

# Baptist and Reflector.

Speaking the Truth in Love.

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## CURRENT TOPICS.

The South Carolina and West India Exposition was formally opened at Charleston at noon last Monday. It promises to be quite an interesting exposition.

The sixth National Anti-Saloon Convention is being held in Washington this week from Tuesday to Thursday. It is hoped there will be a large attendance.

Nothing definite has yet been heard from Miss Stone, the missionary who was recently kidnapped by brigands in Bulgaria. Strong fears are now entertained that she and her companion, Madame Talika, have been killed.

Says the Southwestern Presbyterian: "The spread of Mormonism with its deification of animality is producing another American problem. Their emissaries are, two and two, penetrating everywhere. They now have one State in the Union, although scarcely disguising their flagrant violation of the covenant by which they obtained Statehood, and are now by colonization seeking to secure the balance of power in a half dozen contiguous States." The sooner the American people wake up to these facts the better.

With the money of his father to back him, Mr. Jno. D. Rockefeller, Jr., recently established a Bible Class Club in New York City. The house is fitted up in luxurious style, but the expense of living there is no more than in the ordinary tenement house, from \$2 to \$4 a week, while living at similar clubs in the neighborhood costs five times that much. While the club life will be preserved, no liquors or card playing will be allowed on the premises. We hope that the experiment may prove a great success.

The first session of the Fifty-seventh Congress met in Washington last Monday, Dec. 2nd. Hon. D. B. Henderson of Iowa, was re-elected Speaker. Hon. Jas. D. Richardson of Tennessee, was the Democratic nominee for the position. The message of President Roosevelt was read on Tuesday. It was quite lengthy, but is generally considered a very able document. This promises to be a very important session of Congress. Among the first things to be done by it will be the ratification of the Hay-Pauncefote Treaty, which will pave the way for the construction of the Nicaragua Canal.

At the recent meeting of the Virginia General Association Dr. J. B. Hawthorne offered a resolution endorsing the Barbour-Quarles proposition to restrict the liquor traffic in the State which is now pending in the Constitutional Convention. A brother objected to the resolution, and offered another instead, which, the Religious Herald says, "met with instant and overwhelming disfavor," and Dr. Hawthorne's resolution was adopted. We hope that the Constitutional Convention will learn a lesson from these facts. As everywhere it is a question of the church against the saloon. Christian people cannot afford to remain neutral during the fight.

## "Change."

BY J. A. EDGERTON.

What's all our glory after all?  
For like a mist it melts away.  
Our temples and our cities fall  
In broken heaps of ruins gray;  
Our dreams are lost beyond recall,  
Among the tombs of yesterday.  
As fades the breath from off the glass,  
The works of man dissolve and pass.

What matters in next century  
That our poor purposes were crossed?  
Who'll know or care in time to be,  
How much our barks were tempest tost?  
As onward unborn ages flee,  
What odds that we have loved and lost?  
Who can recall our faded fame,  
Our deeds of virtue or of shame?

Who cares upon yon orb afar,  
How much we sorrow, love or hate?  
Who knows upon the farthest star,  
Our pigmies whom we call the great?  
Amid the circling worlds we are  
Mere specks upon the wheels of fate;  
Mere incidents in time and place  
Upon a molecule in space.

What matters to the race ahead,  
That once we labored, loved, and fought?  
What odds to them the things we said,  
The songs we sung, the lessons taught?  
More than in ages past and dead,  
We reck of tribes that now are naught.  
As time sweeps on o'er all is drawn  
The mantle of Oblivion.

A beam within a flood of light;  
A note in world-wide harmony;  
A point upon the Infinite;  
A second in Eternity;  
This is the life of man, whose flight  
Leaves but a flash in memory.  
Upon the stage of Change we seem  
The passing shadows of a dream.—Ex.

## Treasures In Heaven.

BY REV. THEODORE L. CUYLER, D.D.

"Store away stores for yourselves in heaven," is the rendering—in one of the earlier English translations of the Bible—of our Lord's injunction in his Sermon on the Mount. He had just told his hearers that the treasures laid up on earth were liable to be consumed by the moth and the rust, or stolen away by thieves. If they wanted to put what was dearest to their hearts out of the reach of the rust and the robbers, they must lodge it in God's keeping; there it would be safe. The shrewdest business man may often lie awake in uneasiness about the absolute security of his investments, but the Master declares that what we invest in heavenly treasures can never be lost.

Did Christ mean to recommend a large bestowment of money for charitable purposes in order to secure a place in heaven? Some have twisted this passage into this selfish direction and insisted that almsgiving in this world would purchase salvation in the next world. But our Lord never descended to such a mercenary morality. God is not to be bargained with for gold or silver. The scope of this divine injunction is infinitely wider, higher, and holier than any pecuniary transaction for selfish purposes; it has an intensely spiritual significance. The treasures to which he refers are all those objects for which an immortal being ought to live, and the possession of which are the most pleasing in the sight of God. When any man gives his heart to God he then makes God his trustee. His property may vanish in the flames, or be swept away by commercial hurricanes, but what is dearest to him is secure. "I know whom I have trusted, and I am persuaded that he is able to keep that which I have committed unto him against that day." This precious passage covers more than the salvation of a believer's soul. It embraces all the results and the fruits and the outcome of a genuine Christian life. The moment that you are truly converted, that moment you begin to make spiritual investments; you begin to lay up heavenly treasures.

The servant of Christ has a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates. The Christian often gains by the losses of earthly things. "He that loses for my sake finds," is an assurance full of good cheer to many a tired and afflicted child of God. Grasping after earthly wealth or honor costs very often a sad loss of grace and godliness. It is not what we take up, but what we are ready to give up, that makes us spiritually rich. Giving up for the sake of our Master honors him and adds to our treasures in heaven. Therein is the peculiar glory of the martyrs; they counted not even their lives as dear, so that they might honor their crucified Lord, and glorious will be their reward among the crowned conquerors up yonder.

It is impossible to compute what treasures every faithful Christian may be storing away for that celestial storehouse. There is a constant accumulation. There is a "laying up" day by day. God is a just accountant and a generous rewarder. A "book of remembrance" is kept, and God will give to every one as his work shall be. That record on high will read very differently from the assessor's tax books in this world. Plutus and Midas are assessed in New York or London as millionaires. Up yonder a "certain poor widow" will outshine many of these colossal money-mongers because she put into the Lord's treasury the two mites that were all her living. That box of alabaster which Mary broke over the feet of her beloved Master will not lose its fragrance in heaven. Every act of self-denial for Christ is an investment for heaven. Every word spoken for him here will echo there. A precious encouragement is this for faithful parents and Sunday school teachers and city missionaries and the whole army of hard toilers in the service of the best of Masters. Do you sometimes get discouraged, my brother, because you do not see more immediate results of your effort? Don't worry. You are responsible for doing your whole duty; God is responsible for results. His "reward is with him" to give to every servant according as his work shall be.

It goes without saying that as they who turn many to righteousness will shine as stars in that celestial firmament, there are some favored servants of Jesus who will come into magnificent inheritances in heaven. We can imagine Robert Raikes surrounded by a multitude of those who were the spiritual trophies of his Sunday schools, and Spurgeon welcomed by the happy souls whom he led to Jesus, and our own Moody finding his heaven all the more joyous for the number of those whom his untiring labors won to the life ever-



lasting. Consecrated talents will then blaze as crowns of rejoicing. What an inducement is this to every young man and woman who is raising the question: How shall I employ my brains, my culture, and my money to the best advantage? Even one talent, if not hidden or wasted, shall make some very humble Christians rich and radiant when they come into their heavenly inheritance.

In these days, and especially in our own country, there is an astonishing increase of men of immense wealth. The word "million" is almost as common as the word "thousands" was in the days of my childhood. Haste to be rich is the prevailing mania; yet only a very, very small proportion of all the most eager seekers after wealth will ever attain it. But every one of my readers may become "rich toward God." The secret of it is to get by giving. This is the true paradox in the economy of grace. He that refuses to give his whole heart to Christ is doomed to perish without Christ. He that saves for self only, loses; he that loses for Christ's sake, is sure to save. Would you secure treasures in heaven? Then learn to give, and give bountifully. God loveth the cheerful giver. This is not to be limited to gifts of the purse, for the offerings of silver and gold are only a part of what our Master has a right to; we must freely give of everything that we have freely received.

If you have the heart to pray, give your prayers; answered prayers will be a part of your heavenly inheritance. You who have acquired wisdom and experience, give your counsel to those who need it. Give your personal labors for Christ and the salvation of souls. No wealthy Christian ought to compound with his Master by drawing a bank check in lieu of personal Christian work. Those who have not much money or counsel or Christian work to bestow can afford the blessing of godly living and a holy example. And so a Christly life may be a constant expenditure; even as the noonday sun overflows his golden urn of radiance and is none the poorer in warmth and brightness.

Such a life is a constant accumulation of heavenly treasures. It is a laying out here for Christ, and a laying up in heaven. Every good deed is recorded; every victory over sin has its crown; every service for our Lord is remembered; for he has said, "the reward is with me to give to every one as his work shall be." Labor on, pray on, suffer on, battle on, O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven; and so shall you be made meet to be partakers of the glorious inheritance of the saints in light.

Borough of Brooklyn, N. Y.

#### Christian Agnostics.

BY S. W. HAMPTON.

These words constitute a startling paradox, and yet they are the subject of a serious and solemn discussion by a learned English professor of logic and mental philosophy, whose views receive the sage and approving comments of the New York Sun of Oct. 15th. The former applies this term to "those Christians who deny that the belief in a supreme being can be established in whole or in part by the light of nature," and the latter says: "We undoubtedly have among us assured Christian men who are skeptics or agnostics in natural theology. For the great mass of professing Christians, the belief in a supreme being is based on revelation alone. They have not the time, even if they have the ability, to enter upon a course of the study of nature." It strikes me there is a dangerous delusion in this statement—such a delusion as often arises these days from secular newspapers venturing on the domain of religious and sacred subjects. Let us examine a little. And first, what does this writer mean by "revelation?" All Christians understand it to mean the inspired writings of the prophets, apostles, and servants of God, as recorded in the Bible. That whole book, from beginning to end, is accepted by Christians as the revelation of God. It has been so received for many hundreds of years. We hold that all true Christians are obligated to receive it entire, without addition or subtraction. We will assume that this is the meaning which the Sun gives to the word "revelation," since it assumes to speak for Christians.

Now, what does this "revelation" say about natural theology, about our knowledge of a supreme being to be learned from the works of nature? Among all the inspired writers Paul stands as one of the most eminent; his conversion striking, wonderful; his inspiration undoubted. In his epistle to the Romans, 1st chapter, 20th verse, he says: "The invisible things of him, from the creation of the world, are clearly seen, by the things that are made: so that they (all men) are without excuse." Is this not plain, emphatic? Hence,

the very "revelation" which the Sun says is the Christian's only basis for belief in a supreme being points us to the works of nature: the works of God, as clearly proving his eternal power and Godhead, and says this proof is so strong and plain that even without "revelation" we have no excuse for not believing in a supreme being. No Christian who truly believes in revelation, and knows what that revelation is, can fail to believe in natural religion also. Revelation itself is full of it. It says: "The heavens declare the glory of God and the firmament sheweth his hardiwork." "The sea is his, and he made it, and his hands formed the dry land." "He giveth snow like wool, he scattereth hoarfrost like ashes, he casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word and melteth them; he causeth his wind to blow, and the waters flow," and many like passages.

The trouble with the scientists is, that they are busy hunting out the laws of nature: the laws of God which he has made, and in their pride of intellect they refuse to see the mighty maker of them, and they magnify the laws above him who made them, calling them the "Great First Cause," when they are only the decrees of his unsearchable wisdom, which scientists are gradually stumbling on and finding out with that intellect which he has given them. And the little learning thus gained of God's multitudinous and perfect laws leads them in their blindness to worship human intellect instead of the God who gave it. So they become a most dangerous class of leaders—blind leaders of the blind. Our colleges and universities are filling with them, devotees of higher criticism, teachers of the "opposition of science, falsely so-called," which Paul so earnestly warns Timothy and us against. True Christians believe undoubtingly that God's works overwhelmingly prove his existence, power, wisdom, and goodness. If any man does not see this, it is because he will not see it. Unbelieving man is thus blinded by sin. Revelation says: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It hates God, his ways and laws. How can this finite, hating mind of man hope to understand the infinite God, or find out his paths and ways? It is wild credulity to think it.

Another thing: It is not necessary "to pursue a course of the study of nature" in order to see God's handiwork around us. The simplest, honest mind can see it. A thousand objects on every hand plainly teach it without any deep study. We must wilfully shut our eyes, not to see it. Man, we know, is the highest being on earth, dominates all other things, animate or inanimate. Revelation says: "God made man a little lower than the angels and crowned him with glory and honor; made him to have dominion over the works of his hands; put all things under his feet." We know that man has this pre-eminence. No higher being exists on earth. Yet with all his glory, power, skill, and ability we see many things which he could not make, produce, or create. They are above his power and wisdom. Then some higher being must have made them; some being of greater wisdom and power. We cannot deny this conclusion without stultifying ourselves. Christians know that this greater being is God—the God whom we worship and adore; the God proclaimed by revelation; the God proclaimed by his works. The so-called scientists choose to call it the "Great First Cause," which produces these works. It is amazing, distressing, sickening, to see such delusions so blindly and stubbornly persisted in, and to see that they have the ear of our public journals, and through them access to millions of human beings whom they fill with entanglements, doubts, and darkness.

God grant that there may be no agnostics among our Baptist preachers and teachers, but that they may ever stand firm for the plain truth of God handed down to us from his inspired servants; that they may seek no new ways, nor follow after false lights, which will only lead them to pit-falls and sloughs to be smothered in the mire of falsehood. Man may change, does change; God never, changes, and his Word stands forever. By that revealed Word they must be governed in this life; by that Word they will be judged in that great day when all the hosts of earth will stand before him to give account—*dies illa, dies illa supremal*.

Brethren of the Baptist ministry, it is charged by these scientists, these worldly-wise men, proud of their intellect, that the religion of Jesus Christ is weak, puerile, irrational, sentimental, fit only for women and children, and they have impressed this idea on thousands of our fellow-men—most unhappily on our young men. And yet that Word of God is filled with the highest, deepest, noblest, profoundest themes which can engage the human mind: doctrines, teachings, and even his eternal power and Godhead, being understood revelations concerning man's present and future life which even the angels, the brightest intelligences of

the universe, have longingly desired to look into. Let not your preaching permit men to think it weak and childish. Proclaim the whole counsel of God, as his honored ambassadors to rebellious man; declare faithfully and unflinchingly those high, grand, and vital truths which he has commissioned you to utter, and let men know that there is no loftier theme which can command their attention than the religion of our God—natural and revealed, one and the same. In the faithful preaching of the Word lies the only antidote for the errors taught by scientists and other deluded agnostics.

Memphis, Tenn.

#### A Word of Reply.

Perhaps I should say a word about Bro. Matheney's letter in the BAPTIST AND REFLECTOR of Nov. 21st. I would not knowingly do a brother a wrong. It was the radical position of the brother that I attacked. He confesses that he was wrong in using the phrase, "The Missionary Baptist Church." It would have been a good thing if the brother had retracted the ugly things he said about what he called "The Missionary Baptist Church." He charged us with not having the spirit of Christ, and possessing the spirit of persecution. I am glad that he did not represent anybody but himself in saying these things, and that those good brethren styled Gospel Missioners do not follow him. In editing a department of a largely-circulated paper, I naturally supposed that he expressed the feelings of his fraternity, and if he did, the parting of the roads had been reached. We could not fellowship brethren that believed the things he said about us, nor could they fellowship us, for the statements declared non-fellowship. I have never criticised the Gospel Mission people. For churches that like that sort of thing, that is the sort of thing they like. No one can question the right of churches doing mission work independent of the associated churches. But the matter of policy might be questioned.

The brother is wrong in saying that I had made attacks upon the organized work. I have, like many others, criticised matters of methods, and not the organized work. My position along this line has been, and is, that our conventions, associations, boards, and secretaries should be controlled by the churches, and should not control the churches. They should be channels through which the churches are to disciple and baptize the nations. Dr. McConnell, Secretary of the Home Board, in his great speech before the Missouri Baptist General Association, echoed my position as to the relation of churches to boards. His key-note was that churches should use the boards, and the boards the churches.

My brother's statement that I was doing penance for what I had written, in making an exposure of his position, is all gratuitous. I have no reason to cross a "t" or dot an "i" of all that I have written. I was a little early in making some criticisms and some thought that I was not in harmony with what is called the organized work, but now most all the leading papers and secretaries, both North and South, have said about the same things that I had said. It is no sign that one is against conventions and boards and secretaries when he offers corrective criticism. The true friend will seek to correct, and the enemy will seek to destroy. There has not been a time in my ministry for fifteen years that I have not been personally connected with one or more boards of missions. At the time I wrote I was aware that it was a little risky to speak, but I have never refrained from discussing any measure when I thought it was necessary. My life has been given for the honor and defense of the great Baptist brotherhood, and I am still "in the ring," brother—yes, on the picket line. I have a denominational pride and a righteous ambition for the Baptists to take the world for Christ. I will never break away from the ranks. I had rather be at the foot of the great Baptist denomination than to pull out as you have done, my brother, and stand at the head of a little squad composed of myself. Come back home, friend, and cease to wander around as a lost sheep. If I can help you, reach out your hand. Don't desert the army because you think that a few generals or captains magnify their office. If we have leaders who do not go right we can retire them to the rank of the privates. J. J. PORTER, Mexico, Mo.

#### Apples and Crab Apples.

Some apples are not good, some are very good, and crab apples are not without their uses. For some things they are hard to beat. Some people are not good; some are very good; and some, while they can fill their places almost perfectly in the part of the world where they are found, love to do nothing but dry up and rot. Who has the heart to condemn such



as these? But it comes more natural to condemn and chastise than to encourage.

A driving rain, forty miles of rough road ahead, shivering with cold—one needs a deal of grace to feel cheerful, and greet a passing traveler pleasantly. Yet the man of God must lose his influence with some people if he fails to smile, even when the devil is sifting him like he did Peter.

Nineteen hundred and one has almost gone and all the year through I have been preaching to fine congregations, but many of them were very small, although the weather was fair. The fact is, they were my finest congregations. They were choice—the faithful.

Texas Baptists are being so thoroughly oiled it is quite reasonable to expect less friction among them for at least awhile. Nature is a wonderful thing anyhow. It works mightily under the law of compensation. If people would let it alone, things generally would be kept leveled up. But the devil won't let the people alone.

Did you ever try to teach an ignorant man who didn't know himself to be ignorant? If you were persistent in your effort you soon convinced him that you were one of the biggest fools under the sun. Just play an hour on one of the many human harps of conceited ignorance, and you'll likely experience more varied emotions than ever before in the same length of time.

The apples are all harvested and the crab apples are mostly drying up on the stem; only an occasional housewife is wise enough to turn them to account.

ENOCH WINDS

### Dedication at Three Springs.

Three Springs is a summer watering place four miles out from Russellville, and about ten miles from Morristown.

On Dec. 30, 1900, a little Baptist church was organized there under the leadership of Rev. J. M. Walters. The church numbered eight at its organization, and only has twice this number now; yet within a month and a week less than a year this little church band has built, paid for, and dedicated a beautiful house of worship worth \$1,000.

Prior to the organization of the church, the very spot on which the house was built was occupied as a mule stand, with a distillery in close proximity.

The Secretary took dinner with the ex-distiller, who said that the transformation of that community for the better within the last ten years was almost miraculous; that it seemed then to be the most immoral place in Hamblen County. But on that day the house was packed to its utmost capacity, with a nice, orderly, attentive, and generous congregation which listened without restlessness and interruption for nearly two hours to the services attendant upon the dedication of the house of worship.

Bro. Walters deserves much praise for his successful labors among this people. And the little church of sixteen members are an heroic band, and deserve much honor for their self-sacrificing perseverance in building their beautiful house of worship. They already have a wide-awake Sunday school, and on the day of the dedication they decided to give \$50 to furnish a room in the Baptist Orphans' Home at Nashville, and about \$40 of this amount was paid on the spot. Nov. 17th was a great day at Three Springs.

"Shout, shout, we're gaining ground,  
Glory hallelujah!"

A. J. HOLT.

### Autumn Leaves.

BY A BAPTIST PREACHER.

"Thou shalt not follow a multitude to do evil," but that is just what men do. Many sinners, busied with the same sin, make it extremely easy for the individual to join them.

"Keep thee far from a false matter." This is a very difficult thing to do. Why do men find lies entertaining and attractive?

"Thou shalt not see a kid in its mother's milk." This is as much as to say: "Be humane; if you cook a kid in the milk of its mother you are in danger of losing sight of relationship, which deserves a measure of respect, even in the lower animals." Reapers in the harvest field were commanded to deal gently with nestlings found in their way. Hebrew legislation threw around the relation of parents and offspring

every possible safeguard; and the testimony of history abundantly justifies the wisdom of this.

"Thou tellest my wanderings: put thou my tears into thy bottle; are they not in thy book?" Psalm 56:8. This passage reminds us of another in the Book of Revelation, where the four and twenty elders are represented as falling down before the Lamb, "each one having a harp, and golden bowls full of incense, which are the prayers of the saints."

George Herbert thus uses the first passage:

"I have not lost one single tear;  
But when mine eyes  
Did weep to heaven, they found a bottle there  
(As we have boxes for the poor)  
Ready to take them in; yet of a size  
That would contain much more."

"In God have I put my trust, I will not be afraid; what can flesh do unto me?" Psalm 56:4.

No doubt the psalmist is thinking of a physical violence with which he is threatened. His enemies are so uncompromising in their hatred that he despairs of getting relief from them by any human agency; he looks to God. We may not be, in our day, exposed to the danger of physical violence, but there is one thing which fills men with mortal terror, and that is public opinion. Public opinion may be just; it is frequently unjust; it is frequently deeply sinful and God-dishonoring. Many a man is literally broken under its curse, or utterly discouraged by its frown. Here is a word for such: "In God have I put my trust, I will not be afraid; what can flesh do unto me?"

Public opinion in its most unworthy mood is yet under the restraining influence of a providence superior to all the forces of evil. What would Christ have accomplished in this world if he had waited for a favorable public opinion? The Christian religion has had to unmake public opinion; or succeed in the face of it.

It is certainly a time of opportunity. Remember that our chief limitation lies in our wills. The loss of energy is simply the loss of purpose; the loss of purpose is the loss of will; the loss of will is parental to every conceivable loss. A few men in every generation discover that there is no discipline as essential to success as the discipline of the will. Most men never arrive at this conclusion. In the city of San Francisco a few years ago I saw the great mail steamer, "City of Peking," lying in port. One of the men on the vessel told me that a short time before, while the vessel was on her way from Hong Kong to San Francisco, one of her great screw propellers gave out and that she had to come to port by the use of her canvas, which took weeks. Our will may be disabled; if so, we are obliged to try every expedient to make amends. Some of us actually drop to cunning, the last resort of a weak coward.

### Elder William Dale.

No name was more familiar among the Baptists of Middle Tennessee three-quarters of a century ago than that of Elder William Dale. He was born on Sunday, May 4, 1783, in Worcester County, Maryland. He was the son of Thomas and Elizabeth Dale, who were strict Presbyterians, and young Dale was brought up with the training and rites of said church. He was brought up on a farm till he was in his seventeenth year, when he left the moorings of this devoted Presbyterian home and went to sea as a "sailor boy." He followed this occupation for some years, when he returned home and wooed and wedded Miss Nancy P. Pitts, by whom he raised a large family. Two years after their marriage, when God had blessed their union with one son, they left their native State and turned their faces toward Tennessee. In the year 1805 they reached the town of Liberty, then nestled among the vine-clad hills in the fertile valley of Smith's Fork, De Kalb County. He cast his fortune with those sturdy pioneers, and began the battles of life in earnest. Having learned by his experience on the high seas what hardships were, he faltered not at difficulties. He professed faith in Christ Jan. 7, 1809, and united with Salem while it was yet only an arm of Brush Creek church. He was immersed by Elder Cantrel Bethel, in the waters of Smith's Fork, on the first Sunday in May, 1809, having been born on that same Sunday twenty-six years previous. In August following, this arm was constituted into an independent church, known as Salem Church of United Baptists. In 1810 he was ordained as deacon of this church, and in May, 1812, he was licensed to preach, and in August, 1815, he was ordained to the full work of the gospel ministry by the following presbytery, viz.: Elders Thomas Durham, Joshua Lester, and Cantrel Bethel.

At the close of the year 1816 he purchased and moved to a farm now owned by Elder David Wauford, some two miles South of Alexandria, De Kalb County, Tennessee. The remainder of his days were spent here, and in the year following he began preaching at the private residence of Thomas Findley, east of Alexandria, near where New Hope church now stands. In a few months he became discouraged at the wickedness of the community and abandoned the field. But through the solicitations of Sister Findley he returned, joined by Elder John Fite, and a band of brethren were gathered which finally resulted in the constitution of New Hope church, March 27, 1819. He became the pastor of this church, and remained so till 1835, when he was so disabled by rheumatism he could no longer walk or ride on horseback, and even then, they only called an assistant pastor.

He was a fine scribe and composer, and in addition to being pastor, he served the church as clerk as long as he lived, and not until his hand was stilled in death did he cease to record the proceedings of this church. For many years before he died he had to be carried to and from his carriage, but when possible, he was always at his post, and when preaching hour was approaching the only inquiry was: "Do you see Bro. Dale's carriage?"

He was in the constitution of both Concord and Salem Association, and was often called in counsel in church matters. Few men, if any, stood higher in his day as a man and as a preacher. He read his Bible through from beginning to end seventeen times, and almost knew the New Testament from memory.

In addition to his rheumatism, he became afflicted with bronchitis, which finally terminated his mortal existence. He fell on sleep September 25th, 1845, in his sixty-third year. For twenty-two years before he passed under the wave he had never walked.

Few, if any, of his name remain in this section; yet his posterity is legion. His blood flows through the veins of many of the best families in the country.

Well done, good and faithful servant. No more you sail the high seas of this world, and manipulate sails against adverse winds, but bathe in the ocean of God's love, while your vessel glides on the silvery bosom of the river of life. No rheumatism there; but amid the flowers of paradise where perennial verdure grows, and zephyrs from the eternal throne, freighted with the perfumes of the celestial city fan your once fevered brow, you now live free from pain and the troubles of this world.

J. H. GRIME.

Cave City, Ky.

### The Texas Convention.

Doubtless the meeting exceeded any religious gathering in the annals of modern history. There have been larger numbers in previous Conventions in Texas, but not the harmony or work done as at Fort Worth. If there were any kickers present they restrained their kicking propensities. Certainly the work accomplished the past year and the proceedings of the Convention were without precedent.

Some features of the meeting were seriously impressive. Notably, the marks of time and labor so manifest upon the forms and features of many of the brethren who were present, while reminded of the absence of some whose familiar personages for so many years in our gatherings were conspicuous, who have fallen from the ranks, or are lingering on the shores of another world, too feeble to be in attendance.

And striking are the forms and glowing features of the young men now taking the front. The brilliancy and strength exhibited in the many young men of the present seems to mark them ahead of their age. And yet how pleasant to observe that with all their prodigious attainments, a spirit and demeanor reserved, pious, subservient is manifest. We rejoice in the Lord that so many efficient laborers have come to the front to relieve the time-worn men who hunted the paths and blazed the highways of the Lord, and fought the opening battles of the king's country. The strength and proficiency of young men is needed.

The spirituality and religious power of the Convention was mighty. The people of the city of Ft. Worth claimed it among the best, or the very best of all gatherings ever held among them. The preaching was spiritual, effective, and in some instances an old-fashioned revival spirit attended the service. Of this our beloved Brother Holt can testify.

The Daily Press was kind and complimentary. It too, enjoyed the occasion. Without a doubt the Convention, which necessarily includes the preceding year's work, was a benediction to all concerned. May it be the earnest prayer and effort, that next year at Waco a greater meeting may await us.

T. E. MUSE.

Elgin, Texas, Nov. 21, 1901.



### From the National Capital.

Another year of Associational life for the Baptist churches in the District of Columbia has passed into history. Last week witnessed the twenty-fourth annual meeting of the Columbia Association. The place of meeting was the Calvary Baptist church, Dr. S. H. Green, pastor. On Monday evening the annual sermon was preached by one of our pastors. The congregation was large and sympathetic. For the three days following there were three sessions each day, with an ever-increasing interest. Hon. W. S. Shallenberger for the third time gave great satisfaction as Moderator. Mr. S. M. Yeatman is a model clerk. The meetings closed on Thursday night and the minutes were distributed in the churches on Sunday. Fifteen churches reported 186 baptisms, and received in other ways 230 members; present membership numbers 5,345, and the contributions for all objects amount to \$88,418.69. The united effort of our people to pay the mortgage indebtedness of all the Baptist churches in the district will undoubtedly succeed. The committee have already secured \$43,000 of the \$50,000, required for this purpose. The movement means much for our cause in the National Capital.

Missions had a large place in the thoughts of our people during the meetings of the Association. The speeches of Dr. J. Willingham, McConnell, Dobbins and Palmer stirred the hearts of all, as did the address of Mrs. Waterbury, Secretary of the Woman's Foreign Missionary Society. The Association gave the Woman's Baptist Missionary Association of the District of Columbia an hour in the general order of exercises and good use was made of it. Drs. Frost and Flippo in the interest of Baptist publications were heard with delight. Our local work received much consideration and a movement was inaugurated looking to the establishment of churches in two growing sections of our city. This work has been neglected far too long. For some years there has been a strong centralizing tendency among the Baptist forces of the district. We have been concerned about strengthening the stakes. It is now proposed to lengthen the cords. The two things go together, and each helps the other.

G. S. WILLIAMS.

### Improvement of Periodicals.

The Sunday School Board of the Southern Baptist Convention will make several changes and improvements in its publications, beginning with the issue of January, 1902.

1. The Teacher will be enlarged in size of page, adding an equivalent of about eleven pages of present size, with addition of departments and other improvements.
2. A new Bible Class Quarterly for senior grade work, forty pages, same size as the Teacher page, only four cents per quarter. This will be a periodical of the highest character, and be maintained in first excellence.
3. There will be enlargement of Primary Quarterly, Intermediate Quarterly, and Child's Gem, with other improvements.
4. The Advanced Quarterly will be kept at its high-grade standard, and Kind Words, already enlarged to eight pages and very popular, will be made better and better.
5. A quarterly missionary lesson will be carried through the entire series, making the publications distinctive in setting out the mission work of the Southern Baptist Convention. This Convention year promises to be one of great prosperity in our work. Its first six months have passed, and our receipts are far in advance of the same period for last year, the advance being chiefly in periodical sales and in the Bible fund, this last being larger for these six months than for the whole of last year.

Surely this is gratifying. God's favor is upon the work. The people are giving it their support more and more. We hope for larger things.

J. M. FROST.

Nashville, Tenn.

### North Carolina Notes.

The North Carolina State Convention will assemble in the handsome new building of the First church, Winston, Dec. 4th. The State Mission Board may report a small debt but this has been a good year with us, and everything points to a largely-attended and a harmonious meeting.

The Pritchard Memorial has been constituted in Charlotte. Rev. J. Q. Adams is the pastor, and pros-

pects for a strong church are good. They have secured an excellent lot on which will soon be erected a handsome modern building.

Dr. H. C. Buckholz of Chester, S. C., recently aided Dr. Barron in an excellent meeting at Tryon street church, Charlotte.

Rev. C. L. Greaves succeeds Brother Adams as pastor of the First church, Winston.

The First church, Shelby, has just passed through a splendid meeting, in which pastor Tredway was aided by Rev. W. M. Vines of Ashville. The church was greatly revived and there were fourteen additions to the membership. Brother Vines completely won the hearts of the Shelby people with his eloquent, soul-stirring sermons. This has been a good year with the Shelby church; there have been about eighty additions to the membership; a new chapel has been built; another Sunday school organized, and extensive repairs made on the church building. Pastor Tredway is preaching to the largest congregations in the history of the church and conversions and additions are frequent.

The Tabernacle church, Raleigh, Rev. W. D. Hubbard pastor, has had a glorious meeting. Evangelist Greenwood did the preaching. He also held a fine meeting for the First church, Wilmington.

Dr. W. C. Tyree of the First church, Durham, recently closed an excellent meeting with his church. Rev. S. J. Porter, Fayetteville, did the preaching. C. H. M. Nov. 29, 1901.

### Several Meetings.

I am now assisting Brother Watson in a meeting at Obion. Much interest is manifested and we hope for good results.

I was constantly employed in protracted meetings from July to October.

In my own churches I had the best helpers to be found. Dr. Eaton was with us at Elon. He presents the plan of salvation so plainly and with such power and unction that you would never imagine he was an editor during the intermissions. He is constantly striving to lead the lost to Christ. Our people will never forget his series of sermons. He is one of our greatest men.

Dr. Savage did valiant service for us at Halls. My people all love and honor him. We feasted on his sermons.

Dr. Potts came to us at Salem as a fellow-helper, and soon established himself in the hearts of our people.

Brother J. H. Wright conducted a great meeting for us at Chestnut Bluff in South Fork church. These are all great preachers who magnify their office and have a passion for souls. The country pastor can never repay his debt of gratitude to these beloved men of God.

My churches have recalled me unanimously, and we press forward in his name to do the work he has assigned us.

My heart has been made glad by the coming of Brother Crutcher to Dyersburg, and Brother McNatt to Newbern. We give them a hearty welcome to our Association.

W. D. POWELL.

Halls, Tenn., Nov. 25, 1901.

### Revival at Oak Grove, Tennessee.

The writer is leading the music in a revival meeting at this place, conducted for the pastor by Brother Tunnell of Harriman, Tenn. He is doing some clear, logical, convincing, gospel preaching. Brother Tunnell is a tower of strength in a revival meeting. His sermons are not of the ordinary kind.

The meeting has been running only one week; results up to date: ten or more professions, and about the same number of backsliders reclaimed. The people here have been expecting great things.

It is much regretted that the pastor, Brother Jones of Jefferson City, cannot be with us. He is one of the professors in Carson and Newman College and cannot leave his work. Brother Jones is much beloved by his people, and also by other denominations, and is highly respected by the outsiders.

This is a splendid community. The people are well-to-do, and we have a strong church here. They are well able to support their pastor and the other enterprises of the churches at large.

The organization is known as French Broad Baptist church. The house of worship is located on a slope overlooking French Broad River. This is a large stream, and most of the year steam-boats can come to this place.

I think we may look for great things from this church in the future. It is fast coming to the front. Pray for us.

D. E. DORTCH.

Nov. 25th, 1901.

### Ripley Notes.

A meeting of two weeks at our church at this place has recently closed with many gratifying results. Brother Wilson, of Humboldt church was with us, and did the preaching. He was a comparative stranger among our people, very few of whom had ever heard him preach. He certainly preached a series of wonderful sermons, and with a most telling effect. The town people of every denomination and many of no denomination went out to hear him, and a deep interest was manifested, both among Christians and non-Christians. Christians were greatly revived, and sinners awakened, and the good feeling existing among all denominations was strengthened. The church was filled almost every night, and there was a fair congregation every morning. There were eleven conversions and seventeen additions to our church; six by letter. We were glad of the awakening of Baptists, especially, as there are about forty in our midst who are not members of the Ripley church. This should not be. How can Baptists feel that they are living in the discharge of their duties and in the enjoyment of their Christian privileges and deny themselves membership in their home church? Such a course certainly weakens the church, and detracts from the power of Christianity. Our pastor, Brother Bruton, had the general supervision of the meeting and did it nicely.

P. F. GLASS.

### Bell Avenue, Knoxville.

Rev. I. G. Murray is engaged in a successful meeting with his church, preaching every night. The congregations are good and the interest deep. A number of persons seem greatly concerned about their salvation, and several men have joined the church and been baptized; others have united by letter. The membership are standing by the pastor and his excellent wife, and hold them in high esteem for their works' sake.

This church is centrally located, has a nice new building, and will before many years become strong numerically and in Christian efficiency. The Sunday school is already too large for its quarters, and an addition to the church will have to be built to accommodate it in the near future.

J. PIKE POWERS.

Knoxville, Tenn., Dec. 3, 1901.

This has been a very hard year at Bethpage. The church has been aroused from a four years' sleep, so other pastors know what a very hard year it has been for our noble pastor, C. V. Hale. With Christ as his sword he fought the battle bravely and won the victory. We are moving along nicely, with many visible tokens of God's presence and favor. The Baptist, or Christ's cause, is progressing slowly, but surely, we trust. Our annual meeting began Saturday before the fifth Sunday in September and continued eleven days, giving a series of twenty-two pure, unadulterated gospel sermons from the pastor. The result was seven professions of faith in Christ and twelve added to the church—two by letter, nine buried with Christ in baptism, and one standing approved for baptism. A more beautiful and impressive scene could never be witnessed or imagined than the baptism of the two young men and seven young ladies. We were glad to have Brother F. M. Jackson in our meeting. He did earnest work in the choir, and made lasting impressions as a devoted Christian. This brings us to our monthly appointments. We have services on the third Saturday and Sunday of each month. In October we had good congregations and good sermons, and November days bring us other blessings. After the scripture lesson of Saturday afternoon the church gave Brother Hale a unanimous call for the coming year. We gladly say the call was accepted. Had good congregation Sunday and a good sermon, giving the church ordinances in order and number, after which we observed the Lord's Supper. The afternoon was given to our Bible class. We advise all pastors that haven't Bible classes to organize them at once, and be as uncompromising there as in their pulpits. Teach the young people to be unprejudiced, logical thinkers by taking the Bible as their only guide; then Baptists they must be. Oneness is what we want. Sunday evening was spent in a talk to the young people of the church concerning the work of the coming year. We have such a large field of work here, and so few to do it. May this new year be the most successful year of our lives. As you read these lines please breathe a prayer for us that God will use us for his glory. Much success to the BAPTIST AND REFLECTOR.

BEULAH STAMPS,

CELIA MURPHY,

Estill Springs, Tenn., Nov. 22, 1901. Committee.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Waverly Place.—Bro. S. M. Gupton preached at 3 p. m. Good service.

Murfreesboro.—Brother Van Ness preached on "The Soul and Its Value," fine audience.

Centennial.—Pastor Stewart preached on "Scriptural Relationship," and "Rest for the Weary;" 140 in Sunday school; three additions by letter.

Mill Creek.—Brother Gupton preached in the morning on "The Deaconship," and he and Rev. I. S. Baker assisted in the ordination of two deacons.

Howell Memorial.—Pastor Peyton preached at both hours; subjects: "The Choice of Moses," and "A Soldier of Christ;" one received for baptism.

Immanuel.—Pastor Ray preached at both hours to large congregations; morning subject: "The Palace of Art;" evening subject: "The Most Wonderful Romance in History."

A flourishing and promising mission Sunday school was organized at 3 p. m. on the corner of Division and Overton streets under the auspices of the B. Y. P. U. Services will be held each night during the week by Brother Gupton.

First Church.—Dr. Burrows celebrated the thirty-fifth anniversary of his induction into the ministry, preaching from Ephesians 3:8. The orphans were present, and the day's collections for the orphanage amounted to over \$200. At night there was a "Harvest Service," which crowded the house, the pastor preaching on "The Excellency of Thanksgiving;" large Sunday school.

North Edgefield.—Brother Pate preached in the morning to a large congregation on the subject, "Power to Witness." The church will commence its protracted meeting next Sunday; Brother Rather, from Green Brier, will assist Brother Pate; the church, through the cottage prayer meetings, is being greatly stirred, and is getting in fine shape for a meeting; a number have been converted; two conversions Sunday in the Junior. Brother Bailey preached at night.

#### Chattanooga.

Second.—Good services at both hours; the pastor preached; 175 in Sunday school.

Third.—Had two splendid services; two received by letter and one by baptism; 108 in Sunday school.

Hill City.—Had the usual services; full house at night; good interest among the unconverted; one received by letter.

Brother Martin was present. He has recently held meetings at Athens, Mt. Harmony and Chatata Valley, with good results.

First Church.—Excellent congregation at both services, many remaining for the communion; the pastor preached on "Why Did I Join the Church?" in the morning, and "Birds of a Feather Flock Together" at night; 343 in Sunday school; hand of fellowship extended to two; the music was up to the highest standard, Mr. Lon Clark doing solo work.

Central.—One received by letter; Dr. Fristoe is preaching a series of sermons on the "Exodus," which are well received; has just closed a series of ten weeks' district prayer meetings; new Sunday school room about done, and will enter in a few weeks; Citico Census Station continues to prosper; Ridgedale Station doing well.

#### Knoxville.

Second.—Pastor Jeffries preached at both hours; two received by letter; 210 in Sunday school.

Island Home.—Pastor Maples preached at night, and Rev. L. A. Hurst in the morning; 137 in Sunday school.

Centennial.—Pastor Snow preached at both hours; one received by letter, and one under watchcare; 345 in Sunday school.

First Church.—Pastor Egerton preached morning and evening; 369 in Sunday school; fine services; one addition by letter.

Bell Ave.—Pastor Murray preached at both hours; fine audiences; 131 in Sunday school; three professions; two approved for baptism; one received by letter; three baptized; observed "BAPTIST AND REFLECTOR DAY;" thirteen new subscriptions and three renewals; pastor is holding his own meeting, and will continue through the week.

#### Memphis.

Central.—Pastor Potts preached; fine congregations; good Sunday school; collection for church repairs, amounting to \$3,300.

First.—Pastor Boone preached to the usual fine audiences; subjects: "The Fifth Commandment," and "Hearing Not Sufficient." Congregations growing, interest increasing, and Sunday School thriving. One by letter.

Let me say that in "The Mormon Monster" you have done a really good piece of work—rendered a timely and very valuable service. Success, happiness, and ever-increasing usefulness be yours.

E. W. WINFREY.

Culpepper, Va., Nov. 26, 1901.

Good services here yesterday; four received by letter last Sunday; one baptized last Wednesday night. December is orphanage month with us and we hope to get a nice collection for the children by Christmas.

R. A. KIMBROUGH, Pastor.

Shelbyville, Tenn., Nov. 25, 1901.

On the third Sunday I was re-elected for the ninth year at Smith Fork church. The outlook is good for this grand old church. On Saturday preceding the fourth Sunday I was re-elected for the coming year at Auburn church. This is my eighth year with this grand old church; baptized one aged man into its fellowship to-day.

G. A. OGLE.

We had good services at Bethlehem last Sunday. The church decided to have preaching twice a month, beginning with next year. I have been urging them to do this for sometime. This is one of the best churches I ever preached to. They do whatever they say they will do.

H. F. BURNS.

Springfield, Tenn., Nov. 25, 1901.

Had good days at New Middleton Saturday and Sunday. I have received a unanimous call to continue work there. Brother Agee was with me. I am now starting to Lafayette to assist Brother J. H. Swann in a meeting. The Bible Institute at Watertown was an interesting and profitable meeting. Yes, I claim kin with John T. Oakley, the late Democratic candidate for sheriff in New York City, who ran ahead of the ticket. I am kin to Miss Annie Oakley of Buffalo Bill's show, who is the best shooter in the world. Better look out how you talk to me about Moses.

J. T. OAKLEY.

I spent Thanksgiving day with my church at Curve, Tenn. The day was an ideal one, and the congregation was at least twice as large as I expected. The service began at 10:45 a. m., and three-quarters of an hour were spent in songs, prayers and talks, after which the pastor preached a short sermon, as appropriate to the occasion as he could make it. The service closed with an offering for the Orphans' Home. At night I was with the good home folks at Halls, and took part in a Thanksgiving union service under the auspices of the Epworth League of the M. E. church. The music was good, the recitations entertaining, and the addresses of Drs. Powell and Norman, Baptist and Methodist pastors respectively, were inspiring and helpful. The 28th of November, 1901, should be long remembered, and our hearts should go up to God in gratitude for the fine day and good services.

F. M. BLALOCK.

Halls, Tenn., Nov. 29, 1901.

A protracted meeting of fifteen days closed at Enon church last Sabbath. The result is, twenty eight joined as candidates for baptism; two by letter; one restored, and about thirty five conversions. Fourteen were baptized in the beautiful, clear waters of Chucky River. The baptismal scene was very impressive and was witnessed by a considerable crowd of citizens. There was no "foxfire excitement" during the whole meeting, and Brother Upchurch, who, in the absence of the pastor, did all the preaching, has completely captured the confidence and respect of both saint and sinner of the entire neighborhood. He has recently moved and located near Washington College, and has been called as pastor at New Salem, and it is expected that he will accept. Miss Ryland of Jonesboro, if not providentially prevented, will organize a Ladies' Missionary Society in our church on next Saturday. The membership is entirely united and greatly strengthened.

WM. SMITH.

Clarkston, Tenn., Nov. 27, 1901.

On last Saturday morning, after a short exercise led by pastor Cecil, the presbytery met with Union Grove church, Meigs County, and organized for the purpose of ordaining Brother A. S. Vaughn to the full work of the gospel ministry, and Brother William McKehan as deacon. Rev. J. N. Davis was elected chairman, Rev. L. A. Hurst clerk. A rigid, but creditable, examination was conducted by Rev. P. A. Miller. L. A. Hurst preached the ordination sermon, using for a text Matthew 28:19, 20. Then the presbytery engaged in an earnest prayer led by Rev. R. D. Cecil, after which Brother Davis delivered the gospel charge and presented the Bible. This was one of the most impressive ordinations that the writer ever witnessed. We predict great things for this church. May God bless this church and her noble pastor.

L. A. HURST.

Perfection, Tenn., Nov. 23, 1901.

We are moving along very nicely at Elkton. I preach there twice a month. We are painting our house, which greatly improves its appearance. We have some noble brethren and sisters in this church who stand by their pastor in all his efforts to build up the cause of the Master in that place. May God bless them all, and may our union grow stronger as the days go by. I see in the BAPTIST AND REFLECTOR the death of Brother Ross Whitaker, of Oak Hill. I had the honor to be his pastor for eight or nine years. He was truly a model Christian. He was a pillar of Oak Hill church. Truly a good man has fallen. I was called to his bedside a week or two before he crossed the river and remained with him two or three days and nights. It was a privilege to be with him in his home and hear him talk and praise God. He talked as one away from home who was rejoicing that the time for him to go was drawing nigh. For him to go was sweet and easy. I never witnessed such faith. It was as the gate of heaven to my soul. Oh, that multitudes of the unsaved could have heard him talk and praise God! I left that home more determined to live for and preach Jesus than ever before in all my life. He asked me what message I wanted him to bear to Jesus for me. I said, "Tell Jesus that I am preaching salvation by the blood." Oh, it was good to be there! Thank God for the Christian's life and his triumphant death. We shall see him by and by. The morning cometh.

J. K. BONE.

Globe, Tenn.

#### Boscobel College.

Dr. Burrows has recently commenced a series of most instructive lectures to the young ladies of Boscobel College. The subject of his course is "The Cathedrals of Europe." He is giving five lectures: first, A General View of European Cathedrals; second, St. Paul's and Notre Dame Cathedrals; third, St. Peter's; fourth, St. Mark's and Milan; fifth, Cologne and Antwerp.

The doctor gives not only interesting and valuable information about these world-renowned structures, their architecture and history, but also tells much about the characteristics of the different European people. Our pupils are enjoying this course very greatly.

Dr. Gross Alexander of Vanderbilt University is doing some valuable work for us on "New Testament History." The doctor has already won the hearts of Boscobel's girls, and they look forward with eager delight to his lecture day.

We have other lecturers to come later, among whom may be mentioned the editor, who is to give us "Robert Burns;" Dr. Rust, who will give a series on "The Minor Prophets;" Dr. Gray, on "General Hygiene," and others. All of these are anticipated with much pleasure. This lecture course we believe to be one of the most valuable features of this school, for by it we are enabled to place before our students the same character of work that is presented to university students, and work of the highest order by eminent persons.

Boscobel has been well favored this year. We had the largest opening, perhaps, in our history, and we now have every desk occupied in our chapel, and a number of young ladies must use chairs during our morning exercise. Our boarding attendance to date is some thirty per cent. over the same at this time last year, and 110 per cent. more than the attendance at this date session before last. We are thankful for these indications of rapid growth, and trust that we may deserve fully this confidence on the part of the public.

We are looking for a decided increase after the holidays.

Our pupils are taking great interest in the continuous revival going on at the Edgefield Baptist church. Two of them have recently made a profession. The strong, earnest gospel preaching of Dr. Rust is a great religious treat. Without any extra services of the church, there have been twenty-seven persons in three Sundays to unite themselves with this church.

C. A. FOLK.

Nashville, Tenn., Dec. 2, 1901.



## Missions.

### MISSIONARY DIRECTORY.

**STATE MISSIONS.**—Rev. A. J. Holt, D. D., Corresponding Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn. The State Board also represents Home and Foreign Missions, without charge to these Boards.

**FOREIGN MISSIONS.**—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**HOME MISSIONS.**—Rev. F. C. McConnell, D. D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D. D., Clarksville, Tenn., Vice-president of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

**MINISTERIAL EDUCATION.**—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

**ORPHANS' HOME.**—Rev. W. C. Golden, President, Nashville, Tenn. Write him as to how to get a child in or out of the Home. Send all moneys to A. J. Holt, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be sent prepaid.

**S. S. AND COLPORTAGE.**—Rev. A. J. Holt, D. D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent. For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

**WOMAN'S MISSIONARY UNION.**—President, Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary, Mrs. W. C. Golden, 709 Monroe street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill, Nashville, Tenn. Editor, Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

### WOMAN'S MISSIONARY UNION.

Central Committee correspondence is active, and is being carried on by Mrs. Jackson, to whom all requests for frontier addresses and other information should be made. Already a fine long list of boxes has been sent from our State, but some are hindered from undertaking this happy, blessed work by various misconceptions. One of these might be removed by going to the railroad office and inquiring the rates on freight. One society actually imagined that it would cost \$10 to send a box. Last year Shelbyville W. M. S. sent a box valued at \$55 to Oklahoma, on which the freight charged was \$2.25. From Chattanooga a box valued at \$68 went to Texas; freight, \$1.62. An overcoat worth \$9 was sent by express from Whitesburg to Texas for sixty-five cents. The latter gift was hurried, in order that the dear brother missionary might not have to wait and suffer. As freight rates are lower than express, boxes are sent in that way, but should be forwarded as early as possible, as they are frequently on the road from four to six weeks.

An objection is made to assisting a frontier family where there are grown sons. Dear sisters, do not put that family in your place, but put yourself in their place. Realize that the father is giving his life to God's service, traveling in cold and wet, over rough roads, sleeping in discomfort, poorly fed. His wife and younger children are left, perhaps on a lonely ranch, where the protection of the elder sons is absolutely necessary. These boys must do the hard work, must go long distances for water, must care for cattle, must pick up what scanty education is possible. Have you never read of the privations of life on the Western border? What chance is there for these young men to draw the salaries which we in thickly settled, old communities are too ready to imagine they might be earning? What effect would it have upon them to know that help was withheld from their good father on their account, or to find that the rest of the family was remembered, while no Christian sympathy realized their small opportunities, their isolation, their steady, grinding toil, their meager fare? We want these sturdy young Westerners to supplement their parents' devotion, to become the strong supporters of the churches just beginning to be planted in those localities. What impression will unkind and thoughtless dealing make upon their minds?

Remember that no frontier letter is presented to a society without being duly passed upon and recommended by officers of our Boards. We may trust them and never fear that our gifts are misapplied.

The next work before us is the special Christmas gift for far-away China. The troubles there are quieted; our native Christians have proved their sincerity by standing persecution without flinching; our returning missionaries have been welcomed to their loved, though trying, labors; there is greater opportunity than ever to reach the ears and hearts of the people.

Oh, let us regard our duty! Let us not make light of this solemn cause to which we pledged ourselves when we died to the world and rose in a new life, to live for others. What are the temptations of dress, of gay amusement, of fashionable trifling away of time, to a Christian woman? If we love the world, the love of the Father is not in us, no matter how long we have figured on the church roll, in the ladies' society, in the Sunday school, in the choir, on the benevolent committee. How are we prepared to respond to Mrs. Owens' plea, which follows, or Miss Thompson's, unless we are truly consecrated, heart and purse, to the work—their work, our work, a work calling for utmost purity, for genuine spirituality, or else utterly futile?

By all means, keep the week of prayer, Jan. 5-11, 1902. Some can keep it, meeting together daily. All the rest can keep it individually at home. And before we are enticed by the glitter of holiday displays, let us lay aside the gift which means the offer of salvation to some mother, wife, or wistful young girl in a flowery land of spiritual night.

"My dear Miss Armstrong:—I have just received a copy of Mrs. W. J. Northen's general letter. There is much in it to cheer and encourage the hearts of those who receive it. I wish to thank you and her for the messages of hope and joy and sympathy which it brings. There is one sentence in it which is so true: 'We know there is great need of money, but a greater need of prevailing prayer for our missionaries, for there is a spiritual battle that must be fought by spiritual forces.'

## 15 Minutes

sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

I wonder if it is possible for any of you who are working in the homeland, surrounded by Christian people, to realize how much we need your prayers? The weight of heathenism by which we are surrounded is very heavy, and everything here tends to drag one down. We are the sources of spiritual counsel and instruction, not only for the heathen and those who are just beginning the Christian life, but for many who have been in the fold for many years. They have so few of the helps we have. They are scattered. Sometimes there is only one Christian in a village, and not another one for many miles around. She worships in her own home and tries to feed on the Word, but she does not know how. To such a woman or man the visit of the missionary is a great event. The fire which was growing lower and lower is brightened when the two hearts are united in prayer. The missionary is so happy that there is even one who loves the Lord to be found in this out of the way place, that she puts her whole life and soul into the words she says to the dear younger sister, and so helps her. But the missionary is exhausted; her strength must be renewed. Sometimes she is too tired to pray. Then is the time when the consciousness that God's people are praying for her comes with greater sweetness and strengthening influence than at any other time. Yes, 'prayer is a spiritual telegraph from heart to heart by way of the throne of God.' Do the dear friends realize how much they can help us in this way? While in college, the most helpful time of the day, excepting our morning and evening 'silent time,' was the hour of our class prayer meeting. Every evening those of us who desired to do so, went in the room assigned to the class to which we belonged. We met for prayer. It was entirely voluntary, but we had many proofs that God was in the midst of the two or three who had met in his name. I have missed these social prayer meetings greatly. Now that I realize that so many of you are praying for me, I shall be stronger for work.

"Some weeks ago while in the country, I met a woman who was so burdened with her sins that she had no peace by day or by night. My heart ached for her. As I had opportunity, I tried to point her to the Lamb of God who taketh away the sins of the world. She listened while I told her the sweet old story, and how to pray. I had to come away then and have not seen her since. The last thing I heard her say was: 'My sins are too many, my sins are too many.' May God send peace and forgiveness to this troubled soul. There are many like her. Their sins are too great a burden for them to bear.

They go to one temple to pray, to another to burn incense, and again go a long distance that they may prostrate themselves before some noted idol. They will fast, abstain from certain kinds of food, make vows, do everything their sacred books recommend; but all with the same result—they have not obtained the forgiveness and peace they sought. To such as these the news that Jesus came to call sinners to repentance is indeed good news. Some of them accept the atonement, and devote their lives to the Master. Such as these make most faithful, earnest, and devoted Christians.

"There are several women now in the city who seem very much interested in the gospel. I have been going to the home of one of them, and the others meet me there sometime. They say they want to be Christians, but they are unable to support themselves, and those upon whom they are dependent oppose Christianity. Poor things! They are like the man who wished 'first to bury his father.' They wish to wait until after the opposing ones are dead, and then they will come out on the Lord's side. For such as these I would ask your prayers; and for us, that wisdom may be given to guide them aright; to help them see that now is the accepted time, that now is the time to serve the Lord?

"May God bless you and all those who are working for the missionary cause.

Sincerely yours,

"REBECCA MILLER OWENS."  
Tungchow Chefoo, China,  
July 10, 1901.

"Dear Miss Armstrong:—The annual letter of the Woman's Missionary Union received a few days ago.

"I rejoice with you all in the increase of societies and contributions. Your letter of tender love and sympathy helped me very much. This summer I made my first trip in the country, telling the women of the Savior who is so precious to us. They listen gladly and invite us to come again and tell them more about this 'Jesus doctrine' that so many people laid down their lives for last summer. How happy it makes us as we go to them day after day, to know the women at home are praying for us and working for the advancement of Christ's kingdom in China.

"An older missionary, speaking to me a few months ago, remarked: 'I believe the revival in China will begin among the women.' At this station it seems to be true. Large numbers of heathen women are attending church, and recently five women have been baptized, and there are several villages where the women are asking to have us come and tell them the gospel.



"The harvest truly is great, the laborers few. Pray the Lord of the harvest to send more laborers in this portion of his vineyard.

"Very sincerely,  
"EMMA B. THOMPSON."  
Hwaug Hien, North China,  
July 19, 1901.

#### SENATOR COX.

I noticed in the BAPTIST AND REFLECTOR a few weeks ago among your editorials what I thought to be quite a severe criticism of Senator J. I. Cox for his supposed opposition to the temperance cause, which supposition grew out of the fact that he did not support the Peeler Bill which was defeated in the Senate last winter. When I saw this I was quite sure you had been misinformed as to Mr. Cox's position, or at least his record on this subject had not been fully disclosed to you, or you would not have concluded he was against the temperance cause. I therefore feel it my duty to write you some of the facts in my possession, not that Mr. Cox needs a word from me, or that it will be worth anything to him for me to speak, because he is amply able to take care of himself without my aid, but I feel it my duty to disclose these facts after he has stood by me closely in my fight to rid my town, Bluff City, which is in Senator Cox's county, of the saloon. When I introduced a bill in the Lower House of the last General Assembly to repeal the charter of Bluff City, and thereby destroy the saloon, the whisky men undertook to defeat it in the Senate through Mr. Cox, but in this they failed. He stood firmly by me and had the bill pass the Senate, and down went the saloon. And in this, he along with myself, incurred the displeasure of the whisky element here. When the question was raised on me in my campaign by the whisky men that I was a prohibitionist, and the saloon men were fighting me on that ground, Mr. Cox stood by me and supported me. When the temperance people of Mossy Creek, now Jefferson City, were making their fight to get whisky out of their town I went to Senator Cox and told him of the interest I felt, especially in the school at that place, and asked him to support the bill in the Senate and make a fight for it. Mr. Cox, knowing from his work as revenue agent, that a drug store there was selling whisky openly and notoriously, without any prosecution for violating "the four-mile law," made a speech in the Senate, exposing the motives of those opposing the incorporation of the town, and the bill passed, although the local representative opposed it.

He also, at the request of the temperance people of Sweetwater, favored the repeal of the charter of that town, which fact will be verified by Rev. Lynn Bachman, of that place. He introduced, and had passed, the Capitol Whisky Bill, which broke up the notorious whisky business in the State Capitol. He favored the repeal of the charter of all the towns where the local Senator favored such repeal, and refused to go into a combination to defeat the repeal of all charters whether the local Senator favored repeal or not. Mr. Cox has always been a temperance man, does not use whisky himself, is a total abstainer, and when constitutional amendment was before the people he made a fight for it and his county went for it by a large majority. But believing, as he expressed it, that the State of Tennessee has the best temperance laws of any State in the Union, he opposed the Peeler Bill because he believed it was too radical a measure, and in the end would do the

cause more harm than good. Now, we do not agree with Mr. Cox in this view, but we cannot afford to drive such men away from us because they do not believe everything we do? There are many temperance people who take the same view as Mr. Cox does. I therefore think that under all the facts of the case, the temperance people have no right to make a quarrel with Senator Cox, and believe you will say so with these facts before you.

W. D. LYON.

Bluff City, Tenn., Nov. 16, 1901.

#### ACTS 19:2

I notice in the BAPTIST AND REFLECTOR of Oct. 31st an explanation of Acts 19:2, etc., by Bro. C. H. Wetherbe, which to my mind isn't exactly correct, and if the editor will allow me a little space in his paper, I believe that I can enable the brother, together with hundreds of others who misconstrue this scripture, to see their error. I will first quote Acts 19:2-5, viz:

1. He said unto them: "Have you received the Holy Ghost since ye believed?" and they said unto him: "We have not so much as heard whether there be any Holy Ghost."

2. And he said unto them: "Unto what were ye baptized?" and they said, "unto John's baptism."

3. Then said Paul: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

4. "And when they heard this they were baptized in the name of the Lord Jesus."

Now, with reference to verse three: What is John's baptism? It is plainly the immersion of a penitent believer in the Lord Jesus Christ, or in other words, Christian baptism. Apollos had been at Ephesus preaching and practicing John's baptism, and he knew only this, that is, he had not been taught of the higher functions of the Holy Ghost or the Savior's baptism; and there is no doubt in my mind that these "certain disciples" were Apollos' disciples, and that is why they had not heard of the Holy Ghost. But they were Christians all the same, because John's baptism is the baptism of a believer, and has been practiced by Baptists from the time of his preaching in the wilderness of Judea to the present time, and I would be very much dissatisfied if I were to find out that I hadn't been baptized into John's baptism.

Paul, perceiving that though they were believers they had not heard of the Holy Ghost, and that they might discriminate between John's and the Savior's baptism, rehearses to them John's doctrine and practice as given in verses four and five above.

The misunderstanding of verse five is where so many stumble. This verse is also Paul's language to these disciples, telling them that "When they (the people named in verse four) heard this (John's preaching) they were baptized (by John) in the name of the Lord Jesus."

So Paul finding them to be baptized believers, laid his hands on them and they received the Holy Ghost, and were enabled to speak with tongues.

Now, to those who believe that they were again baptized in water, I will ask: What was the necessity for it, and who was there at the time to do it? We know what Paul says about how many he baptized.

W. L. CARDEN.

Andersonville, Tenn., Nov. 20, 1901.

#### NO DIVISION.

Dr. J. J. Porter on "Face to Face." I always read what Dr. Porter writes, and generally enjoy his articles, however, I did feel that he roasted Brother Matheney recently, for wanting to split and lead others with him, and thus get at the head of a little crowd, rather than stay at the tail end of the big procession. And now the amazing thing is to see the Doctor out catering for division, the very thing he condemns in others. I wonder if Dr. Porter feels that he is getting tired of following at the rear of our great Baptist army, and that he too, would now like to be at the head end of a small gang? I do verily believe that the great body of our Baptist hosts are too conservative and sensible to heed the cry of any such reformers as either of these two brethren, and I feel to say down with all such would-be leaders, and up with all true workers and methods that will in any way help to spread the blessed gospel of Christ. I feel that it's a shame to our Baptist boast of free speech, that brethren can't discuss ways and means of doing our Master's work without indulging in so much personality and then crying out, "split," "division," etc., at every little difference of opinion. I am very decidedly in favor of boards and have the honor of being a member of two; but if some won't give that way, for the Lord's sake and the poor heathens' sake, give some way. The great question is to do something—help, not hurt. I do wish Brother Porter and Brother Matheney would be content and join hands and help to pull and to push the great Baptist hosts to victory for our Baptist principles. Try as hard, brethren, to get together, and to keep unity as you have to get apart and to divide, and see if you don't do more good.

I. N. PENICK.

Martin, Tenn.

Mr. Stephen Green, of Newton Center, Mass., died suddenly on Nov. 6th. He was a prominent member of the church at Newton Center, and was at one time President of the American Baptist Home Mission Society. He was a very successful business man, but at the same time an active, consecrated layman.

#### THE ARKANSAS CONVENTION.

I am just back from Paragould, where the great Arkansas Baptist Convention has been in session. We had about 700 delegates present, with at least 300 visitors. I was very much surprised, as well as delighted, to find our people so enthusiastic over the work of the Lord. I found that those Baptists meant business and are determined, by the help of the Lord, to do great things in the future. After a long and interesting debate over the present plan, the Convention voted to continue as it was, with a very slight change in the name of Secretary. All seemed to be full of the spirit of love, although there was much difference of opinion.

On Sunday morning Dr. J. B. Gambrill of Texas, preached for us, and I think I never heard a sermon that did my heart so much good. The audience was bathed in tears almost from first to last. Brethren stood in the aisles and wept and rejoiced in that wonderful grace that had redeemed them from ruin. Tuesday at noon we shook hands and turned our faces to our respective fields of labor. May the Lord do great things through us this year.

W. H. SLEDGE.

Helena, Ark.

#### THE LITTLE LADY—HER BOOK.

By Albert Bigelow Paine, author of "The Hollow Tree," "The Deep Woods," etc. Pictures by Mabel L. Humphrey, Louise L. Heustis and others; 12mo. Cloth. Ornamental. Illustrated. \$1.

There is a whole year of happiness in "The Little Lady—Her Book." It is all about the Little Lady who lives in the House of Many Windows, and it has in it all the good stories and good times that have made her happy and that will help to make many other little people happy. It takes the Little Lady from city to country and back again, and tells all that she did and said, and how at last she started to school "with another little boy named Willie," and what happened to them.

Henry Altemus Company, Philadelphia.

On the 13th of October Powell Station church was dedicated to God. Rev. M. D. Jeffries, of Knoxville, preached the sermon. It was much spoken of as being one of the best sermons of the kind ever listened to. Our house is neatly finished, and we are moving along all right. I have just closed a gracious revival, which resulted in sixteen conversions, and twelve added to the church to date. The meeting will bring into the church several others. The pastor did all the preaching. Rev. H. A. Kibble was with us, and did some very good work among the sinners. Powell Station is a great field for work, and the time is not far when they will employ a man for all his time. The BAPTIST AND REFLECTOR comes to me as a welcome visitor every week. May the Lord bless our dear editor in his labor of love. I am yours for Christ,

B. L. STANFILL, Pastor.

The Bales Chapel church, Kansas City, Mo., of which Dr. Fred. D. Hale is pastor, has changed its name to Bales Avenue. This church is aggressive. A new mission with 100 in Sunday school, has been started.

#### WHY BE MISSIONARY.

BY REV. O. C. PEYTON.

When the first missionaries landed at Madagascar the French Governor called out: "So you will make Christians of the natives! Impossible! They are mere brutes, and have no more sense than irrational creatures; you might as well try to convert the cattle." But touched with the living power of the gospel of Christ, these "irrational brutes" have been transformed into devout worshippers of the one true God, and their island home, once the abode of horrid cruelty, has become a center of light and salvation unto surrounding heathen nations.

Surely you will not be so selfish, so inhuman as to deny to your fellow-men the good news of salvation that can uplift, civilize, and ennoble mankind! Aside from all the spiritual and eternal blessings the gospel carries with it, you ought to be giving of your substance to send it to men, because it does so much for them, even here and now. Philanthropy and missions are closely akin!

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## THE PASSOVER.

This lesson is so rich that it is impossible to discuss all the points suggested by it. We have space for only a few. Following upon the other nine plagues and the refusal of Pharaoh after each one to let the children of Israel go, the Lord gave instructions that they should prepare for the tenth plague, which was to be the greatest of all, and as the result of it, as Moses had forewarned him, Pharaoh would be glad to let them go. They were to select a lamb, one for each household, or if the household should be too small, then two might combine. On the 14th of the month they were to kill it and sprinkle its blood on the posts of the house, and that night eat its flesh with their loins girded, shoes on their feet, and staff in their hands ready for departure. That night the Lord would send an angel through the land of Egypt who should destroy all the first-born, both of man and beast, but when he saw blood on the door posts he would pass over that house.

The blood of this lamb typifies and points forward to the blood of the Lamb which should be slain on Calvary. This is the great lesson to be learned. Christ is our Passover, and as it was necessary that the blood of the lamb should be sprinkled upon the door posts of each house or else the destroying angel would enter there, so it is necessary that the blood of Christ should be over

the door posts of each heart, or else the destroying angel will enter there. Has the blood been applied to your heart? Thank God for salvation through the blood. Thank God that the blood is ready to be applied to every heart which is willing to receive it. It was not a difficult matter to sprinkle the blood of the lamb on the door posts. But it was necessary. Without that, it meant death and mourning and misery in that home. With it, it meant life and peace and joy and deliverance. "There is a legend that on the night of the exodus a young Jewish maiden, the first-born of the family, was so troubled on her sick bed that she could not sleep. 'Father,' she said, 'are you sure the blood is on the door post?' He replied that he had ordered it done. But she was not satisfied until she was carried out to look for herself; when, lo! the blood was not there. Immediately it was placed there, and she was safe and at rest." Oh, see to it that the blood is over your heart!

## EDITORIAL CORRESPONDENCE.

One of the most interesting experiences I had on the whole trip, and perhaps altogether the most interesting, was at Palmyra, N. Y. This was the birthplace of Mormonism. It was within two miles of Palmyra that Smith lived when he claimed to have had his revelations. It was near here that he claimed he found his "peep stone." About four miles from the town is the Hill Cumorah, in which he claimed to have discovered the "Golden Plates."

As Palmyra was directly on my route from Buffalo to New York, I naturally desired to stop off and see these "sacred places." Palmyra is situated in a fine rolling country in western New York between Rochester and Albany. It is a beautiful little city of about 2,000 inhabitants, and is an old and cultivated community. I had received letters from some gentlemen in New York who had read my book on Mormonism, telling me something about the early history of Mormonism around Palmyra. In response to letters from me, saying that I expected to visit the place soon, they had given me the names of some parties there to call upon. Among others was Mr. Pliny T. Sexton, president of the bank of Palmyra. I reached the town about noon. I went at once to see Mr. Sexton. He is a dignified, fine-looking gentleman about sixty years of age, with a courteous, courtly bearing. He is a Quaker, or, as he would call it, a Friend. And certainly he is one of the friendliest, kindest, cleverest men I ever met. He received me very graciously, especially after I had shown him the letters from my New York correspondents, one of whom was an old friend of his, and had told him my mission. He was born and reared in Palmyra, and knows a good deal about the traditions of the early history of Mormonism which still linger about the place, though the Mormons had all moved away before his birth. He has a copy of the first Mormon Bible ever printed. It was printed by John Gilbert of Palmyra. While it was running through the press he would take two impressions of the page and would lay off one sheet for Smith and one for himself. This Bible he afterwards gave to Mr. Sexton. On the fly leaf is the inscription, "Printed by E. B. Grandin for the author, 1830." Mr. Grandin was the publisher and John Gilbert the printer.

Explaining that his wife was not very well, Mr. Sexton took dinner with me at the hotel. He then ordered his carriage and horses and drove me out to the Hill Cumorah. It was a fine day, bright and balmy, and the ride itself was very enjoyable, but the historical associations of the places through which we passed of course added greatly to the enjoyment. On our way we passed the home of Mr. Sanders, an old man who had considerable information about the early history of Mormonism, but who had just died and was buried the day before I reached Palmyra. A short distance from there is the place on which a well was being dug when a curious stone was thrown to the surface. It was a sand stone in the shape of a child's foot. Joseph Smith was standing by—he was too lazy to help dig the well himself. He asked for the stone and

put it in an old white hat, and, looking at it, he would claim that he could see visions and would tell fortunes.

In a short while we came to the Hill Cumorah, or, as it is irreverently termed by the people around Palmyra, "Mormon Hill." There are a number of similar hills around, but this is rather larger and steeper than the others.

It is now the property of Admiral Sampson. His brother George lives on the place. He was out in the field gathering potatoes as we drove up. Mr. Sexton introduced me to him and asked him if he could not spare us a little time. He said that he was very busy. Mr. Sexton told him that if he would give us one half hour of his time now, he (Mr. Sexton) would give him twice as much of his at some other time. So he left his work and went up on the hill with us. Reaching the top he showed me the spot where Joe Smith claimed to have found his "Golden Plates." I looked for the hole but could not find it. Mr. Sampson said, however, that there used to be a hole there, but the dirt had washed over it and covered it up. Smith had probably dug a hole there, as in fact he had dug all around in that section of the country hunting for buried treasures. There was a superstitious belief in the minds of the people in that part of the country that Capt. Kidd, the pirate, had buried considerable treasure around there, and Smith was hunting for it. Mr. Sampson said that the Mormons frequently come to see the hill. One day he saw a Mormon elder kneel down there and pray for three-quarters of an hour. There are also a good many other visitors who come to see it out of curiosity. While we were on the hill there was a hack full of people passing along the road and two of them got out and came up on the hill, but they lingered only a minute and seemed to have very little interest in it. There are no Mormons in the neighborhood now, though there are some not far away. I said to Mr. Sampson at parting, "I should think that you would be a Mormon, living as you do at the sacred shrine of Mormonism," but his reply illustrated the old adage that "familiarity breeds contempt."

About half way between Palmyra and the Hill Cumorah, though on another road, is the home in which Smith used to live. It is now owned by Mr. Wm. A. Chapman, a short, stout, round-faced, clever, typical yankee farmer. The house was bought by his father and has been changed some and improved since the Smiths lived there, but the old part of the house still remains. Here is the room in which Smith claimed to translate his "Golden Plates." He said that they were written in "Reformed Egyptian," which no one could read but himself, and he only by the aid of two stones, the Urim and Thummim which he claimed to have found in connection with the "Plates." Stretching a bed blanket across one corner of the room and adjusting the Urim and Thummim to his eyes like spectacles, he would translate the "Plates" and dictate the translation to a scribe, first Martin Harris and afterwards Oliver Cowdery. Upstairs is the room in which Smith slept and in which he claimed an angel appeared to him and told him about the "Golden Plates." This is now Mr. Chapman's bedroom. As he carried me up to it I asked him if an angel ever appeared to him there. He said No; and that if he did, and told him to go and get some "Golden Plates," he would draw his six shooter on him.

EDGAR E. FOLK.

## THE ARKANSAS CONVENTION.

The meeting of the Arkansas Baptist Convention, held at Paragould, from Nov. 15th to 19th, was quite a memorable one. Ex-Governor James P. Eagle was re-elected President. The Convention sermon was preached by Rev. N. R. Plitman of Fort Smith. The subject of chief interest before the Convention was the discussion of the report on State Missions. A determined effort was made to abolish the office of Corresponding Secretary, which is now filled by Dr. A. J. Barton. This involved the question of the scripturalness of conventions and boards and secretaries.



This question was discussed from Saturday afternoon until 12 o'clock that night and all day Monday. Among the principal speeches in favor of the organized work were those by Hon. J. P. Copeland, Dr. J. B. Moody, Rev. R. N. Pittman, Gen. W. E. Atkinson, and Rev. A. H. Autry. Among the speakers on the opposition were Revs. Ben. M. Bogard, and J. H. Howard. President Eagle made a fine speech, counselling harmony, and introduced a resolution changing the name of the Secretary from Corresponding Secretary to Missionary Secretary. This substitute was then adopted by a vote of 151 to 148. The lines were not clearly drawn in this vote, as some of both sides voted for it and some against it, though on the whole it was regarded as a victory for the forces of the organized work. The Convention withdrew its previous recommendation of the Arkansas Baptist, on account of its continued opposition to the work of the Convention.

We hope that the troubles of our Arkansas brethren are now over, and that they will hereafter work together harmoniously and earnestly for the advancement of the Master's cause in that State.

#### THE BAPTIST AND REFLECTOR FOR 1902.

We are expecting to give the Baptists of Tennessee a better paper next year than ever before. Here are some special features which we shall have to offer them:

1. Articles on the following topics: "The message of the Book—What the Bible has to say" to various classes; "Personal reminiscences, or chapters of experience in personal work from eminent and successful pastors;" a number of articles dealing with various phases of mission life and work in foreign lands by prominent missionary workers; articles designed to promote a better knowledge of the Bible; articles on devotional topics. These various articles will be written by eminent writers, such as Drs. Theodore L. Cuyler, A. C. Dixon, Chas. M. Sheldon, K. B. Tupper, Cunningham Geikie, Alexander McLaren, Wayland Hoyt, Edward Judson, F. B. Meyer and others.
2. A series of articles by the editor on Sanctification.
3. Articles on doctrinal and practical subjects, by various pastors in the State and over the South.
4. News letters from all over the country, and especially from all over Tennessee. We propose to publish everything of special interest that occurs in Baptist circles and everything of general interest anywhere.
5. We shall give particular attention to the subject of missions, State, Home, and Foreign.
6. The Home and Young South departments will be continued and made more interesting than ever, as far as possible.
7. In the editorial columns we shall discuss Baptist doctrines, denominational affairs, and matters of a practical character, and current events—always from a Baptist standpoint.
8. The exposition of the Sunday school lesson will also be continued.

Now, don't you like our bill of fare? If so, will you not only continue your own subscription but try to get some others to take the paper also? Read our premium offers.

#### OUR PREMIUM OFFERS.

1. For one new subscriber and \$2, or \$1.60 if a minister, we will send a copy of the "Distinguishing Doctrines of Baptists," by Dr. J. B. Moody.
2. For one new subscriber at \$2, and 75 cents extra, we will send an elegant Teachers' Bible, large type, with maps, helps, concordance, etc. Or for the same amount we will send a Post Fountain Pen.
3. For two new subscribers at \$2 each, we will send a copy of the Bible free, postage paid.

4. If you will send us seven new subscribers at \$2 each, we will send you a set of Matthew Henry's Commentaries upon the whole Bible, in six volumes with good print, and nicely bound. Or for the same number of new subscribers we will send you an elegant gold-filled watch.

5. If you will send us a club of ten subscribers, at least one-half of them new, you may put the paper to them at \$1.50.

6. If there are any who do not care to take the paper for a whole year, in order to get them started, you may offer it to them for fifty cents for four months.

7. THE BAPTIST AND REFLECTOR to new subscribers in clubs of ten for twenty five cents for three months.

#### PERSONAL AND PRACTICAL.

What about BAPTIST AND REFLECTOR Day last Sunday? Did you observe it by making a talk for the paper and getting subscribers for it? If so, we appreciate it very much. Did you forget about it? We are sorry. Won't you try to think of it next Sunday?

We are sorry to learn of the resignation of Rev. Chas. L. Anderson as pastor at Brownsville, of which he tells us this week. He has done a fine work there and is greatly beloved by his people. We wish him much success in his new field of labor. We commend him as an able preacher, an excellent pastor and a noble Christian gentleman.

Dr. Lansing Burrows, pastor of the First Baptist church, this city, celebrated on last Sunday the thirty-fifth anniversary of his entrance upon the ministry. His sermon was largely reminiscent. Dr. Burrows' ministry has been quite a fruitful one. We trust that he may spend many years more to preach the gospel of Christ and him crucified.

Rev. S. H. Johnson of Johnson City, Tenn., was married on Nov. 18th to Miss Rossie Hollingsworth of Clinton, Tenn. Rev. W. N. Ferris officiating. Brother Johnson was for some time pastor of the church at Clinton, where he was greatly beloved. We tender to him and his charming bride our warm congratulations, with best wishes for their happiness and usefulness in life.

Rev. J. Pike Powers of Knoxville, writes that he addressed a congregation at Bell Avenue church, Knoxville, last Sunday in behalf of the BAPTIST AND REFLECTOR and succeeded in securing thirteen new subscribers and three renewals, which the pastor, Rev. I. J. Murray will send. That is good. If every church in the State had done that well, we would have added a good many thousand to our list. Why could not other pastors and preachers have done so?

We learn with much regret of the death on Nov. 28th of Mrs. Ester, wife of Judge J. H. Estes of Orysa, former Moderator of the Big Hatchie Association. She was a devoted wife, a loving mother, a kind neighbor, a good Baptist, and a noble Christian woman. She will be greatly missed by the community in which she lived so long. She leaves to mourn her loss her husband, one son, Mr. Anderson Estes, several step-children, and numerous relatives and friends. We tender to them our deep sympathy in their great sorrow.

Returning from Spring Creek, we stopped over at Milan to spend Sunday and visit relatives. Rev. E. A. Riemer is the new pastor of the church at that place, having taken charge the fourth Sunday in October. He graduated at Crozer Seminary last June. He is a very cultivated and consecrated young minister, and the membership of the church at Milan are greatly delighted with him. He promises to do a fine work there. At his invitation, we preached on Sunday morning. There was a large audience present, and we trust that good was done. At the close of the service, Brother Riemer and another young gentleman were received into the church by letter.

We had a pleasant visit to Watertown to attend the Bible Institute held there Nov. 18-22. Lectures were delivered by Brother T. J. Eastes on "The Book of Romans;" J. H. Anderson on "Eschatology;" J. T. Oakley on "Ecclesiology;" W. E. Warford on "Justification and Adoption;" A. J. Holt on "The Bible and the Baptists" and "The Gospel of John," and the editor on "The Book of Hebrews." Sermons were also preached at night by Dr. A. J. Holt and the editor, and a temperance lecture was delivered by Brother T. J. Eastes. The attendance was very good, and all seemed to enjoy the discussions. On Friday morning we had the pleasure of speaking to the students of the Watertown school. Professor Turney is the principal. He has a fine school, with a large number of pupils and a competent corps of teachers. Brother J. H. Anderson is the beloved pastor of the church at Watertown and is doing a splendid work there. It is expected that the church will begin building a new house of worship soon. It is now located in a beautiful grove about half a mile from town. The question of removal to town is being agitated, with the probability that it will be done. We enjoyed sharing the hospitality of Brethren J. R. Smith and J. H. Anderson.

We had a delightful visit to Spring Creek church, Madison County, last Saturday to attend the semi-centennial celebration of the organization of the church. All the ex-pastors of the church had been invited to be present, but for various reasons none of them were on hand except Dr. W. G. Inman of Jackson. On Friday Dr. Inman read an interesting paper giving the history of the church, which we shall publish next week. Dr. A. J. Holt then read an able paper on State Missions. Rev. Ross Moore preached a fine sermon on Friday night. On Saturday morning Prof. H. C. Irby delivered a splendid address on Baptist History, followed by Rev. Ross Moore in a very excellent speech on Sunday schools. The editor spoke at night on "Why I am a Baptist." We were compelled to leave early the next morning. Services were held on Sunday, with preaching by the pastor, Rev. Wm. E. Hunter. Brother Hunter is greatly loved by the members of the church. Spring Creek is an old community. Before the days of railroad it was quite a little village, with seventeen storehouses and a large, flourishing school, known as Madison College. But the railroad left it to one side and took a good deal of its trade and a good many of its people to Jackson and other points. There still remain, however, a number of excellent people in the community. The audiences which assembled were remarkably intelligent and attentive. We enjoyed our visit very much. We had a pleasant home with Brother T. B. Udey.

With reference to the article by our friend, Hon. W. D. Lyon, on another page, we have to say: We know Senator Cox personally. He is a clever man, and, so far as we know, a clean man. We knew about his introduction of the bill to expel liquor from the Capitol. We had no opportunity of knowing about these other matters to which Brother Lyon refers. We are glad to learn of them. We did know, however, that he was one of the most prominent and pronounced and determined opponents of the Peeler Bill, and along with the other two members of the "Triumvirate," as they are called, he had much to do with the defeat of that bill. We were surprised that a man of his character should join with the saloon forces in opposition to the Christian people of the State. We do not recognize the validity of his objection to the bill. The question was not one of local option, as he argued in his speech, which we heard. Nor did the bill propose to change our present temperance law in any essential respect, but only to extend the provisions of that law to towns of 5,000 and under hereafter to be incorporated, instead of towns of 2,000 and under, as at present. We have nothing against Mr. Cox personally. On the contrary, we like him. But we are against the saloon, and so we are against anybody who is for the saloon, and for anybody who is against the saloon. If Mr. Cox is against the saloon we are for him. If he is for the saloon we are against him. And the same is true of every other politician of whatever party. This we know is the attitude of a great many Christian people over the State, and we believe it should be the attitude of all. Then it would not be long before these accursed saloons would be driven out of our State. We wish, by the way, that we had about one hundred members of the House of Representatives and thirty-three members of the Senate who would speak and act and vote as strongly in opposition to the saloon as did our friend Brother Lyon. But being a Baptist, we could not have expected less of him than that.



## The Home

### KNOWING ONLY THE NEXT STEP.

There is a sort of fairy tale which tells of a young man who set out in search of a fabled land. In his wanderings he came to a great rocky barrier over which he saw no way to pass. He determined, however, to make the effort, and to his surprise, when he raised one foot to advance, a slab suddenly shot forth from the rock to form a step for that foot. No sooner had he stepped upon it than another slab shot out; and so, as he advanced, new steps were added until he reached the top of the cliff.

Very similar are passages in the Christian pilgrimage. The way often seems hedged up on all sides. The only possible outlet may be a precipitous mountain before us, but if we gird ourselves for the task and begin the ascent with determination and energy, we shall find the way growing more and more practicable as we advance. So Abraham found it as he went from place to place at the word of the Lord, "not knowing whither he went." So Israel found it at the Red Sea when a pathway was opened for them through the deep in the hour when their enemies threatened to destroy them. So will we find it at every point where the journey seems impracticable, if, grasping the Almighty Hand which reaches down from heaven for our support, we press boldly toward the mark.—Christian Union Herald.

### DON'T MENTION THE BRIERS.

It is not only a wise and happy thing to make the best of life, and always look on the bright side for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him:

"Sammy, where did you get such nice berries?"

"Over there, sir, in the briers!"

"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?"

"Yes, sir," said Sammy; "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.—Sel.

### DISCOVERIES MADE BY ACCIDENT.

There is an old and true saying that "Necessity is the mother of invention," but there is another fact quite as true, that accident is also the mother of many great discoveries.

In their foolish search for gold the ancient alchemists gave to man a great number of metals, salts, and liquids hitherto unknown. In the same way the searchers after perpetual motion have added many mechanical appliances to our store of knowledge.

Chloroform, which has proved such a boon to thousands of sufferers, was discovered by chance. Doctor Simpson, an English surgeon, set himself to find some anæsthetic to take the place of ether, which had gained a bad name, owing to the fact that several deaths had occurred through its careless use.

Other scientists joined him in his researches and carefully analyzed every substance which they thought was in the least likely to give the desired result.

One night the party were busily engaged in their self-imposed task. They had tested every substance which had been selected for experiment, without anything approaching a favorable issue, and were beginning to feel disheartened by their lack of success.

As one of them was poking about the laboratory to see if he could find anything else which might be put into the little testing-glass with which each was provided, he happened upon a small bottle containing a mixture of water, alcohol, and chloride of lime, which was looked upon more as a curiosity than as possessing useful properties.

With scarcely a thought of success he poured a little of it into each of the tubes, and the members of the party began to inhale it. For a few moments they seemed seized with an unusual gladness, but soon they one after another fell to the ground, overcome by the powerful fumes.

As they gradually came to again they realized that their search was over, and from that occasion dates the use of chloroform as an anæsthetic.

The rollers which are used to spread the ink with which newspapers and books are printed are the outcome of an accident. In days gone by pelt balls were used for this purpose.

A Shropshire printer was unable to lay his hands upon the pelt ball with which he wanted to ink the type; he was pressed for time and caught up the first thing that seemed to him capable of serving the purposes of the missing pelt ball.

This happened to be a piece of glue which had fallen from the glue pot, and which did the work so effectively that he mentioned his improvisation to his fellow-workmen.

Experiments followed, and it was soon discovered that glue, mixed with molasses to give it the requisite consistency, was the best possible article for this purpose.—Sel.

### WILHELMINA TO THE RESCUE.

The little royal girl of Orange, who punished her dolls by making them queens, has always been democratic. One winter when she was about twelve years old she was driving with the queen mother in an open victoria through one of the narrow streets of The Hague, when they came upon two or three schoolboys snowballing some little girls.

Without a moment's hesitation Wilhelmina jumped out of the car-

## A Prominent Minister.

How He Was Rescued Twenty Years Ago From the Horrors of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows:—"I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eye sight and injuring my hearing. It also seriously affected my bronchial tubes. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

### Samples Mailed Free.

If you are a sufferer from Catarrh, Bronchitis, Asthma, or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 68 Broad Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00 and it will be forwarded, postage paid.

riage and ordered her youthful subjects to stop.

The boys did not recognize the voice of authority, nor their sovereign, and not only continued their sport, but turned it against the newcomer, pelting her with snowballs. She stood her ground, filled both hands with snow, and was about to return the charge, when a scandalized footman appeared.

"It is the queen whom you insult!" he said in a terrible voice.

The boys slunk away, and Wilhelmina laid down her handful of snow with a sigh.

"I do wish I could have thrown it at them!" she said.

And if the footman had not played the part of fate she not only would have thrown her snowballs at the boys, but most likely she would have hit them; for in those days Wilhelmina was not "every inch a queen." Several inches were high-spirited girl, with a slight suggestion of tomboy.—Youth's Companion.

### ONE BUSY GIRL'S WAY.

In a room of a girl friend the other day we noticed something which especially interested us. To the pincushion, which occupied the central position on her dresser, was pinned a short poem, evidently clipped from some newspaper. And the poem happened to be the "Recessional," which everybody knows about, but comparatively few people know.

Now, a pincushion is not a place where one expects to find a poem, however grand or beautiful, and we looked to our friend for an explanation.

"I always have something I especially want to know pinned to my

cushion," she said, smiling; "and when I'm brushing my hair or adjusting a collar button, I just glance over the lines. Before I know it, I have the whole committed to memory, and then I remove it and place something else in its stead."

Now, this girl, as we happen to know, is a very busy girl, a stenographer in a law office, an earnest church worker, a favorite with other young people, and we had been surprised to hear her spoken of as so well informed. We wondered how she found time to acquire her information; but the pincushion revealed the mystery. She had learned the art of utilizing the minutes.—Christian Guardian.

### WHY IS IT?

Why is it that in many instances people who are blind to spiritual beauty and destitute of love for the true and good, roll in wealth and fare sumptuously, while some of the most spiritually-minded and devout, lovers of God and righteousness, have to eke out an existence in this world on stunted means secured by dint of hard toil? Ah! this question has puzzled many a philosopher, and caused some to say rashly, "The Lord's way is not equal." But let no one thus judge. This world is not our home. Our reward is in heaven. Now is the plowing, sowing time. The harvest and feasting time come by and by. Blessed are they who are faithful. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."—Religious Telescope.

## Dr. Pierce's Favorite Prescription Doubles a Mother's Joys and Halves Her Sorrows.

It does this by a pre-natal preparation in which the mother finds herself growing stronger instead of weaker with each month. Instead of nausea and nervousness, there are healthy appetite, quiet nerves, and refreshing sleep. The mind's content keeps pace with the body's comfort. There is no anxiety, no dread of the approaching time of travail. When the birth hour comes it is practically painless, the recovery is rapid, and the mother finds herself abundantly able to nurse her child.

"Favorite Prescription" contains no alcohol, neither opium, cocaine, nor any other narcotic.

Sick women are invited to consult Dr. Pierce by letter free of charge, and so obtain without cost the advice of a specialist in the diseases peculiar to women. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Mrs. Annie Blacker, 629 Catherine Street, Syracuse, N. Y., writes: "Your medicines have done wonders for me. For years my health was very poor; I had four miscarriages, but since taking Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' I have much better health, and now I have a fine healthy baby. I have recommended your medicines to several of my friends and they have been benefited by them."

Dr. Pierce's Pleasant Pellets cure dizziness and sick headache.



## Young South.

Mrs. Laura Dayton Eakin, Editor.

304 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: Nulla Retorsum.

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

### MISSION TOPIC FOR DECEMBER—CHINA.

"Thou wilt prepare their heart."

The Southern Baptist Convention has now fifty missionaries in China, and even during the awful troubles of last year there were 200 baptisms, and the twenty-four native churches contributed over \$1,500. The outlook is hopeful. Pray for the millions yet to be reached in China.

### Bible Learners.

Learn Psalm 107:4 7.

### The Student Band.

I can't, for the world of me, tell why I took up your "answers" on Mexico last week. I have had a very bad cold, and I suppose it made me stupid. An any rate, I thought the "answers" were all in, and gave results accordingly. Let me add to those:

Reese Puckett, Water Valley.

Maud Turner, Brush Creek.

Marcus M. Sullivan, Leeville.

Lemma E. Drake, Verona.

The Everett Sisters, Trenton.

These have sent in "answers" this week, and I am pleased to add their names to our November class.

### YOUNG SOUTH CORRESPONDENCE

I am so delighted to tell you that we are beginning December, the last month of 1901, quite well. You will notice the improvement in the number of letters and in the amount of contributions. Now about those

### CHRISTMAS GIFTS.

You are planning with all your might what you will give your dearest friend, the beloved members of your family circle, your pastor, your teacher, the aged grandparents, the sweet babies, and the poor people round the corner. Your busy fingers are working even into the night making pretty things to brighten homes and make hearts glad. That is well! I wish there might not be one empty stocking in all our land on Christmas eve.

But what I wanted to ask is this: Why do you give these presents at Christmas time? "Oh!" you say, "because I love people; because I want to make others happy!"

That's just what I hoped to hear. See how many you can make happier this Christmas.

I have heard of people who give because others have given to them, and actually measure the value of their own by those gifts they have received. Away with such gifts as those!

It is Jesus' birthday we are celebrating, and he it was who said, if ye do it unto one of these little ones, it is done unto me. Won't you keep that in mind this year? We must make as many people happy as we can for Jesus' sake. Do not spend useless amounts giving to those who already have so much. If they love you truly, a small gift is just as much prized, because, after all, it is the love behind it that makes it appreciated.

Won't you try this plan this year? Then you will have enough to take a basket of fruit to that sick girl, or a Bible with big print to that poor old woman, whose eyes are failing so fast, or a new cap to lame Johnny. Just think it all out for yourself.

And then remember our own orphans! That

### "YOUNG SOUTH ROOM"

must come right away. You must have a share in that. From the grandfathers and grandmothers down to the tiniest tots, all will want to give a "Christmas gift" to the Young South to be used in this sweet way. Be sure to take out of your Christmas money an offering for this, and send it on without delay. The Young South has done a good deal for the Orphans' Home in the past seven years; so much that we feel a sort of ownership in it, and a pride in keeping it up. Isn't that so? We can't afford to do otherwise. We've given matting and a machine, china, iron beds, the furnishings of two "sick-rooms," besides pictures, books, and boxes of supplies. So we just can't stop now! That room of ours must be papered and painted and furnished comfortably, and it must be done at once. So Dr. Holt, you may expect that the Orphans' Home of Tennessee will be remembered by hundreds of Young South families these glad holiday times. You just watch our report from week to week now!

And then there's Japan! We won't leave out this special field to which our hearts so fondly turn. No indeed, a Christmas gift for

### "JAPAN"

must be in every list you make! Don't forget that! Let us send up our salary fund so fast that we will be ahead when 1901 goes out forever.

I am hoping to hear from many "Thanksgiving dinner" tables by next week. They will start off nicely. Then keep it up, and our record for December will not make us blush.

Ah! yes, there are quite a lot of letters, and I shall not keep you from them a moment longer.

No. 1 is from Hickman:

"I am a little girl, almost three, and I send you twenty-five cents as my thank-offering. Please give it to the orphans. I hope it will help buy a dress for some little child. I am so

thankful I have plenty of clothes this cold weather, and I want them to be comfortable too."

RUBY IRENE ASHLEY.

And with this came the prettiest picture of the little writer, to be added to Mrs. Maynard's "Young South Gallery." She will put it in her "Young South Corner" with the rest when she gets back to her Japan home, and the little "Japs" will look at it and say, "What a pretty little girl!" and I feel sure they will long to lift her up into the carriage she stands beside and ride her away in their pretty gardens. We are so much obliged for both offering and picture. We wish her a happy Christmas.

No. 2 comes from Clinton:

"Enclosed is \$1.00 for our missionary. I have just read her last letter, and enjoyed it so much. May she soon be fully restored to health."

ROSSIE HOLLINGSWORTH.

A "P. S." tells us that there is no longer a "Miss Rosale Hollingsworth!" This good friend of the Young South is now Mrs. S. H. Johnson, of Johnson City. You will join me in the heartiest congratulations and best wishes. I feel quite sure she will make the best of pastor's wives. May she be as faithful to the wider field as she has ever been to work with us. She will soon be stirring up our fields at Johnson City. I will send the literature with much pleasure.

In No. 3 M. M. Sullivan sends nine cents which we gratefully give to Japan.

No. 4 brings \$1.00 "bug money" from Mary Edna, Hattie Jones, and Nannie Eva Everett, of Trenton. Many thanks! We know you will kill more bugs for that Young South room in the Home!

No. 5 is from Shelbyville:

"Enclosed you will find \$1.00 from the Shelbyville Sunbeams. Divide between Mrs. Maynard's salary and the Orphans' Home. The Star cards are at work."

MRS. R. A. KIMBROUGH.

We are very grateful. We shall expect "big returns" before long.

In No. 6, Mrs. J. Y. Martin, Nashville, sends us the following names of ten new members of our Babies' Branch:

William Dancy Fort.

W. W. Knox, Jr.

Henry Clay Lassing, Jr.

Martha Deborah Coleman.

Mary Louise Phillips.

Katherine Lee Hays.

Maggie May Hayes.

Louise Hayes.

Virginia Dickie Martin.

Altman Rice.

And with the names, \$2.00 as a "thank-offering." Miss Gertrude Hill and her Edgefield Band had best look to their laurels! How glad we are to greet these little ones! God bless them every one, and make them earnest workers in his vineyard! We are most grateful, and we send the certificates most gladly.

No. 7 is from the new State of Washington:

### NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulency, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the Baptist and Reflector may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

"I fear you will think I have forgotten the Young South. I am a little Tennessee girl, but we have recently moved to the far West. The people here do not serve God or respect the Holy Sabbath as they do in the East, but we are trying to do all the good we can. We are always so glad to get the BAPTIST AND REFLECTOR. It seems like a dear old friend.

"I send you \$1.00 as a thank-offering. I wish it was more. Mamma asks that you pray that we may be used here for the cause of Christ."

LUCILLE WILLIAMS.

We are delighted to hear again from our little Tennessee, and so much obliged for the offering. Let us hear again from that new country. May you do much for the Savior there!

In No. 8 Reese Puckett sends twenty cents for Japan and Orphans' Home. He is one of our never-failing friends. May he have a happy holiday time!

No. 9 is dated Waverly:

"Mamma and I often read the 'Young South' together, and she has often suggested that I join your Band. So I send you now \$2, a thank offering for recovery from sickness, to be used as you think best.

"LEON M. LANIER."

We are so glad to give it to Japan, with sincerest thanks. We hope to hear again from you, and we greet you most cordially.

No. 10 is from Casper:

"You will find enclosed fifty-five

Continued on page twelve.

**PILES** TRIAL TREATMENT FREE. We will forfeit \$50 for any case of Internal, External or Itching Piles the Germ File Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., Dept. A, 75, 84 st., Cincinnati, O.



## Rev. Walker's...

## ... Famous Dyspepsia Cure

+++

The well known Georgia Baptist minister and pastor, Rev. Edward H. Walker, has discovered a cure which relieves Dyspepsia, Indigestion, and Constipation instantly, and quickly effects a cure. Rev. M. F. Martin, VanWyck, S. S., says:

"It is the best dyspepsia medicine I have ever found."

Col. Asa M. Bailey, Cordele, Ga., wholesale lumber dealer; "One box of Rev. Walker's Dyspepsia Cure cured me of a terrible case of dyspepsia."

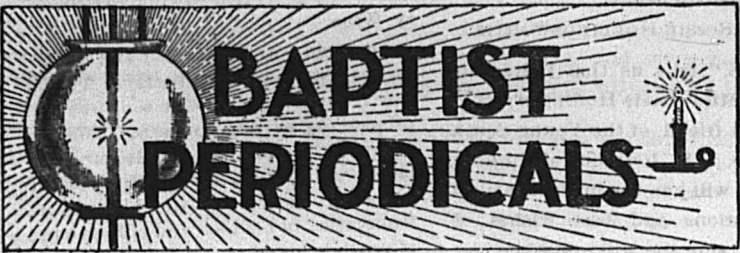
J. G. Thompson, Anclote, Fla.:

"I contracted a dreadful case of dyspepsia. One month ago I saw Rev. Walker's advertisement, sent for a box of his Dyspepsia cure; I have gained ten pounds and am about well. My friends are astonished at my recovery. I am a living witness to its marvellous power."

Sent by mail for \$1 per bottle; six bottles \$5.

Address REV. E. H. WALKER,  
Box 92, Atlanta, Ga.

A dollar bill in a letter generally comes safely.



## BAPTIST PERIODICALS

**GIVE CLEARER LIGHT FOR BAPTIST PEOPLE**

QUARTERLIES	Price	MONTHLIES	Price
Senior .....	4 cents	Baptist Superintendent .....	7 cents
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Intermediate .....	2 "		per copy! per quarter!
Primary .....	2 "		

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Bible .....	1 cent each	Senior Home Department Quarterly .....	5 cents
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**Biblical Studies, for older scholars (NEW, monthly). Price, single copies, 30 cents per year!**  
In clubs of five or more, 7 cents each per quarter, 25 cents each per year!

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 2 1/2 cents per set! per quarter! || **Bible Lesson Pictures** ..... | 75 cents per quarter! |


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	Price, per quarter!	per year!
Young People (weekly) .....	13 cents	50 cents
Boys and Girls (weekly) .....	8 "	30 "
Our Little Ones (weekly) .....	6 1/2 "	25 "
Young Reaper (semi-monthly) .....	2 "	16 "
" (monthly) .....	2 "	8 "

(The above prices are all for clubs of five or more.)

**Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!**

**American Baptist Publication Society**  
WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.



**Fine Umbrellas, Parasols and Canes. Call at 228 North Summer Street. Recovering and Repairing also.**

**Borgnis & Co.**

## FOR SALE.


At Jefferson City, Tenn., Dec. 14, 1901: A beautiful eight-room, brick house and fifteen acres of land. Close to Carson and Newman College, churches, etc.

Former residence of S. I. Newman, deceased. Can be purchased at private sale.

W. T. RUSSELL, Agent.

## OLD JEWELRY REMODELED.

Many a family has laid away for occasional admiration old jewelry worn by those of a generation or more ago. The Delineator has an article of a practical character showing how much of this old-fashioned jewelry can be brought into modern use by a slight remodeling.



**REDUCED TO \$3.50 For 60 Days**

GENUINE \$5.00 QUAKER CABINET ONLY \$3.50.

Send only \$1.00 and this ad. and we will send you this genuine \$5.00 Quaker Vapor Bath Cabinet by express C. O. D. subject to examination for only \$3.50. You can examine it at your Express Office, and if you find it perfectly satisfactory, the cheapest good Cabinet you ever saw, pay the Express Agent \$2.50 more and express charges. Half million of these Cabinets sold at \$5.00 each. It's latest design. Best materials. Rubber lined, steel frame, folds in 1 inch space. Not a cheap, flimsy affair like others offered. Sent complete with stove, medicine and vaporizing pan, full directions and 100-page \$2.00 Book—Health and Beauty—tells how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for 3c each and treatment for each disease. Could not be better if you paid double price for it. Benefit everybody—a big luxury—now inexpensive. Recommended by physicians, proven to be the best cure for Rheumatism, Kidney, Skin and Blood Diseases. Purifies the blood. Prevent and cure colds, fevers, beautify complexion, make clear skin, good nerves, refreshing sleep. Excellent for children and women's ailments. \$1.00 Steam Bath. \$5c extra. \$10.00 Double Walked Quaker Cabinet complete only \$6.10. Other Cabinets \$2.25 up. **ORDER AT ONCE** or write for free catalogue and other special offers. Address, **WORLD MFG. CO., 114 World Bldg., CINCINNATI, O.** Big Wages, New Plans, Prices, etc., to Agents—men and women. Wonderful seller. Plenty territory. Write quick.

## Young South.

Continued from page 11.

cents from Sugar Grove Sunday school for the Orphans' Home. We hope to come again soon with more.

"MAGGIE DOUGHERTY, Sec."

We thank the school most sincerely. Will you tell them so, Miss Maggie?

No. 11 is from Collierville:

"We have been silent quite a while, but nevertheless we are still working. Enclosed find \$2.50, a thank offering for the Orphans' Home, from my Sunday school class.

"MRS. S. P. WILLIFORD."

It always pleases us to have old friends return, and we certainly appreciate this generous offering. Will you tell the class, Mrs. Williford, how grateful we are?

The Selmer Sunday school sends us eighty five cents in No. 12, by Mrs. J. S. Smith. Please tell the school how much it is appreciated, Mrs. Smith. Shall I give it to Japan? You do not say.

No. 13 was "unlucky," in that it came just too late for last week. It is from Clarksville:

"Enclosed you will find \$2 from the Sunbeams. Give \$1 to Japan and \$1 to State Missions.

"Our little Band has recently packed a 'frontier box,' and this fact accounts for long absence from the Young South. Our funds went into the box. We hope soon to help in the furnishing of the Young South room at the Home.

"SALLIE A. FOX."

We are not surprised at anything this fine Band accomplishes. We rejoice over their work, and are most thankful that they use the Young South so often. We shall count on them this month.

No. 14 is from Brush Creek, and full of kind thoughts. The editor is sorry she has no picture of herself. She hopes to meet Maud Turner some day.

No. 15 closes our list grandly. It comes from one of our newest Bands, at Rockwood:

"Enclosed find

FIVE DOLLARS AND SIXTY FIVE CENTS, our November offering. Give \$2 to Japan, \$3 to the Home, and sixty-five cents to State Missions.

"One of these dollars is a 'star,' collected by little Fannie Marshal. The remainder was earned in various ways.

"We were all saddened by the sudden death of one of our little members on last Sunday.

HARRY UNDERWOOD

was taken from us. His sister Grace is one of our best workers, and she mourns the loss of her only little brother deeply.

"We want to come again before Christmas. I hope to send in the names of three more members of the Babies' Branch.

"In the three months' work we have done, we have averaged \$5.10 per month, and I hope we shall hold our record to that point.

"MRS. I. N. ODOM."

But you won't! You will go beyond that. I feel sure of it. I know you'll have a big interest in the Young South room. Many thanks for the "banner" offering for this week. God bless each one, and comfort the sorrowing!

Now we are off for the holidays. If you have not sent in an offering all the year, you will now. If you have sent many times, you will once more. A Christmas offering for Japan!

A Christmas offering for the "Young South" room!

Just say that to yourself several times a day! If every one will send something! Ask the neighbors, collect from the family, interest your Sunday

## Terrible Disease Cancer Succumbs to the Application of Simple Oils.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmy Oils. Cancer, tumor, piles, catarrh, ulcers, fistula and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. W. O. Rye, Drawer 1111, Kansas City, Mo.

school class, and—come on! I am ready! Most hopefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

## RECEIPTS.

First half year.....	\$427 16
October offerings.....	80 37
November .....	26 93
First week in December, 1901	

## FOR JAPAN.

Clinton Sunbeams, by R. H. ....	1 00
M. M. Sullivan, Leeville. ....	09
Everett Sisters, Trenton .....	1 00
Shelbyville Sunbeams, by Mrs. K. ....	50
Lucille Williams, Washington..	1 00
L. M. Lanier and mother, Waverly .....	2 00
Selmer Sunday school, by Mrs. Smith.....	85
Clarksville Sunbeams, by Mrs. Fox.....	1 00
Rockwood Sunbeams, by Mrs. Odom.....	1 00
Fannie Marshal, Rockwood, by Mrs. Odom (star).....	1 00

## FOR ORPHANS' HOME.

Ruby Irene Ashley, Hickman..	25
Shelbyville Sunbeams, by Mrs. K. ....	50
Sugar Grove Sunday school, by M. D. ....	55
Mrs. S. P. Williford's class, Collierville.....	2 50
Rockwood Sunbeams, by Mrs. Odom.....	3 00

## FOR STATE MISSIONS.

Clarksville Sunbeams, by Miss. Fox.....	1 00
Rockwood Sunbeams, by Mrs. Odom .....	65

## FOR BABIES' BRANCH.

Mrs. J. F. Martin Nashville....	2 00
For postage .....	03

Total.....\$544 38

Received since April 1st, 1901.

For Japan.....	\$390 50
" Orphans' Home.....	66 92
" Babies' Branch.....	24 68
" State Board.....	11 99
" Home Board.....	31 13
" Foreign Board.....	19 63
" Foreign Journal.....	2 25
" Sundries.....	4 52
" Postage.....	2 76

Total.....\$554 38

Star-card receipts.....\$99 82

## A TEXAS WONDER.

## Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and Page & Sims, Nashville, Tenn.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney trouble. Yours truly, W. H. BEUTON, Pastor Baptist Church, Ripley, Tenn.

Dr. Z. T. Cody is winning golden opinions in the inauguration of his work with the First church, Greenville, S. C. Great crowds are greeting him at every sermon.



## YES! YES! You'll Find Them At... STIEF'S Holiday Gifts Galore.

The Newest and Best of everything to please the most fastidious tastes, and at reasonable prices.

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DIAMONDS—Set in every form of jewelry.  
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STERLING SILVER—The finest stock in the South.

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LET US FILL YOUR ORDERS.

We guarantee entire satisfaction or goods can be returned.

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Nashville Tennessee.

### RECENT EVENTS.

An appreciated Thanksgiving gift came into the home of Rev. E. E. Thornton and wife of New Albany, Miss., Nov. 28th, in the person of an eleven pound baby boy. We extend congratulations.

+++

Chancellor J. S. Gribble is a candidate for re-election. He has held the position for some seven years, and has made a fine record. Besides being an excellent lawyer, he is a good Baptist and a noble Christian gentleman.

+++

There were forty four accessions to the church at Houston, Miss., resulting from a recent revival conducted by Evangelist E. B. Miller of West Point, Miss. Mississippi Normal College is said to have received a great religious up-lift.

+++

We have received a card from Dr. and Mrs. William Owen Carver, announcing the marriage of their sister, Miss Anne Tryphenia, to Mr. George Bemonde Graves, on Nov. 26th, in Louisville, Ky. We extend congratulations, with best wishes.

+++

At the Ministers' Alliance last Monday, Dr. J. O. Rust delivered an address on the need of another hospital in Nashville, which, it is understood, will be a Protestant hospital. The alliance endorsed his suggestions, and we hope they will be carried out.

+++

We call attention to the advertisement of the Nashville Mining and Milling Company on page 16 this week. We do not, of course, know about the mine. Its value remains to be tested. We may say, however, that we know Dr. Enloe well. He is a prominent physician in this city and is a good Baptist. If you are interested, write to him about the matter, and he will take pleasure in giving your communication prompt and courteous attention.

### BRIGHT'S DISEASE AND DIABETES CURED.

Harvard University Acting as Judges.

Irvine K. Mott, M. D., of Cincinnati, O., demonstrated before the editorial board of the Evening Post, one of the leading daily papers of Cincinnati, the power of his remedy to cure the worst forms of kidney diseases. Later a public test was instituted under the auspices of the Post, and five cases of Bright's Disease and Diabetes were selected by them and placed under DR. MOTT'S care. In three months' time all were pronounced cured. Harvard University having been chosen by the board to make examination of the cases before and after the treatment.



Any one desiring to read the details of this public test can obtain copies of the papers by writing to Dr. Mott for them. This public demonstration gave Dr. Mott an international reputation that has brought him into correspondence with people all over the world and several noted Europeans are numbered among those who have taken his treatment and been cured. The Doctor will correspond with those who are suffering with Bright's Disease, Diabetes or any kidney trouble, either in the first, intermediate or last stages, and will be pleased to give his expert opinion free to those who will send him a description of their symptoms. An essay which the Doctor has prepared about kidney troubles and describing this new method of treatment will also be mailed by him. Correspondence for this purpose should be addressed to IRVINE K. MOTT, M.D., 71 Mitchell Bldg., Cincinnati, O.

We had a good service at Eagleville Sunday. Collection for a blind visitor, \$45.00. The Sunday school arranged to send to Orphans' Home some nice boxes and cash. Westart in January for another year's work. This is a good, liberal, working, up-to-date church.  
G. A. OGLE.

Rev. M. P. Hunt of Patee Park church, St. Joseph, Mo., has been preaching a number of strong sermons each night at this church for two weeks, and numbers have been converted and baptized.

### CARSON AND NEWMAN COLLEGE.

I have just returned from a very delightful visit to Jonesboro, Limestone, and Johnson City. On Saturday the Limestone church celebrated Children's Day in the interest both of missions and of Carson and Newman College. The superintendent, W. S. Squibb, in the early spring had distributed 106 nickels to be invested in behalf of these two causes. The children presented a very entertaining program of recitations; Rev. J. H. Sharp of Jonesboro, delivered a very appropriate address to the children, and after a talk by myself, the gathering from the nickel investments was made. It was a thrilling scene to witness the boys and girls, some of them quite young, with glad countenances come forward and deposit their earnings on the table. The collection amounted to \$85—\$50 for Carson and Newman and \$35 for missions. It was a great occasion and I congratulate Pastor Deakins, superintendent Squibb, and all others concerned on the brilliant success of the movement. I have been going to these occasions for four years in succession, and I now have a standing invitation for life.

The brethren handed me \$30 cash in addition to the \$50 from Children's Day.

Pastor Sharp begins a meeting to-night at Jonesboro, in which he is to be assisted by Rev. J. M. Anderson of Newport. Brother Sharp recently closed a successful revival at Bowman-town, in which Rev. W. A. Catlett did some very effective preaching. His work both in the country and at Jonesboro is progressing.

Although Pastor Johnson has recently married a wife, yet he was in the spirit yesterday, and the services at the Johnson City church were very delightful. Misses Bristow and Moseley, of our college, were present and contributed to the music. The church is prosperous and happy.

Every room in our Girls' Home is now occupied. Several of the rooms have only one inmate, but from present indications all these young women will be called upon after the holidays to admit an associate.

Rev. Krigor Hagop Basmajian, a native of Armenia and a graduate of Crozer Theological Seminary, spoke at our church last night and at the chapel this morning. He is very interesting, and will lecture to-morrow night.

Dr. Walker, of our chair of natural science, is making a very strong effort to find a generous friend who will contribute to the school of astronomy a telescope, to cost from \$250 up. He claims to be well equipped for work in chemistry and physics, but is poorly prepared to teach astronomy. Who can help him to find this benefactor?

Our church has been sorely afflicted of late. Following so closely on the sad death of Kenne Burnett comes the sudden death of Mrs. T. J. Johnson, whose husband died about five months ago. The three orphan sons have the sympathy of many friends.

Our community also mourns the recent death of Thos. Newman of Alpha, who was reared in this community. He was one of our best men.

J. T. HENDERSON.

### JACKSON ITEMS.

Brother Alonzo Nunnery has been holding a series of meetings on South Royal Street for several nights, and aroused a very fine interest, the young men of the university giving him assistance. There were several conversions; four of them joined the Second church yesterday afternoon and were baptized by Brother Nunnery. He, by the help of several university students, organized a Sunday school yesterday, which promises to accomplish much good. Brother Nunnery is a most excellent man, a good preacher, and the work moves whenever he puts his hand on it. All of his churches are in a growing condition.

Three joined the Highland Avenue church yesterday, following a forcible sermon by pastor Moore.

At the Wednesday night prayer meeting two joined the First church; one by letter, the other by relation.

Pastor W. E. Hunter and Brothers W. G. Inman, Ross Moore, Thomas Spight, and H. C. Irby, attended the Semi-Centennial celebration of the organization of the Spring Creek church on the 29th, 30th ult., and Dec 1st; these, with Brother J. C. Askew of that church, and editor E. E. Folk and

### LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty cent and one dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Brimhamton, N. Y., and please mention that you read this generous offer in the BAPTIST AND REFLECTOR.

A. J. Holt of Nashville, filled the measure of the well planned program, and all came back praising the good people of that community, and rejoicing over the prosperity of the church. Pastor Hunter was very happy as the climax was made when he asked the church for \$25.00 and they gave him \$38.00 for the Orphans' Home; his Woodland church had proposed to join Spring Creek in fitting up a room in the Home, to be known as the Spring Creek—Woodland room. His churches love him, are united on him and do what he asks of them. On Saturday a collection was given Dr. Holt for the Home.

Dr. Savage preached to his two churches in Mississippi, Osburn Creek and Wheeler. At Osburn Creek, baptized two. Under the lead of Dr. Savage, the Osburn Creek church community built a church house and a school house and have secured competent teachers, a very fine academy and thirty boarders. He has received a unanimous call to Boonville, Miss., church; if he accepts this call, he will give up one of the churches he now serves.

W. C. Sale preached twice to Mt. Olive church and received a unanimous call for time indefinite.

J. F. Ray had two good services at Belvoir.

C. W. Stumph at 11 o'clock preached at the South Royal Street Mission.

W. R. Hill preached at Oak Grove twice.

J. W. Dickens reports a good day at Hickory Valley.

S. E. Tull preached to the Ararat church and accepted a unanimous call; the prospect is encouraging in this congregation.

F. C. Flowers filled Pastor Hunter's pulpit at Cane Creek; fine congregation.

W. C. Knight preached at Mitchell Chapel, had a fine hearing and a good Sunday school.

The young men of Adams Hall gave their Thanksgiving reception on the 29th, which was a great success, because they thought it the best they ever had. They have a magnificent reception room recently refurnished.

MADISON.

Dec 2, 1901.

The next session of the Alabama State Conference will be held at New Decatur, Ala., where Rev. W. Y. Quisenberry is pastor. Dr. L. O. Dawson of Tuscaloosa, will preach the annual sermon with Rev. J. F. Purser as alternate.

+++

Dr. J. W. Porter of the First church, Newport News, Va., has begun a meeting with that church in which he will do his own preaching. The outlook is exceedingly promising for a remarkable revival.

+++

Rev. M. L. Voyles has moved to Bentonville, Ark., and will do evangelistic work from that point. He is thoroughly capable.

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Webster's International Dictionary  
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A Dictionary of English, Biography, Geography, Fiction, etc.  
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G. & C. MERIAM CO., Publishers, Springfield, Mass., U.S.A.

### AMONG THE BRETHREN.

The fact that Rev. V. I. Masters is reporting the proceedings of the South Carolinian Baptist Convention which is in session this week, for the Baptist Courier, is a source of joy to those who cannot attend the Convention, but regularly read the Courier. Brother Masters is a master in the work.

Had a delightful trip to Prosperity, Saturday and Sunday. Fine weather and fine crowds. Tuesday I was called up there to preach the funeral of Sister Fite, the devoted wife of Brother E. D. Fite. The pictures of the Orphans' Home managers remind us of dark days. These pictures—! At any rate, the Home is an enterprise every Baptist in Tennessee should support.  
JOHN T. OAKLEY.



**POSITIONS!** May deposit money in bank till position is secured or give notes. Car fare paid. Cheap board. Send for 15-p Catalogue. **PRACTICAL Draughton's (Write Either Place) BUSINESS Colleges.** Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Ft. Worth, Galveston, & Shreveport. Endorsed by business men from Maine to Cal. Over 3,000 students past year. Author 4 text-books on bookkeeping; sales on same \$25 to \$50 per day. No vacation. Enter any time. Bookkeeping, shorthand, etc., taught by mail. Address Dept. Q. B.

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Send in your Inhaler and twenty cents in stamps and we will refill it for you.



**Suffer No Longer!** Send 16 cents by mail (if not found at your drug-gist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. **Warranted to cure.** H. K. MITCHELL, Druggist, Franklin, Ky.

**MYSELF CURED** I will gladly inform anyone addicted to **COCAINE, MORPHINE, OPIUM OR LAUDANUM**, of a never-failing, harmless Home Cure. Address Mrs. S. Mary Baldwin, P. O. Box 1212, Chicago, Ill.

### HEAD OFF YOUR HEADACHES

by sending 25c. in P. O. stamps for a box of Burge's Headache Knockers, and take when you feel it coming on. Nothing injurious in them. They never fail.

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A practical school of established reputation. No catchpenny methods. Business men recommend this College.

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### OBITUARY.

**NOTICE.**—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 200 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

### HAMILTON.

Lena Belle Hamilton, eldest child of J. D. Hamilton and wife, was born in Hawkins County, Tenn., Nov. 19, 1890, and died in Bristol, Tenn., Oct. 29, 1901, aged ten years, eleven months and ten days. Organic heart disease, with which she had been afflicted from infancy was the immediate cause of her death, after a painful illness of one week. The funeral services were conducted by H. W. Bellamy, assisted by Rev. B. C. Hening, at the family residence 1019 Shelby Street. Text of scripture used: "She is not dead, but sleepeth." Luke 8:52.

Belle was an unusually bright child, fond of her books, her teacher, and her schoolmates. Her kind and affectionate disposition won the love of all. Her teacher and many of her schoolmates attended her funeral and burial, casting flowers into the open grave, and when it was filled up with earth literally covered over the mound with fragrant blooms of snowy whiteness. What a beautiful tribute to the spotless character and innocent life of the fair little one just laid to rest! We shall miss her from the Sunday school room; her teacher will miss her from the class; her little sister and brother will miss her in their play and around the family hearthstone; her father and mother will miss her most of all; but let us remember that she has gone to him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Wherefore comfort one another with these words."

H. W. B.

### SULLIVAN.

Sarah Ann Sullivan was born Feb. 17, 1823, died Nov. 16, 1901. She professed religion and joined Rutherford church when young. She never married, but devoted her life to the happiness of a sister, who in return lived as devoted to the deceased. Their cares, their sorrows, their joys, and their devotedness were mutual. What a beautiful picture of love and devotion. But now one is gone, and a heart is left sad, a home lonely. Sister Sarah spoke of her readiness and willingness to meet death and to go and live with God. She was unassuming in this life, but now the Master has said come up higher and I will exalt thee. She leaves a brother and sister and a host of friends and relatives to mourn her departure.

P. W. CARNEY.

Mt. Juliet, Tenn., Nov. 21, 1901.

### GRIFFIS.

J. D. Griffis was born July 1st, 1831; was for many years a faithful member of Moss Hill Baptist church. He was a devoted husband, a loving father and a good citizen. We bow to the will of God. He leaves four children and many friends behind. We believe he is with Jesus and loved ones that have gone before. J. his pastor, have lost a true friend and brother.

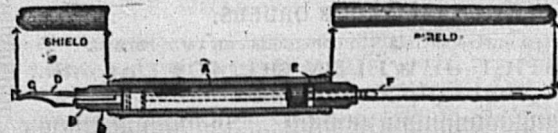
J. K. BONE.

Globe, Tenn.

## THE "POST" FOUNTAIN PEN.

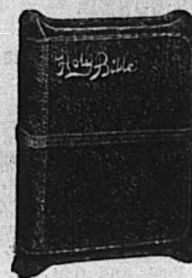
### Self-filling—Self-cleaning.

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



SIMPLICITY,  
DURABILITY,  
RELIABILITY,  
NON LEAKING.

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We will send this fine Self-pronouncing Teachers' Bible, large type, morocco bound, red under gold edges, very flexible, with concordance, helps, maps, etc., for 3.25, or 3.00 to a minister, and the BAPTIST AND REFLECTOR for one year. Retail price of Bible alone is 4.00

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## \$100. REWARD,

If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Complexion, Irregular-Appetite, Bowel-Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomache or Heart Trouble. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One tablet per day, one-half hour before breakfast.

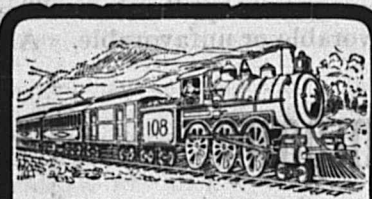
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## Hair Restored.

Spanish Hair Wine is \$1, and Sa-Po Cream 25c. But to assure disappointed sufferers of their true merits, we send anyone FREE bottles of both for 4 cents to pay postage. One application stops dandruff.

Cures baldness, makes luxuriant hair grow on head and face and restores color. \$5,000 offer sent to all using our free trials. GLOBE CHEMICAL WORKS, S., Baltimore, Md., U. S. A.



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