and worthy  
Brother Flag has seen and exposed this folly."It would, perhaps, be more proper to com-  
pare the present Gospel Mission movement  
to the Anti-Mission movement along in the  
thirties. The Hardshell Baptists at that  
time made precisely the same plea and the  
same arguments that are being made now by  
our Gospel Mission brethren. They were not  
opposed to missions but only to Boards and  
Secretaries. History seems to be repeating  
itself, and in another fifty years the repeti-  
tion will become quite marked."We have received the announcement of the mar-  
riage of Miss Mary Alice, daughter of Mr. and Mrs.  
Thomas Davls, to Mr. George Wortham Griffin, on  
Wednesday, October 25, Saint Paul, Minn. We wish  
the young couple a long and happy life."The 27th annual meeting in behalf of the Indians  
and other dependent peoples was held at Lake  
Mohonk, N. Y., October 29 and 30. The attend-  
ance ran up to more than 200, the largest in the  
history of these meetings. The needs of the Indians  
were discussed, and resolutions adopted for the  
betterment of their condition. It was conceded that  
their greatest need is for more Christian work and  
better schools.

**THE GOSPEL ADVOCATE REPLIES.**

The Gospel Advocate has at last made some reply to our repeated questions. We must confess, however, to a feeling of disappointment that its reply should have been so brief, and at the same time so incomplete and unsatisfactory. It quotes the passages of Scripture whose interpretation we asked it to give, but again studiously refrains from giving its interpretation of them. When the Advocate asked us to give our interpretation of some passages, we did so in a plain and straightforward way. We shall insist that the Advocate show the same courtesy to us. We again quote the passages of Scripture:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.) "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30, 31.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10.) "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Eph. 2:8, 9.) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1. John 1:7.)

While the Advocate does not attempt to give the interpretation of a single one of these passages, it lumps them all together and says:

These passages are relevant in this discussion only as they relate to faith and obedience. They mean what they say, but they do not say that a man is saved by a dead faith or that faith which does not lead to obedience justifies. "The devils also believe, and tremble." (James 2:19.) "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26.)

Let us ask the Advocate several questions: Is a man saved by faith or by works? Where do you draw the line of salvation, at faith or at works? If at works, what works? Do you limit the works to one work, baptism? Must a man obey in only one respect to be saved or must he obey in every respect? If he must obey in every respect, then who can be saved? Can the Editor of the Gospel Advocate be saved? If a person must save himself by his works, then what use have you for Christ?

Does not Paul say very expressly as quoted above: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast?" (Ephesians 2:8, 9.) What do you understand this passage to mean? Is not faith the root and works the fruit of salvation? Do the fruits make the tree? Do they not simply show the tree?

**2. The Advocate adds:**

While the Baptist and Reflector quotes these passages to make it appear that obedience is unnecessary, yet this is inconsistent with the teaching by which he says he stands and which is the Bible teaching. Here is his position in his own words:

"Can a man be saved who is fully informed as to the scriptural teachings upon the subject of baptism, and who knows his duty upon the subject, and yet deliberately refuses to be baptized? Our reply to the question was that such a man could not be saved, not because he was not baptized, but because such a deliberate and persistent refusal upon his part, after having been thus fully informed as to his duty, would show that his heart was not right and that his conversion was not genuine.

We have several times called the attention

of the Advocate to the fact that the question at issue between us is, Can a man be saved who is *not* fully informed as to the Scriptural teachings on the subject of baptism, who does *not* know his duty upon the subject and does *not* deliberately and persistently refuse to be baptized, and yet is *not* baptized? We say that he will be saved if he has repented of his sins and trusted in Jesus Christ as his personal Savior, whether he has been baptized or not. What does the editor of the Gospel Advocate say? What about the pious unimmersed? Will they be saved?

Why does the Advocate studiously ignore these questions? We insist upon an answer to them.

3. The Advocate closed its editorial of June 22 with the following remark:

There is not a case on record where God has ever blessed a man who refused to obey Him. A refusal to obey God shows that the heart is not right, the faith is wrong, and the conversion is not genuine.

We then asked the editor of the Advocate these questions: Is the obedience which he claims is essential to salvation limited to baptism? Is the command to be baptized the only one which a person must obey in order to be saved? If obedience to one command is essential to salvation is not obedience to all commands essential to salvation? Will the editor of the Advocate please draw the line of salvation and tell us just when and where a person is saved? If he must obey in one respect in order to be saved must he not then obey in every respect? Who does that? Who then can be saved? Can the editor of the Advocate be saved? This suggests another question: Paul said, "For if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21.) If salvation is a matter of obedience to the law, if we have to obey the law to be saved, then there was no need for Christ to have died. Will the editor of the Advocate tell us what use he has for Christ?

The Advocate studiously refrains from answering or even quoting these questions or from referring to them in any way. We insist upon an answer to them.

4. The Advocate complains, however, that we did not publish all of its articles. The articles in question were over two pages in length and it would have taken a great deal of space to publish all. We did publish, however, all of the essential portions of them, as much as is customary in discussions between papers, and as a matter of fact, published as much from the Advocate as the Advocate has published from the Baptist and Reflector. We will, however, make the Advocate two propositions:

First. We will publish the articles of the Advocate if the Advocate will agree to publish our replies to them.

Second. Or if the Advocate will not agree to do that, we will make this proposition: We will discuss with it the question, "What must I do to be saved," in any number of articles the Advocate may designate, say from six to twelve; each paper to have equal space and each to publish the other's articles. Each may have the privilege of a final reply in its own columns. We await the answer of the Advocate to the above questions and also to these propositions.

Our friends, Rev. and Mrs. S. M. Provence, have issued invitations to the marriage of their daughter, Miss Lucile, to Dr. Loammie J. Smith, Tuesday evening, October 31, 1905, at their residence, Tuskegee, Ala. Miss Lucile is a bright and cultured young lady. We presume that Dr. Smith is all that her fond parents could wish him to be. We extend cordial congratulations.

**THE CONFERENCE AND THE CONVENTION.**

The Tennessee Conference was in session in Nashville last week. This is one of the largest conferences in the Methodist Episcopal Church, South. It has 66,100 members. It is known as the Jerusalem Conference, with Nashville as Jerusalem. Nashville is to Southern Methodism what Richmond or Louisville is to Southern Baptists. In looking in on the Conference as we had the pleasure of doing several times, we could not help comparing a Methodist conference with a Baptist Convention. The Conference was, perhaps, rather more largely attended than our State Convention at Jackson recently. At least, the proportion of preachers was larger. All the preachers in the Conference are required to be on hand. There were not, however, so many laymen present, nor were they so prominent in the Conference as in the Convention. The Conference is more business-like in its character. Most of its work is in the nature of business. There are few speeches, and they are generally very brief. There are reports, but little discussion on missions, education, etc., which constitute almost all of our State Conventions. As a result, the Conference is nothing like so interesting to an outsider as the Convention, though we imagine it must be full of interest to a member of the Conference, especially when the question of his own character is under consideration, or the question of his appointment for next year.

The Conference takes things much more leisurely than the Convention. Whereas, the Convention finished all of its business in three days, and over half of its members left before the third day, the Conference takes six days, including Sunday, and everybody stayed until the close. Why the difference? Are Baptists really so much busier than Methodists? We confess that in this respect we like the Methodist way much better. The Conference has more preaching than the Convention. The sessions of the Conference only last until noon. The Methodists then have preaching or some such services in the afternoon, and at night of each day, besides filling all the pulpits of the city on Sunday.

Bishop C. B. Galloway presided over the Conference. He was very courteous and considerate in his bearing to his brethren and especially kind to visitors. He is one of the most eloquent men in the Methodist ministry. He is also a very strong temperance advocate. To him more than to any other one man probably is due the fact that there are now so few places in Mississippi with saloons. The Methodist ministers as a rule are a hard-working, self-sacrificing set of men. Of course we do not endorse many of their doctrines and their methods, but we do admire their zeal and their heroic devotion to the cause they represent.

**RUSSIA.**

At last it has come. The Czar of Russia has yielded to the inevitable. Ever since the reverses in the Japanese war, Russia has been in a state of discontent with the present government. This discontent found expression in a demand for a liberal government, with a constitutional assembly and a free press and of the press and of person and of assemblage. The Czar stood out against these reforms, which meant to take from him his autocratic power and transfer the power to the people. But he was fighting against fate. The discontent grew, until last week nearly the whole of Russia was in rebellion.

Men in every line of business refused to work until these demands were granted. The wheels of commerce came to a stand-still. Trains stopped running. Newspapers suspended publication. The wildest sorts of rumors prevailed. The rebellion was rapidly turning into a revolution.

There was only one man who could check it and that was Mr. Witte, the recent Russian Peace Plenipotentiary, now Count Witte. He saw the Czar, told him candidly the state of affairs in the country as perhaps the Czar had never been told them before, urged upon him to grant the demands of the people. The Czar hesitated. The revolution grew. Finally the Czar was compelled to yield, and on last Monday night he issued a manifesto, the most important clause of which reads as follows: "First, to extend to the population the immutable foundations of civic liberty, based on the real inviolability of person, freedom of conscience, speech and association." This is the most momentous document ever promulgated in Russia. In importance it will compare with the Magna Charta in the time of King John of England and the Declaration of Independence in America. It was inevitable that it should come. Russia was a hundred years behind the times. The railroads and telegraphs and telephones and printing presses have disseminated intelligence throughout Russia as through other countries and had awakened the people to a realization of their own importance. This led to their demands for a share in the government.

The revolution will mean great things for Russia. Instead of oppression, there will be freedom. Instead of corruption in public life, there will be honesty. Instead of poverty, there will be abundance. With her immense territory and her vast resources Russia will now enter upon an era of prosperity such as she has never known before.

The news of the manifesto brought joy to the hearts of the people and changed their attitude from one of rebellion to one of loyal patriotism. There will be a few radicals and malcontents who will insist that the revolution shall go on, but the vast majority of the people will be satisfied. Count Witte has been made Prime Minister of Russia and he will now enter upon the tremendous task of reconstructing the Empire.

#### "BIER MACHT DUMM."

Beer makes dull. Beer makes one stupid. Who said that? Not a temperance crank. Not a preacher. Who then? Not an American. It was a German. "A German?" Yes. "But he was not a man of any ability or wide observation." Well, it was Otto Von Bismarck, the greatest German of the past century, if not the greatest German of all the centuries, and a man who had the widest possible opportunity for observation as to the effects of beer upon his fellow countrymen. His deliberate opinion was that "Bier macht dumm." And if that be true of beer, in which there is a comparatively small per cent of alcohol, how much more true is it of whisky? The difference is that while beer makes one stupid by numbing his brains, whisky makes him crazy by paralyzing them.

The Freemason Street Baptist Church, Norfolk, Va., of which Dr. W. M. Vines is the beloved pastor, makes a good report for the past Association year. There were 108 additions made and \$15,000 contributed to all purposes. The church is in fine condition along all lines, both spiritual and financial. The building is being extensively improved in order to accommodate the large congregations.

#### THE BAPTIST AND REFLECTOR AND PASTORS.

Pastors frequently tell us about the help which The Baptist and Reflector is to them, not only personally but in their pastoral work. It gives information to their people about our denominational work in the State. Knowing about the work, they take an interest in it, and so they feel like contributing to it. It is not true entirely, but it is true to a large extent, that the readers of The Baptist and Reflector are the contributors to our work, and the contributors are the readers.

At any rate, the readers of The Baptist and Reflector are the most active and the most devoted members of the church. They are the ones who will be most apt to stand by and to help the pastors in every undertaking. This is what pastors themselves continually say to us. In this way the paper becomes an assistant pastor to them. It goes into the homes of their people once a week, informs them and stimulates them, and saves the pastor a good deal of time and labor in trying to get his people interested in our denominational work, as those who read the paper already know about it and are interested in it.

These things being true, and we are sure they are, because as we said, pastors themselves frequently say them to us, would it not seem then that a pastor stands in his own light if he fails to get every member of his church to take the paper? In working for the paper, is he not working for his own interest, and for the interest of the members of his church, and for the interest of our Baptist cause in the State, and the interest of the cause of Christ in the world?

When the paper helps him so much, ought he not help the paper some? Will he not do so? Will you not do so?

#### RECENT EVENTS.

Rev. J. W. Gillon has removed from Fort Worth, Texas, to Mineral Wells, Texas.

Rev. J. Alfred Garrett, of New Providence, has recently assisted in several meetings around Clarksville, the results of which generally have been quite gratifying.

Rev. R. A. Fitzgerald announces that he has moved from Midlothian, Texas, to Marlin, Texas. We are glad to hear that the health of his family is improving.

Evangelist M. F. Ham, of Kentucky, who did such fine work in meetings in our State last summer, is now assisting Pastor L. B. Warren in a revival at Beaumont, Texas.

A fire swept over Watertown last week, consuming a considerable portion of the business houses. The loss was about \$25,000. Most of the loss is covered by insurance, as we are glad to learn.

Rev. S. B. Ogle, son of Rev. G. A. Ogle, has moved from Tennessee to Mud Creek, Miss. We are sorry to lose him from Tennessee. We commend him very cordially to the Baptists of Mississippi.

The introductory sermon before the Missouri Baptist General Association at Warrensburg was preached by Dr. H. E. Truex, former pastor at Gallatin, and is published in full in "The Word and Way."

Brethren J. M. Phillips, of Watertown, T. J. Eastes, of Grant, E. S. Reaves, of Murfreesboro, J. P. Brownlow, of Columbia, were in the city last Monday attending the meeting of the State Mission Board, of which they are honored members.

With much regret of the passing of Brother Jno. M. Jarmon, of Murfreesboro. He died suddenly in the store. He was a brother of Rev. L. B. Jarmon, of Wartrace, and was a good man. He was superintendent of the Sunday-school at Murfreesboro for some years. We tender our deep sympathy to the bereaved.

Bishop Jno. H. Vincent, of the Methodist Episcopal Church, North, was in this city last week attending the Tennessee Conference. He delivered several

lectures before the Conference, which were heard with much interest. Bishop Vincent is a man of great ability. In looks and manner he reminds us very much of Dr. John A. Broadus.

Passing through Greenbrier we called to see Rev. A. H. Rather. He has been sick several weeks with the grippe, but is better. He has some engagements to hold meetings, but is now open to regular work. He is a good man and a popular preacher.

Rev. G. W. Featherstone, of Robertson County, is a remarkable man. He is 82 years of age, but is still quite vigorous in body and mind and young in heart. His speeches are bright and witty and are always greatly enjoyed. May he be spared other years to bless the world.

The International Committee of Young Men's Christian Association announces their fortieth annual Day and Week of Prayer to be observed November 12 to 18, 1905. Leaflets are issued giving topics for each day, and a neat booklet giving a resume of the year's work.

We acknowledge the receipt of an invitation issued by the Trustees and Faculties of Mercer University to attend the exercises celebrating the installation of Charles Lee Smith, Ph.D., as President of the University to be held in the City Auditorium, Macon, Ga., at 7:30 p.m., November 24th.

Brother W. J. Stewart, the new secretary of our State Convention, is something of a lightning secretary himself. The Convention adjourned on October 14, and on October 27 he placed a copy of the minutes in our hands. The minutes are nicely printed, and are gotten up in good style throughout. Hurrah for our new secretary! Long may he live! A copy of the minutes can be procured by sending your name and a two-cent stamp to Rev. W. J. Stewart or to Dr. W. C. Golden, Nashville, Tenn.

We have received an invitation from Mr. and Mrs. E. R. Richardson, of this city, to be present at the marriage of their daughter, Miss Mary Anderson, to Mr. Howard E. Frost, on November 14. Mr. Frost is a son of Dr. J. M. Frost, Corresponding Secretary of our Sunday-school Board, and is a young man of fine business ability, who is very popular among his associates. He is a member of the First Baptist Church. His bride-to-be is a young lady of many charms of person and character. We extend to them our warmest congratulations with our very best wishes for their happiness and usefulness in life.

The Plain Dealer, of Roseburg, Ore., says: "Rev. E. H. Hicks, the popular pastor of the Baptist Church, returned from the North to-day. Last Sunday he preached in the Central Baptist Church of Portland and it is rumored that his services are badly wanted up that way. This has been what his parishioners have feared all along, for they recognize that he is a man of unusual ability and that any church would be fortunate in getting him. However, it is said that Mr. Hicks will not leave Roseburg, at least not while his work here is so prosperous, for he is one of the ministers who does not consider salary the first thing, but who wishes to go where he will be of the greatest service to the good cause. His friends outside the church which he supplies, as well as those in it, will be glad to know that he is going to remain right here, where he seems to be very useful and successful." Brother Hicks is the son of our friend, Rev. W. H. Hicks, of Carter County, Tenn., and has many friends in this State who will be glad to know of his great success in the West.

Having missed the meeting of the Cumberland Association, much to our regret, and especially as we learn that it was regarded as the best meeting in the history of the Association, we decided to attend the fifth Sunday meeting of the Association. It was held at Rock Spring Church, near Greenbrier. The ministers present were: Brethren M. L. Blankenship, J. H. Burnett, F. P. Dodson, G. W. Featherstone, J. Alfred Garrett, W. F. Shannon, Profs. Wm. McNeely and Aaron F. Williams also added much to the interest of the meeting. Brother F. P. Dodson was elected chairman and Brother M. L. Blankenship secretary. The discussions were quite interesting and helpful. In the absence of the appointee the ~~introduction~~ introductory sermon. Brother Blankenship preached on Sunday a strong sermon on "The Church." A bountiful dinner was served on the ground each day. Brother F. P. Dodson is the popular pastor of Rock Spring Church. He is one of our best men. We enjoyed taking a meal with him. We enjoyed also spending a night in the home of Brother J. A. Pyle. This was considered one of the best fifth Sunday meetings the Association has held.

**THE HOME**

**The Hour With God.**

My God is any hour so sweet,  
From blush of morn to evening star,  
As that which calls me to thy feet,  
That hour of prayer?

Blest is that tranquil hour of morn,  
And blest that solemn hour of eve,  
When, on the wings of prayer unborne,  
The world I leave.

Then is my strength by thee renewed;  
Then are my sins by thee forgiven;  
Then dost thou cheer my solitude  
With hopes of heaven.

Hushed is each doubt, gone every fear;  
My spirit seems in heaven to stay;  
And e'en the penitential tear  
Is wiped away.

Lord, till I reach that blissful shore,  
No privilege so dear shall be,  
As thus my inmost soul to pour  
In prayer to thee.

—Selected.

**In Thoughtful Vein.**

BY JESSIE LEE M'HANN.

A right motive will never be productive of harmful results.

No higher meed of praise can be given to a tired worker than this: "He hath done what he could."

Any work, no matter how lowly its character, may be made beautiful if dignified by strength of purpose and faithfulness.

The unselfish heart is the homing-place of joy.

Culture without character is worthless. Like the soap bubble it is fair of exterior but empty within.

Purpose to do something and do it.

If you would have a nature wholesome and sweet keep bitterness out of your heart.

No duty is small enough to be despised, no work too lowly for our best endeavor.

The sins that are "found out" are the sins that trouble us most. We lose very little sleep worrying over the discretions that people know not of.

Conquer sin with prayer.

A secret went roaming on pleasure intent,  
From its home in a heart no mischief was meant—

But alas! this poor secret, abnormal of size,  
Returned with its raiment a tissue of lies.

The sweetest hour of the day comes at twilight, when the children are in and love finds fullness of joy at the hearthstone.

The pleasure that soils is sinful. You can afford to let it alone.

No work that is worth while can be accomplished without persistent effort.

It is the grateful soul that grows. Gratitude develops character and en-

There is no success without self-denial. The man who would go up must give up.

The consciousness of God's presence gives us courage to face the forces of any evil without fear.

A woman's first and highest duty is to make a home for her loved ones. Failing in this all other effort is fruitless.

The burdens that weigh most heavily are usually of our own fashioning, but that does not make them any easier to carry.

Don't pray for anything you are unwilling to work for. Don't preach unless you have the courage to practice.

Let love be the dominant power in your life. The love that "thinketh no evil."

Beside the radiant hearthstone  
The heart's high hope we shrine;  
In cot or castle dwelling—  
The home-light is divine.

Solomon says; "Where there is no tale-bearer the strife ceaseth." See?

The man who is silent in the presence of wrong doing staineth his soul with guilt.

You cannot enjoy rest unless you have earned it. And again, "It is only the sower who reaps."

The man who has learned the meaning of self-control has mastered one of life's hardest problems.

Parity of purpose will make the most common place life beautiful.

With loving hand one scattered treasured seeds,  
And leaving them to sunshine and shower,

Fared forth content that 'mong the wilding weeds  
Some day a tired heart would find a flower.

Chattanooga, Tenn.

**"Who Was Mary Jones?"**

"The religious papers have had allusions to her as though she was some one who is well-known in the religious world. Is she a missionary? Where does she live?"

This question has been on hand some weeks. It is evident that the papers were referring to Mary Jones about the time of the centennial anniversary of the Bible Society, for it is in connection with that society that Mary Jones became famous. Mary Jones was a little Welsh girl living near Abergynolwyn—it is a wonder if I have that name right. From early childhood she loved the Bible and used to walk two miles to the house of a lady who had the only Bible in all that country round, in order to read and memorize it. When she was ten years old Mary resolved to save her pennies to buy a Bible of her own.

She was poor, pennies were few, and Bibles not so cheap as they are now. For six years the child persevered in her resolution, working hard and saving every penny she could. Then when she was sixteen, in the year 1880, she had saved the necessary amount and her joy was great.

There were no Bibles for sale in the town in which she lived—I de-  
cided to attempt to write that name again. The only place where Bibles could be bought was at Bala, twenty-five miles away, where Mr. Thomas Charles sold them. He had lived then in Bala seven years, and Bibles were sent him from London.

Mary had just money enough to pay the usual price for a Bible, and none to spare to pay for a ride to Bala. So the child walked bare-footed that twenty-five miles to Bala and found her way to Mr. Charles' house. But he had no Bible on hand except some that he had already promised. And what was worse the publishers in London, a Tract Society, I believe, though I am not sure, had told him they did not intend to publish any more Welsh Bibles.

Mary wept bitterly in her grief and disappointment, and Mr. Charles wept with her. I am glad to say that somewhere in the course of the year Mary found a Bible for sale. Mary afterwards married Thomas Lewis, a weaver, and she outlived her husband, dying in 1864. On her tombstone is an inscription saying in effect it was erected by the Calvinistic Methodists in respect to the memory of the Welsh girl who walked twenty-five miles in 1880 to procure a Bible, which circumstance led to the establishment of the British and Foreign Bible Society.

For as soon as he could after her visit to him, Mr. Charles, in 1892, went to London. He told her story to Christians there, and her love for the Bible touched every heart. At a meeting of the Religious Tract Society he told her story most eloquently, and plead for the organization of a society to print Welsh Bibles. Mr. Joseph Hughes said that surely a society might be formed for that, but why not enlarge its scope—"if for Wales, why not for the world?" And this caused the formation of the Bible Society which celebrated its centenary last March.

The papers have told us all how many millions of copies of the Bible the British and Foreign Bible Society have distributed all over the world in about all the languages of men. The good which the love of that one poor child for her Bible has done in the world can never be estimated. The only book except the Bible which the Society has ever published is "The Story of Mary Jones."—Exchange.

**What Is Needed In Every Home.**

It is remarkable how few house-keepers know the importance of the sanitary measures needed in the care of their brushes and combs. If they are left lying around to gather bacteria and disease germs, their scalps and hair will soon suffer loss. Not knowing how to care for such belongings soon entails ill-health and suffering, besides the pecuniary losses which so soon follow. I am often asked by young girls how to keep their handsome silver-back brushes and combs from tarnishing, and some complain of the bristles falling out from their handsome brushes, and of the combs warping, the teeth all warped, etc. The trouble lies in their using too hot water. It will ruin them every time. The proper method is to fill a basin full of warm, soft water, and add enough pearline to make a good suds and dip the bristle part of the brush up and down and around until all soil is gone, then

rinse in clear-tepid water and shake hard until dry. Pat your comb in the same suds and rinse and wipe dry in a soft old linen cloth without lint, and polish the silver part with whitening or prepared chalk and chamois skin. It is wonderful how long you can keep your brushes and combs looking new by this method. To make scalp healthy, put a little borax in the suds you wash your hair in, to purify and disinfest. S. H. H.

**HANDS CRACKED AND PEELED**

Suffered for One Year — Water Caused Agony, Heat Intense Pain — Grew Worse Under Doctors — Could Not Do Any Housework.

**ANOTHER WONDERFUL CURE BY CUTICURA**

"About a year ago my hands began to crack and peel. I tried many remedies, but they grew worse all the time.

At last they became so sore that it was impossible for me to do my housework. If I put my hands in water, I was in agony for hours; and if I tried to

cook over the stove, the heat caused intense pain. I consulted a doctor, but his prescriptions were utterly useless. I gave him up and tried another, but without the least satisfaction. About six weeks ago I got my first relief when I purchased Cuticura Soap and Ointment. After using them for a week, I found to my great delight that my hands were beginning to feel much better, the deep cracks began to heal up and stop running, and to-day my hands are entirely well, the one cake of Cuticura Soap and one box of Cuticura Ointment being all that I used. (signed) Mrs. Minnie Drew, 18 Dana St., Roxbury Mass."

**ONE NIGHT TREATMENT For Sore Hands and Feet with Cuticura**

Soak the hands or feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure. Wear on the hands during the night old, loose gloves, or bandage the feet lightly in old, soft cotton or linen.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston. Send for "How to Cure Itching, Scaly Humors."

**BUSINESS EDUCATION —135— FREE SCHOLARSHIPS**

Clip this notice and present or send to **DRAUGHON'S PRACTICAL BUSINESS COLLEGE**, Nashville, Knoxville, Paducah, Atlanta, Raleigh, Little Rock, Montgomery or Ft. Worth and receive booklet containing almost 100 misspelled words explaining that we give ABSOLUTELY FREE, 135 scholarships for PERSONAL instruction or HOME STUDY to those finding most misspelled words in the booklet. Most instructive contest ever conducted. Booklet contains letters from bankers and business men giving prizes. P. B. O. Those who fail to get free scholarship will, as explained in booklet, get 10 cents for each misspelled word found. Let us tell you all about our educational contest and our **GREAT SUMMER DISCOUNT**

**YOUNG ABLE-BODIED MEN WANTED RAILWAY TRAIN SERVICE**  
Baggage-men, Brakemen, Locomotive Firemen, Electric Motor-men and Conductors. Experience unnecessary. Prepare you at home by MAIL. Enclose stamp for application blank and booklet. I. P. RAILWAY INSTITUTE, INDIANAPOLIS, IND.

**YOUNG SOUTH.**

Mrs. Laura Dayton Eakin, Editor

Address  
304 East Second St.,  
Chattanooga, Tenn.

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

Young South—Motto: *Qui non profluit, deficit.*

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

Mission Topic for November—Work of the Missionary Union.

**YOUNG SOUTH CORRESPONDENCE.**

This is the month set for the opening of the Margaret Home in Greenville, S. C. There are some little ones waiting, and I doubt not busy hands are getting everything in readiness. Let us pray that great wisdom from on high may be given those in charge of it from the very first.

I have not heard whether all the States have redeemed their pledges as to the furnishing, but Tennessee's quota has been in the Board's hands since July 1st. They will be hungry little ones and must have clothes to wear and books to study and a thousand other things. These will be provided for out of the "support fund." So I want the Young South to hurry up on our \$75 for the playroom and begin to remember the support each month. Will you do that? When you send in your offerings for Japan, the Orphans' Home and the State and Home Boards, lay aside a certain sum for the sweet Southern home that is to take care of the missionaries' little ones.

I am so anxious to begin afresh in all our lines, now that the Convention is over, but this last week in October is rather an "off-week." The postman has not been a bit generous to us.

One thing, though, he brought will interest you all. It reads thus:

Mr. Frederick William Smartt and

Miss Mabel Clare Arnold announce their marriage on Wednesday, the eighteenth of October, nineteen hundred and five. Wartrace, Tennessee.



Send today for the most instructive and beautifully illustrated catalogue on the subject of home libraries ever issued.

The catalogue also describes our new Desk, Drawer, Cupboard, Music and Table Units.

Where not represented we ship on approval freight paid—uniform prices everywhere.

WRITE FOR CATALOGUE 86

The Globe-Wernicke Co.  
CINCINNATI

Our own Miss Mabel, who has for years past so successfully led the "Little Workers" of Wartrace, is now Mrs. Frederick Smartt. I know you will unite with me in wishing her all possible joy, and congratulating the happy groom who has won her for his own. We hope sincerely that she will continue her fine work in Wartrace, bringing to it all her mature experience and consecrated enthusiasm. God has used her mightily through that Band. More than scores of Tennessee churches, it gives year by year. May it go right "forward" under Mrs. Smartt's guidance.

Then there is No. 1 from Martel: "Doubtless you have forgotten me, as I have been away so long. Though careless about writing, I still read the Young South page and feel deeply interested in all its work, and especially in the support of dear Mrs. Maynard in far-away Japan, for whom I send \$1.50.

"Since I wrote you last I have changed my name from Miss Kate Arnold to Mrs. O. L. Alford, and I beg you will remember me to all the Young South workers and allow me to be again one of them."

Mrs. O. L. Alford.

We welcome you back most heartily and thank you sincerely for your kind aid. We are hoping you will prove your love for us oftener hereafter.

Then comes No. 2 from Roberson Fork:

"Enclosed find \$1. Use half for the Orphans' Home and the other for the Yang-Chow Hospital. I am glad to help all I can, and I hope to send more soon. I know I am working for my Master, I wrote this letter all by myself."

Lucile McMahan.

This dear child has helped us many times. It always pleases me to have our workers grow up to writing their own letters. I am anxious to do something handsome for the hospital so greatly needed in China, and we are most grateful for both offerings. Do come again soon, and try your very best to interest others.

No. 3 brings good tidings from our Dr. Holt's church in South Knoxville:

"You will find enclosed \$1.10 for the Margaret Home, collected by the little band of 'Cheerful Workers' of the Third Church. We hope to be able to do more for the Young South now that we have helped pay the debt on our church. We are going to turn our attention to missions, and on Thanksgiving we are expecting a good collection for the Orphans' Home. We are glad to have the inspiration of our dear pastor's wife in our band meetings. We ask the prayers of the Young South for this band of ours, that we may do well the work before us."

Mrs. J. C. Ford.

We hope sincerely to hear from you often. We are working hard for bringing us nearer our goal, the playroom of the Margaret Home. May the new pastoral relation be richly blessed of God.

The fifth and last comes from Arkansas asking for literature for a new

band at Osceola, and I send it with great pleasure, and hope soon to hear from them.

Now, let's take a long breath and start out on November. That's the month of thank-offerings, you understand. I want every band, every Sunday-school class, every individual who reads our page; I want you, and you, and you, not only to send an offering for yourselves, but to collect all you can from others. Choose your own object; then "count your blessings." Are they not as many as the sands on the seashore? Give in this moon of thankfulness to those who are not so blessed as you are. Don't wait until Thanks-giving day. That is late this year. But begin right away to show your gratitude to the good Father above by an offering to one or all our objects. That will make your own "Thanksgiving day" such a happy home festival. Just let's make November's record the grandest ever yet known.

There are some dear souls who always remember our work at this season. May their number largely increase! With fondest hopes of a joyous autumn festival, I am, yours most affectionately,

Laura Dayton Eakin.

Chattanooga

**Receipts.**

First half year.....	\$400 03
First, second, third weeks in October.....	58 65
FOR JAPAN.	
Mrs. O. L. Alford, Martel.....	1 00
FOR ORPHANS' HOME.	
L. McMahan, Roberson's Fork...	50
FOR YANG CHOW HOSPITAL.	
L. McMahan, Roberson's Fork...	50
FOR MARGARET HOME.	
Cheerful Workers, Knoxville, by Mrs. Ford.....	1 10
FOR LITERATURE.	
Mrs. H. A. Winters, Chattanooga.....	30
Total.....	\$462 60
Received since April 1, 1905:	
For Japan.....	\$241 28
" Orphans' Home.....	48 96
" Home Board.....	34 17
" State Board.....	40 93
" S. S. and Colportage.....	1 00
" Foreign Journal.....	13 50
" Literature and Buttons.....	2 45
" Y. S. pins.....	1 25
" Margaret Home.....	73 93
" Yang Chow Hospital.....	3 50
" Home Field.....	50
" Postage.....	1 13
Total.....	\$462 60

**Portrait of Gen. Robert E. Lee.**

The fact that too frequently it transpires in American history that no accurate and authentic portrait of her great men is faithfully preserved has caused a number of the devoted admirers of General Robert E. Lee to interest themselves to cause a perfect picture of the great General to be made and to be preserved for all future history.

This work, after a lapse of forty years, is now under way by the John A. Lowell Bank Note Company of Boston, who are using for this purpose the exact photograph made at General Lee's residence in Richmond a few days after the surrender, which picture has always been considered by the Lee family and friends as the

most perfect likeness ever taken of the General at that period. The work, when finished, will be of the highest art of steel engraving, so that it will thus be preserved for all future time—Washington Post.

**NOBODY IS EXEMPT.**

A New Preparation Which Everyone Will Need Sooner or Later.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which, in many cases, are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congestive condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help, and you will have no trouble.

It's a common-sense medicine and a common-sense treatment, and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—Mrs. E. M. Faith, of Byrd's Creek, Wis., says:

"I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White, of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia, from which he suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil. Brooks, Detroit, Mich., says: "Your Dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost 50c to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

**HYMNS OF VICTORY.**

Van Alstyne, Tex., June 5.

My order of "Hymns of Victory" received and we are all highly pleased with them. Would that more churches and Sunday-schools knew of such a book. M. L. Strickland.

These grand song books are only 30 cents each, \$3.00 per dozen, prepaid. Send for samples. Address Baptist and Reflector, Nashville, Tenn.

WANTED—Ten thousand agents to sell our song books, Bibles, Testaments and other books. FREE—A genuine gold-filled watch, warranted 10 years, will be given free to every agent selling \$25 worth of our books. Write for prospectus. Address The Dortch Pub. Co., Columbia, Tenn.

**ALL ROADS LEAD TO ROME, BUT "THE ONLY WAY"**

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CHICAGO & ALTON RY.

If passengers are seeking the best equipped, shortest line and superior service. For particulars address Fred L. Chase, G. P. A. Chicago and Alton Ry., 625 Equitable Bld., Atlanta, Ga.

**Our Organized Work.**

The recent meeting of our State Convention calls to memory the struggles of Tennessee Baptists in getting together for the Lord's work. I remember attending several sessions of the General Association of Middle Tennessee and North Alabama. I was at its last session and the first session of the Tennessee Baptist Convention. What praying and speech making for unification of Baptists in the three divisions of the State into one Convention! Gradually the brethren fell into line and the work along denominational lines has steadily increased until our work makes a fair showing. Our present organized plan has come to exist through prayers and tears and criticisms and the earnest wisdom of good men. Some cherished plans have given way for better ones and the present plan may be bettered as the years come and go. What we need is faith in the methods we now have and the grace to hold to them with the spirit to amend them as experience and time may dictate changes.

That mistakes have been and will be made all admit. That preferences for personal ideas lurk in the minds of many of us is not denied. But the thing to do is to move on in the great work of education and mission work. Much valuable time has been lost in fighting over methods. I have always co-operated with the organized work. I see some things in this plan I would change, but that might be for the worse and not for the better. I thank God, with all the surroundings, that we are what we are. I want us all to be brothers. I want us all to work for the extension of the Redeemer's kingdom. If brethren see a better way, as they think, to do mission work, God's blessings be on them as they try to do their duty. Let's quit trying to hinder one another. If blunders are made, and they will be, look on them as blunders and not meannesses. There is too much at stake to waste time in fighting one another. Let us be open to fair and just criticisms, and as the Lord gives grace, only good can come of merited criticism. Baptists are Baptists and will be till time ends. We may never all see exactly alike as to methods in carrying the gospel to the lost; but we be brethren, and let us commend any effort to extend the kingdom. If a church wants to send her contributions direct to a missionary, let it do so. What we need is faith in the brethren and churches who in various ways are trying to preach the gospel in all the world.

God bless Willingham, Gray, Frost, Golden, Folk and all missionaries under them as recommended by the churches. They are doing a mighty work. Brother, let's make a new epoch in our work by loyally supporting the work represented by these men. I know some of us will soon

**FACTS ABOUT CANCER.**

A new booklet published at a considerable expense by L. T. Leach, M. D., of 416 Main Street, Suite 10, Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail prepaid, on receipt of ten cents stamps or coin.

be gone, and what we do must be done quickly. I pray every day for these men and for all men who are trying to preach the gospel to lost men and women.

That was an inspiring occasion at the adjournment of the recent Convention as the brethren gave the parting hand and sang: "God be with you till we meet again." God be praised for the sweet harmony that prevailed. When the Convention meets at Clarksville next year some faces will be absent, but the work will go on.

I feel like extending my hand and heart to the brotherhood and sending up a cheering shout onward, onward and upward. May peace and sweetest harmony prevail in our work of the Tennessee Baptist State Convention and also in the Baptist world in pushing forward the establishment of God's Kingdom in all nations of men—even so, come Lord Jesus.

John T. Oakley.

Watertown, Tenn.

**Salem Association.**

The Fifth Sunday Meeting of Salem Association met with the church at Mt. Hermon, DeKalb County, Tenn., Thursday night before the fifth Sunday in October, and appointed Brother Julius H. Williams, Moderator.

The organization was completed Friday morning by appointing your scribe Secretary of the meeting. Some of the ministers and many of the deacons were not present. But with ministers L. M. Beckwith, M. L. Ramsey, E. H. Atnip, A. J. Waller, J. M. Davenport and David Taylor, with other lay members, showed that they were able to handle the subjects as set out in the program, to the delight and approval of the church and congregation.

The congregations were good and dinner served on the ground each day, which was good, plentiful and delightfully enjoyed. The church was received into the Association at its last meeting, and notwithstanding it is weak, with their house unfinished and poor people, yet they know how to entertain. We trust the church was strengthened by the meeting, which closed with the song "Where Shall I Be?" and a hand shake with tears and shouts. Praise God for such meetings.

B. M. Cantrell, Secretary.

**The Recent State Convention.**

This meeting was great because of the intellectual and spiritual power and because its motto, "Forward," was the predominating idea. The reports were great, the speeches were great and the numbers present was great. The work done was great and the work planned is great. The Convention was great because of the gratitude of the brethren for God's blessings upon their work of the past year. Because the prevailing idea was to "Attempt great things for God, and expect great things of God." The meeting was great because the brethren were listening to the voice of God in His word, "Go forward," and because the Holy Spirit was moving their hearts to "go."

It was good to be there; the laymen, the pastors, the missionaries were there, and Willingham, Gray, Barton, Frost, Golden and Folk were there. Then the representatives of

our schools were there, Jeffries and Hale and Dr. Dargan from the Seminary at Louisville, Ky.

The Convention was great because it undertakes to raise the \$20,000 asked for Foreign Missions and \$15,000 for Home Missions, and an increase of forty per cent. in State Missions and also an advance along all lines of our work.

It was great because it instructed our State Board to employ a Sunday-school man in our State for all of his time. The Lord gave us a great meeting, whereof we are glad.

R. D. Cecil.

Riceville, Tenn.

**Big Hatchie Association.**

The fifth Sunday circle of the Big Hatchie Association convened with Allen Church at Rein, in Haywood County, Oct. 28 h. Moderator Hudson being absent, the meeting was called to order by the clerk. Upon motion Bro. L. S. Williams presided and the regular program was taken up. The several topics were well discussed, the meeting being quite interesting.

The following ministers were present: Pastor J. H. Oakley, W. O. McNeely, C. L. Neal, F. L. Hall, L. M. Graves and C. J. Hudson.

Rev. F. L. Hall preached the Saturday evening sermon. He received the best of attention and the service was very helpful.

Sunday morning Bro. T. E. Glass of Brownsville gave a very instructive lecture on "Sunday-school Training" which was well received.

Bro. C. L. Neal preached the 11 o'clock sermon to a large and appreciative audience, after which a collection was taken for missions, as follows: Cash, \$21.03; pledges, \$42, all of which is good and will be paid promptly. Bro. Neal's appeal could not be resisted and the audience seemed anxious to contribute.

The meeting was a wonderful uplift to the entire community from a spiritual standpoint, and Pastor Oakley is to be praised for his effort to have a good meeting, which will long be remembered by those present.

Two young ladies from Jackson added materially to the meeting, Misses Jennie Vantrease and Lizzie Wills, who are church workers at their home church.

R. G. Herring, Clerk.

**FACE THE FACT.**

Quinine is not in any sense of the word a remedy for fever of any type. There is a theory that is 100 years old that it will cure fever.

But the cold facts go to prove that 1,000,000 graves have been filled by the victims of fever who were treated with quinine.

Contrast this record with the record made by Johnson's Chill and Fever Tonic. In twenty years no grave has been dug nor shroud made for a victim of fever whose faith was pinned to Johnson's Tonic.

Faith in this wonderful medicine has saved many a man's life, and lack of faith has dug many a man's grave. Write to

THE JOHNSON'S CHILL AND FEVER TONIC CO., SAVANNAH, GA.

**CANCERS CURED.**

No man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it.

WE GUARANTEE OUR CURES. THE KELLAM CANCER HOSPITAL, Richmond, Va.



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over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection. Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of

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BOX 159 BLOOMFIELD, N. J.

**The Baptist  
HYMN AND PRAISE  
Book.**

PRICES: Single copy, postpaid, 85c; per dozen, \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00; Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid. These prices are available only on orders for full quantity at one time. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

CONTAINS 416 PAGES WITH 577 HYMNS. FOURTH EDITION NOW BEING PRINTED.

What Dr. Geo. W. Truett, Dallas, Texas, Thinks of It:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday-School Board is the best collection of hymns in all the world today. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

**An Organist of a Prominent Church:**

"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the Baptist Hymn and Praise Book. It promises large success in meeting the needs and wishes of the churches.

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**SINGLE BARREL  
SHOT GUN**  
"The high-grade single gun."

Simplest "take-down" gun made. Top snap; center hammer; rebounding lock. 12, 16 and 20 gauges; automatic and non-selector styles. Your dealer can supply or we will sell to you direct.

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Subject to Democratic Primary, December 7, 1905.

Subject to Democratic Primary, December 7, 1905.

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Candidate for Re-Election

**TURNPIKE SUPERINTENDENT.**

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(The Lame Miller)

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**TRUSTEE OF DAVIDSON COUNTY.**

Subject to the Action of the Democratic Primary, Dec. 7, 1905.

**R. A. MILAM,**

Candidate for Re-election

**CRIMINAL COURT CLERK.**

Subject to Democratic Primary,  
Dec. 7, 1905.

**JOE T. PATTON,**

Candidate for

**CIRCUIT COURT CLERK.**

Subject to Democratic Primary,  
Dec. 7, 1905.

**P. A. SHELTON,**

Candidate for Re-election

**COUNTY COURT CLERK.**

Subject to Democratic Primary,  
Thursday, Dec. 7, 1905.

**ROGER EASTMAN,**

Candidate

**COUNTY TRUSTEE.**

Subject to Democratic Primary,  
Thursday, Dec. 7, 1905.

**OBITUARY.**

**Dickens.**—Bro. James A. Dickens was born Sept. 24, 1841, and departed this life Sept. 15, 1905, aged 63 years, 11 months and 15 days. He professed religion in early life and joined the Baptist Church at Fellowship, Rutherford County, Tenn., and lived a consistent member until death. Funeral services were conducted by the writer at his home near Old Jefferson, Tenn., on the evening of Sept. 15th, after which the remains were carried to Nashville for interment.

Why should we tremble to convey  
Their bodies to the tomb,  
'Twas there the flesh of Jesus lay  
And left a long perfume.

Rev. J. F. Sanders.  
Gladeville, Tenn.

**Posey.**—Died at her home near Arkdell, Ala., Aug. 27, 1905, Sister Emily Posey, wife of Rev. F. G. Posey. Sister Posey was born April 7, 1845; professed religion and joined the Baptist Church at Mt. Pleasant when young. She was married to Rev. F. G. Posey Nov. 6, 1885. She was only sick a few days when the Lord called for her. She leaves a husband and a number of friends and relatives to mourn her loss. Hers was a faithful, consecrated life, in that it was like unto that of the Christ life. She was a model wife, a true helpmeet, a kind, considerate neighbor and substantial friend to the poor. She was laid to rest in the family graveyard near her home. May God's richest blessings rest upon her bereaved ones. Her pastor, R. E. Paulk.

**Cox.**—"Sustained and soothed by an unflinching trust, like one who wraps the drapery of his couch about him and lies down to pleasant dreams," our dear friend and loved one, Mrs. W. J. Cox, passed into the great beyond on Sunday, Oct. 16, 1905. Her last words to a devoted husband and loving daughters who are left to mourn the untimely loss, were, "I am going to heaven and will be at the beautiful gate waiting when you come." With these words warm on her lips and a heavenly smile on her face her spirit went out. Sister Cox was reared in Saulsbury, Tenn., and educated in Woodland Academy of the same place. She was married there to Dr. W. J. Cox, well known in Baptist circles, being a regular attendant upon the meetings of the Southern Baptist Convention. She professed faith in Christ several years ago, during the pastorate and ministry of Dr. G. M. Savage, in a meeting in Saulsbury, and until her death showed forth the Christ life within by a beautiful Christian character. She was a faithful wife, a devoted mother, a splendid friend and a lovely Christian woman. Her highest interests were centered in her two lovely daughters. Plans were being made at the time of her death to move to Jackson in order to get them in the S. W. B. University. Her remains were taken to the old family burying ground in Saulsbury, where they were laid to rest under a magnificent canopy. Dear ones, do not mourn as those who have no hope, but remembering Him who is the "Resurrection and the Life," take courage and press on toward that "long home" to which

she has gone. May the sustaining grace of our dear Heavenly Father be sufficient for you in these dark hours of sad affliction. Your pastor,  
M. E. Dodd.

The Pastors' Union of Oak Park, Ill., has nearly ready an interwoven harmony of the Gospels in a single narrative at a price permitting its use as a tract. A united effort of the pastors in that suburb of Chicago last Easter resulted in the wide distribution of a smaller pamphlet, which was adopted in many other communities. Copies of this new book, containing 226 pages, with information concerning the plan for its use, will be sent postpaid for 14 cents. The Pastors' Union, Oak Park, Ill.

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In business depends on your habit of saving. We pay interest every sixty days on deposits. We handle five per cent. investments buy monthly payment lien notes and county and school warrants, and sell real estate. The State Trust Co. of Nashville, Edgar Magness Pres.

**STATE AND COUNTY TAX DUE**  
October 2, 1905.

Penalty accrues March 1, 1906.  
Sales for Delinquencies, June 1, 1906.  
**POLL TAXES DUE OCTOBER 2, 1905**  
Penalty on those WHO OWN NO PROPERTY Accrues Jan. 1, 1906.  
Penalty on those WHO OWN REAL ESTATE, March 1, 1906.  
JNO. J. McCANN,  
Trustee.

**Important Announcements.**

The Sunday School Board has recently issued some publications of immense value.

1. The Doctrines of Our Faith, by Dr. E. C. Dargan, with Introduction by Dr. George W. Truett. 234 pages. A convenient handbook of doctrine, simple, clear, strong, comprehensive.
2. The Pastor and Teacher Training, by Dr. A. H. McKinney. The Seminary Lectures delivered last December. 191 pages. This is a practical work from one of the ablest Sunday School experts, and is well adapted to pastors and teachers and all others who wish to study the Sunday School problem. Both of these books are cloth, 12mo. Price, 50 cents each.
3. The Superintendents' Quarterly is added to the list of periodicals, and is out in its first issue. It is a large octavo in size, with 56 pages, of high grade in every particular, and will be helpful to Superintendents and their assistants. Only 10 cents per quarter.
4. The Baptist Hymn and Praise Book lately issued by the Board is doing finely. The first issue was taken quickly, and the second issue is now ready. The book is meeting the needs and wishes of our Churches.

J. M. Frost,  
Nashville, Tenn.

**BAPTIST SUNDAY SCHOOL SONG BOOKS.**

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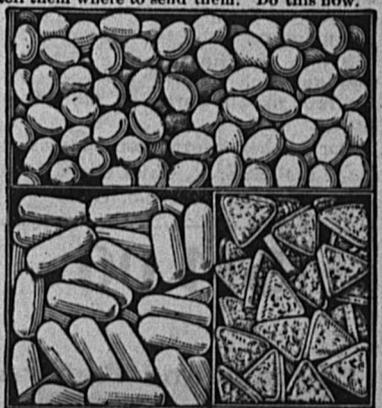
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OBITUARY.

Sanders.—Miss Dora Sanders, the daughter of Henry and Malissa Sanders, was born in January, 1883, and and departed this life and went home to live with God August 12, 1905. She professed faith in Christ when quite young and united with the Union Ridge Baptist Church. She lived a beautiful Christian life; was loved by all who knew her, and will be greatly missed in the community where she lived. She was a granddaughter of Deacon Stephen Sanders of North Fork Church. Why she was taken in the prime of young womanhood we cannot now tell, but some day, "when the mist has cleared away," we will know. May heaven's richest blessings be upon all of her loved ones, and may it be the happy privilege of each one to meet her in the paradise of God, where no sin or sickness or sorrow will ever be known. L. B. Jarmon.

Owen.—Mrs. Judith S. Owen, widow of Stephen Owen, was born Oct. 2, 1826; died June 19, 1905. Was converted while young and united with Fall Creek Baptist Church, Wilson County, Tenn., afterwards Republican Grove Baptist Church and later Lascassas Baptist Church, of which she was a devoted member at her death. She was married to Stephen Owen Jan. 20, 1847, from this union there were eight children, the husband and four children having gone to their Eternal Home on high, and four remain here to mourn her loss. She lived a long and useful life, both as a member of the church and in social and business life.

Whereas, It has pleased our Heavenly Father to remove our beloved sister from this vile world of sin, sorrow, sickness and death, to one which, when this earthly house of her tabernacle was dissolved, she had a building of God, a house not made with hands, eternal in the heavens where joy, peace and happiness reigns with her Savior forever more. Therefore be it.

Resolved, That in the death of Sister Owen our church has lost a consistent and consecrated member, her children a kind and loving mother and her neighbors and friends an obliging and kind-hearted friend.

Resolved, That we extend our sympathy to the bereaved ones and that a copy of these resolutions be spread on our church records, a copy sent the Baptist and Reflector for publication and a copy sent to the family of the deceased.

Done by church conference September 24, 1905. Wm. A. Jones, J. T. Saunders, Committee.

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I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Whether sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 241, Notre Dame, Ind.

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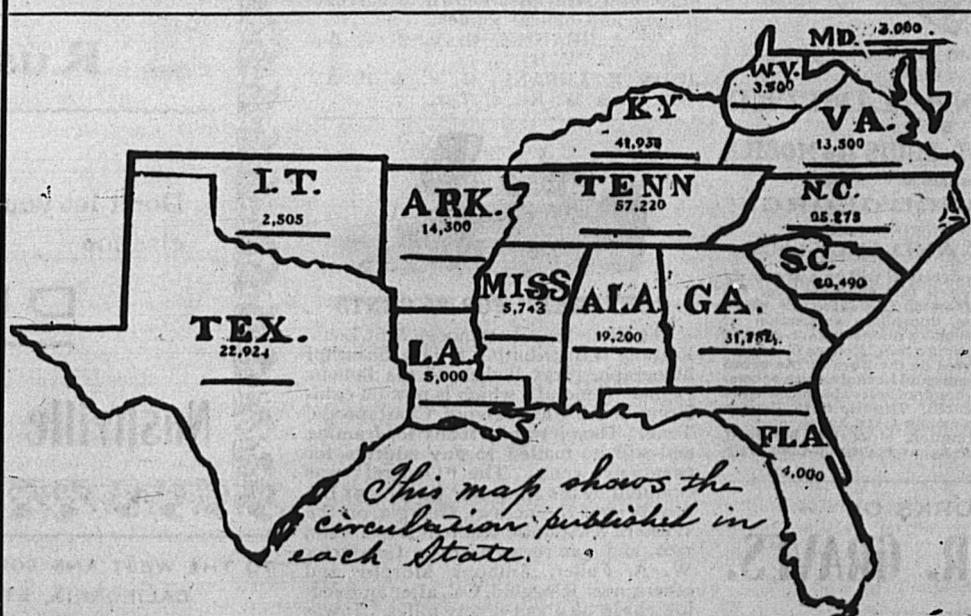
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FLA.	4,000
LA.	5,000
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This great health and pleasure resort is best reached via the Iron Mountain Route. Quickest schedule and solid trains, Pullman sleepers, chair cars, etc., from St. Louis or Memphis daily. Now is the season to visit this great resort. Low round trip rates, liberal limits. Handsome descriptive literature furnished free. For rates, map folders, etc., call on nearest Ticket Agent, or address R. T. G. Matthews, T. P. A., Room 301 Norton Building, Louisville, Ky.

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**BAPTIST AND REFLECTOR.**

#### OBITUARY.

**Sanders.**—Sister Dorah Sanders was born Jan. 2, 1883, and died August 12, 1905. She professed faith in Christ and united with Union Ridge Baptist Church in 1901, and was a faithful member until her death. Sister Dorah was a great sufferer for some time, but she bore her affliction with Christian fortitude. She was loved by all who knew her and was a kind and loving daughter and sister. She leaves to mourn her departure a sorrowing father and mother and ten loving brothers and sisters, whom we commend to the Giver of all good and perfect gifts for consolation and comfort. Therefore be it

Resolved, That we as a church extend to all the bereaved ones our sympathy, and pray God's blessings upon them.

Resolved, That we give a page of our church record for this obituary, and that a copy be sent to the Baptist and Reflector for publication and a copy sent to the family.

Done by order of the church.

Tabitha Jackson,  
Bettie Jarrell,  
Committee.

#### Tetterine Sells Itself.

"My father has had eczema very bad a long time, and Tetterine is the only thing that has ever benefitted him.

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#### Quarantines Withdrawn Train Service Restored.

October 24, 1905. To All Concerned: All quarantines in the States of Arkansas, Texas, Missouri, Illinois and Tennessee have been withdrawn. Health certificates are no longer required in these States.

Train service has been resumed on our Shreveport line, and all Cotton Belt trains are now running in accordance with schedules shown in current folders and official guides.

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#### "GENERAL" FOR 25 CENTS

The Nashville, Chattanooga & St. Louis Railway is distributing a very beautiful lithograph, 18x25 inches, of the famous engine "General" which is now on exhibition in the Union Depot, Chattanooga, Tenn. The picture is ready for framing and will be mailed to any address for twenty-five cents. The "General" was captured by the Andrews' Raiders at Big Shanty (now Kennesaw), Georgia, on the Western & Atlantic Railroad, April 12th, 1862, and was recaptured by Conductor W. A. Fuller, Anthony, Murphy, and others, near Ringgold, Ga., after an exciting chase of about ninety miles. It was one of the most thrilling exploits of the Civil War. The object of the raid was to burn the bridges on the Western & Atlantic Railroad and cut off the Confederate Army from its base of supplies. A booklet, "The Story of the General," sent free upon application.

W. L. DANLEY, G. P. A.  
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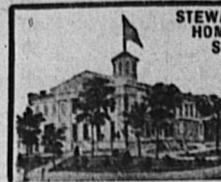
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etc., furnished free. For particulars rates, etc., consult nearest ticket agent or address R. T. G. Matthews, T. P. A., Room 301 Norton Building, Louisville, Ky.

#### CLUBBING ARRANGEMENT.

We have made arrangements whereby all our friends and patrons can secure both our own paper and Bob Taylor's Magazine for the small sum of \$2.50 for both for one year. You need our paper for the local news every day, and our interests, and for news of the day. You need Bob Taylor's Magazine for its literature; for the Taylor doctrine of "Sunshine, Song and Love;" for its inspiration to higher ideals; for its influence in the home circle. If you want these in such permanent form that you can preserve them, and a feast of other good things every month, give us your subscription. \$2.50 covers cost of both for one year. Address Baptist and Reflector, Nashville, Tenn.