

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

It is stated that Secretary Root resisted all the pressure that was brought to bear on him, and, instead of recommending to Congress the repeal of the law prohibiting the canteen, he declared that the law had not had time for a fair trial and that it would continue to be enforced for awhile, at least.

The proposition of Mr. Andrew Carnegie to give \$10,000,000 to the United States government for the purpose of founding a national school at Washington has not yet been accepted. President Roosevelt and others think that the government cannot afford to become a partner in the steel trust. Mr. Carnegie will be, or has been, asked to put his offer in a different shape, when it will, in all probability, be accepted.

The *Midland Methodist* says very wisely: "Temperance people who believe that our Legislature ought to enact laws favorable to a restriction or prohibition of the whisky traffic should not take a Rip Van Winkle nap while the Legislature is being made up. Better wake up before hand and have a hand in the making. The fellows who have been against us are likely to be against us again. Leave them at home. The fellows who are friendly to the demijohn now are likely to be in the same state of mind at Nashville. By all means leave them at home. We should do something beforehand, or keep our mouths shut afterward." The time for Christian people to show their interest in the temperance cause is before and during the election rather than after it. If they will vote their sentiments, they can elect any kind of a man they wish to an office and they can get any kind of legislation they want.

Last week the police of this city raided the Salvation Army Shelter, where there were a number of tramps congregated, and arrested several of them. Now, if they had reason to suspect that there were some criminals among those people it was alright to arrest them, but to make a raid upon a place of that kind and arrest promiscuously those who were found there was the grossest injustice. In his sermon on last Sunday morning, Dr. Rust said that if the policemen get up a little more courage, he thought they would be able to raid an Orphans' Home after awhile. Their action was all the more remarkable from the fact that they know and everybody else knows that saloons are kept open in this city on Sunday all day long, and gambling dens every day and night in the week. Why do they not raid the saloons and the gambling dens? Why select such a place as the Salvation Army Shelter to raid and arrest a few wrecks of humanity? We are sorry to say that our police are fast making themselves ridiculous in the eyes both of our own people and of the country at large.

It is announced that the conference between the leaders of labor and of capital, which was held in New York last week, resulted in the decision to give the plan to harmonize their divergent interests a practical test. It was unanimously agreed that the working details of the scheme shall be perfected by an executive committee of thirty-six, to be chosen in equal numbers from the ranks of organized labor, the great industrial and financial leaders and such of the people not identified with either of the other two interests. Senator Hanna was appointed chairman of the committee to represent the employers and capitalists; Samuel Gompers, President of the American Federation of Labor, was appointed chairman of the committee to represent organized labor; and Ex-President Cleveland was appointed chairman of the committee to represent the public. Senator Hanna was elected chairman of the general committee. We hope that this committee may be able to work out some plan by which these terrible strikes, with their losses to capitalists, labor, and the public, shall be averted in the future. Much is expected of it.

Christmas Joy.

"What means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted clear and sweet,
"To-day the Prince of Peace is born."
"What means this stir?" the shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good-will to men!"
'T is eighteen hundred years or more
Since those sweet oracles were dumb;
We wait for him, like them of yore;
Alas! he seems so slow to come.
But it is said in words of gold,
No time or sorrow e're shall dim,
That little children might behold
In perfect trust to come to him.
All 'round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.
So shall we learn to understand
The simple faith of shepherds, then,
And kindly clasping hand in hand,
Sing "Peace on earth, good-will to men!"

—James Russell Lowell.

The Christian's Citizenship.—No. 1. Phi. 3:20.

BY REV. L. E. BARTON.

"For our conversation is in heaven." Language is like a tree: it is a growth. A hundred years of development in a great oak will bring about marked differences of appearance. Perhaps we might more aptly compare language with the course of a river. The surging of the channel through the centuries cuts away one bank and fills in the other until the bed of the stream is shifted from its original place. New canals are furrowed out and the old bottom is leveled. We have a well-attested example of the law of mutation in the language before us. In the day of the King James version of the scriptures the word "conversion" had the idea of "sojourn in a place," "association," and almost the idea of one's bearing as a citizen, but under the inflexible laws of linguistic change, the same word now means "verbal discourse," "familiar talk," "commerce of ideas." The young preacher who chose this scripture for a text from which to deliver a sermon on the "Uses and Abuses of the Tongue" may have been eminently happy in his remarks anent the "unruly member," but he had the wrong text. If the word "citizenship" be inserted instead of "conversion," you will have very nearly the exact thought which was in the mind of the author. Following the revised version, then, let us read it, "For our citizenship is in heaven," and see if both the intelligible and beautiful features of the words are not more accessible to our angle of vision.

The idea of citizenship is one of the commonest conceptions of the human mind. No thought is more universally and multifariously inculcated on the human understanding than is our relation to the commonwealth in which we live. Philosophers have consumed many wearisome hours trying to fathom the problem of man's obligations to the State and of the commonwealth's duties to the individual; warriors have painted, with their own rich blood, the life-sized portrait of the citizen's loyalty to the State; poets have sung the praises of the heroes of hundreds of battle fields; sculptors have chiseled the memory of statesmen into cold marble, until the breathless stone has seemed a thing instinct with life; summoning to their aid the power of eloquence, orators have heralded the fame of patriots to the four corners of the habitable world. Oh, what a magical word is citizenship! How it fills the veins with the hot blood of enthusiasm! How it makes the eye twinkle with radiant fire! How

it draws the yeoman's yearning heart from home and loved ones, and makes his patriotic feet keep step to the march of duty and death! How it swells the freeman's soul, rolls like honey on the orator's tongue, gives empyreal utterance to the advocate and makes the great heart of humanity glow with admiration!

But lest we should be transported by the speculations of philosophy, the music of the past, the grandeur of sculpture or the witchery of eloquence and forget to give things a "local habitation and a name," let us think on what it means to be a citizen. The exact meaning of the term has varied in different countries and ages of the world. We are more conversant with American citizenship and hence may study it with superior profit. How do persons become bona fide citizens of the United States? Is it not either by birth or adoption? How do men become citizens of the kingdom of heaven? "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." I fear that many of the churches and religious organizations of our day and time have come to regard regeneration as an anachronism which is to be incorporated in, or expunged from, one's creed "ad libitum." At the insistence upon this soul-saving doctrine some of our invertebrate Christianity rises to a point of personal privilege to explain that "we ought to be more liberal in our views and not dilate on the divergences of Christian creeds." Can any one imagine the absurdity of Christ thus addressing this learned member of the Sanhedrin: "Now, Nicodemus I think it is important that you should be born again—born from above—but rather than introduce division among different sects of religionists, we will not discuss the new birth in our pulpits, lest we should cause diversity of sentiment and seem to magnify our differences." Oh, my readers, if you have not been born again you have no citizenship in the kingdom of God! If there is no work of regeneration in your hearts then "ye are aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Without the natural birth, or the birth of adoption, men cannot be citizens of the United States. Do you think the government of heaven will be more lax in its views of good citizenship? No aliens and foreigners can have the franchise of heaven extended to them. Oh, if I could shout with trumpet blast that would wake those "dead in trespasses and sin," I would herald to earth's remotest limits the proclamation: "Ye must, ye must be born again!"

But while regeneration is of prime importance it is not the only needful thing in conjunction with one's citizenship in the kingdom. When we become fellow-citizens with the saints and of the household of God, we have only begun the career of duties to the celestial monarchy. There are too many Christians like the wasp in the chrysalis state—larger at birth than in the maturity of age.

One of the most characteristic features of good citizenship is obedience. Indeed this is so important that I forfeit my claim to citizenship, abandon my right to protection, squander my privileges as a citizen, and set the State's blood-hounds of justice on my trail if I infringe upon the laws of government. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." When Christ says, "Go work in my vineyard," how dare I say, "I will go play in your pleasure garden?" If the Master says, "Every man to his work," will any be found in idleness? If the commonwealth says for me to go to China will I remain at home? When the Lord of glory directs me to make war on evil am I to sheathe my sword? While Christ is urging me to "come out from among them and be separate from them," can it be to my credit or spiritual well being to be found "walking in the counsel of the ungodly, standing in the way of sinners and sitting in the seat of the scornful?" "I beseech you therefore, brethren,

by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Oh, for the spirit of willingness among the saints implicitly to obey the imperious commands of Jesus Christ!

Very closely related to this principle of obedience is another of citizenship's binding obligations, namely: service. When the national government is grievously in need of my assistance she puts the imperative hand of service upon me. If I am a willing soldier I have the opportunity to take my place in the ranks as a volunteer, but if I be an unwilling subject, I fall into the grip of the conscripting officer. It is different in the kingdom of heaven, for in God's community none but volunteers are enrolled. In the spiritual realm service must be unselfish, self-denying, self-oblivious. Even in earthly administrations, the interest of the State must be placed above the interest of the individual. If I hold a piece of property which the commonwealth needs for her own use, then my personal interests must be immolated on the shrine of patriotism. If the freedom of my country is at the point of the bayonet, I must answer the call to arms, even though it desolate my home, break the heart of my wife, and beggar my children. Have you read of any one dispensing with a pleasure trip in order to foster the Lord's work? Have you learned of a woman who wore the old hat another season that she might give to the publication of the heavenly message? Is there in your acquaintance a man who had the old suit cleaned and repaired and gave the price of a new one to the cause of evangelization? When the day comes that women will be more noted for their self-denying liberality to the gospel than for frills and furbelows; when men are as constant at church as at business, and as diligent in fishing for lost souls as they are in angling for glittering gold; when Christian communities replace the garrulous chat about the world, the flesh, and the devil with sober, dignified conversation concerning temporal and eternal welfare of mankind; when the church and its sacred services hold more attraction for the anointed ones than do the play-house and the circus—when these conditions shall be realized, oh, my soul! then we shall be in the shimmering sheen of the millennium's golden dawning, when the church of God will have put on her beautiful garments of righteousness to welcome the King who comes to receive his blood-cleansed throng.

Suffolk, Va.

"The Best two Books I Have Read the Last Year."

By REV. W. N. FERRIS, Pastor at Clinton. Read at meeting of Tennessee Baptist Ministers' Conference and published by request of the body.

My theme is not of my own selection; the topic is, nevertheless, a good one, and its discussion by this body timely, I trust. It is not so much my purpose to give a synopsis of two books in opening this discussion, as it is to briefly discuss the value of good books, making mention of the best two I have read during the past year.

Doubtless, as ministers of the gospel of Jesus Christ, we all appreciate good books, and have many times found these words expressive of our thoughts: "Blessed be Cadmus, or whoever was the inventor of books." For with Channing we realize that "Books are the true levelers." They give to all who will faithfully use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperity of my own time will not enter my obscure dwelling, if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the "best society" in the place where I live. God be thanked for good books. There is a lovely touch in the life of Southey (who of all men in his day was a lover of good books). In his old age, when the splendid brain which had done so much good work gave way and he could no longer read, he would still walk about his library and lay his hands on those volumes most dear to him, one by one, just as you lay yours upon the shoulder of your friends. They were all a mist to him then. He could see them no more with the old clear vision, but he knew they were there, and he loved them for what they had been to him; and, furthermore, they could speak to him no more in the old, sweet-fashioned way. But there was some echo in them still, of the life-long joy and comfort yet to be, and this good story and experience, my brothers, may be yours and mine, for men live in books.

Dr. Collyer says he once visited the old homestead of Sydney Smith, but did not find him there, "And indeed," says he, "I found it hard to imagine how he ever lived there as long as he did and remained so sunny hearted. But," he continues, "he was waiting my return home, radiant as ever with wit and wisdom." Dr. Collyer also says: "I likewise visited Coleridge's grave on Highgate Hill. He is not there; he is risen, and I see him and commune with him whenever the humor takes me." I repeat, men live in books. The same writer reaches his highest conception and transcends all previous thought and utterance, when he tells us that he sat in Shakespeare's chair in Stratford upon Avon and read the only letter we know of ever being addressed to him—a letter from a man who wanted to borrow money, and adds, "how the old times chime with the new." "I wavered," says Dr. Collyer, "over the pleasant leas to Shottery, where he found his wife and all was as lovely as a 'Mid-summer Night's Dream,' but I could not make the mighty master live in Stratford upon Avon, as he lives with me."—Again I repeat, "men live in books." Thus, books—good books—may become our bosom friends, and through them their authors, good and great, become our abiding guests to bless us always. But only good books can thus prove a source of comfort and power. Nor should we find it difficult to see or understand how good books should come to be counted among our best treasures when we realize how they come to us and at what a cost.

Men and women come into this world of ours with the supreme gift in them and begin at length to write good books. If we should ask them how it is done, I imagine the greatest and best of them would not be able to tell us. The old Hebrew prophets, when they had a great and moving word to say, would begin with, "Thus saith the Lord," because, I suppose, they felt it was not said by them so much as through them, and this, I imagine, must be the feeling of any man or woman, of every true genius, when doing great things. They are not their own masters. "They are possessed," as we sometimes say, and must write the poem, the sermon, or the book, because they cannot help it. And then there is another truth touching what they do. It is this: They have been watching this world and life of ours with the seer's eyes, so that while we see only what lies on the surface, they see what lies away down deep within the heart of things, and all goes into their work, "all sights and sounds, all events and fortunes." These seem to me to be the conditions of the present genius, when the time comes—God's time—in which they can no more help themselves, shall I say, than the lightning can help its blinding flash. The power possesses them we call inspiration, and these good and great minds pour out the treasures they have gathered, into books.

Thus it is, books—good books—come to us; books which hold the heart captive. It is a divine passion in them to sing their song, tell their story, or proclaim their message; and this is the wine, as it were—the choicest wine—of the authors' lives; the gold made fine and luminous in the fires of their genius; the report they make to us of what they have seen that we cannot see, and what they have heard that we cannot hear. Such books as these set the world aglow with goodness, even the goodness of God, which leadeth us to think on "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," etc. Yea, they lead us, lift us up to God; they are to be counted among our wisest and safest friends. Such a friend as this I have found in Prof. A. T. Robertson's book entitled, "Life and Letters of John A. Broadus," which volume I mention as first of "The best two books" I have read during the past year. Well has the author done in placing on the title page a quotation from Carlyle: "There is no life of a man faithfully recorded, but is a heroic poem." In this good book I see and commune with a great, good man "whenever the humor takes me." I would not be without it. I may visit our greatest institution, the Southern Baptist Theological Seminary, take my once accustomed place in recitation hall, see Dr. John A. Broadus' calm, sweet, serious face, and hear his persuasive, convincing, melodious voice, as he, like the Christ of old, opens to his disciples the scriptures, but I cannot make that beloved man and teacher live there as he lives with me. May we not now say with Milton: "A good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond?"

But let us consider briefly another service rendered by books: True, as Channing said, we believe "books are the voices of the distant and the dead and make us heirs of the spiritual life of ages past." But books—good books—render a greater service than to connect us with the past; they point to future acquisitions

and achievements; they show us opportunities, and urge us on to vaster issues in fulfillment of present obligations.

Sir John Denham said: "Books should to one of these four ends conduce: wisdom, piety, delight or use."

Books—good books—declaring facts, revealing conditions, indicating tendencies, and warning of consequences, have from time immemorial enacted no small part in stirring minds to action in the conflict of truth with falsehood, right against wrong, God against sin, whether attached to social, political, or religious system. Such a book as this is the volume entitled, "The Mormon Monster," by Rev. Edgar E. Folk, D.D., editor of the BAPTIST AND REFLECTOR. This work I designate as the second best book I have read during the past year. These two books are good—good because they are "opened with expectation and closed with profit." Therefore, we should own them, and induce, as far as possible, our people to give them a place in their homes. We also should bring to these books as we read them our truest sympathy, most prayerful consideration, and heartiest Christian co-operation.

One more expression and I leave the subject with you: "One cannot celebrate books sufficiently after saying his best; still something better remains to be spoken in their praise."

The Great Commission.

BY REV. W. C. MARTIN.

I can understand and sympathize with some people who misunderstand the scriptures, and who, therefore, hold erroneous positions. There is, however, one class I never could understand or sympathize with: those who oppose missions. In view of the very clear and unambiguous "Go ye into all the world and preach the gospel to every creature," a command repeated so often from the lips of men that even "he who runs and readeth not" can scarcely be ignorant of it, such an attitude looks like direct hostility to the great Head of the church.

I know human reasons for opposition to missions are offered, but all human reasoning in opposition to divine command is as that offered by Saul for sparing the best of the sheep and oxen of the Amalekites, which Samuel characterized as "worse than witchcraft," and as "iniquity and idolatry." Man has no right to a private opinion on any matter upon which God has spoken, and upon this he has spoken—and so definitely as to leave no option.

There are many things which the church may or may not do. They are matters of judgment. Many churches will have nothing to do with Christmas or Easter. "Christmas" is the one season of the year when no reference is made to the birth of Christ, and "Easter" the one Sunday of all the year when you may listen in vain for any allusion to his resurrection. But there are others who make much of these festivals. It is wholly a matter of judgment. Some churches will have nothing to do with entertainments, suppers, and bazaars, while others consider these a very important part of the church work. This, too, is a matter of judgment. Some branches of the Christian church admit to the ministry only highly educated and very refined men. Others receive and ordain any who seem filled with the Holy Spirit. Some churches are institutional, others seek the apostolic simplicity; some are ritualistic, others have no ritual whatever. These are largely matters of judgment and taste.

But those churches and Christians who are non-missionary, or anti-missionary, while they may be using their judgment and consider missionary money a great waste, are in the position of Achan, who used his judgment where no option was left the children of Israel. And it will be remembered that God's displeasure was visited upon him in such a manner as to teach that his commands were given to be obeyed. I know not how he will deal with those who say in their hearts: "Yes, he said go, but the difficulties are great and the heathen are brutish and unworthy of such sacrifice as we must make; and the progress of missionary work is slow and unsatisfactory and there are so many heathen at home that all our strength should be spent right here," etc. Our captain said "Go!" and he is an unworthy soldier of the cross who ventures, for any reason, to say "No."

The seeming slow progress of missions, in the first place, has nothing to do with our obedience; and, in the second place, should not discourage us if it had. If every enterprise were dropped that failed to advance by leaps and bounds, little would be accomplished in the world; and slow growth often means substantial growth. The oak does not grow like the chestnut, but it keeps on growing and its fibre is much more enduring. It requires twenty or thirty years for a child to reach maturity, while a calf will attain its fullest

powers in a tenth of that time. "The higher the goal to be reached or the good to be sought, the slower is the race or the individual in its pursuit, the longer in its attainment." It is just what should be expected, that Christianity, being the highest goal of the race and the loftiest and most substantial good, should be slow in its progress, and gradual in its subjugation of the earth. The heathen are perishing by millions without Christ. He says to you: "Go teach all nations." Are you doing it? If not, you are breaking the fundamental law of the kingdom. Oh, be not disobedient to the divine command, but, by your money, if not in person, go into the uttermost parts of the earth preaching the gospel to them that sit in darkness and the shadow of death. Obedience does not call for thousands from the poor men, but it calls for some—as much as they can give—it calls for sacrifice, cutting off the luxuries and even seeming necessities in some cases. We must leave the sheepfolds, the ships, and the quiet homes "beyond the Jordan," and "come up to the help of the Lord," even though this calls for the jeopardizing of our lives unto death in the high places of the field. "I find that the doing of the will of God leaves me no time for disputing about his plans."

"To him who wears the cross,
The first great law is to obey."

The Guiding Spirit.

In Rev. Ross Moore's sermon last night he propounded the forcible question: "Why did they see God every where and more commonly see him nowhere?" In Rev. Oscar Haywood's sermon yesterday on the text, "Looking unto Jesus," in speaking of the Christ of the present, he beautifully and forcibly emphasized the name Immanuel—God with us.

Christians certainly proclaim outwardly, even if they do not believe inwardly, that God and Christ and the Holy Ghost are in the present happenings of the world. God lives and rules among men. It may only be a budding, blooming and fruiting rod that convinces the people that there is an unseen, but present, One choosing and directing, but that rod does more than fires and earthquakes could do. What a comfort to the believer is the conviction that "God sees me," but what a terror is the thought to the disobedient.

That this is a practical principle with me, I will narrate some experiences of the last month, in the hope that the suggestions may be helpful to others: The Booneville, Miss., church convinced me that it is my duty next year to preach to them. The entire unanimity and urgency of the call, and the condition of the church, settled the question with me. Now, which of my churches should I give up for this year? I did not know; I could not decide. As we ought to do in all things, I went to prayer night and day, determined to watch the happenings at all these places, and thereby read the purpose of the Lord. Saulsbury was the first place. I hardly had time to lay my perplexity before them till with an irresistible unanimity I was re-elected; so I had to accept, for God's people are a willing people in the day of his power.

The next was the Baldwin church. It was Saturday and the day was dark and unfavorable for meeting, but the crowd was large. On all questions in the conference the people were perfectly united. I insisted, after the question of pastor came up, and my perplexity had been laid before them, that I should retire until the election of pastor was over. The unanimity and urgency were the same as at Saulsbury.

The next was at Osburn and Wheeler. I thought almost certainly now the Lord will move them to release me, for Osburn is in four miles of Booneville. I arrived at Wheeler, where three years ago there was no church house, but when we publicly announced the purpose to build, the Methodists rushed up a good house, and the Hardshell Baptists also have a house near completion. Only the foundation of ours was laid and the lumber on the grounds. The contract had just been let. The foundation of the house appealed to me; the unfinished house appealed to me, but the unanimity of both Osburn and Wheeler settled the question. They heard me make my statement, but the statement only intensified their feelings that they should make no change. One of the circumstances of the Sunday morning was the coming of a man past middle life, who is a member of no church, who said to me with tears, "we cannot." The mind of the Lord was manifest here, and I told them that I consented to be with them another year.

The last was Maple Springs, which was last Saturday. The usual Sunday's crowd was there. After preaching I told them my perplexity, but I did not tell them my experiences with the other churches. There was a good feeling in the audience, showing that the Lord

was there. They as unanimously released me as the others had retained me. But the parting was hardly more tender and painful when, years ago, I left my old home amid the weeping of loved ones left behind.

How many times since I have been serving the Lord have I been in perplexity and fully resigned myself to my heavenly Father, and he has brought me out by ways I knew not. He is with us. Shall we see him in his providences as well as in his written Word? He is the same in both.

G. M. S.

Some Jottings of History.

A nobler band of Christians cannot easily be found than the dear saints that worship in the Brownsville Baptist church.

I recently found some notes on the history of this church which I prepared for an anniversary occasion while I was its happy pastor. I found that it was always a prominent church in the Baptist history of West Tennessee, and of the entire State. Some of these jottings may be sufficiently interesting to the general reader and of great importance to the student of Baptist history.

The Brownsville Baptist church was first known as the Russell Spring Baptist church, and was located about two miles west of town. It was the first Baptist church in Haywood County. As best we can learn, it was organized about 1825 by Hosea Lanier. This man of God would go to church with a gun on his shoulder as a protection from wild Indians or wild beasts. The Russell Spring church house was a wooden building about 30x30; a very rude structure.

In September, 1828, the Big Hatchie Association was organized, the Russell Spring church with several others composing the churches of the Association. The church took an active part in the Association then, as it has ever done since. In 1835 there was a division of the Association on the subject of missions. They had a stormy time over the election of a Moderator. The anti-missionaries could not fellowship those who gave to missions, so they withdrew from the Association. You can know a tree by its fruits. Look at the Big Hatchie. The body grew from eight churches to fifty-three, with some 500 additions and \$2,125 for benevolence during the year 1888. I have the 1882 minutes of the Mississippi River Association (anti-missionary), that occupies the same territory and more, for it covers all or part of seven counties. These anti-missionaries had ten churches in that territory, with a total membership of less than 200. The increase was four, while the decrease was six. The entire Association contributed the sum of \$19.25 for all purposes. \$9.00 of this amount went to pay for printing their minutes, while the remainder was divided between two ministers present.

In 1837 the Russell Spring church felt the force of the stir on the mission question. The anti-mission ones withdrew and what became of them is not known. The missionary part grew and prospered, and God made it a tower of strength and blessing. It has been a missionary church through all these years. I question whether there is a Baptist church in Tennessee that has as good a record. A church is like a bicycle, you must keep it up.

In 1846 the Russell Spring church moved to Brownsville. They worshiped in the court house for two years and then moved into their new meeting house.

About the year 1854 the church commenced having services every Sunday. Their meeting day before that was the fourth Sunday. This will explain why the church celebrates the Lord's Supper the fourth Sunday in the month instead of the first.

In the year 1869 the church had 582 members, only 160 of them being whites. It was decided to separate. Had the colored people been so disposed they could have voted the white people out of house and home two to one. To their credit, be it said, they doubtless never thought of such a thing.

The first pastor of the church that we can learn anything about was Peter S. Gale. He took charge in 1837, twelve years after the organization of the church. Then followed Thomas Owen, 1845; A. J. Spivey, 1848; C. C. Connor, 1852; Thomas Owen, 1855; William Shelton, 1856; W. H. Davis, 1866; R. W. Norton, 1867; I. R. Branham, 1871; Judge W. P. Bond, 1871; G. W. Griffin, 1874; S. M. Provence, 1878; E. C. Gates, 1881; C. S. Gardner, 1885; I. P. Trotter, 1886; Luther Little, 1896; C. L. Anderson, 1897. The average of these pastorates was four years, the longest being my own. The present church house was commenced in 1871 and finished in 1879, free of debt, the right way. In 1871 the church also decided that the president of the college could not be at the same time pastor of the church—a good decision.

Much more might be said, but enough for the present.

I. P. TROTTER.

Bardstown, Ky.

South Carolina State Convention.

The South Carolina Baptists held their eighty-first annual meeting at Florence, Dec. 3-5, 1901.

The Ministers' Conference was held on the day preceding the Convention. It was of unusual interest. "Loss of Spiritual Power," "Devotional Study of the Bible," "Religious Advantages of a Denominational College," and "Doctrine of the Atonement," were among the topics that enlisted animated discussion. A notable paper was read by Dr. G. B. Moore on "The Influence Environment Should Have on the Sermon." It is to be published in pamphlet form.

The Convention sermon was preached by Dr. C. C. Brown, from John 14:1-3. It was a heart message, sweet and uplifting.

After the sermon but little time was consumed in organization, resulting as follows: D. W. Key, President; C. P. Ervin and V. I. Masters, Secretaries; Rufus Ford and Joel E. Brunson, Vice-Presidents; Zimmerman Davis, Treasurer.

The various boards of the Convention submitted their reports on the first morning of the session. Connie Maxwell Orphanage, under the tactful management of A. T. Jamison, received during the year \$11,511, the largest income of any single year. A new building was erected last year, and a mechanical building, with full equipment, is a part of the plans for next year. All debts are paid and the institution is prospering.

Dr. T. M. Bailey made a fine showing of the work of State Missions: 101 missionaries; additions, 1,630; 136 stations; expended, \$1,372.97. Thirty-one stations are in factory towns.

The Woman's Missionary Societies reported \$6,658 raised, and an advance is to be made next year in raising funds for the salary of a lady missionary to labor in Columbia. The Central Committee is one of the boards of the Convention.

Dr. C. C. Brown, President of the Aged Ministers' Relief Board, reported thirty-four beneficiaries, ministers, and widows aided to the extent of about \$3,000.

Both Furman University and Greenville Female College are enjoying prosperous sessions. Each reported a new building just completed. "Montague Hall" is the name given to the new dormitory at Furman, in honor of the mother of President Montague. The "C. S. Gardner Auditorium" is the new wing just erected on the campus of the Greenville Female College. Plans are forming for further endowing the University. Dr. Montague will call for \$50,000.

Dr. F. C. McConnell, representing Home Missions, made a telling address.

Following his heart-moving address on the "Joys of the Ministry," Dr. A. T. Robertson raised \$800 for the Seminary.

Dr. Willingham was accorded one of the best hours of the meeting and made a deep impression by his fervid appeal for Foreign Missions.

Dr. J. M. Frost was warmly welcomed. His speech on the "Sunday School Board" made new friends for the enterprise, and elicited favorable comment.

Dr. Hatcher was also given a good hearing and his humor was much enjoyed.

An impressive service was conducted by Dr. E. J. Forrester in connection with his report on obituaries.

The versatile President of Limestone College, Dr. Lodge, made a pleasing address on education.

The meeting was simply an expanded church conference, full of glow and fraternal spirit that make the Convention a season of refreshing. It was one of the best in recent years.

Dr. Prestridge was an honored visitor, genial and interesting. He talked *Argus* winningly.

Next year the Convention will be held in Greenville.

Dr. W. D. Rice, former president of our Convention, died to-day. He was unable to be at our meeting. Lovable, pure, faithful, honored, we lament his going away.

D. W. KEY.

Greenville, S. C., Dec. 9, 1901.

Sevierville Items.

Our work is making some progress. There has been no great ingathering, but I hope there has been a deepening of spiritual life among our people. In fact, we have decreased the number on the roll since I came here, and I suspect the end is not yet. As we have obeyed God in dealing with the disorderly, he has strengthened us in other ways. We have had some valuable addition, during the past year which have greatly strengthened our cause. We have held a series of meetings recently, in which Brother J. M. Anderson of Newport did the preaching; he certainly did it well. It was a benediction to us all to have him with us. I baptized four as a result of the meeting, among them Brother Williams, the Register of this county.

During the year ending Oct. 1st, we have finished paying for our parsonage. A debt of \$400.00 was a

great hindrance to a church like ours. We now have a house of seven rooms, worth fully \$1,000, entirely free from incumbrance. The church has also made much needed improvements in the way of pulpit carpet, lamps and pulpit chairs. During the summer the pastor's health has not been good. As his physician attributed it to impure water, the well at the parsonage is now twenty-one feet deeper and a new pump is in place.

I have never been pastor of a church where so nearly all the members contributed. We have given each an opportunity. We commend to all the plan of getting each member to pledge something definite. If left to one's own inclination, or limited to what little loose change he happens to have, God's cause usually goes a begging. Hap-hazard work never succeeds. Our aggregate for missions and church expenses is a handsome sum. We hope to double what we have ever done for missions. The pastor finds the Ladies' Missionary Society a most efficient auxiliary, and it is his constant joy and pride. God bless the women.

I now preach twice each month at this place, also at Dumplin and Henderson's Chapel. These last two have many choice spirits in them and are doing good work.

May God's blessings rest upon our State paper, our Mission Boards, and the brotherhood everywhere.

H. B. CLAPP.

Our Premium Offers.

1. THE BAPTIST AND REFLECTOR one year and a self-pronouncing, Teachers' Bible, large type, morocco bound, gilt edged, concordance, helps, maps, etc., for \$3.25, or \$3.00 if a minister.

2. THE BAPTIST AND REFLECTOR one year and a Post Fountain Pen, self-filling and self-cleaning, will last a life time, price \$3.00; both paper and pen \$3.00, or \$2.50 if a minister.

3. THE BAPTIST AND REFLECTOR one year and a copy of the "Distinguishing Doctrines of Baptists," by Dr. J. B. Moody, price 75 cents; for \$2.25, or \$1.75 if a minister.

The above offers apply to renewals. In order to encourage our friends to secure new subscribers for us we will make the following offers:

1. For one new subscriber and \$2.10, 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.

Now let our friends go to work all over the State, and let us have a grand rally for the paper and for missions.

Write tous for sample copies, if desired.

The B and A Church Again.

Brother Folk: I heartily endorse every word in your answer to my question of the 10th inst., except the assumption that no "principle" is involved, and, therefore, it would "be better for the B church to overlook the matter."

What is a "principle?" The Universal Dictionary defines it to be "a right rule of conduct; uprightness." Now, the A church either did right in receiving the excluded member or it did wrong.

You say: "It violated the comity which obtains between Baptist churches." If so, the comity of Baptist churches is wrong, because unscriptural, as the conduct of that church was wrong, and a violation of "principles."

I believe that the "comity between Baptist churches" is right, for the same reason that I believe that immersion is right, because both are founded on the teaching of Christ.

You say that you do not know that the B church has any "recourse." I think you pointed out the "recourse" very clearly, and the only one. If a wrong was done, which I think by implication you concede, is it not the duty of the B church to pursue the course pointed out in your answer without regard to imaginary "trouble" that may or may not arise? Should a church or Association, negatively or by inaction, do wrong in failing to enforce the comity between the churches?

If one church may nullify the act of another church, have we got any government worth the name? Why did Christ give laws to govern his kingdom, if any church in that kingdom may set aside or make void these laws?

S. C. HEARN.

McKenzie, Dec. 20, 1901.

Oklahoma News.

Through your columns I wish to say a few things to my Tennessee friends. Leaving Carson and Newman College in the class of '95, spending one year in the Seminary, I came to Oklahoma City in May, 1896. I found a young city, with a population of 7,000, a church with 100 members on the roll, but with only fifty that could be found. Under discouragements of various kinds we began work together. Now we have a city of 18,000, and the First Baptist Church numbers 400, with the highest prospect of her history; besides, the church has given birth to the Second Baptist Church of the city with fifty members, and we are supporting another lively mission. A large brick-and-stone building now confronts us. We may not build for another year, as we now have a good house seating 500.

How thankful I am to God for giving me such a great field for service!

I often think of Tennessee, my old alma mater, and all her constituency. Brethren, I am an enthusiastic Westerner. It is the most promising field for the Lord I ever saw.

Our State Convention is an excellent one. Baptists are taking Oklahoma, the center of the Southwest.

The BAPTIST AND REFLECTOR is always a welcome guest to my home, not only because it gives me the Tennessee news, but also because it is one of our very best papers. Long live the BAPTIST AND REFLECTOR!

W. M. ANDERSON.

Oklahoma City, Okla.

Seminary Notes.

Rev. B. A. Dawes, pastor of the Highland church, is giving a series of talks in the missionary meeting on the book of Acts.

Dr. Eager took supper at the hall and told about the Carolina Convention which he had just attended.

Dr. Mullins gave a lecture before the Prophetic Conference which recently met in Boston. This is a gathering of those interested in the study of the prophets, and the program included speakers of eminence. The subject of Dr. Mullins' address was "Redemption, Past, Present and Future."

Dr. Sampy attended the Florida Convention.

J. R. Chiles has accepted a call, in addition to his other two churches, to the Buffalo Lick church.

Those interested in Christian Science will find a valuable discussion of the subject in the recent issue of the *Seminary Magazine*, by Dr. A. C. Dixon, under the title: "Facts About Christian Science." The Christian Science side is presented by J. R. Mosely of Macon, Ga. Dr. Dixon is to have in the January issue, I understand, an article on the character of Mrs. Eddy.

Dr. H. M. Wharton, who has been for the last two weeks holding a meeting at the 22nd and Walnut street church, by request of Dr. Mullins, gave a lecture to the students on the 19th, at Morton Hall, on "How to Do Evangelistic Work."

J. T. McGlothlin, who is taking special work here this year, and who is pastor at Midway, Ky., was married on the 19th, at Midway, to Miss Bessie Williams.

Instead of Thanksgiving, the professors and outside students and wives will take Christmas dinner with us this year.

H. B. FOLK.

A Gracious Meeting.

Our meeting closed on Wednesday night. There were over fifty professions and, so far, ten additions by baptism. There will be many more additions, as several who intended to join our church were kept away

the last two nights of the meeting by the extremely cold weather. The meeting continued over two weeks. Bro. Fristoe was with me one week and, as he usually does, completely captivated the audiences that came to hear him. I am sure I never had the pleasure of hearing a man who could present the gospel in a more entertaining and practical way. He is an apostle of personal work and succeeds in putting everybody to work who will work at all.

One of the notable features of the meeting was the number who were capable of doing definite, systematic work, which was largely the result of our training class. We have had a class of twenty, and now have fifty. Many of the new converts joined this class, and we hope to train them from the beginning. My deliberate and candid opinion of these training class lessons, prepared by Bro. Fristoe, is that they are the best thing I have seen for the purpose of training for personal work. I simply give my opinion, without Bro. Fristoe's knowledge, and commend them to other pastors.

WM. A. MOFFITT.

Sweetwater, Tenn., Dec. 20, 1901.

B. Y. P. U. Program.

The B. Y. P. U. of Indian Creek Association will meet with Martin's Mills Baptist church on Friday before the fifth Sunday in December.

Devotional exercises—Thos. Woody.

Welcome address—The pastor.

Response—Jesse Lay.

"The B. Y. P. U.; Its Organization, Work and Growth"—J. B. Davis.

Recitation—Miss Edna Doran.

Noon.

1:30 p.m. "Duty"—Miss Annie Richie and T. R. Davis.

"Baptist Schools and Colleges"—Charlie Brown and Rev. R. J. Wood.

"The Book of Esther"—Miss Cora Bundrant and W. F. Copeland.

Recitation—Miss Nannie Lay.

"The Life of Peter"—Mack Davis.

"Mountain Peaks in the Church of Christ"—R. W. Deford.

Recitation—Miss Ella Huckaba.

"The Great Commission"—Thos. Woody and Will Misenhemer.

"Be Sure You Stand for Something"—William Bundrant. EDNA E. MARTIN, Sec.

A Great Victory.

I informed the readers of the BAPTIST AND REFLECTOR last week that we were engaged in a hot fight to drive the saloons out of Greenville. The election occurred upon the 19th inst., and I am glad to send greetings to the friends of temperance in Tennessee, and announce to them that we have won a great victory at Greenville. The town went "Dry" by thirty-six majority. When the temperance fight was begun here, the enemies of the movement ridiculed it and said that the "Wets" would defeat by a vote of three to one, but they proved to be false prophets. Greenville is the first town in upper East Tennessee to begin the fight upon the saloon and our people deserve great credit for the victory which they have won. Friends of temperance in Tennessee, let us keep up the fight until we have driven the saloon from our State.

B. CLAY MIDDLETON.

Greenville, Tenn., Dec. 20, 1901.

[Amen! Thank the Lord.—Ed.]

A Good Meeting.

For twelve days I was in a meeting with Pastor T. M. Morton, at Utica, Ky., which resulted in thirty professions, twenty-six additions to the church and fifteen restorations. The Oak Grove church at Utica has a great work to accomplish and is steadily doing it. The church house is located in a scope of country about seven miles square and is the only organization upon the field. Nearly everybody is Baptist in sentiment, if not in practice. The church has a membership of four hundred and fifteen. Baptist principles are steadily proclaimed by the faithful pastor.

Elkton, Ky.

W. M. WOOD.

Dr. D. Heagle.

This great teacher is expected to resume his work in the Southwestern Baptist University at the beginning of the spring term, January 15th. Let the churches send along their licensed young ministers, and help support them after they get here. We must do a good work this spring term.

G. M. S.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Dr. Inman and Bro. Headen were present at the Conference.

Waverly—Bro. Gupton preached on the "Divinity of Christ."

Rains Mission—Sixty-one in Sunday school. Bro. Baker preached on "God's Gift."

Immanuel—Pastor Ray preached on "Christmas Gifts," and the "Great Facts of Life."

Murfreesboro.—Dr. VanNess preached on "Ananias and Sapphira," to a very fine congregation.

First.—Dr. Burrows preached on "Christ the Revelation of the Truth and Grace of Christmas."

Edgefield.—"How Much of a King is Jesus in this World Now," and "Zaccheus," were Dr. Rust's subjects.

Third.—Pastor preached on "Blessed Fruit from a Better Tree," and "Ruin and Redemption." 123 in Sunday school.

Seventh.—Pastor Lannom preached to fair congregations at both hours. Subjects: "Pressing Forward," and "Knocking at the Door."

Centennial.—Pastor Stewart preached on "The Annunciation of the Birth of Christ," and "The Excluded Christ," to good congregations.

Howell Memorial.—Pastor Peyton preached at both hours. Morning subject: "The Revival We Need;" evening subject: "Why Be a Christian?"

Central.—Dr. Lofton preached to two fine congregations; 258 in Sunday school. "The Sunrise of Christianity," and "The Delectable Mountains," were the pastor's subjects.

Noth Edgefield.—Brother Pate preached on "Lifting Up the Savior," and "Launching Out Into the Deep." One profession of faith; twelve additions during the meeting, and seven restorations; a good revival.

Knoxville.

Island Home.—Pastor Maples preached both hours; 100 in Sunday school.

Second.—Pastor Jeffries preached at both hours; 225 in Sunday school.

Centennial—Pastor Snow preached at both hours; 269 in Sunday School.

Good session of Sunday School Association at the Second church in the afternoon.

Smithwood.—Pastor McLain preached at both hours; two additions by letter; forty-eight in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours; 128 in Sunday school; splendid interest among the unsaved at night.

First.—Pastor Edgerton preached at both hours; one baptized; one approved; two received by letter; 309 in Sunday school.

Memphis.

Johnson Avenue.—Pastor Thompson preached at both hours; very pleasant day.

Central Avenue.—Pastor Pettigrew preached in the morning and Brother Young Brooks at night. Three additions by letter. Pastor recalled for 1902.

First.—Pastor Boone preached at 11 a.m. and conducted a funeral at 2 p.m., married two couples at 6 p.m. and preached at 7:30 p.m. One baptized during the week.

Our church has purchased a building and we are now living in the "Pastorium." The work is progressing and our people are awake to the cause of missions. Our free night school is a success, the factory children attending, and seeming to appreciate it. JOE VESEY.
Florence, Ala., Dec. 17, 1901.

I shall ever have a kindly feeling for the BAPTIST AND REFLECTOR and the work in Tennessee. I believe the BAPTIST AND REFLECTOR is the peer of any paper among us, and it comes as a letter from my friends every week. God bless you in your work for the Master.
W. JAS. ROBINSON.
Grenada, Miss.

Permit me to say I am much pleased with your most excellent paper, though I have only seen it occasionally, and that recently. We expect to have it come to our home next year regularly. Mrs. Taylor thinks it will be quite nice to read a paper published in the birth place and home for years of her mother.
Dallas, Texas. B. TAYLOR.

We have just located here as pastor for half of our time, adjacent churches taking the other half, thus making an inviting field of labor. My health is good and I am trying to tell the "old, old story," with the zeal of younger days. More and more may the BAPTIST AND REFLECTOR lead the brethren of Tennessee.
Chilton, Texas, Dec. 16, 1901. R. W. NORTON.

I have been here two weeks. I held a meeting with Ray's Chapel. Nine were saved, and eight were added to the church. I left the church greatly revived. I also held a meeting with Boulevard church in East Springfield. After a two weeks' meeting the church came together and called me as their pastor for this year. I have moved on the field. God bless all, is my prayer.
R. F. SWIFT.
Springfield, Mo.

On last Wednesday evening at seven o'clock, I officiated at the marriage of Miss Claude Bagget and Mr. Nathaniel M. Felts at the home of the bride. The groom is a member of Battle Creek Baptist church and the bride is a member of Bethlehem Church, of which I am pastor. They are both to be congratulated May their future be happy and their lives a blessing to the cause of Christ.
H. F. BURNS.
Springfield, Tenn., Dec. 21, 1901.

The Woman's National Sabbath Alliance earnestly requests the aid of all who are interested in the preservation of the Christian Sabbath to help in circulating their leaflets on "Social Sabbath Breaking," by Margaret E. Sangster; A talk on "Sunday Observance," by Rev. W. R. Richards, D.D.; "The Sign Ray Hung Out," a leaflet for children, by Mrs. Myra V. Norys. Copies of these leaflets will be sent on application to the Alliance, Mrs. Darwin R. James, President, Room 711, 156 Fifth Avenue, New York.

Sunday was a good day with us; pastor preached in the morning and Brother E. J. Balding at night; two additions by letter. The pastor and his family were remembered in a most substantial way on the night of Thanksgiving. A large number of his members and friends brought to his home a full supply of the "necessaries of life." Such expressions are highly appreciated and make a pastor feel that his people appreciate him and his labors.
A. L. DAVIS.
Rockwood, Tenn.

The Sadlersville Baptist Church held a protracted meeting recently, lasting three weeks. There were fifteen professions of faith and five joined the church by letter; besides, the church and community experienced a genuine revival of religion. The Rev. J. S. Cheek of Russellville, Ky., did the preaching, and he did it so well that all who heard him were delighted and benefitted. This is the second meeting that Bro. Cheek has held for us at Sadlersville, and he is very popular with all the people. His charming personality, genial manner, and beautiful consecration enabled him to do effective service for the Master while with us.
W. C. CLEVELAND.

We have a fine Sunday school for its chance and age as a suburban place around our city. We had one hundred and eleven in our Sunday school last Sunday and fine interest. Our superintendent, Brother J. R. Brooks, is a live man in the work. Notwithstanding we have had many things to contend with, by the help of the Lord, we are going right on with the work, and the interest is fine. I felt that I wanted to assist you all I could in getting the BAPTIST AND REFLECTOR in as many homes as possible, so I have been canvassing some among our people in the last few days, and have the names of several which I will send you. Wishing you success in your work and desiring your prayers in behalf of our church and Sunday school, the West Knoxville, I will close.
MRS. BELLE HENNARD.

The weather was very cold and disagreeable here yesterday. Our Bible school and morning services were not so well attended as usual, but the third Sunday in December, 1901, will stand as a red letter day in the history of our church. It was unanimously decided that we have services every Sunday thereafter. This ought to have been done twenty years ago, but we thank God that it is to be deferred no longer. Our good women stood by us nobly in this effort for larger and better things. The Hon. H. N. Cato and Capt. B. W. Hooper

were towers of strength to us in this struggle to go forward. I am proud of these brethren. How it encourages a pastor's heart to have strong men stand by him in his battles for God! Brethren, pray for us as we try to push the King's business in dear old East Tennessee.
Newport, Tenn. Dec. 16, 1901. J. M. ANDERSON.

Sunday, Dec. 8th, was a good day for the Baptists of Chillicothe. Our pastor, Rev. Ray Palmer, preached two grand sermons. The morning sermon at the church, on "The Lost Life," touched the congregation to tears. The evening sermon, as usual, was preached to a great congregation at the opera house, there being no other building in the city that would accommodate the people who desired to hear the great preacher. The theme was "Infidelity's Starless Skies." The speaker, for forty-five minutes, held his audience spell-bound. Many professional men, Jews, Catholics and infidels were in the audience. A brilliant lawyer who said he had not heard a sermon in twenty-five years was there. The fame of our pastor has gone out for miles around. One man walked six miles to hear a night sermon. Another walked twelve miles to hear a morning sermon. Sixty souls have found Christ in the regular work. Sunday-school gained 116 in nine weeks. Our pastor has laid it upon each member to do at least fifteen minutes of Christian work each day; many are falling in line. Brother Palmer is doing a great work in our city.
Chillicothe, Mo., Dec. 13, 1901. J. W. B.

Miscellaneous.

On Thanksgiving the ladies of my home church presented me a nice overcoat. Truly, the lines have fallen to me in pleasant places. My people give so many proofs of love and loyalty. It has not been long since one of my members ordered me to have my house repainted, saying that he would pay the bill.

Just prior to that some brethren had two rooms added to my house so that it would better accommodate my large family. My field is a humble one, but pleasant, and I am happy in the work of the Lord.

I hear good reports from Bro. Crutcher, at Dyersburg, and Bro. McNatt, at Newbern.

Bro. E. L. Watson has done a fine work at Obion. Five years ago that was a mission station with but five members, organized by the State Board. Now they have an excellent church house, well located, easily worth \$2,000. They have sixty-eight members, ten of whom were added during a few days' meeting last month, in which I assisted the pastor. The church sustains its pastor and helps in other benevolent work.

Wherever I go in Tennessee I see the wise work that is being wrought by our consecrated State Board and our efficient Superintendent of Missions. The Baptists of Tennessee ought to rally to the support of State Missions.

Bro. Watson has found a true yoke-fellow in Bro. P. H. Hurt, who gives freely of his means to the support of the church. He has just spent \$500 in making some needed improvements in the house of worship.

We flatter ourselves that we have in Halls one of the finest Sunday schools in West Tennessee. Our superintendent is efficient and enthusiastic, and our teachers are painstaking and possess aptness for teaching. Pupils always partake of the spirit of the officers and teachers.

I am now at Laneview, near Trenton, to preach the ordination sermon of Prof. W. H. Haste.
Halls, Tenn., Dec. 16, 1901. W. D. POWELL.

Carson and Newman College.

Rev. J. P. Hamilton, pastor of the Second Baptist church of Darlington, S. C., writes me that he and his wife will enter Carson and Newman College after the holidays. He completed his sophomore year at the John B. Stetson University, Florida, and is a graduate of our Seminary at Louisville.

Our epidemic of mumps is subsiding, and students are returning to their classes.

The contributions to our piano fund last week were: Mrs. J. H. Snow, Knoxville, \$1.00 and W. W. Woodruff, Knoxville, \$5.00. Mrs. Snow had contributed before.

I spent yesterday with the Centennial church, Knoxville. Pastor Snow is at Tampico, Granger County, assisting Rev. E. A. Cate in a meeting. The Centennial seems to be in a very prosperous condition. The recent meeting in which Brother Snow was assisted by Dr. Dement of Louisville, greatly strengthened the church.

Will not pastors announce from their pulpits that our school will resume work after the holidays on Dec. 31st, and encourage any in our territory who mean to go away to college to come to Carson and Newman. The correspondence in regard to the coming term is large.
J. T. HENDERSON.

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.

PROPRIETORSHIP.

A recent writer says: "I do not belong to any thing or any body." He calls this "New Thought." Well, I do belong to something and somebody. The Apostle Paul has said: "Ye are not your own; ye are bought with a price." It is delightful to acknowledge the proprietorship of my Master.

It is said that before the war a slave was being torn away from his family, to be carried to another State, by a new master. The slave resisted until finally he had to be beaten into submission. A gentleman who witnessed the occurrence, approached the purchaser of the slave and offered him his price for the fellow, and it was immediately accepted. Then the new master turned to the slave and said: "Now, Sam, you are free, you can go back to those you love." "What," said Sam, "what do you mean?" "I mean that I have bought and paid for you, and I now set you free." The negro fell on his knees beside the gentleman, and clasped him around the knees and exclaimed: "Oh, master, I'll serve you forever!" That was voluntary servitude. So it is with me. I love to be a

servant of my Lord. In it I find the most perfect freedom.

Then, I feel that I belong to my brethren. This feeling has been greatly intensified by my removal to the Orphans' Home. This Orphans' Home belongs to the Baptists of Tennessee. It is the only piece of property that does belong to the Tennessee Baptist Convention. The orphans in this home belong to the Baptists of Tennessee, in the same sense that children belong to their parents. Tennessee Baptists feel this proprietorship and prove it by sustaining the Home. I and my family are inmates of this Home. We belong to our brethren. I love to acknowledge this proprietorship. It is peculiarly pleasant to serve my brethren and sisters. Day and night I am yours for Jesus' sake. No man ever served a more noble brotherhood. It is true that occasionally some one exercises his proprietorship by criticizing this institution and its management, and this gives no little distress to your slave. He feels not a little jealous of the welfare of this noble institution over which, and in which, you have placed him, and when a criticism hurts the Home it hurts his heart. Would to God that brethren and sisters who offer criticisms would be sure, first, that the information on which their criticism is based is correct, and then that such criticism is not hurtful.

Dear brother, help us if you can. Pray for us at any rate. But please do not hurt this Home. Dear sister, for the sake of sweet charity, do not hurt this Home. If it be in the power of the Roentgen Ray to discover what is in the heart, then let it be applied to my heart, and, if I be not deceived, it will disclose first my ever blessed Master, and then the Orphans' Home and the missionary work, whose servant I am. A. J. HOLT.
Nashville, Tenn.

THAT ORPHANS' HOME MATTER.

Did you take up that Christmas collection for the Orphans' Home? If one-half of the families connected with one-half of the Baptist churches of Tennessee did so we will have enough to furnish every room in the Home. How was it with your church? How was it with your family? If you failed to do so, will you not make amends by taking up a dinner table collection January 1st, and sending that? Please do not fail in this. Last week I went to St. Louis and bought 150 iron bedsteads, which will have to be paid for Jan. 10. Help us do it.

A. J. HOLT, Superintendent.
Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

Program for January, 1902.

Subject: Woman's Missionary Union.

"Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year for thee."

1. Praise in song.
2. Thanksgiving for spiritual and temporal blessings.
3. Psalm 115: What shall we render unto the Lord for all his benefits? Shall it not be the cup of salvation given to others?
4. Bits of cheer—\$88,262 raised by Southern Baptist women and children during the past year. Over 600 new societies organized.
5. Reading of leaflet—"Woman's obligation to spread the gospel,"—Miss Alice Armstrong.

You may Snap your Fingers at Dyspepsia

There is a quality in Royal Baking Powder, coming from the purity and wholesomeness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they accordingly recommend it in the preparation of food, especially for those of delicate digestion.

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6. Feed thought for leader—Organization is not life. Machinery is not

7. Chain of Prayer—For the Holy Spirit's guidance in W. M. U. work; that every member of this society recognizes her personal responsibility for the success of the organization.

8. Hint for Testimonies—What duty has every one in regard to missions?

9. Business—Collection, etc.

10. Present Home Department W. M. U., and consider its adoption.

11. Reading—"Will you Offer Prayer?"—September *Foreign Mission Journal*. Page 106.

12. Hymn—"How Firm a Foundation."

Societies will find it advantageous to subscribe, thirty cents for a year's supply of the quarterly literature. Mission Literature Department, 233 North Howard Street, Baltimore, Md.

Executive Committee Recommendations—"Forward" is the soul-stirring word which God bade Moses speak to the children of Israel. "Forward," which has been echoed and re-echoed through the succeeding ages, is his message to the women of to day. "Forward," the inspiring motto of the Woman's Missionary Union, when analyzed by the Executive Committee of the W. M. U. suggests methods by which it is believed successful co-operation may be given S. B. C. Boards during the year 1901-1902.

Faith—"For without faith, it is impossible to please God." The voice of faith is prayer. Therefore, again, the mission (prayer) card is recommended; also observance of the "Week of Prayer" in January and March. As added proof of faith, let there be labor for more general participation in the Christmas offering and gifts of self-denial.

Opportunity.—"Every opportunity is an obligation." May we seize our opportunities to enter the open doors in foreign lands and increase our offerings for this work.

Responsibility, especially in connection with training the young. The establishment of a graded system of Missionary Societies is heartily recommended as follows: (1) Babies' Branch; (2) Sunbeam Branch of boys and girls; (3) Young Ladies' Societies; (4) Ladies' Society. By recognition of personal responsibility, this may be done,

It is also believed that an annual meeting of the different grades would power. But organization multiplies effort, as machinery multiplies power. be mutually helpful, and would stimulate the missionary spirit of the entire church.

Watchfulness—"Take heed, watch," is the command. Let us be on the alert for new plans by which the Master's work may be advanced. A home department of the Woman's Missionary Union, similar in character to that recommended in connection with Sunday schools, may be made the means of reaching the many who find it impossible to attend the meetings, and would also be helpful in enlisting those who feel incompetent to organize societies. A tactful, earnest, persevering worker should have charge of this work in each church.

Apportionment—If members of societies, in the habit of giving, could be persuaded to slightly increase their gifts, the accumulation of many littles would make it possible to raise the full amount asked of this State.

Results will be commensurate with pains-taking, continued effort. The importance of enlarging the number of givers, also of training in systematic and proportionate giving, cannot be too strongly recommended.

Determination as workers for God to adopt all methods by which we may "press forward to the mark of our high calling." Sunday school Board periodicals are valuable helpers, especially in educating the young. Let us seek divine wisdom regarding both "winter" and "summer" plans, since it is essential to the highest success that societies continue their work the year round. It is hoped the plan of holding Woman's Mission meetings, in connection with State Conventions, Associations, and fifth Sunday meetings, may become more general, and that at each district Association reports may be made of work done. The influence of personal visiting by State officers cannot be over estimated. The mutual helpfulness which characterizes Woman's Missionary Union and State Central Committees, also State Central Committees and local societies, is noted with thanksgiving and the hope expressed that this may ever continue.

PERSONALS.

The South Carolina Convention of 1902 will be held in Greenville, S. C.

Rev. W. G. Patterson has accepted the care of the church at Fernandina, Fla.

Rev. D. Hopper of Lexington, Tenn., has moved to Jackson, Tenn., to take advantage of schools there.

Dr. B. D. Ragsdale has accepted the care of the church at McDonough, Ga., and begins work the first of the year.

Rev. Don Q. Smith of Horse Cave, Ky., has been called to the care of the church at Rowlette, Ky., and has accepted.

The leading editorial in the *Christian Herald* of last week was a remarkably strong character sketch of John and Herod.

Rev. W. S. Roney of Hickman, Ky., has been called to the care of one of the churches in Little Rock, Ark., and has accepted.

Dr. A. J. Barton, Corresponding Secretary of Missions in Arkansas, states that a new paper will be started in that State.

Rev. J. W. Mount, formerly of Jackson, Tenn., reports progress in his pastorate at Fossil, Oregon. Lately he baptized two.

The church at Mayslick, Ky., loses its pastor, Rev. J. B. Holley, who has accepted the care of the First church, Gainesville, Fla.

In the last month Rev. W. M. Vines has baptized about twenty-five into the fellowship of the First church, Asheville, N. C.

Rev. W. A. Jordan, formerly of Dyer, Tenn., has entered hopefully upon his work at Charleston, Mo. He was a favorite in Tennessee.

Jan. 1st, Rev. A. P. Pugh of Union Springs, Ala., will assume the duties of the pastorate of the First church, McComb City, Miss.

Rev. I. N. Penick of Martin, Tenn., and E. C. L. Denton, a Campbellite, are to begin a debate near Mt. Pelia, Tenn., Monday Dec. 30th.

John B. Stetson, the big Philadelphia hat man has given \$1,000 to Rev. W. A. Hobson to assist in rebuilding the First church, Jacksonville, Fla.

Rev. R. L. Blalock was ordained by the church at Houston, Miss., Nov. 24th, and immediately entered upon his work as pastor at Coffeeville, Miss.

The church at Greenville, Miss., cheerfully subscribed \$1,185 endowment for Mississippi college after the appeal of President W. T. Lowrey.

Rev. John D. Jordan of Savannah, Ga., assisted Rev. J. G. Harrison in a revival at Macon, Ga., which resulted in many conversions and eight accessions.

Hon. Thomas E. Watson, the brilliant Populist leader of Georgia, and staunch Baptist, has gone upon the lecture platform and is drawing large audiences.

Rev. J. A. Carter has resigned the care of the First church, Metropolis, Ill., and his resignation has been accepted. The great spiritual drouth there caused it.

President E. Y. Mullins of the Seminary at Louisville, spoke last week before the International Prophetic Conference held in Boston. Great honor was shown him.

Rev. Giles C. Taylor, who lately resigned at Erin, Tenn., has accepted the care of the church at New Lewisville, Ark., for half time and has entered upon his work

Rev. W. M. Wood of Elkton, Ky., assisted Rev. T. M. Morton in a revival at Utica, Ky., which resulted in thirty professions, twenty-six additions and fifteen restorations.

Rev. E. B. Miller of West Point, Miss., having engaged successfully for twelve months in the work of an evangelist has decided to continue to prosecute such labors indefinitely.

Ex-Gov. W. J. Northen of Atlanta, the honored President of the Southern Baptist Convention, is sojourning at his winter home at Clear Water, Fla. He will remain there until March.

Rev. R. D. Wilson of Houston, Tex., dearly beloved in Tennessee, has recently received sixteen into the fellowship of his church, eight by baptism. No especial revival was in progress.

The First church, Atlanta, Ga., gave \$2,350 to the Orphans' Home of Georgia in a recent collection. This is easily explained when it is remembered that Dr. W. W. Landrum is pastor.

The revival at South Side church, Birmingham, Ala., in which Dr. W. W. Hamilton of Louisville assisted Dr. A. C. Davidson, resulted in 150 professions, and forty accessions by letter.

Rev. J. N. McMillin, the new pastor at Blue Mountain, Miss., inaugurated his work with a protracted meeting which has resulted so far in forty professions of faith and the work gone on.

During the revival at Clifton Street church, Louisville, in which Rev. F. M. McConnell of Texas, assisted Rev. W. E. Foster, there were forty-three accessions, thirty-six of them for baptism.

The four weeks' revival at Patee Park church, St. Joseph, Mo., which Rev. M. P. Hunt, the pastor, conducted, resulted in twenty-one accessions and a great spiritual uplift to the church.

Rev. J. N. Hall of Fulton, Ky., has just closed a meeting at Arlington, Ky., which resulted in fourteen accessions, thirteen by baptism. Often meetings in the dead of winter are effective.

It is estimated that the First church, Richmond, Va., will give \$10,000 to the endowment of Richmond College. The other Baptist churches in Richmond are expected to give \$15,000, and the Pedobaptists \$5,000.

Rev. C. W. Tomkins, who recently went to the First church, Cameron, Texas, from New Orleans, has lately assisted Rev. W. O. Carver in a revival at Decatur, Texas, which resulted in twenty-one accessions by baptism.

TO THE CHURCHES OF CUMBERLAND ASSOCIATION.

Having been appointed Vice President of the Foreign Mission Board for Cumberland Association, I take this opportunity of urging upon the membership of the churches the necessity of enlarged contributions to this part of their work. Already twenty new missionaries have been appointed and others have applied, thus requiring more money. Will not the churches rally to their support? As the field enlarges we will, of course, need more men and consequently more money. And shall we who claim to preach the "gospel" of Jesus Christ withhold our help while the obligations upon us are so great? Indeed the time is at hand for the Baptists to heed God's command and "preach the gospel to every creature." If any church desires any information in the form of tracts or literature, I will take pleasure in furnishing them. May the love of souls inspire you to a greater work, is the prayer of your brother,

HERVEY WHITFIELD.

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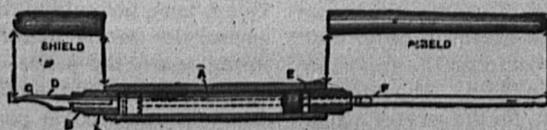
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BIBLES.

We have just received a new lot of Bibles which are, we believe, the best books of the kind we have ever sold, and we think the best which have ever been offered in the South as premiums. Read the advertisement of them on page 7. Now, do you want one of these Bibles? You can get one either by renewing your own subscription or sending us a new subscriber.

POWER PROMISED.

For six months we have been studying in the Old Testament. We have followed Abraham, Isaac, Jacob, Joseph, Moses, in all their wanderings and vicissitudes from Chaldea to the Red Sea. Now we turn to the New Testament again. We take up the thread of the narrative where we left it six months ago.

Luke begins this book by connecting it back with his gospel. In the gospel he had told what Jesus "began both to do and teach." In the Acts he relates what he *continued* to do through the Holy Spirit. He was not dead. After his sufferings on the cross, he was alive again and showed himself to his followers for forty days, and gave not only proofs, but infallible proofs, of his being alive, discoursing to them about the kingdom of God which he had come to establish on earth and which was the great theme that lay next to his heart. He had commissioned them to "go into all the world and preach the gospel to every creature," but he did not want them to go unprepared. He told them to wait for the outpouring of the Holy Spirit, which would come upon them as he had predicted before his death, in order that they might have power to accomplish the great and difficult task which lay before them. They needed an endowment, an endowment, for the service which they were to perform. They needed the presence and power of the Spirit to go with them. The

Spirit should come upon them in a few days in rich abundance, overwhelming, immersing them.

But while his heart was full of these great themes, the kingdom of God and the baptism of the Holy Spirit, the minds of his disciples were running on material things. They asked him: "Lord, dost thou at *this* time restore the kingdom to Israel? Are you now going to declare yourself a king in the world and take your place as ruler over Israel, and enable us to throw off the yoke of these hated Romans from our necks and conquer them? We thought that you were going to do so before your death. We were grievously disappointed that you did not. We thought that everything was over while you lay in the grave. But when you arose, then our hopes revived. What about it? Is not *this* the time?" But he answered, "It is not for you to know the times and seasons, the short or long periods in which events occur. That is only in the province of God. You cannot tell the future. But what you need to do is to be ready for the future when it comes. Ye shall receive power when the Holy Spirit comes upon you, as I told you just now you would. The thing for you to do now is not to be enquiring when the kingdom shall be restored, but to wait for the power, and then you will be able to help restore that kingdom. For ye shall be my witnesses, my martyrs, in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth." Here is the authority for State Missions, City Missions, Home Missions, Foreign Missions. What a privilege it is to be witnesses, to be martyrs, for him, whether our martyrdom takes the form of our witnessing by our death or by our life.

With this parting word a cloud enveloped him and suddenly he began to ascend higher and higher. No wonder they stood gazing in blank despair. But though cast down, they were not forsaken. As he does always to the discouraged, the Lord sent his angels to them to comfort and inspire them with the assurance that he was not gone forever, that he was coming again after awhile. Oh, blessed assurance, gracious promise, precious expectation! What Christian heart does not look and long for his coming? And yet while he delays his return in person he gives us his Spirit to guide and protect us.

The disciples then returned to Jerusalem and engaged in a prayer meeting, offering prayers of gratitude for the past, and of hope for the future. It was while they were thus engaged that the blessing was poured upon them, as we shall see in our next lesson.

EDITORIAL CORRESPONDENCE.

And here I am in New York. I had never been there before. I had been all around it; had been to Washington a number of times, to Baltimore, and as near as Philadelphia, but it so happened that I had never been to New York. The first thing that impressed me as I stepped off the train was the magnificent Union Central Depot. The next thing was the crowds. Here they go, by the hundreds and thousands and even millions—hurrying, scurrying, rushing; pushing, bustling, jostling against each other, each one apparently dead in earnest to get somewhere; each one intent on his own business. Where did all these people come from, and where are they all going to? I do not know where they all came from. They seem to have come from everywhere. The ends of the earth have met together here. The North and the South, the East and the West, North America, South America, Europe, Asia, Africa, and the islands of the sea, all have contributed their share to this immense whirlpool—I had almost said cesspool—of humanity.

But while I do not know where they all came from, I do know where a good many of them are going to: They are going to *hell*, and that, too, at a break-neck speed—about as fast as they can go. This is true, not only of the lower classes, among whom vice seems to run riot, unchecked by the strong arm of the police—in fact even winked at and encouraged by the police, who take a share of the spoils and become *particeps criminis* with the panders of vice—but it is true also of many of the so-called upper classes, the "smart set," the "Four

Hundred." With them vice is only gilded over—not so vulgar nor so repulsive as in the lower classes—but vice all the same, and leading at last to the same hell. The motto of all seems to be: "Every one for himself and the devil take the hindmost." And if they don't mind he is going to take a good many of the *foremost* also.

No one seems to have any consideration for anybody else, and especially none for a stranger. All they care for him is to get out of him all they can. There is a notable lack of politeness and courtesy on the part of public officials, such as hotel clerks, street car conductors, policemen, etc. The loneliest place in the world, you know, is in a crowd where you are a stranger. I do not know when I have ever felt so much alone as I did when walking along Broadway. The words of Byron came into my mind:

"To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er, or rarely, been;
To climb the trackless mountain all unseen,
With the wild flocks that never need a fold,
Alone o'er steeps and foaming falls to lean;
This is not solitude: 'tis but to hold
Concourse with nature's charms and see her stores
unrolled.

But 'midst the crowd, the hum, the shock of men,
To hear, to see, to feel and to possess,
And roam along, the world's tired denizen,
With none to bless us, none whom we can bless,
Minions of splendor shrinking from distress;
None that with kindred consciousness endued,
If we were not, would seem to smile the less
Of all that flattered, followed, sought and sued:
This is to be alone, *this*, this is *solitude*."

And the buildings! I was reminded of what the old lady said when she went to the city for the first time. On her return home she told her friends that she had not been able to see the city for the buildings. This is literally true in New York. Here the buildings rise all around you ten, sixteen, twenty-six, thirty stories high. "How high is that building?" I said to a policeman, pointing to a building near by. "Oh, only twenty-six stories high," he said. Pointing to another he added: "That is thirty stories high." It almost looks as if the story of the Tower of Babel is being repeated in New York. Evidently New York is the modern Babylon in more senses than one. But will the people be able to reach heaven in these towering buildings? I am afraid not. Paradoxical as it may sound, it is nevertheless generally true that the nearer heaven one climbs in a physical sense, the lower he descends spiritually. And on the contrary the nearer earth his face, the nearer heaven his soul.

These tall buildings are nearly all of them down town and in a short radius around the City Hall, which seems to be both the political and business center. They were rendered necessary by the terrible congestion of business in that quarter, and the consequent enormous price of land.

Sometimes there will be several thousand people doing business in one building, occupying only a few feet of ground. But no one has a mortgage on the air, and so it costs no more for a lot upon which a thirty-story building is erected than for one on which a one-story building is erected. Evidently, however, there is a limit. There is danger in these "sky scrapers." Some day an earthquake or a terrible storm will come and they will tumble to the ground, carrying their human contents with them. They appear very strong and solid now, built out of steel, rock and marble, but they will not stand forever.

Then, too, the electric cars and the elevated railways which have come in the last few years, and the sub-railway now being constructed, are carrying the people to the suburbs and more and more are scattering both the residences and the business of the city. The lower part of New York, say from twenty-third street down, a distance of several miles, has been almost entirely deserted as a residence section and given up to the very poor who huddle together in tenement houses or in small rooms over stores. But those who can get away are going up town and building homes of their own—some larger and some smaller—but homes. Practically the whole of Manhattan Island is now

occupied, and, besides, the overflow population is pouring into Brooklyn, Jersey City, and others surrounding towns, all of which, except of course, those in New Jersey, have recently been incorporated into one big city, known as Greater New York.

New York City proper is situated on Manhattan Island, which is surrounded by New York Bay on the south, East River on the east, the North River, as they call it, or the Hudson River as it really is, on the west, and the Harlem River on the north, which connects Hudson River and East River. This island is thirteen and one half miles long from south to north. It is two and one-half miles wide at its widest point. On this island alone there are about 2,000,000 people, which gives it perhaps the densest population of any similar territory in the world. Besides this, nearly all of the people in surrounding cities do business in New York, thus increasing its population in the day time during the week by two or three millions. Can you wonder at the congestion? And can you wonder at the selfishness which seems to actuate these people, struggling, striving as they are—as they must—for the means of existence?

CHRISTMAS MUSINGS.

And so Christmas has come again—the blessed, joyous Christmas-tide, with its "stockings all hung by the chimney with care," its visit of the mysterious Santa Claus, its toys and noise, its fun and frolic, its big dinners and its big drunks.

Well, we are glad to have Christmas come. But it does seem strange that the birthday of our Savior, the meek and lowly Jesus, the Prince of Peace, the Apostle of Love, should be celebrated in such a hilarious and barbarous style. There is nothing more incongruous, more out of harmony with the eternal fitness of things. It should be observed with a sweet devotion, a subdued reverence, a holy meditation upon all the events and meaning of the day. In other words, it should be a holy day instead of a holiday. It was the Catholics who changed the "y" to an "i" in accordance with their constant disposition to make a holiday of a holy day. We should not imitate them in this any more than in other perversions of the scriptures.

But there is one original feature of the day which, we are glad to say, has been preserved, and which is very appropriate, and that is the giving of gifts. Only instead of giving them to Christ, we generally give them now to each other—give them where we expect a return. Let us follow the example of the wise men, and offer our gifts to Him—the gold of a loving heart, the frankincense of a consecrated life, the myrrh of a cheerful obedience to his commands. Remember, too, that he said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Look around you. Are there no sick you can visit, no poor you can relieve, no sorrowing you can comfort, none who are weary with the burden of sin whom you can point to the "Lamb of God that taketh away the sin of the world?" As you help them you help him.

This question comes to every Christian parent: Shall I tell the children about Santa Claus? To do so will be to spoil their enjoyment of Christmas to a large extent. But not to tell will be to keep up a deception, which, while innocent, is still deception. Is it right? Read the following correspondence in the New York Sun, while Charles A. Dana was editor of it, and presumably written by his pen:

"Dear Editor: I am eight years old. Some of my little friends say that there is no Santa Claus. Papa says: 'If you see it in the Sun, it's so.' Please tell me the truth: Is there a Santa Claus?"

"VIRGINIA O. HANLON."

"Virginia: Your little friends are wrong. They have been affected by the skepticism of a skeptical age. They will not believe except they see.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! how dreary would be the world if there were no Santa Claus. It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance, to make tolerable this existence. We should have no enjoyment except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

"You might get your papa to hire men to watch in all the chimneys on Christmas eve to catch Santa, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus. The most real things in the world are those that neither children nor men ever see. Nobody can conceive or imagine all the wonders that are unseen and unseeable in this world. You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, and romance can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia! in all this world there is nothing so real and abiding.

Santa Claus! Thank God he lives, and he lives forever! A thousand years from now, Virginia—nay, ten times ten thousand years from now—he will continue to make glad the heart of childhood."

Mr. Dana was right about it. Certainly there is a Santa Claus. There is one in your home. If not, we feel sorry for the little ones there. And if there are no little ones, we feel sorry for you.

"Peace on earth!" So sang the angelic choir on the night our Savior was born. That was 1900 years ago. How is it now? Is there peace on earth? Alas! No. Instead, we see the two leading Christian nations at war with smaller and weaker people. We see other Christian nations armed and ready to spring at each other's throats. What is the matter? Is Christianity a failure? No, but many Christians are. The trouble is not with the principles of Christianity, but with its followers. In so far as they have departed from its principles do they fail. But if any one thinks that Christianity is a failure let him consider how much better it is now than it used to be—how much less of wars and strife there is at present than when the Savior was born. No, Christianity is not a failure. It is a living, breathing, powerful force in the world. It is exerting a tremendous influence upon human lives, to uplift and inspire and ennoble them. And after awhile the whole lump shall be leavened. And then there shall be no more wars nor rumors of wars, but a universal peace.

Let us add just this: How rapidly these Christmases come! While it used to seem an age from one Christmas to another, it seems only a few weeks now. How the days and weeks and months do go by—yes, and the years, too. Soon they will all be gone. Soon we shall have observed our last Christmas. The places which knew us once shall know us no more—no more forever. "Instead of the fathers, shall come up the children," and the world will move on, perhaps unconscious that such a person as we ever lived or died. O Lord, help us to serve our day and generation well! Help us, that the Christ child, whose birth we celebrate, the Savior that was to come, that *has* come, may reign and rule in our hearts, so that our lives may be lived for others and not for ourselves alone, and may count for something in making the world better and brighter, and lifting it up and bringing it nearer to the feet of God.

PERSONAL AND PRACTICAL.

A joyous Christmas and a happy New Year!

Read our premium offers on page four this week.

On account of Christmas the paper is a day late this week.

Do you want to have a happy Christmas? Try to make somebody else happy.

May next year be the best year of your life so far, and may 1903 be still better.

We want to thank our subscribers again and again for the very cordial responses which they are making to statements which we recently sent out. We have heard from a great many of them. We hope to hear from all within the next few weeks.

We have received a copy of "A Christmas Gift for Bereaved Ones," by Mrs. J. B. Gambrell. It is a neat little booklet consisting of half a dozen poems by Mrs. Gambrell. And they are good poems. The price of the booklet is ten cents. Address Mrs. J. B. Gambrell, Dallas, Texas.

The recital given by the pupils of Miss Mittase Pansy Holt, teacher of elocution in Boscebel College, on last Friday evening, was greatly enjoyed. The

young ladies acquitted themselves with much credit, both to themselves and to their teacher. It was the unanimous expression that they acted their part with much grace, and, at the same time, naturalness. Evidently they had been well trained.

The *Central Baptist* has a strong editorial on the subject: "Is there any place for the Denominational Colleg-?" This question the *Central Baptist* answers very strongly in the affirmative. We would like to raise another question: "Is there any place for the denominational paper?" We should be glad to have the *Central Baptist* and others discuss this question. We may also have something to say on it ouself.

Speaking of the price of the paper last week, we should have said one thing more, and that is that we go on the principle that the Baptists of Tennessee need and deserve the best. We believe that they would rather have a good paper in every respect at \$2.00 than one not so good at \$1.50. Reduction in price would mean either reduction in quantity or quality. Our aim is to increase these rather than to reduce these.

We had a pleasant visit from Dr. W. G. Inman on Tuesday. He was in the city on business. As we have previously mentioned, he has just closed his work as pastor of the Second Baptist church at Jackson and accepted a call to the Whiteville, Mt. Moriah, and Harmony churches. This makes a very delightful field. Dr. Inman has completed his *History of Tennessee Baptists*. We hope that it will soon be published. It will be, we are sure, very valuable.

Yes, we have had very bad weather for the last two weeks; remarkably bad. We do not know when we have ever seen such bad weather in December. But there are two things about it: In the first place, an early winter is apt to mean an early spring. We would rather have our winter in December than in March, as we have been having it for years past. Another thing: A hard winter nearly always means a favorable season and good crops the following year. For our part, we thank the Lord for the cold and the snow, only we hope that they won't keep up too long.

The time of a good many of our subscribers expires on January first. They themselves preferred to have it this way, so that they would be able to keep it definitely in mind, and so as to make it come at a time when it will be convenient for them to renew. We should be glad to hear from them as promptly as practicable. There are a number of them also who subscribed for a few months and who paid to the first of the year. We hope that after reading the paper several months they have learned to like it so well that they will continue. We expect to make it still better next year.

The *Christian Guide* announces that its policy will be "to preach repentance, faith, confession, and baptism in order to the remission of sins, and a continual development in the Christian life." And thus the *Guide* would make five steps in the plan of salvation. Or does it mean to include "a continual development in the Christian life" as a part of the plan of salvation? We confess, however, that we were quite surprised that the *Guide* should have put repentance before faith. The Bible always does, but this is the first time we ever knew a Campbellite to do so. We presume that it was quite unintentional upon the part of the *Guide*.

We have received a card from Dr. M. L. Thomas of Little Rock, Ark., announcing the fact that "after repeated conferences among the brethren from various parts of Arkansas, he and Rev. R. N. Pittman of Fort Smith, have been requested to lead in the enterprise of launching a Baptist newspaper devoted to the interests of our work in Arkansas." The name of the paper will be *The Baptist Advance*. It will make its appearance about the first of January. Dr. Thomas says that "the paper will be fraternal in spirit and Baptist to the core. One dollar and fifty cents per year in advance will be the subscription price." On general principles, we should regret to see another paper started in the State, as one paper is as much as any State can well support. But the brethren who are identified with our organized work in Arkansas seem to think it necessary that they should have an organ through which to present their interests to the people of the State. We wish yet that some arrangement could be perfected by which there may be only one paper. Of course, however, that paper should represent the organized work. No paper which is continually tearing down the work which is being done by the Baptist brotherhood has a right to expect their support.

The Home.

STAR OF THE ORIENT.

BY NANNIE J. REA.

Star of the Orient, glorious Star,
Send quickly and gladly thy bright
beams afar.
Reach down to a world lost in darkness
and sin,
And save from deep woe all the chil-
dren of men.

Star of the Orient, long may thy light
Shine sweetly and clearly on earth's
blackened night;
Shine brightly around the dear hearth-
stone of home,
Dispelling the shadows and lighting
the gloom.

Bethlehem's Star shines as brilliantly
now
As when a soft halo it shed 'round the
brow
Of Christ the Child King, sent from
mansions above,
A gift from the Father—his token of
love.

A gift sent to brighten up life's gloomy
ways,
And that calls from each heart a true
tribute of praise,
That asks a renewel, at each Christmas-
tide,
Of vows of devotion in truth and glad
pride.

—Christian Observer.

"To-morrow I'll do it," says Bennie;
"I will by and by," says Seth;
"Not now—pretty soon," says Jennie;
"In a minute," says little Beth.
Oh, dear little people, remember,
That true as the stars in the sky,
The little streets of to-morrow,
Pretty soon and By-and by,
Lead, one and all,
As straight, they say,
As the King's Highway,
To the city of Not at all.

—Youths' Companion.

OUR GIFTS TO OUR SAVIOR.

BY AMOS R. WELLS.

In an English home for crippled
children one of the poor little inmates
was joyously emptying his stocking,
which had been filled full of Christ-
mas presents by kind friends of the
institution.

"How often does Christmas come?"
he asked.

"Every year," was the reply.

"No; that's a story," said he; "I've
been alive seven years, but I ain't
never had one before."

There are millions of wretched
children of whom the same sad say-
ing is true.

In one of the Leadville inns, on a
Christmas Eve some years ago, a
group of miners were talking in the
office, when there entered a modest
little girl. She had in her hand an
old, faded stocking, and she asked
the proprietor if she might not hang
it up by the desk.

"Why not in your mother's room?"
was asked.

"Because I'm afraid Santa Claus
wouldn't find it there," was the
prompt answer.

Permission was given and she re-
tired. The miners learned that her
mother was a widow, and so poor
that she could not return to her East-

Not Recommended for Everything

But if you Have Kidney, Liver, or Bladder
Trouble, you will find Swamp-Root
just the Remedy you want.

It used to be considered that only urinary and
bladder troubles were to be traced to the kid-
neys, but, new modern science proves that near-
ly all diseases have their beginning in the dis-
order of these most important organ.

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

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

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

Doctors Prescribe Swamp-Root.

"I have prescribed that wonderful remedy for kidney
and bladder complaints, Dr. Kilmer's Swamp-Root,
with most beneficial effect and know of many cures by
its use. These patients had kidney trouble, as diag-
nosed by other physicians, and treated without benefit.
Dr. Kilmer's Swamp-Root effected a cure. I am a lib-
eral man and accept a specific wherever I find it, in an
accepted school or out of it. For desperate cases of kid-
ney or bladder complaint under treatment with unsatis-
factory results I turn to Dr. Kilmer's Swamp-Root with
most flattering results. I shall continue to prescribe it
and from personal observation state that Swamp-Root
has great curative properties."

L. BARSTOW IRISH, M. D.,

Sept. 24, 1901. 276 9th St., Borough of Brooklyn N. Y.

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

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

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

Sample Bottle Swamp-Root Sent Free by Mail

EDITORIAL NOTICE—If you have the slightest symptoms of kidney
or bladder troubles, or if there is a trace of it in your family history, send at
once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail,
immediately, without cost to you, a sample bottle of Swamp-Root and a book
containing many of the thousands upon thousands of testimonial letters received
from men and women cured. In writing, be sure to say that you read this gen-
erous offer in the "BAPTIST AND REFLECTOR"

ern home. Thereupon an old miner,
with tears in his eyes, pinned up the
rents in the little stocking, and drop-
ped in a dollar, "allowing" that he
would make a good Santa Claus.
Miner after miner followed, till all in
the room had contributed, some more
than once, and the poor widow and
her child were thus enabled to go
back home.

Well, the heart of Christmas is in
that little story. To observe Christ-
mas is to do as did its founder. It
was he, as Charles Kingsley says,

Who taught mankind on that first Christ-
mas day,
What 'twas to be a man; to give, not
take.

Of course, receiving is a part of
Christmas as well as giving, and to
receive a gift graciously is a return
gift in itself; and yet the thought of
the true Christmas is never for one's
self, but for others. And to be pos-
sessed by that thought is true man-
hood, as Kingsley says.

This thought for others is more
than the secret of Christmas joy; it is

the secret of all joy. Poets are hap-
py poets when they sing to inspire
mankind. Farmers are cheerful
about their tasks when they remem-
ber that they are feeding the world.
Clerks in stores hum merry songs
when they have made a customer's
ten minutes with them a bright spot
in his day.

And as if it were not enough thus
to have blessed both others and our-
selves, we also bless Christ. He
wants no Christmas gift but our love
for men. Julia C. R. Dorr, in a fine
sonnet, sees the procession of the
magi still continuing, and this is the
gift that they bring.

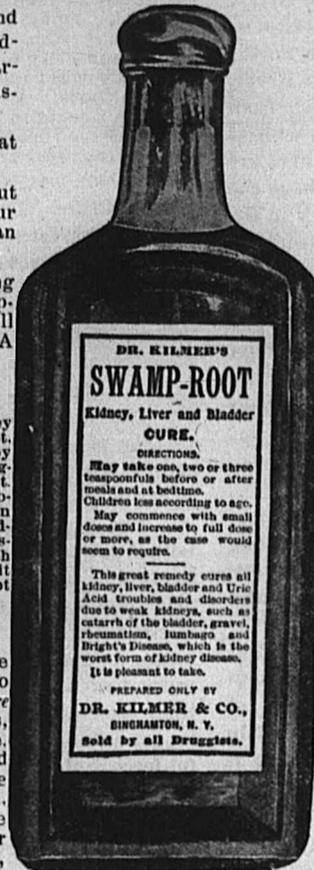
Ye happy stars, that o'er the desert world
Saw Caspar, Melchior, and Balthazar
Bearing rich gifts and offerings from
afar

(Sweet Orient spices, gems, and burning
gold)

To Bethlehem's manger where the Child,
foretold

By seer and prophet, slept beneath
his star,

Fill with glad song the blue depths
where, ye are,



(Swamp-Root is pleasant to take.)

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

If you are already convinced
that Swamp-Root is what you
need, you can purchase the
regular fifty-cent and one-
dollar size bottles at the drug
store everywhere.

Singing as sang the morning stars of old
Lo! once again the wise men from the
East,
Crossing the desert and the rolling
main
And the high mountain, bid their
eyes behold
The glory of the Lord! To his great feast,
Thronging they press, the eager, mys-
tic train,
Giving and taking wine and oil un-
told!

—Christian Observer.

ARMOR-PLATED BOYS.

It is important, in these days, that
America should have armor-plated
boys. A boy needs to be iron-clad
on—

His lips, against the first taste of
liquor.

His ears, against impure words.
His hands, that they handle noth-
ing wrong.

His heart, against irreverence and
doubt.

His feet, against going with bad
company.

His eyes, against dangerous books
and pictures.

His pockets, against covetousness
and dishonest money.

His tongue, against evil senti-
ments.

The Christian armor on her citi-
zens gives more security to the nation
than all the "armor plate" can on her
ships.—The Outlook.

NOT SO FOOLISH AS MAN.

A man, seeing a wasp creeping
into a bottle filled with honey, that
was hanging on a fruit-tree, said,
"Why, you sottish insect, you are
mad to go into that vial when you
can see many of your kind there dy-
ing in it before you."

"The reproach is just," answered
the wasp, "but not from you men,
who are so far from taking example
from other people's follies that you
will not take warning from your own.
If, after falling several times into this
vial and escaping by chance, I should
fall in again, I should then but resem-
ble you."—Dean Swift.

Little girls in India do not wear
petticoats and dresses and sacks and
hats. They just have five straight
yards of cotton cloth, which they
wind around them. They begin to
learn how to do this when they are
very little indeed.—The Mayflower.

It is to the credit of religious peo-
ple that the poor and distressed gen-
erally look to them for assistance.

South Carolina Interstate and
West Indian Exposition,
Charleston, S. C.,
Dec. 1, 1901—
June 1, 1902.

For the above named occasion, the
Southern Railway will sell round trip
tickets from all stations to Charleston
at greatly reduced rates.

Double daily through schedules
and first-class service.
Ask for tickets over SOUTHERN
RAILWAY.

Full particulars as to rates, sched-
ules, etc., cheerfully furnished on ap-
plication.

J. C. LUSE,

Trav. Pass. Agent,
Chattanooga, Tenn.

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.

CHINESE MARTYRS.

Humble were they and lowly, like the
fishermen of old;
They dreamed not of honor or glory,
nor hoped they for silver or gold.
From earliest dawn until evening they
toiled for their daily bread,
With never a thought of a brighter lot,
Or God's heaven overhead.

But one, with a strange, sweet story,
came like an angel guide,
And told of a loving Father, of a Sav-
ior crucified;
Of a path which leadeth to heaven,
and joy and bliss untold,
Where a welcome waits at the pearly
gates,
And the streets are paved with gold.
Humble they were and lowly, but fear-
less and true and bold;
For the love they bore the Savior, they
died like the saints of old.
But more have they wrought in dying
than living they ever dreamed;
Christ's kingdom shall spread where
these heroes have bled,
And China shall be redeemed.

—Home Field.

Bible Learners.

Take for your Christmas portion
Luke 2:10-14.

YOUNG SOUTH CORRESPONDENCE

"Cold! Cold! Cold!" That's what we
are saying as we shiver here in Chat-
tanooga. The cold wave came upon
us so suddenly. We have never had
zero weather before in December.
Everything is frozen, even my ink!
But the Young South is not! You
will say that when you read the half a
score of "warm" messages. No, in-
deed; we have not had such a good
week in many! We end 1901 in most
gratifying fashion.

I feel very sure that many are just
too late. It is so hard to realize that
my acknowledgements go in eight
days ahead of publication. What is
belated, however, will begin 1902 beau-
tifully. Remember, (will you?) that
Dr. Holt gave us till Jan. 1 to raise the
necessary amount to furnish the

YOUNG SOUTH ROOM.

Come up by that time with your of-
ferings for that purpose. Do quickly
what you are going to do in that line.

Let us make Dr. Holt's heart rejoice
in the first week of January, 1902. In
the glad Christmas-tide, remember the
little ones with no sweet mothers to
hover over their beds on Christmas
eve. Of course Tennessee Baptists
will never let them lack for Christmas
cheer; but they must forever be with-
out the blessed home ties you rejoice
in. Let us do what we can to "make
it up" to them.

Miss Armstrong writes me that our
new "coin-takers," made specially to
aid the Young South in getting our

missionary's salary, are almost ready.
They have a picture of our own Mrs.
Maynard and a brief sketch of her life,
and places for ten dimes. All you
have to do is to gather these up and
then put them in their places, close
them with a "sticker" and send them
to me.

Now, I want a much enlarged circle
of "Japan Helpers," beginning with
this New Year. Who will join it?
Write me, enclosing a 2-cent stamp,
and I will mail you the "coin-taker"
at once. It is unique and will give
you so little trouble in mailing. Our
dear missionary will soon be going
back. Her substitute is working ev-
ery day to win the Japanese to Christ.
We are the ones to send the good tid-
ings across the Pacific. Let us begin
anew. Who will order a "coin-taker"?
I shall keep a list and mail them as
soon as Miss Armstrong sends them to
me. I am sure you will be delighted
with them, and no one will refuse you
who looks into our missionary's sweet
face. Come on, then, with your orders
for 1902. Be prepared for hard work.

But the letters? Here they are:

No. 1 almost made me cry. It is
from Antioch:

"Have you dropped us from your
list? This has been such a busy
autumn for us. We have recently
been to Kentucky, too, on a farewell
visit to our people, for we are soon to
move to Colorado. As Tennesseans,
we say 'farewell' to the 'Young South,'
hoping that the Band will grow in
numbers and in usefulness, until its
members are found in every State in
our beloved America, and its influence
is felt throughout the world.

"We shall still hold our member-
ship with the 'Young South,' but it
will be sometime before we are perma-
nently located. When we have de-
cided on a new home, you will hear
from us again.

"ANTIOCH HOME BAND."

Life is full of change! This letter
was mailed at Pueblo, Colorado, so I
suppose that was the first stopping
place of our good friends. We certainly
would hate to give them up, and we
are so glad they will still belong to us
wherever their lots are cast. They
have been so true and faithful. Colo-
rado is not far away in these days of
rapid transit. We pray God's blessing
on every one of them. We beg for
news of them at an early date, and we
thank them for this last kind offering
from their Tennessee home.

No. 2 comes from Memphis:

"Enclosed I send you as our last
bullet for 1901, a lonely dollar for the
Orphans' Home. A. F. K."

A young man who will spare a dollar
at this season of the year is a fine fel-
low. We need no further proof. In-
deed, we did not need this, as A. F. K.
and his many brothers have always
been so true to Young South interests.
We are deeply indebted to them all.
God send them a happy and prosper-
ous New Year! May we hear from
them often in 1902.

No. 3 comes from Jonesboro:

"Enclosed find \$1.00 for the Or-
phans' Home, collected at our Thank-
sgiving dinner. We cannot afford to
forget those who have no good homes
of their own. EDITH GALLAWAY."

Many thanks! We hope to hear
from many more "dinners." Let me
beg that those who did "forget" on
Nov. 29, will make up for it on
Dec. 25.

Stanton comes next in No. 4:

"Please find enclosed \$3.00 for Japan,
with best wishes from the 'Willing
Workers' of our church.

"MRS. T. L. MARTIN."

We are so much obliged. "Japan"
needs our dollars now. Our Stanton
friends stand by us nobly.

No. 5 comes from old friends at
Hillville:

"Find enclosed \$1.25, a Christmas of-
fering for Japan, from my mother and
myself. We are sending a box to the
Orphans.

"I find the December number of the
Foreign Journal very interesting. I
wish the Young South members a
happy Christmas.

"PATTIE POWELL."

I hope this is the first of many
Christmas offerings, and I feel that
you are sure of a happy holiday time,
beginning in this sweet way.

Locke sends another in No. 6:

"Find enclosed \$2.50 for the Or-
phans' Home, a Thanksgiving offering
from some young people of this neigh-
borhood, and our family. May God
bless it! MRS. JACKSON."

An offering to our orphans with
prayer will surely be blessed of our
Father. Will you thank the "young
people," as well as the "family?" May
they be happy in the thought of mak-
ing others happy!

No. 7 is a dainty little letter from
Franklin:

"I send you as a Christmas offering,
fifty cents for Japan and fifty cents for
the Orphans' Home. I made cocoa nut
candy and sold it. I wish for the
Young South a happy Christmas.

"FANNIE McLEAN JARM N."

We thank you so much! I quite
envy those who could buy, as I am
fond of home-made coconut candy.
Come again in 1902. May the New
Year bring you only joy!

No. 8 comes from Youngville:

"Please find enclosed \$3.40 for the
Orphans' Home, birthday offerings
from the Lone Star Sunday school.
This will be our last for sometime, as
we have been obliged to close our
school on account of scarlet fever.
How much we wish it was more,
since reading of the many difficulties
in the management of the Home in
last week's paper. Dr. Holt and his
wife have our sympathy and prayers
in their difficult task.

"SALLE DEAN."

If all Tennessee Baptists felt as Miss
Dean does, the burdens on Dr. and
Mrs. Holt would be immeasurably
lightened, because the treasury would
never run low. Many thanks for this
substantial aid. We hope the fever
may soon be conquered and the "Lone
Star" shine out more brightly than
ever.

Fall Branch sends No. 9:

"I send you \$3.20. Give 52 cents to
Home Missions, \$1.35 to Japan, and
\$1.33 to the 'Young South room' in the
Orphans' Home. We wish it was
much more. God bless our work."

"RACHEL WHITE."

Fall Branch always comes when
most needed. Please thank all who
contributed, Miss White. I have writ-
ten you in regard to one item I did not
understand. See "Receipts" for names
and credits.

Now, if we stopped right here, it
would not be so bad a week, would it?
We have had worse. But just go on a
little farther. No. 10, from Clarksville,
says:

"Enclosed please find

TWELVE DOLLARS

from the Clarksville Sunbeams, a
Christmas offering for the 'Young
South room' at the Orphans' Home.

"About six weeks ago we gave dimes
to ten of the Sunbeams, and yester-
day they brought in the above
amount 'the harvest' of these dimes.

"SALLIE A. FOX."

Now, what do you say? Will we
not give three rousing cheers for the

CLARKSVILLE SUNBEAMS?

I am never surprised at anything
they do. I feel so fond of them, so

Who wrote
MACBETH? The
wise woman who
got into some lamp
trouble or other.

My name on every one.

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

grateful to them. How splendidly
their "seed dimes" must have been
cultivated! Such a grand harvest as
they yielded! Oh, that every church
in Tennessee had a Miss Fox! God
send you the happiness of holiday
times!

But Clarksville must dip its colors
just a little. Read No. 11, and the last
for 1901, from Jackson:

"The Young People's Missionary
Society of the First Baptist Church,
Jackson, send you

TWELVE DOLLARS AND SIXTY CENTS,
a Christmas offering to the Orphans'
Home; also getting up a box for them,
but want this to reach them before
Christmas. "MRS. FLY, Pres't."

Continued on next page.

The Value Of Charcoal.

Few People Know How Useful It Is In Pre-
serving Health and Beauty.

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

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

Charcoal sweetens the breath after smok-
ing, drinking or after eating onions and other
odoriferous vegetables.

Charcoal effectually clears and improves
the complexion, it whitens the teeth and fur-
ther acts as a natural and eminently safe ca-
thartic.

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

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

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

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

Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

New Features but Same Prices.

Beginning with issue of January 1902, the Periodicals will have several new features.

1. Enlargement of Teacher - in size of page making addition of an equivalent of about eleven pages
2. Bible Class Quarterly—40 pp same in size as new size of Teacher. For senior grade work. 4c per quarter.
3. Advanced Quarterly—Same high grade and same size as now, with some new features.
4. Intermediate... Primary Quarterlies—Enlargement in size page with other decided improvements.
5. Kind Words Weekly—Enlarged to eight pages and very superior in every way. The very best paper for our young people and popular with those who are older.
6. Missionary Course—Prepared with care and ability, and running through the entire series of Periodicals.

Samples Free.

Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher (enlarged)	12
Bible Class Quarterly	04
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	18
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	4
Bible Lesson Pictures	7
Picture Lesson Cards	2 1/2

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c—single copy; ten or more to same address, 6c. each.

Missouri Baptist Sanitarium, 919 TAYLOR AVENUE, ST. LOUIS, MO.



Well-Equipped, Quiet, Restful Sanitarium and Hospital. Appliance for the best treatment is found here. Large Grounds, Large Buildings, Every Comfort. Trained Nurses, Physicians of your own Choosing. Rates as low as can be for accommodations furnished. For full information address DR. I. H. CADWALLADER, Physician-in-Charge. MRS. I. H. CADWALLADER, Superintendent.

RECENT EVENTS.

We were glad to have a visit last week from our friend, Prof. E. C. Cox, of Murfreesboro. A truer, better man never lived.

+++

Rev. S. G. Mullens, formerly of Kentucky, but late of Indiana, has been called to the pastorate of the First Baptist church of Bartow, Fla.

+++

The prettiest calendar which we have seen this season was presented to us the other day by our friend, Mr. W. O. Terrill of the Graham Paper Company.

+++

We regret to learn of the death of Mrs. Hale, wife of Dr. Fred D. Hale of Kansas City, Mo. We extend to Dr. Hale our deep sympathy in his great sorrow.

+++

The Cuthbert, Georgia, Baptist church has decided to support a native missionary somewhere on the foreign field. One hundred dollars a year will be given for this purpose.

+++

The Baptist Chronicle of Louisiana, is publishing some very strong editorials on the subject: "Scriptural Warrant for our Co-operative work." We rejoice to see the Chronicle standing so strongly for our work.

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. BRUTON, Pastor Baptist Church, Ripley, Tenn.

Special Christmas Holiday Rates Via Southern Railway.

The Southern Railway will sell round trip tickets from all stations to all points east of the Mississippi, south of the Ohio and Potomac rivers, embracing the Southeastern Passenger Association territory at rate of one and one-third fare for the round trip.

Tickets will be sold December 23, 24, 25, 30, 31, January 1, limited to January 3, 1902.

To students presenting certificates signed by superintendents, principals or presidents of the various institutions, round trip tickets will be sold on the above basis, December 16-22, with final limit January 8, 1902.

Particulars cheerfully furnished on application. J. C. Lusk, Trav. Pass. Ag't. Chattanooga, Tenn.

For Whooping Cough use CHENEY'S EXPECTORANT.

The Boscobel College Record for December is quite a handsome magazine. It is nicely printed, neatly bound, well edited, and contains a number of interesting articles. We congratulate the young ladies of the college upon their editorial ability.

+++

Rev. O. L. Springfield retires from his position of Field Secretary of the Baptist Female University of North Carolina. He expects to devote his time to evangelistic work, for which he is especially fitted. He has refused an offer of \$25,000 as a gift if he would confine his work to North Carolina.

+++

The recent death of Dr. E. T. Hiscox removes one of our foremost writers. Hiscox's Manual has had a very wide sale. For some years he has been writing articles for various papers. He was engaged in writing an article on "The Value of a Good Neighbor," when he was stricken with apoplexy and only lived a few hours.

+++

We acknowledge receipt of an invitation to attend the marriage of Miss Viola Love to Rev. Emmette Edgar Dudley on Dec. 26th, in Norfolk, Va. Brother Dudley is pastor in Norfolk and is a young minister of much promise. We extend to him and his lovely bride our warmest congratulations, with best wishes for happiness and usefulness.

Young South.

Continued from page 11.

Now, if that does not end 1901 grandly, I don't know how it could have been done. However, if some individual or Band will begin 1902 better, no objection will be entered. Off with your hats and out with your handkerchiefs again! Give three more rousing cheers for Jackson and its Baptist "Young People," and even then they will not know how much we appreciate such a circle of earnest workers. All honor to them! Margaret McCutcheon is treasurer of this band.

You will not forget to order those "coin-takers." I want you armed and equipped to do wondrous things for Japan while 1902 is young.

I thank each one, who has helped the Young South in the year that has gone, from my heart. Let us go "forward" now with consecrated enthusiasm and make next year a great one in Young South history.

With fondest wishes for each and all,

I am, as always, yours faithfully,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

First half year	\$427 16
October offerings	80 37
November	26 93
First week in December, 1901 ...	19 92
Second week in December	14 82
Third week in December	21 13
Fourth " " "	

FOR JAPAN.

Antioch Band, by Mrs. Cora Herd	1 00
Willing Workers, Stanton, by Mrs. T. M. Martin	3 00
Miss Pattie Powell and mother, Hillville	1 25
Fannie McLean Jarmon, Franklin	50
Fall Branch S. S., by R. W.	1 35

FOR ORPHANS' HOME.

Antioch Band	50
A. F. K., Memphis	1 00
Edith Galloway, Jonesboro	1 00
Mrs. Jackson, Locke	2 50
F. M. Jarmon	50
Lone Star S. S., by S. E.	3 40
Zoe Moulton, Fall Branch	15
Bessie Moulton, Fall Branch	11
A. R. " Jr., Fall Branch	39
Rachel White, Fall Branch	38
Unknown friend, Fall Branch	25
Clarksville Sunbeams, by Miss Fox	12 00
Y. P. Missionary Society, Jackson, by M. McC.	12 60

FOR HOME BOARD.

Antioch Band	1 00
Fall Branch S. S.	52
For postage	02
Total	\$633 70

Received since April 1st, 1901.

For Japan	\$423 35
" Orphans' Home	111 26
" Babies' Branch	24 93
" State Board	11 99
" Home Board	32 65
" Foreign Board	19 63
" Foreign Journal	2 25
" Sundries	4 52
" Postage	3 12

Total

Star card receipts

Rev. W. L. Richards, formerly pastor of the Pendleton Street church, Greenville, S. C., has recently been called to the pastorate of the church at Albany, Ga. If we are not mistaken, Brother Richards is a Tennessean by birth. At any rate, he is an excellent man. He will find many noble people with whom to labor at Albany. We wish him great success in his pastorate there.

PRICES REDUCED

YOUR LAST CHANCE TO GET ONE AT COST. \$4.00 "Old Reliable" Vapor Bath Cabinet. Our 60-Day Kill Trust Price, \$2.25

Complete with heater and directions. Cabinet rubber lined, good material. Better than others ask \$4.00 for. Folds smallest space. Guaranteed.

Better Than Ever and Biggest Seller the famous \$5.00 SQUARE QUAKER Vapor Bath Cabinet. Style 1902. Half million sold at \$5.00.

Our Sixty-Day Kill Trust Price only \$3.50

Complete with best heater, medicine and vaporizing pan, and Prof. Gering's 100-page \$2.00 Health and Beauty Book, giving directions how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for 3c each, also how to treat diseases. This Cabinet, latest design, best quality materials, rubber lined, steel frame, roomy, folds flat, is entered by a door. Most convenient. Sent on 30-days trial.

Guaranteed. Better than others ask \$7.50 for.

\$10. Double-Walled "Quaker" Cabinet Style 1902.

Our 60-Day Kill Trust Price \$6.10

Same as \$3.50 Cabinet described above, except hinged double walls. Lined inside with rubber cloth; black ebony finish—Never soils, better than others ask \$12.50 for. Sent complete, ready for use with best heater, medicine and vaporizing pan, also Prof. Gering's 100 page guide book to Health and Beauty.

A BIG BARGAIN. Benefit everybody. Better than water. Now inexpensive.

Recommended by physicians, proven cure for Rheumatism, Bad Colds, Fevers, Pains, Liver, Kidney, Skin and Blood Diseases. Purifies the blood, makes clear skin, beautiful complexion, strong nerves, refreshing sleep, invaluable for children and ailments peculiar to women. THESE SPECIAL PRICES are less than half others would ask you. Don't wait and miss them. \$1. Face and Head Steam Attack, reduced to 6c. Good for Beautifying the skin, complexion and curing Catarrh, Asthma, Bronchitis, Throat Troubles. These Cabinets make

AN EXCELLENT CHRISTMAS GIFT

for every member of the family or some friend or invalid—always appreciated. Useful, beneficial and lasts for years. Waste no money on toys and luxuries.

SEND NO MONEY Simply your name and let us send you our complete Catalogue and special offers FREE, or better still, select the Cabinet you wish, send \$1.00 and we will send it C. O. D. subject to examination. Examine it at your express office and if just as described, perfectly satisfactory, and the cheapest good Cabinet you ever saw, pay express agent the balance and express charges. If you remit us full price, goods will be quickly shipped, guaranteed as described, or your money refunded, and you save return express charges. Better order today. Don't wait, then complain when prices advance. WRITE FOR BROCKET ANYWAY.

WHO WE ARE. Almost everybody knows of us. We've been in business 11 years.

Capital \$100,000. Oldest and largest makers of Bath Cabinets in the world. References: Publishers of this paper, Dun's Com'l Agency, or Fifth National Bank.

WORLD MFG CO., 65 World Bldg., Cincinnati, O.

New Plans, New Prices to Agents, Salesmen and Managers. Write quick. Offer Wonderful sales at 6c Prices. Agents making Big Income. Plenty of good territory. Write quick.

WANTED—First-class Southern teachers of every kind in Southern Public Schools, Colleges, and Universities.

11th year. Robertson's Teacher's Agency, Equitable Building, Memphis, Tenn

WANTED—\$20 per month for writing six letters per day. Postage furnished, including stamp for particulars. Address, Box 103, Griffin, Ga.

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To cold and stormy weather opens the way to an attack of bronchitis. The man on the wagon, be he farmer, milkman or truckman, needs to pay special heed to the first symptoms of weakness or disease of the organs of respiration. The use of Dr. Pierce's Golden Medical Discovery will cure bronchitis, deep-seated coughs, bleeding of the lungs, and other conditions which if neglected or unskillfully treated terminate fatally in consumption. There is no alcohol in the "Discovery," and it is entirely free from opium, cocaine and other narcotics. "For seven years I had been troubled with what the doctors called bronchitis," writes Mr. Arthur Maule (general merchant), of Niles-town, Middlesex Co., Ontario. "A year ago, after I had been taken sick with a severe attack, I began taking your 'Golden Medical Discovery,' I rapidly recovered from the attack and felt no more of it that fall. This season I began taking the 'Discovery' in August, and have so far been perfectly well. I can go out in all kinds of weather and not feel the bronchial trouble at all. Let me say to all who are suffering from such complaints to give Dr. Pierce's Golden Medical Discovery a fair trial, and I am convinced that good results will be obtained." Dr. Pierce's Common Sense Medical Adviser, paper-bound, is sent free on receipt of 21 one-cent stamps, to pay expense of mailing only; or 31 stamps for the book in cloth binding. Address Dr. R. V. Pierce, Buffalo, N. Y.

Boscobel College.

One of the Most Magnificent
College Plants in the South.

THE BUILDINGS are the result of fine architectural skill and workmanship. Comfort, taste and beauty are manifest in every appointment.

THE CURRICULUM is extensive.

THE FACULTY is one of the best.

THE ENROLLMENT this session is one of the largest in the history of the college.

THE TERMS are moderate.

OPENS AFTER the holidays on MONDAY, DECEMBER 30TH.

THE SPRING TERM begins January 27, 1902.

PUPILS RECEIVED at any time.

Write for beautiful catalogue,

C. A FOLK, President,
Telephone 226. NASHVILLE, TENN.

SOUTHWESTERN BAPTIST UNIVERSITY.

The supply of general catalogues is exhausted. We therefore publish this week the following statements, showing the scope and character of work done and summary of expenses, for the information of those who may be contemplating taking the course of study here:

To obtain the degree of Bachelor of Arts the student must secure one hundred and thirty-six hours of credit. The prescribed portion of the work is as follows: Four years of Greek, four years of Latin, one year of French, one year of German, English through the grammars, analysis, rhetoric and a year and a half of literature, geometry, university algebra, trigonometry, calculus, analytics, surveying, astronomy, one year of philosophy, botany, physics, chemistry. This sums up ninety hours of credit. The remaining forty-six are elective. The student who intends to become a lawyer or teacher would certainly take a few more hours in philosophy and the classics; the doctor would take more in English, natural science and the classics; the preacher would elect studies in philosophy, theology, more advanced English, Hebrew, Greek, and so on. Candidates for the B. L. degree must also get 136 hours of credit. They exchange in the required work two years of Latin and two years of Greek for an equivalent amount of natural science additional to the natural science required in the B. A. course.

B. A. men can get the M. A. degree with one more year's residence work.

Have you all these classes? you may ask. We have.

What are the expenses per term of five months? Board, \$38.50; rent, \$5.00; college fees, in academy classes, \$20.00; in college classes, \$25.00; washing, \$5.00; reading room fee (optional), 50 cents; books, from \$3.00 to \$5.00.

Does it cost girls the same? Their rental fee is a little more. Their rental fee for a room of one window is \$10.00; of two windows, \$11.25; of three windows, \$12.50. But they also have more of the comforts: bath-rooms, hot and cold water, and closets on all floors.

What have you in the fine arts? We have regular conservatory methods and advantages in music, and also an excellent art department.

What other departments have you? We have a School of Expression, Busi-

FERRY'S SEEDS

Known and sown
wherever good crops
are grown.

Sold everywhere.

1902 Annual FREE.

D. M. FERRY & CO.
Detroit,
Mich.

For Croup use CHENEY'S EXPECTORANT.

ness, Law, and Theological Departments.

What are the students required to furnish? Their bed-wear, towels, and napkins. You will remember that two students are expected to occupy one room. If one insists on having a room to himself he must pay double rental fee. If three from the same family or neighborhood insist on rooming together, they will pay rental for only two.

When will your next term begin? Monday, Jan. 13, 1902.

Can students enter with profit and advantage this last term of the scholastic year? They can, for we expect to form Latin, Greek, and algebra beginning classes on January 13th. More advanced students and those in other subjects can find classes for which they are ready. They will get credit for what they do.

Are the girls and boys required to wear uniforms? They are not.

What is an hour of credit equal to? To twenty hours in class-room, additional to all the time employed in study and preparation.

Two classes this year have done fairly good work in the Greek New Testament and these classes will continue during the spring term.

The Hebrew language is being studied in two classes. This wonderful language is taught thoroughly here.

One of the best classes in the University is that in the study of the English Old Testament. It will continue during the spring term.

Dr. David Heagle, so well known for the able teaching he has done the past few years, is expected to resume his teaching here January 13, 1902. This is an item of interest to our theological students. There ought to be seventy-five ministerial students after Christmas.

Logic will be taught during the spring term, to open January 13th. There are errors that cannot be detected but with the instrument of logic in the hands of a logician. If one should come the whole term, and do nothing more than learn the science of logic, he would be repaid manifold. Things are seen by the logician as complex, that are viewed as simple by the untaught and untrained. The power to think and reason clearly is an acquisition of the greatest value.

Political Economy, Child Psychology and Development, Painter's History of Education, Graduate Philosophy, Problems in Ethics and Natural Theology are other subjects in the School of Philosophy to be taught during the term to begin January 13th. This is going to be a course of study and instruction of great value to public school teachers. For further information address,

G. M. SAVAGE.

Jackson, Tenn.

Our New Church Roll and Record.

We have just completed and published our New Church Record. It is handsomely and durably bound, and made of good paper, 238 pages.

- (1.) The Declaration of Faith.
- (2.) Church Covenant.
- (3.) Rules of Order.
- (4.) Register of Pastors.
- (5.) Register of Deacons.
- (6.) Register of Members, (embracing Baptisms, Marriages and Death)
- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
- (9.) Sunday School Record.

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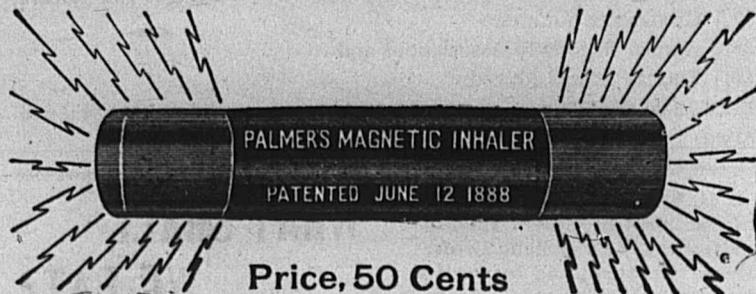
That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of the food.

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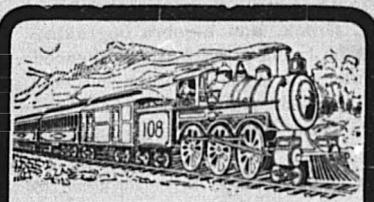
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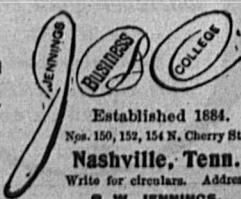
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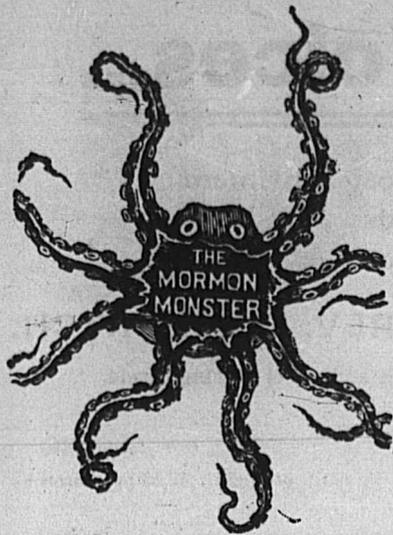
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ROBERTSON.

We recently buried Sister M. J. Robertson at South Fork Union church. She was loved and honored by all who knew her. She joined South Fork Union church fifty years ago last August. She would have been sixty-seven years old the 18th of this month. She leaves a large circle of loved ones and friends who will hold in loving memory her blameless life. She has ceased from her labors, and her works will follow her. May the Lord comfort the bereaved family. W. D. POWELL.

ESSARY.

Died Oct. 7, 1901, Mrs. Etta Essary, wife of John T. Essary. Mrs. Essary was a devoted member of the First Baptist church, Morristown, Tenn.; a Christian twenty-seven years, ever ready to do what she could for the Master's cause. She was a charter member of the Ladies Missionary Society; served as president for several years until she moved to Knoxville. There she was identified with the work; was secretary of one of their societies. As a wife, mother, neighbor, friend and Christian, she had but few equals. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors, and their works do follow them." MRS. MARY EARLY.

SMITH.

On the fourth Sunday in October I preached the funeral of Brother Samuel Smith at McPheter's Bend church, Hawkins County, Tenn., to a large audience. Brother Smith died Saturday, Oct. 26, 1901. Brother Smith was a consistent member of the Baptist church at McPheter's Bend, and also a Mason, and was buried by that order in the cemetery near the church. Brother Smith was of one of the best families in Hawkins County, and not only the church but a host of friends as well, mourn the loss of a brother and friend. When a good man dies the community feels a loss; and Brother Smith undoubtedly possessed all the traits that enter into the composition of a good man—honesty, truthfulness, kindness, meekness. His unflinching faith in Christ and his love for his fellow-man were some of the elements which shone forth in his noble character. He leaves a wife and two children to mourn for a loving husband and a kind father, but their bereavement is not as those who have no hope. May his friends obey his noble precepts and imitate his good example, so that when life is ended they may "pass over the river and rest with him under the shade of the trees." J. K. HAYNES.

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