

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

The United States Government, from the Revolutionary war up to the present, has paid \$2,900,854,302 in pensions.

The great dam across the River Nile has been completed at a cost of several million dollars. It has been three years in building.

The great grand army encampment now going on in Washington, D. C. has honored the President by naming the camp "Roosevelt."

President Butler of Columbian University, N. Y., has asked for the small sum of \$10,000,000 to meet the present needs of that school.

The Chinese and South African wars have cost Great Britain \$1,140,000,000 up to date, to say nothing of the loss of life during the time.

Great shipments of coal from Europe are now going on. As many as twenty-five steamers have been chartered to bring Welsh coal to New York.

The expenditure of the Postoffice Department of the United States has grown to be about \$125,000,000 annually, and of course there is no stopping place for the work.

The largest vessel in the world has just been launched at Stettin, Germany. Her name is the Kaiser Wilhelm II, 707 feet in length and has an engine of 39,000 horse power capacity.

Although this is an age of steam and electricity, yet the largest sailing vessel ever built, is soon to be launched. She will have seven masts and the sails will be worked by machinery.

The total number of battles in the Philippine war is 256, and only 1,005 officers and men have been killed on the field or died from wounds. There have been 4,150 deaths from all causes.

The government authorities have notified the clerks in the pension office that they must keep sober and pay their debts, or hunt another place of labor. This should be done in all private as well as public offices.

The little log cabin, near Trenton, Tenn., which is said to be the former home of Davy Crockett, was burned a few weeks ago. It is a wonder that it was not put upon the Centennial grounds during the time of the Tennessee Centennial.

A little story is going the rounds of the papers about Gen. Fred Grant. The General is in the Philippines and his son is in West Point. He became considerably interested in the boy some time ago and revealed his anxiety by a letter to a professor in the school who was his schoolmate in other days. He wrote to know the exact standing of young U. S. Grant the third. The answer came back as follows: "Dear Fred—You needn't worry. The boy stands higher in everything than you ever stood in anything."

Autumn.

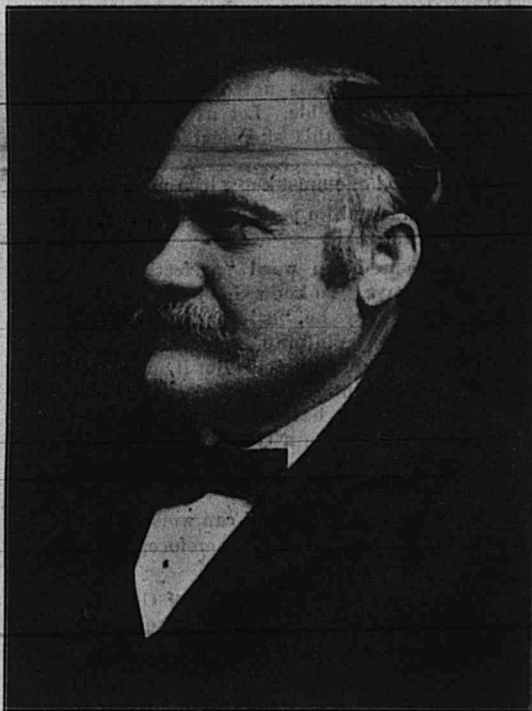
When the silver habit of the clouds
Comes down upon the autumn sun, and, with
A sober gladness, the old year takes up
His bright inheritance of golden fruits,
A pomp and pageant fills the splendid scene.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
Morn on the mountain like a summer bird,
Lifts up her purple wing.

The gentle wind, a sweet and passionate wooer,
Misses the flushing leaf and stirs up life
Within the solemn woods of ash, deep-crimsoned,
And silver birch, and maple, yellow-leaved,
Where autumn, like a faint old man, sits down
By the wayside a weary.

—Henry W. Longfellow.

DR. A. J. HOLT.



Adoniram Judson Holt, son of Aaron and Miriam Buckner Holt, was born at Somerset, Ky., Dec. 1, 1847. He went to Texas in 1858. He was a Confederate soldier from 1862 to '64; a student at McKenzie College, 1865-6; was married in 1867; converted 1868 and began preaching Sept. 1868. He was pastor from 1869 to 1874 at Webberville, Texas. Attended the Southern Baptist Theological Seminary, 1874-5-6. Went as a missionary to the Seminole Indians, Sept. 1876, and to the Wild Indians 1877-8-9. The Home Board transferred him to the Texas frontier, March 1879. He was a frontier Missionary, 1879-80-81. He attended the Seminary again in 1881-2-3. He was missionary pastor at Portland Avenue church, Louisville, all the time he was a student at the Seminary. He returned to Texas, June 1883. Became Superintendent of Missions of the General Association of Texas, June 2, 1883 and continued to October 1886; the Corresponding Secretary of the Consolidated State Convention, 1886-7-8-9. He was in Texas and Indian Territory, as a missionary and Corresponding Secretary, thirteen years. The degree of D. D. was conferred upon him by Keachi College, in 1886, Nacogdoches University 1887, and Baylor University, 1887. He went on a trip to the Holy Land in

1889-1890. Was joint owner and editor of the *Arkansas Baptist* in 1890. Was pastor at Nacogdoches, Texas, 1891-2; Palestine, Texas, 1893, and Secretary of the State Mission Board of the Tennessee Convention, 1893 to 1902.

He has preached sermons and delivered lectures to the number of 6,734. He dedicated seventy nine church houses in Tennessee during the nine years he has labored as Secretary. He was Superintendent and Manager of the Tennessee Baptist Orphans' Home from 1896 to 1902. During this time he paid off a \$10,000 debt on the Home and added \$10,000 in improvements, etc.

This is the bare outline of a very remarkable and most useful life. Dr. Holt has a strong body, a fertile brain and a great big warm heart. During the nine years of his labors as Corresponding Secretary of the State Convention, he has done a great work, the result of which only eternity will reveal, and has made many warm friends who will deeply regret his leaving the State, and who will pray God's blessings upon him wherever he may go.

The Joys of Sleep.

BY REV. J. FRED FREY.

I stood beside a scene of death. A young woman in spotless white lay among a profusion of flowers. Sorrowing friends attested their love for her by their deep grief and mournful weeping. I advanced to where the casket stood and gazed upon a face so full of pure beauty and honest loveliness that she seemed to be an angel reflected from above. Then, with all the sorrow of an anguished heart, I prayed for a life so pure as her's. In a little while the minister, with his gray head bowed, began a word picture such as I have never since heard. As he spoke my heart was touched, and with rapt attention I listened, entranced, to his eulogy on this maiden's life:

"O friends! Why weep for her who rests in peace? Would you call her back from eternal joy and life to toil and misery? Her work is done, her task is through, and, as a flower unfolds in springtime and blends its fragrance with the atmosphere, she, too, has blossomed in the garden of life and all who came in touch with her could be but benefitted.

"You weep and you know not why. Why sigh for brass where gold is in the hand? Beyond this vale of parting tears there is a land, the streets of which are as gold, whose skies are of pearl. You weep for one whom you think still at rest with you. 'Tis but a mockery of this cruel life. Go look and search and you will seek in vain. No mortal voice can e'er recall the one we loved, for she is no longer here. For yestereve when friends were gathered near she passed away.

"Dead?

"Oh, say not dead. There is no death for such as she.

"Across the horizon I see it written in letters of everlasting light: 'O death, where is thy sting? O grave, where is thy victory?' Truly for such as she whom you now mourn, death has no sting. Like some soft zephyr on a summer day, when tired and weary from the toil and labor, we sink to rest beneath some pleasant shade, it comes to lull our forms to sleep, to fan away our passions and desires. Thus cometh death, we know not when, perhaps at morn, perchance at even, or 'neath the heat and glare of life's great midday sun.

"It comes to cool the aching brow, to damp the parched lips, but ne'er to sting with pain. In death all fears are but forgotten and disappointments come no more. It is ever day—no night can come. No more good-byes, no tear-dimmed eyes, for all have passed away. You think 'tis but the end.

"The end? Ah! yes; the beginning and the end.

"'Tis the ending of all sorrow, all darkness and despair. The end of earthly care; the end of earthly kin.

But as at dawn, when first the sunlight tints the Eastern sky and foretells the coming of the dawn, we scarce can tell whether 'tis day or night. Our sleepy brains but faintly see behind those rays of light the breaking of the day. So when at death our troubled souls, tired and weary with the trials and heartaches in the pathway of life and destiny's dark night, look out and see the dawning of a brighter morn we cannot see the glorious day which is but half concealed behind dim and mystic curtain of the life beyond the grave.

"O troubled hearts, be stilled! 'Tis but a little while and you shall join her in yonder glory to part no more, for

"She is not dead but only sleeps,
And ever longs to meet you there,
Where the King, his royal household keeps
In heaven's paradise so fair."

"And grave thy victory? To me the grave can show no victory. I see no swords nor foes. I see no smile triumphant, no beloved ensign torn. To this young life, who lived as all should live, the grave is but a shallow streamlet full of water of life, which flows from the fountain of love. On its silvery surface are reflected from heaven the images of the dear ones who have crossed this dreaded stream. Father, mother, sisters and brothers—all the loved ones gone before, and their beckoning hands call her home. Its damp clay sides are silken curtains stretched from the top-most heights of heaven's throne to the ending of the world, to keep from view the glories and the beauties of Paradise until all eyes shall have washed away all sin and pollution in the river of death.

"Sooner or later we all must cross; for although some men are born to reign and weigh the justices of dynasties and some are given birth to serve in slave's or servant's place, no man is born except to die. No conquering heroes come to the grave, but as a soft and pleasant couch whereon we lie while angels hover near and breathe on us to keep us warm, and saints e'er linger round to feed us from the manna of their love till he shall come to judge both the quick and the dead.

"When that day comes the curtains which have veiled our sight shall all be rent asunder, the night shall turn to day and there shall be no more death. Sorrow will have passed away and pain will be unthroned. All cares and life's vexations shall lose their sceptre and their crown. And as the portiers of the sepulchre fade away the millennial dawn will break in all its glory.

"Then cometh the reunion, the tie which shall never more be broken. Oh, despise not death and the grave, but rather live as she for whom you mourn; so on the morn, when night is banished for aye, you will meet her face to face, and hand in hand you may walk the golden streets of that happier home—the new Jerusalem. And at last, when that hour comes for us to meet the Savior in his home above, dark death can have no sorrow and the grave can hold no gloom. 'Tis but a little way. Oh, seek to follow her who is now asleep in the arms of Jesus and enjoying the love and pleasures of a life with him."

New Albany, Ind.

Short Papers on Theological Subjects.

BY S. E. JONES, D.D.

CAN GOD BE DEFINED?

To define anything is to mark it off from everything else so that it may not be taken for something other than itself

Things are defined, therefore, by marks of difference. So then God can be defined in this sense. It would not be a definition of God to say, "He is a spirit," for so is man in the highest sense a spirit. Nor is God defined when we say, "He is a disembodied spirit," for so are angels.

A definition of God requires us to place before spirit the adjective, "infinite." God is an infinite spirit. This is only a negative definition, but it is the best we can do. God is a spirit *not* finite—that is, a spirit which cannot be bounded or limited.

Now, says some one: "You have contradicted yourself. You set out to bound a being who cannot be bounded."

The criticism mistakes, and yet it is well taken: (1) It mistakes.—If, by any definition, I think God to be other than any finite being when his name is pronounced, he is defined; that is, he is marked off from all other beings, and so defined.

But if I should say that his nature or essence is comprehended by me through the word "infinite," then the criticism is, (2) well taken.

Our definition is one way to express our ignorance of God. We differentiate him, but we do it by a negation. We mean by infinite, that which goes beyond the finite. Still this does not reach anything but a comparatively meager knowledge of God. For instance, finite knowledge equals limited knowledge—bounded knowledge.

But since that which is infinite has no bounds, so our knowledge of the unbounded is bounded. We certainly have an idea of the unbounded, but no perfect knowledge. We have an idea of space. We speak of its illimitableness. Yet we may think of space in segments with continuous increments. If we think of space as a geometrical sphere, we at once begin to enlarge this sphere until imagination tires and the brain grows dizzy.

Man is a being *sciens*. God is a being *omnisciens*. The one knows. The other knows all. Is there a limit of knowledge? Only to God; that is, God's infinite mind bounds all knowledge. Man is *potens*—powerful. God is *omnipotens*—all powerful. The boundary or limit of his power is only in himself.

Man's intelligence is great. Multiply it a billion times, does man reach God's intelligence? Certainly not. But when we begin to multiply or think of multiplying man's capacity for intelligence a million times, our idea of God gets some better—at least larger. Man's spirit would have to be multiplied by infinity to equal God's.

An infinite circle may be a contradiction, since every radius would be infinite, and no circumference possible; but not so of man. He is bounded in every respect. His intellect has a center and a circumference. So of his moral powers; but God possesses these in an infinite degree and he, therefore, cannot be defined in the second sense of our discussion.

So then he can be defined and he cannot be defined. It is one of the specious pleas of infidelity that since God cannot be defined just as is metal or man, he is unknowable and, therefore, cannot be intelligently worshiped. "We ignorantly worship an unknown God," say they.

Is there anything in this plea from the standpoint of definition? It is the sheerest sophistry. It proves too much, if anything. It is not only polytheistic, but makes worship impossible. Let us try our hand on a syllogism and see if this skeptical conclusion is not palpably false.

To worship God one must know him perfectly.

But no one knows him perfectly. Therefore, no one can worship him.

Now, I have used the word "perfectly," advisedly, for the infidel says, "To know God one must know the infinite, which," says he, "is impossible to the finite." So then one must be infinite or perfect to know God, and, therefore, to worship him. But if one has to know the infinite in the infidel sense, one must be infinite himself. But if one has to become infinite to know, he himself must become a God. But since a creature cannot become a God, God can have no claims to his homage.

Whoever can become a God can worship God. But man cannot become a God. Therefore, man cannot worship him.

Infidelity thus makes the worship of God impossible at all; for if man has to become infinite in knowledge to worship God, having attained to such knowledge he does not need to worship God, being his equal.

The only rational conclusion to infidelity as a system may be written in one word, "Godless."

On the Wing, No. 3.

BY J. T. OAKLEY.

The first proposition read thus: "The Missionary Baptist Church of which I, J. T. Oakley, am a member, is Scriptural in doctrine and practice." This I affirmed for two days and Mr. Monroe followed. I defined my proposition thus: "The," a definite article, pointing out a certain church. "Missionary Baptist," a people believing in the commission of our Lord. "Church," an assembly of Scripturally baptized believers. In my proposition it means the Fall Creek Missionary Baptist Church, Henderson's Cross Roads, Tenn. "A member," one of the Fall Creek membership. "Scriptural," according to the Word of God—the Old and New Testaments. "Doctrine," the Scriptural truths held and taught by the church of which I am a member. "Practice," carrying out the principles and doctrines taught by the church of which I am a member. Putting these definitions of terms together my proposition simply means, "the assembly of baptized believers, known as Fall Creek Baptist Church of

Christ, of which I am one, located at Henderson's Cross Roads, has the Bible for its guide in its teachings and operations."

I then made the following remarks:

1. I am not a member of any other Baptist church, larger or smaller. 2. There is, in fact, no such thing as "the Baptist church," in the sense of an organization or assembly larger than a local church. 3. I am not a member of any ecclesiastical organization of any sort or size or place, known as a church, except Fall Creek Baptist Church, in Wilson County, Tenn. 4. In this discussion I am responsible only for the doctrines and practices of the church of which I am a member. 5. All true Baptist churches of Christ may be known as a sisterhood of churches, or as a denomination, and the membership of these churches may be known as a brotherhood. Yet such church in the sisterhood is a separate, distinct and independent church and each individual of the brotherhood is a member only of a local church known as a Baptist church. To one of these churches I belong and am here to affirm that it is Scriptural in doctrine and practice.

I then proceeded to the proof of my proposition and offered the following arguments: The church of which I am a member is Scriptural in doctrine and practice because:

1. It accepts the Bible as its rule of faith and practice.

2. It recognizes Jesus Christ only as its head and law giver. (Matt. 28:19, 20; Acts 7:37; John 12:48, 49; Eph. 1:22, 23.)

3. It teaches the fall of man in the garden of Eden, (Rom. 5:17, 19; 2 Cor. 5:14; Rom. 3:23; 1 John 5:19) and that this fall was total. (Gen. 6:5; Psa. 10:4, 5, 6, 7; Rom. 3:12-19; Jer. 18:9; Gen. 8:21; Matt. 3:7; Luke 3:7; 1 Cor. 15:49; Eph. 2:3; Psa. 51:5; Isa. 1:4, 6; Rom. 8:7.)

4. It teaches that Jesus Christ is the only way of salvation. (Gal. 4:3, 5; Isa. 61:2; Luke 2:10, 11; Acts 4:12.)

5. It teaches that the gospel attended by the Holy Spirit is God's appointed agency to bring the lost to Christ. (Rom. 1:16; Matt. 28:19; 1 Cor. 1:21; Mark 16:16; 1 Cor. 15:1, 4; John 16:7-11; Eph. 6:17; 2 Thes. 2:13; 1 Thes. 1:6, 8; Rom. 5:5; 1 John 5:10; Rom. 8:16; Titus 3:5; John 3:5-8; Heb. 6:4, 6; 1 Peter 1:12, 22; Rom. 15:16; Acts 7:51; Eph. 1:13; Acts 10:42, 48; 15:6-9; 1 Cor. 6:11.) Time out.

Brother Monroe followed. The definition of terms and the entrenchment of myself in a local Baptist church was unexpected and confusing to my antagonist. He had loaded his gun to shoot in a different direction and as he could not deny the positions I assumed and the arguments I presented he simply refused to answer anything I said and spent his hour in fighting a thing not akin to the proposition.

His 13-inch gun was turned loose upon "The Southern Baptist Church," which was organized by the Foreign Mission Board of Richmond, Va., in Augusta, Ga., May, 1845. He proposed to prove this by Vedder's church history, but I took the book from his hands and proved that it was the Southern Baptist Convention, not "the Southern Baptist Church," which was organized in 1845 in Augusta, Ga. The good brother honestly believed and argued for awhile that the Southern Baptist Convention was "the Southern Baptist Church," but soon his eyes were opened. He then tried to prove the Foreign Mission Board at Richmond, Va., was "the Southern Church," but his eyes were soon opened. I told him if he could find "the Southern Baptist Church" he had my consent to cut the thing's throat, and I would help him. He never struck its trail, even. He boastfully enquired what was the difference between "the Southern Baptist Church" and "the Northern Baptist Church?" I replied: "There is no 'Southern Baptist Church,' there is no 'Northern Baptist Church.' There are Baptist Churches in the North and there are Baptist Churches in the South, and these churches both North and South hold and teach the same truths and are in full fellowship one with the other, and the only difference between a Northern Baptist and a Southern Baptist is, one lives in the North and the other lives in the South."

The effort of the brother to divide "the Baptist Church" at Saratoga in 1845 and form "the Southern Baptist Church" at Augusta, Ga., same year, was one of the funniest things of the new century. I told him was very much like the fellow who was asleep under a tree, when the lightning struck another tree seventy-five yards away. The man sprang to his feet and said, "Ah, ha! but I was not under that tree." I was not under the tree Mr. Monroe struck at. And this so confused him that he lost his head, and like

"The old cow crossed the road,
And the reason she crossed the road
Was because she crossed the road."

The Prayer For Sense.

[The following account, taken from a daily paper, of an incident which occurred in Nashville some time ago, is most too good to lose. Happening to come across it in an old scrap book, we concluded to give it to our readers. We commend Dr. Rust's diagnosis and prescription to other pastors who may be similarly troubled with cranks.—Ed.]

"Rap-tap-rap-rap," came a knocking at the parson's study door one morning last week, and Dr. John O. Rust called out, "come in." A tall, wiry, red-headed, freckle-faced man, handsomely dressed, ushered himself into the study of the Edgefield Baptist Church with a nervous, quick tread, which bespoke eccentricities in plenty, and before an interchange of salutations was possible the unceremonious visitor announced that he was "Mr. Brown, from Boston."

Now, Dr. Rust had been engaged in an interesting consultation with a Bowling Green friend on some business affairs, and the two were hardly in a mood to keenly appreciate the full force of so startling a declaration, but the importunate individual from the New England Athens was not to be dismissed slightly, and he proceeded to rattle away in a semi excited manner upon his mission South and the unhospitable reception accorded him here in Nashville. He didn't forget that he was from Boston, nor did the propensity of Bostonians to be pedantic keep out of sight in him.

"Yes, sir," said he, "I am Mr. Brown, from Boston. In complimenting your city by such a visit I am following the mandates of the Lord, our Father, who willed that I should accomplish the journey for the purpose of a distribution of those excellent Christian productions from the versatile Dr. Moody. The Lord issued the proclamation to me, and in his service I am certain of provision for sustenance."

"I have sojourned here a period of several days and during that brief time it has been my misfortune to come in contact with people whose blood has undergone some chilling process. Here I am, directed by God to Nashville, to vend those books and not a solitary minister of the holy order has invited me to deliver a dissertation upon those Biblical records of our Redeemer so dear to the Christian of pure heart and clean soul. Let your people give it out that they have consummated preparations for a monstrous revival."

And so on he talked rather incoherently, but never losing sight of some imaginary grievance against Nashville congregations, and, in the course of his remarks, he gently intimated that his services were at the command of Dr. Rust in case that gentleman decided to have his pulpit filled by a stranger. He entertained no fear, evidently, that the kind proffer might be treated as other than a condescension and that it would be graciously received.

"You may expatiate to me," continued the gentleman with the hair and face, "upon the subject of Southern chivalry and hospitality for sufficient decades to make a century and it would be impossible to clearly demonstrate to my mind that there was ever a foundation for the laudatory expressions you may so often hear upon the subject. No one has extended me an invitation to dine, to sup or to breakfast with them, and when I present these books their treatment is not what it ought to be."

Fortunately, even a long winded man is compelled to make a break in his conversation at some time, and at this juncture, after having consumed a half hour in one heat, Mr. Brown from Boston cut his bazzoo short perforce, and before he could catch his breath Dr. Rust assumed the floor.

"My friend," said he, "I'll tell you what is the matter with you—you are a fool. Now, you pretend to be a Christian and I want to commend a text in the Bible for your consideration, which says: 'If any man lack wisdom, let him ask of God, who giveth freely and upbraideth not.' You have been in great need of some friend who would diagnose your case for you and I am going to do it."

"I can forgive a man anything on earth except being an eighteen karat fool, but I want to tell you one thing—you wouldn't know an ordinary, genuine courtesy if you should meet it in the road, and these people down here, against whom you rail at such a rate, are infinitely better than any whom you have ever seen before, much less associated with."

"Now, I say you are a fool, and you say you are a Christian, and I want you to do something for yourself. Get down on your knees right here and right now and pray God to give you a little common sense. That's what you need."

Mr. Brown, from Boston, agreed, and down on his knees he went. His appeal for divine assistance seemed a little lukewarm at first, while his digression in

praying for the community was most earnest. Dr. Rust very promptly stopped him, telling him that to pray for the community was none of his business.

The man returned to his text, and after a prayer from the pastor, they all shook hands, and Mr. Brown, from Boston, thanked Dr. Rust, promised to call again—but hasn't—and left the sanctum with a wilted look not much akin to the stately bearing of the average puffed-up Bostonian.

From Rev. W. C. Bayless to Rev. S. E. Jones.

Bro Jones says: "It seems that Bro. Bayless fails utterly to comprehend some plain logic and Scripture. I despair of making him see my position only through the Socratic method."

1. In my first article Bro. Jones asked for criticisms on "vulnerable statements." I criticised two sentences in that article. He replied, trying to justify their use. In a second article I tried to show how "vulnerable" those two sentences were. And now he wants to change methods. Are those two sentences vulnerable?

2. Bro. Jones may be right as to my "failure to comprehend some plain logic and Scripture." If so, why does he not show wherein, without calling on me to help him, by the Socratic method?

3. I will now answer Bro. Jones' question under the four following heads:

(1.) Christ satisfied the moral law for all men.

(2.) No one gets the benefits of this satisfaction of the moral law except by saving faith in Christ.

(3.) Those who reject Christ are still under the violated law which demands perfect obedience and perfect love.

(4.) Those who trust Christ savingly are under the moral law which Christ fulfilled, but which he did not abrogate; for it is an expression of the divine character eternal. When they fail to keep the law they sin; but when they sin, their sin is covered in Christ, for "Christ is the end of the law for righteousness to every one that believeth." So those believing ones are not punished, but only chastized for their sins.

4. In conclusion, Bro Jones should remember that if he desires to pursue the Socratic method any further the next question is mine; for he must allow me to be Socrates half of the time. I am of opinion, however, that if he cannot now reply to my last article, and close this discussion, he should drop the whole matter, after returning the "many thanks" which were to be "in order" for "vulnerable statements" pointed out in his first article. Whatever course he takes will be perfectly satisfactory to me.

In Memory of W. J. Pitts.

One of the landmarks of Elim church has been removed by the death of W. J. Pitts on Sept. 8, 1902. He was eighty-four years and one month old.

Elim church was organized by Elders G. W. Young and Jas. H. Borum on October 7, 1848. There were three constituent members, Bro. Borum, J. W. Cornell and Delphia Cornell. Bro. Borum was called as pastor and remained with the church twenty-seven years. Eld. S. K. Tigrett, my predecessor, was pastor twenty-two years.

The church grew to have nearly 400 members. From its membership have gone out Mount Vernon and Enon churches.

Bro. Pitts was ever faithful in attending the services of his church. He had "go-o meeting" religion.

He was twice married, but for fourteen years he and his two boys had kept house with no woman on the place. The house was kept scrupulously clean.

He has gone to his reward and we shall miss him.

LUTHER CORNELL, Church Clerk,
W. D. POWELL, Pastor.

Alabama Letter.

Baptist affairs in the great State of Alabama are moving on. This is the time of Associations. The brethren are having a fine time seeing one another, and the sisters are having a time (?) trying to meet the demand of the brethren's inner man. Their success is wonderful. But that is the way with the women. They generally succeed at anything they undertake.

I cannot write about the entire State. All the printers in Nashville could not print my article in one week, and the BAPTIST AND REFLECTOR would be completely overwhelmed with "Alabama news."

Two weeks ago Colbert Association had its meeting and it was a great occasion. The brethren did the usual amount of good preaching and resolving. Very little had been done for a year, and many were heartily

ashamed of it and went home with some kind of a resolution to try to do better.

Tuscumbia, Sheffield, and Florence, three prosperous towns (little cities) of North Alabama, situated near together, are all supplied with young Baptist pastors, very young, and they are giving thorough satisfaction. If they succeed as well with their work as they have succeeded in capturing the people and gaining their good will, things, many and great things, will come to pass.

At East Florence a well known Tennessee brother has been stirring things along for more than a year. Like most other men who have wives, he owes his wife a large debt.

Central church, New Decatur, has the inimitable Quisenbury. He is a crank on Foreign Missions of such proportions that every time he turns around he hits something.

But I have no need to be telling Tennessee Baptists about him. They all know him and they know that the Lord will never have another like him till he makes another.

Brother Spinks is in charge of the First church, New Decatur, and success, splendid success, appears to be attending his labors.

Perhaps the great thing of Mussel Shoals Association last week was the address of Dr. Montague, the new president of Howard College. It made people proud of the Baptists.

ENOCH WINDES.

Town Creek, Ala.

A Happy Pastor.

Some two weeks ago I had the privilege of being in a meeting of great interest with D. A. Ellis and his good people of the Second church, Jackson, Tenn. found the waters already stirred. The interest continued till I left, with the prospect of continuing, as the pastor expected to go on with the meeting. We had about twenty professions. Thirteen had united with the church up to the time I left. Others had signified their intention to join. The church was greatly revived. Bro. Ellis has a deep hold on his people, and outsiders generally. The Second church is located in a beautiful portion of the city. They have a nice new lot on which to erect a new building and I am sure when four or five brethren, who live in touch with this lot can see their way to cast their membership with this noble band of brethren and sisters, they will soon erect a new house of worship; then, with Ellis as their pastor, and the noble band to hold up his hands, God will be glorified, the cause advanced, sinners saved and numbers will be added to them.

My home was with Bro. W. C. Hill. He has a charming family. I don't know that I ever was in a home that seemed happier. He is like a ray of sunshine in his home and all are happy when they see him coming. I was charmingly entertained at a number of other homes. It was a great joy to my heart to visit the University and look in the faces of Profs. Irby and Dupree, at whose feet I sat several years ago. As I sat in the hall I could not keep memory from bringing up the faces of Gardner, Yates, Taylor, Paty, Blackard, Canada, Alexander, Hering, Simmons and a host of others, of whom it is so sweet to think. God bless them. Dr. Savage, with his co-workers and a goodly number of students, were busy.

The school in numbers was not what I expected to see. Would that our people would rally to the aid of this noble institution and make it what it should be. Jackson has grown so much and is a beautiful, thriving city. Her public school system is fine and under fine management. The superintendent showed me great kindness in conducting me around to the different class rooms and allowing me to speak to the school. I took a peep in the Methodist Institute and heard a fine speech from Dr. Hammel. It was a great joy to visit some of the homes where I received so much kindness when I was a student and bow with them and ask God's blessing on them. After preaching Saturday night a large number of the members and friends accompanied me to the train to say good-bye. They did not only remember me but sent Mrs. Wright a basket of beautiful roses. My stay was exceedingly pleasant but my joy was not yet full. Reached home in time to fill my pulpit on Sunday, found my people in fine shape with warm greetings for their pastor. Our work was never in better shape here. The church never more united. We have had fifty odd to join since my return in April.

I have the best people in the land. They have shown their love and devotion to their pastor by calling him the second time and they still seek to do me honor. Last Monday about a hundred rushed in on me with all sorts of nice things. They took me completely by surprise. I just opened the doors and told

them to possess the land, and they did after leaving their bundles in the dining room. We spent about two hours in pleasant chat and song, after which deacon Hill invited the crowd to the dining room where Bro. Fred Green made a most excellent and timely speech which was responded to by the pastor, who felt as if he stood in the midst of a large family of children. After prayer that God would protect and keep, we parted with good-night. God bless the dear people who are so kind to his servant. May all my brother pastors feel as happy as I do in my work. It is so sweet to be with people who love and appreciate your service, where peace and harmony reign and you can feel you are among friends. J. H. WRIGHT.
Nashville, Tenn.

Judson Association.

This Association met Oct. 4-6 with Parker's Creek church, Dickson County. R. F. Choate was elected Moderator, G. H. Fulmore, Clerk. One new church, Willow Springs, Hickman County, was received. The Association changed the time of meeting hereafter from Saturday to Friday—a change in the right direction. While District Missions was under discussion considerable enthusiasm was being awakened among the preachers when a "lay" brother called for the question. This same brother moved then "that speeches be limited to five minutes, with two and a half minute rejoinders." This cut off discussion on missions.

Eight noble, self-sacrificing preachers agreed to supply eight destitute points gratis the coming year. The Association is composed of eleven churches, five in Dickson, three in Hickman, two in Williamson, and one each in Montgomery and Humphreys Counties. There are eighteen ordained ministers in Judson. Some of these are noble, self-sacrificing men, others are not working at it much. Parker's Creek church is in one mile of the old Turnbull church, where Daniel Parker first published to the world his famous "two-seed" doctrine, which is the same in principle as that advocated by the "Can't-help-it"-absolute-predeterminer-anti-missionary Baptists.

Judson Association is in the midst of the greatest destitution in the State. These counties, as they rank in point of destitution may be enumerated: Cheatham, Humphreys, Williamson, Houston, Hickman, and Dickson. Just south of it are Lewis, without a Baptist church, and Perry with only two.

Collections at the Association: State missions, \$4.55; Foreign, \$1.90; Orphans' Home, \$3.40; total \$9.85.

W. L. Tidwell was re-elected colporteur for next year, and released from serving special points so that he could work in the destitute regions beyond. His report for last year showed good results. The people showed great appreciation of gospel preaching. They used the writer three times and would have had him preach Sunday at eleven, but he protested, and was excused.

All over the Association the preachers say that people in destitute fields are calling for Baptist preaching. Shall they call in vain?

B. F. STAMPS.

Two Good Meetings.

My heart is happy, my soul is filled with joy.

I have recently passed through two very delightful meetings in which the Lord greatly blessed his people.

Our meeting at Cedar Lick, resulted in ten professions of faith and eight additions by experience and baptism. Several were reclaimed.

The church has taken on new life. Priceless talents heretofore dormant were brought forward and consecrated to the Lord. Bro. W. J. Stewart of Nashville, did most of the preaching. He did it well. Stewart is as gentle as a woman and as courageous as Paul.

We all greatly enjoyed his preaching. God bless you Brother Stewart for your words of helpfulness.

Words on paper fail to express the great good accomplished at Fall Creek, where I have just closed my last meeting. You would have had to be an eye witness to all and to have known all about the condition of the church to appreciate what has been done.

Results: Sixteen additions by experience and baptism and one by letter, and nineteen professions.

Bro. J. T. Oakley who is a member of the church did most of the preaching.

It was quite a joy and pleasure to have Bro. Oakley with us. He did some fine preaching. Each sermon grew better and better.

He preached the story of the cross as loving and plainly as I have ever heard it.

Oftimes in pleading so earnestly for the lost to come to Jesus he grew exceedingly eloquent. When Oakley tries he is an orator second to none.

Bro. Oakley greatly endeared himself to us all. My brother I will never forget the kind and helpful words and loving deeds that you rendered to me. As I pen these lines tears of joy flow to my eyes.

And may I say to every brother and sister in Fall Creek church, I love them more than ever before. I will never forget your deeds of love. Thank you brethren for sending me to the convention. Sister churches if you want to make your pastor happy and encourage him, send him to the Convention. It gives a man inspiration and perseverance.

Brethren Henry Oakley and Jno. Leeman rendered valuable assistance.

My heart is running over—I must cease—To God be all the praise. P. W. CARNEY.

Mt. Juliet, Tenn.

Virginia Institute.

Several new students came in last week.

Dr. B. Cable Henning preached to a full house at both services. The faculty and the students were all together, for the first time, in a body at church.

Prof. Biggart has the chemical laboratory in fine shape, having spent several days overhauling and rearranging the chemicals and apparatus, of which there is a most excellent outfit.

The Y. M. C. A. was led by Miss Annie Ford, Sunday afternoon. The meeting was spiritual and elevating.

Prof. Hutton made a most impressive talk Sunday evening on the "Building of Christian Character."

ANTI SALOON.

The screen and closing ordinances passed the Virginia Council on Tuesday evening by a vote of six to three, after able arguments on both sides. Prof. E. H. Russell, President of the Bristol, Va., Leagues, led the case and acquitted himself so admirably and so successfully that the ladies of the two Bristols made him a present, at the Anti-Saloon League, yesterday afternoon, of some beautiful flowers.

One of the councilmen who voted for the Anti-Saloon ordinances was a banker, and I am informed on reliable authority that the saloon men, since their defeat, have withdrawn all their deposits from his bank. That ought to be a good advertisement for the bank.

The saloons raise the black flag over every business man and over every candidate that is "against their business."

They have given notice through their attorney that the Bristol case will be carried to the highest courts.

Extend the four-mile law to cities of 10,000, and Bristol will do away with the whole iniquitous business in short order. S. W. TINDELL.

Bristol, Tenn.

Carson and Newman College.

Pastor Deere preached to very large congregations yesterday at both hours. At the night service W. G. Vance, son of Rev. D. B. Vance, of Chattanooga, made public confession of his faith in the Savior.

Prof. W. L. Stocksbury has just returned from a month's canvass of lower East Tennessee in the interest of Carson and Newman and reports good prospects.

Mrs. M. E. Dickinson, Matron of our Girls' Home, recently contributed one dollar to our girls' industrial home and fifteen dollars to our parlor piano fund.

The Earnest Workers of the First Baptist Church of Knoxville send \$15.00 for our Girls' Industrial Home. Chas. F. Hood of Chattanooga stopped off to-day, on his return from the East, to visit the College. On leaving he expressed his desire to furnish a room in our Industrial Home.

We hope many may send such sums as they may be able.

J. C. Davis, a ministerial student from Forest City, N. C., entered college to-day. J. T. HENDERSON, Jefferson City, Tenn.

Y. M. C. A. Convention.

Large preparations are being made at Knoxville for the coming Convention to be held in that city. The Chamber of Commerce, the Pastors' Association and the Board of Directors of the Young Men's Christian Association invited the State Convention of the Young Men's Christian Associations of the state to hold their twenty-fifth annual celebration in Knoxville. The invitation was accepted and it is expected that the Convention to be held October 18-21 will be the strongest Convention ever held in this state.

In addition to the speakers announced sometime ago, the following additional men have been secured: F. J. Michel, of Louisville, J. B. Milligan, of Chattanooga; W. D. Weatherford, New York, and Hon. G. N. Tillman, of Nashville. Some of the most prominent men in the country will have part in the discussions and it is expected that this Convention will result in a large advance in the work for young men during the coming year.

Special attention will be given to young men residing in communities where Associations have not been organized.

Two of the most important sessions of the Convention will be the Conference for College Presidents and the Conference for Association Directors on Saturday.

One of the most pleasing features of the Convention will be the music which will be in charge of E. O. Sellers, of Wilmington, Del., one of the sweetest gospel singers in America.

Information and printed matter can be secured from B. G. Alexander, Knoxville, or S. Waters McGill, State Secretary, Nashville.

Memphis Matters.

The pastors are all home again from their vacation and ready to enter vigorously upon the work. The new church in Lenox, a suburb of Memphis, is having meetings continued. The preaching is being well done by Bro. Carter of Blue Mountain, Miss. Our Seventh Street church contemplates a few weeks' meeting, beginning the 19th. We will run with such working force as we have in the church.

My visit to Middle Tennessee was a real joy to my heart, touching at Nashville to see our children, at Columbia to visit a brother, at Culleoka to visit friends and hold a meeting with Friendship church, in which we had twenty-two baptisms. The meeting was a joy to all, and many of the members did faithful work. But I must make special mention of Miss Minnie Ballis, at the organ, faithfully leading the singing and selecting suitable songs; also of Bro. J. H. Redding, a brother beloved, upon whom God has laid his hand for a helper in protracted meeting work. He reaches men with unusual tact and a charming faith in God's promises.

At Pulaski we found them receiving their incoming pastor, Rev. I. G. Murray. The church is very hopeful and prayerful for a great work. God grant success. Memphis, Tenn. T. T. THOMPSON.

Another Good Meeting.

Our meeting at Fall Creek began on last first Sunday and the Lord has wonderfully blessed us nineteen souls have been blessed up to Saturday night, and think still others will be.

The preaching is being done by our pastor, Rev. P. W. Carney and J. T. Oakley. We all have been revived and we thank God for his goodness and kindness.

Results later. God bless us. I preached Sunday and Sunday night at Grant for my father. Nice crowd at both services; also a sweet little service.

I go on to Dickson Springs to help in a meeting with Bro J. H. Swan.

J. H. OAKLEY.

Henderson's Cross Roads, Tenn.

Some Impressions From Cumberland Association.

The session of Cumberland Association which was held last week at Springfield was regarded by all as the best meeting ever held by that body. A deep spiritual feeling seemed to pervade the entire congregation. The attendance by the local congregation was larger than usual with a city church.

The music was par-excellence and the promptness of attendance on time of the organist was noticeable to all. Nearly all the speeches were pertinent and impressive.

The old pioneer, Bro. G. W. Featherstone, made several interesting talks which were greatly enjoyed. The entertainment was unsurpassed.

We had the pleasure the first of the month to visit East Tennessee and spend a day with the Ocoee Association which is one of the strongest bodies in that part of the State. We were well cared for in the home of Bro. McKamey. On Saturday we spent the day at the home of Dr. Goforth at Riceville. He is one of the oldest and ablest ministers of the State. He is confined to the house most of the time, having been crippled two years ago by a fall. It was indeed a great pleasure to sit and hear him tell of his labors as teacher and preacher and many of our best preachers have learned the rudiments from this grand old man. While he is growing quite old, his mind is yet strong and active and is still studying, and teaching all who stop with him. HERVEY WHITFIELD.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First.—Pastor Burrows preached, subject: "Sonship."

Central.—Pastor Lofton preached: "Missions," and "The Assured Answer to Right Asking;" missionary day was observed in Sunday school; good collection; 347 present; one baptized; one by letter.

Edgefield.—Pastor Rust preached at both hours on "Rabab, the Harlot;" and "Three Suppers;" baptized one; received two by letter.

Third.—Pastor Golden preached on "The Ministers of Time;" and "The Divine Supply for Heart Thirst;" 177 in S. S.; 83 in mission school.

Immanuel.—Pastor Ray preached, "The Christian's Crown;" and "Kept From Evil;" 3 received by letter.

North Edgefield.—Bro. Gupton preached in the morning on "Christian's Usefulness;" Dr. Frost at night on "Helping God."

Murfreesboro.—Bro. VanNess preached on "Unseen Things."

Centennial.—Pastor Stewart preached on "The Happy Christian;" and "The Judgment;" 125 in S. S.; 2 by letter.

Baker's Grove.—Pastor Trice preached in the morning and at New Hope in the afternoon; subjects: "Shining Lights;" and "The Publican's Prayer."

Seventh.—Pastor Wright preached at night on "God Speaking to the Heart of the Impenitent;" observed the Lord's Supper in the morning; one baptized.

Belmont Mission.—Bro. Gupton preached at night on the subject, "Christians Inheritance;" 46 in S. S.

Brethren J. G. Hall, T. J. Eastes, S. L. Cockroft, and J. P. Brownlow were present.

Howell Memorial.—Preaching by the pastor, Dr. Phillips, morning and evening; good services, full of spiritual interest. Dr. Holt was present at the morning service and followed the sermon with a tender farewell talk to the members of the church and congregation which drew tears to the eyes of many. One little girl was received for baptism. The subject for the evening was "The Joyful Sound." The music on this occasion was unusually inspiring.

Chattanooga.

First.—The pastor preached to very large congregations. The morning theme was "The Christian's Armor," and in the evening Dr. Brounger gave a prelude on "The Coming City Election," with the subject, "Turning the City Upside Down." Mrs. Brown and Mrs. Kirby sang "One Sweetly Solemn Thought" as a duett very effectively. The pastor announced that he had declined the call to Seattle, Wash., to the great delight of his people. The annual meeting on Oct. 8th, showed great progress; 48 reports were given; 345 in S. S.

Knoxville.

Third.—Pastor Murrell preached at both hours: "Divine Worship," "Repentance;" 167 in S. S.

Second.—Pastor Jeffries preached at both hours: "Power and Opportunity in the Gospel," "The Lord's Authority;" one baptized; 295 in S. S.

West Knoxville.—Pastor Edwards preached: "God's Providence," "A Problem in Profit and Loss;" one baptized; one joined by letter; 73 in S. S.

Maryville.—Pastor Cate preached: "An Address to Young Christians," "Christ's Victory Over Temptation;" one addition by letter; good S. S.

I leave for Bartow, Florida to-day and would like to have you send this week's paper there so that I will not miss a number. I will appreciate the paper more than ever in that far away Southland. L. C. JONES.
Gibson, Tenn.

I am just recovering from a three weeks' spell of sickness. My church work is moving along nicely. I will enter the Seminary, at Louisville, Monday, if it

is the Lord's will, and return home every Saturday for my church work on Sunday and return to the Seminary Monday.

E. LEE SMITH.

Ewing, Ky.

Our meeting at Christiana was a success throughout. There were several valuable additions to the church. Our meeting was so full of interest that but few of our members left it to attend the fair at Murfreesboro; and they reported that they were feeling badly until they met a former pastor on the Fair Grounds and got their "spiritual strength" renewed.
Christiana, Tenn.

J. B. ALEXANDER.

I spent last week at home with Bro. Carney in a glorious meeting at Fall Creek. Twenty conversions and seventeen additions. It was a joy to preach to my old church which I served for nineteen years. There is no place I had rather preach than at my own church and among my neighbors. The church did a noble thing in sending Bro. Carney and myself to the Convention. God bless them one and all. Ho! for Humboldt.

JOHN T. OAKLEY.

Henderson's Cross Roads, Tenn.

The State Convention meets with us Nov. 7th. Large attendance expected. Baylor University is full and running over. Theological department has large and interesting classes. The writer has recently enjoyed the assistance of gospel singer, H. A. Wolfsohn, in a meeting in East Waco. Wolfsohn has a wonderful gift as a singer of the gospel, and charmed many hearts.

ROBT. N. BARRETT.

Waco, Texas.

I enjoy the BAPTIST AND REFLECTOR very much. I always look forward to its coming with pleasure. I love to hear from my Tennessee friends. We had an all-day Union Missionary Meeting at the First church of which I am a member last Tuesday. Last night the Sunday school entertained the members of the church with songs and recitations. Light refreshments were also served. We were glad to have our former pastor, Rev. G. L. Morrill, of Minneapolis, Minn., with us.

MRS. L. L. UNDERWOOD.

Owensboro, Ky.

I notice that a recent issue of a Dallas paper states that already 1,700 persons have professed faith in Christ in the great revival recently begun in the Baptist churches of Texas. Is it an echo of the great Australian revival? I believe mighty in consecrated prayer for a definite blessing, such as recently resulted in the great local option victory in Fulton. We won in answer to prayer. I now propose that every reader of the BAPTIST AND REFLECTOR unite with me in prayer for a great revival to begin in all our churches on Thanksgiving Day. What say you, brethren?

Fulton, Ky.

W. D. TURNLEY.

Here we are in Pulaski happy in the Lord's work. The people are trying themselves in their efforts to make us feel good. Many have been their tokens of love and loyalty and the good work continues. The Baptists of Pulaski have among them many noble people and we feel honored of the Lord in being called to this field. Many improvements are being made upon the parsonage. There is much work to be done and we mean by the help of the Lord to do all we can of it. Yesterday was a good day with us. We had a good Sunday school and good audience at both hours. We feel grieved at the going of Dr. Holt. The people ere regard him as a great man and their friend and will pray for his happiness and success. I feel a personal loss in his going. He has done a great work and it will suffer when he is gone. Here is a hearty greeting to our many friends of Knoxville and Bell Avenue. May God soon give them a leader.

I. G. MURRAY.

Pulaski, Tenn.

There seems to be too much strife for peace and harmony among the Baptists. It's getting so now no brother can write to the paper without some one will criticize him, and will say some very hard things about their brothers. Now, brethren, is this religion? Speaking hard things about one another? You will at once say no. You remember Paul says, in Titus, 3:2: "Speak evil of no man." Brethren, don't you see you are not going according to God's Word? Let's lay down all of our hatred, and love one another as we are commanded, (see John 13:34.) While we are in so much confusion and dissension we cannot partake of

the Lord's Supper scripturally, for we are commanded to be of one mind. Now, brethren, don't you see how far you miss the mark? Why do you act so? Is it to render yourselves popular? If so, read Luke 16:15. Are you paid to talk so? Does the love you have for money make you talk about your brothers? If so, read what Paul says (1 Tim. 6:10). May God grant the time may soon come when we will stop writing and talking evil about our brethren, about Boards, Secretaries, etc. May we live in peace and harmony with one another. May God bless the BAPTIST AND REFLECTOR, and may it be in every Baptist home in the State.

Van Leer, Tenn.

W. B. BLOUNT.

Resolutions of Respect.

Following are the Resolutions passed by the J. R. G. Society in regard to our Bro. Castellaw:

It is with great sadness we speak of our lamented Brother Castellaw who departed this life, Sept. 2nd, 1902, after a long spell of typhoid fever.

Bro. Castellaw was reared near Bella, Tenn., and professed faith in Christ when about twenty-five years of age, and united with Holly Grove Church. Feeling a call to the ministry, he began preaching. Entered school at the S. W. B. University, in which he remained as a student until his death.

He had developed into a very efficient gospel preacher and at his death was the beloved pastor of three good Churches, Middleton, Bethlehem, and Lexington.

We believe that Bro. A. J. Castellaw was a man and christian above reproach, and ask that this expression of our esteem of him be recorded in our Minutes, a copy sent to the family, and one to the BAPTIST AND REFLECTOR.

A. H. MAHAFFEY, Rec. Sec.

Jackson, Tenn.

Western District Association.

The Western District Baptist Association comprising twenty churches met in its eighteenth annual session Oct. 9th, at Bethlehem church near Paris. The attendance was quite large. Rev. Fleetwood Ball was elected Moderator, and Rev. Chas. L. Neal, clerk. The ministers of the Association present were Revs. D. T. Spaulding, T. B. Halcomb, D. C. Gray, Asa Cox, W. M. Mungle, J. F. Lee, H. C. Barham, Frank Joyner. The visiting ministers were Dr. G. M. Savage of Jackson and Rev. J. B. White of McKenzie. The constituency of this Association is 2,102. There have been 135 baptisms during the year. The contributions were as follows: Orphans' Home, \$60.69; Foreign Missions, \$137.71; Home Missions, \$90.71; Associational Missions, \$77.75; State Missions, \$99.05; Ministerial Education, \$24.70. In the absence of the appointees a strong and scholarly introductory sermon was delivered by Dr. G. M. Savage of Jackson. The next session will be held the second Sunday in Oct. 1903. All regretted that neither Drs. Folk nor Holt could be present.

Paris, Tenn.

FLEETWOOD BALL.

A Great Meeting.

A meeting began at Cardiff, on the 3rd Sunday in August, which continued for five weeks and three days. Bro. I. S. Baker, of Rockwood, did most of the preaching the first two weeks. After that the pastor did all the preaching.

The Lord was with us in great power. One hundred and twenty-four conversions were reported. We have had seventy five additions to the Baptist church to-date, sixty-eight of these by baptism. I have been called to this field for all my time.

Our Sunday school and prayer meetings are well attended. Many of the converts have already taken up their cross in public prayer. The temperance sentiment is very strong here, now. Our people enjoyed your visit very much, Bro. Folk. Come again.

We are intending to establish preaching at a point North of us on the ore line. There is a good prospect for a mission there.

I forgot to tell you some of our additions came from the Methodists. An interesting incident was the one that occurred the afternoon you were here, when some who had given their names to the Methodists for membership asked for an opportunity to join the Baptist church at the water's edge.

It has been said that Hinds was turning every thing upside down and baptizing it in Cardiff. A brother remarked that if they did not want everything baptized my way, they had better look after it at once. I want no higher compliment than the above. "Truth is powerful and must prevail."

J. M. HINDS, pastor.

Cardiff, Tenn.

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. Acres, 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, A. 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.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman of Board; T. E. Glass, Secretary and Treasurer. Address either at Brownsville, Tenn.

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. J. Wheeler. Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn. Treasurer, Miss Lucie Cunningham, 1615 North Vine Street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill. Editor, Miss S. E. S. Shankland. Band Superintendent, Mrs. Laura Dayton Eakin, 304 East Second Street, Chattanooga, Tenn.

ESPECIAL NOTICE.

Will someone please see to it that at every Association this summer and fall the Orphans' Home is fairly represented and that a free-will offering is taken up for us. Remember that these orphan children are the wards of the Baptists of Tennessee, and we must see to it that they are properly supported. Send the contributions to

A. J. HOLT, Treasurer.
Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

We thank our co-worker for the interest shown in the W. M. U. department of the BAPTIST AND REFLECTOR by the following contribution:

"We have just received the enclosed letter from our missionary, to whom our box is going, and we think it is too good to be put aside, so send it to you.

It tells so much, and as our October topic is "Frontier Missions," it will come in just right, if your department is not already full. And perhaps it will encourage some doubting one in our box work. It is in many respects the very best letter we have ever had and was entirely voluntary on the part of the missionary, as he and his wife had already answered our letter to them.

"We are going to have an 'all-day' meeting next Tuesday to make one more quilt and pack our box."

(The missionary is located in Indian Territory.)

"Dear sisters in Christ: I will write you what the Lord has done for us this summer in our meetings

"I have baptized forty two in my own work and assisted in another meeting where there were twelve baptisms, and have received ninety six members in all into my churches this year.

"The Lord has blessed our labors wonderfully. To him be all the glory. I felt that you sisters should know what he has done for us as we are co-laborers in his service. The oldest one baptized was sixty-nine, the youngest ten years old—a little Sunday school girl.

"I should love to meet all of our workers. Many of us are laboring together here but will never know each other till we meet round the great throne of the Master. We ask your prayers for us here.

"The country is undeveloped, and this pioneer work is hard in many respects, but we are looking for better times in the near future. May the Lord bless you in your work."

Words fail us when, with silent awe, we contemplate the names of the immortal company of heroic missionaries, who, meekly bearing every conceivable form of trial and adversity, suffering untold privations and persecutions, have by the sword of the Spirit opened up whole continents to Christianization, subdued the isles of the sea and conquered whole nations for Christ, counting it all a great joy to endure such hardships. Not one disheartening word has ever come to us from their lives. On the contrary, they will join with one who has said: "I do not know the word discouragement. Long ago I erased it from my vocabulary."

And what of the noble band of home missionaries who have cheerfully toiled, suffered and died for the brethren in our own land? Heard you any complaint from their lips? Yet the deprivations of a home missionary's life are equal to those in the foreign field, though different.

"We cannot mission others until we have been missioned ourselves," said a converted Armenian. Here is the real secret of all missionary work. The divine spirit of self-sacrifice must "mission" us, broadening our sympathies, deepening our love and quickening us to see the lost condition of a soul, before we attempt to "mission" others, for this spirit is the one that fits us for missionary work, and no one can be a true follower of Christ without it. The name Christian is a misnomer to those who, forgetting the example of Christ and his last great mission, say by word or deed: "We need the men and money ourselves. Let the heathen take care of themselves"—Record of Christian Work.

We hope to give next week a report of the annual meeting at Humboldt.

LETTER FROM BRAZIL.

I pen you a few items from this interesting mission field, especially from this, the newest mission in Brazil.

As a "mission," we are just now completing our third year.

We began with one American church, in the Santa Barbara Colony, that was organized about 1870. This church has had a precarious existence ever since—even years elapsing at times without any regular preaching. We did not begin with this church as a center, it is about seventy miles away, but we came to this city of Sao Paulo, the capital of Sao Paulo State, and containing about 200,000 people.

We have many reasons to thank the Lord for his manifest pleasure with our efforts. We have in this city a church maintaining regular services, with a goodly number of hearers, and contributions for current expenses. We have received about sixty members since we began work. Besides this "main station," we also have here another place at which we have three services per week, two being for preaching (one in Portuguese and one in Italian) and a Sunday school in the afternoon.

The classes are taught both in Portuguese and Italian. We missionaries cannot do all this work, and we need not if we could, for the members of the church lay hold and do what they can. A student for the ministry is the Sunday school superintendent, and one Italian brother preaches and teaches, and another, a colporter, also teaches in the Sunday school. A number of young ladies connected with Dr. Bagby's school, also have classes.

Our members also attend the Sunday afternoon open air services, and give out tracts, upon which are stamped our invitations to the services.

This church is a sort of "mother hive" from which members have gone to form here and there nuclei of other congregations, and today our work embraces a flourishing church in Campinas with vast outlook, presided over by the earnest and able missionary, Bro. A. B. Deter. The church there is two years old, and already has had several out-stations. Among her members are also some young men studying for the ministry, who are soon to be good helpers.

Bro. Deter has under his charge the American church and out-stations.

This year we have been blessed in the opening up of two more very important fields. One is in the flourishing, but ancient, railroad town of Jundiaby. We began preaching in February and organized a church of ten members on May 12th. Bro. Herman Gartner is the pastor there, and intends to open up an out station or two at no distant date.

Four hours by rail beyond this is the beautiful town of Piracicaba, meaning, "here the fish stop," because they cannot go up the smart falls in the river at that point. A member of this church, the second one baptized three years ago, has resided there for a year or more. He went to work to get Baptist preaching started there, although the Methodists had for twenty years occupied the town, alone, and were unwilling to have others go in. Now, we have residing there a splendid young man who has been studying with us for two years. The prospects are very encouraging, and before the year closes we will likely organize a church there.

All our preaching halls are comfortably furnished with chairs, except some of the out-stations, and all but one of the main stations have their organs.

In Sao Paulo we have one more element of power, at least, for the future, in the school conducted by Dr. Bagby and wife. It is a private enterprise, but is in the neighborhood of the church, and will sooner or later, under the blessings of God, attract attention to the gospel. A large per cent of the pupils are from the best of Catholic families, who make no objection to the

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gospel instruction that is given in the school. The children eagerly read the Scriptures, and sing the gospel songs taught them.

Above the indications of material success of the work here stand the evidences of spiritual, also, without which the former would have no value. There is not a discouraged man among us. On the contrary, all of us are happy with the visible proofs of God's pleasure, and the assurance of even brighter days. I should have mentioned among the "furnishings" of our preaching places, baptisteries which are brought into frequent requisition. I ought also to have mentioned one other flourishing church as belonging to this mission, that of the capital of Minas Geraes. It, however, is so far away, so difficult of access, that I hardly think of it as belonging to this mission. Besides, it will pass into the Rio mission at the end of this year.

In all of our congregations there are to-day persons who wish to be baptized and we could baptize large numbers if we cared less for quality than for quantity. We want our churches to be composed of converted people, and prefer to build slowly that we may count on their self-development.

We think this year will show a long leap ahead of even last, the most successful of all the years of the work in Brazil.

What I have said about the outlook in this mission is surpassed in some other missions, if not in all of them—they being older and better established, and none of them hindered by other denominations. J. J. TAYLOR
Sao Paulo, Brazil.

EGYPTIAN PAPYRI.

Its Influence On the Baptist Position.

BY J. E. DARBY.

A contributor to a Pedobaptist journal, trying to persuade his denomination to declare that "Immersion is not baptism," insists that it is not, and has no right to be recognized as such; that it has never been proved, and cannot be, because it is not true. He promises to inquire into the septuagint use of baptizo, to see whether it always means immerse, "as it usually does in classic Greek," and intimates with a flourish of trumpets that he will show that it has acquired a religious sense which was well known in Jewish literature two hundred years before Christ.

Of course this line of argument is not new, and it has been shown again and again that its conclusions are not true. There has been all the while a reasonable suspicion that something is wrong with the premises.

An English critic, one able to speak with authority, says:

"Something very much like a revolution has been coming over the study of

the Greek in which the New Testament was written."

This declaration is based on the finding of immense Greek papyri in Egypt during the last decade. These papyri show us what was the ordinary speech of the people during the time which they cover—not the stilted style of monuments and inscriptions, written for the public eye, but the everyday writing of the people.

Dr. G. Adolf Deissman, professor of theology at Heidelberg, has examined the phraseology of the papyri, and some of the inscriptions of the Hellenistic period, and his book, which as appeared in English, shows that very many of the words and phrases once believed to have been exclusively "Biblical," belong to the ordinary vernacular.

In the March number of the *Biblical World*, Rev. James Hope Moulton, of Cambridge, England, writes of the papyri, and of Dr. Deissman's book. He says:

"To begin with, there is the general result that the New Testament Greek is proved to be essentially the normal Greek current in Egypt, Asia Minor, and Greece proper during the first century A. D. The idea of a 'Biblical Greek,' or a 'Judean Greek,' is finally exploded. Expressions which the soberest scholars regard as Hebraisms, have been found in Greek documents, which proceed from quarters entirely untouched by Semitic influence. Practically, the 'Hebraism' must all but disappear from our grammars and commentaries, except where direct translation comes in, and there it may often have happened that it was responsible for renderings hopelessly foreign to Greek idiom.

"It is not without deep significance that we thus find providence preparing a language practically without dialectic differences, understood throughout the civilized world, and ready for the preaching of a religion which claimed universal dominion over the son of men."

He insists that the grammarians must strive toward a systematic and historical view of the "common" Greek as a whole, for "We have seen that the language of the earliest Christian teachers was the 'common' Greek which formed the medium of communication over nearly the whole of the civilized world, without any appreciable admixture of that which was peculiar to the Jew."

But what about our friend's septuagint baptizo? He says baptizo means immerse in Classic Greek. As seen above, two eminent European linguists give as the verdict of the best scholarship, based on the latest discoveries, that "the idea of a 'Biblical' Greek, or a 'Judean' Greek is exploded;" therefore—well—if there ever was any ground for such a contention it is removed by this explosion.—*Baptist Commonwealth*.

CONSECRATED WEALTH.

Men have so much wealth that is not consecrated! What a power for good, or evil, is our consecration! Time, talents, and money consecrated, will bring to pass whatever rests as a heavy burden on hearts. A man, famous for dog training, recently returned from Ontario, where he spent the summer, having made about ten thousand dollars this year on his avocation—so Mrs. Rumor says. His price is \$1,500 or \$2,000, for each dog trained! Now, my brethren, if a few of us were so consecrated to Christ as trainers, as that man, what could we do? If our money was consecrated to the cause of our Master like the money of those dog owners was, how much we could accomplish for our Lord!

Government reports show that sixteen million dollars are spent on preachers, thirty-four millions on doctors, forty millions on lawyers, fifty millions on dogs, annually in Uncle Sam's dominions. There is no complaint about expense on dogs, only a little about lawyer's fees, but of the doctor much is said, and it nearly reaches a wall as it finds a landing at the preacher's feet. Yet it is the exception where preachers are not the poorest paid for their training and service of any class of men. A fine object lesson as the exception has been served on the citizens of our town this year. The Campbellites built an up-to-date house of worship and burdened themselves with quite a debt. Two of their members assumed the debt and paid it off. It was about to bankrupt them and something had to be done quickly to relieve the strain upon them. Mr. Larramore was engaged for three weeks, at \$50 per week, as 'the man to cancel the debt.' At the close of the three weeks quite a large number had been baptized, among them a wealthy banker. Mr. Larramore was not to get off so easily as that, and a hundred dollars more persuaded him to remain and preach a week longer. The venture was a wise one. All had not been accomplished that was desired by Mr. Campbell's disciples, (or Disciples) and Mr. Larramore was engaged for another term of three weeks, at \$50 per week, which closed the 5th inst. Results have shown the wisdom of the venture. For now the wealthiest merchant of our town is a member of the Larramore Campbell disciples (or Disciples) and two merchants and a baker are among the largest assembly in the town, two of whom went to miss a debt on other church buildings and found that they have bounded out of a "skillet" into a fire, as to church debts.

Most earnestly do I appeal to our Baptist hosts of Tennessee, to help the Baptist cause at Lawrenceburg in a sum sufficient to make them feel good over it, and to help us pay our debt and put seats in the house, so that we can have public preaching—a place to invite the public to come to hear God's word preached. More than three hundred dollars are needed to pay the claims which are pressing us, and money to buy seats. Brethren, shall our cause bleed, and we vainly plead for help?

J. T. MANN,
Missionary pastor.

Lawrenceburg, Tenn.

MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

OCTOBER.

New River.—Bethel church, Anderson county, Thursday, October 16.

Stewart County.—Liberty Springs church, three miles northwest of Dover, Wednesday, October 29.

FROM MARSH, TENN.

We closed our tent meeting here today. Three conversions; no additions. There were five who would have joined if we had opened the doors of the church, but there were conditions existing which would have retarded our cause if we had received members here. We are biding our time, "Be ye as wise as serpents and as harmless as doves," is the motto of Baptists here. The outlook for the future here is flattering.

The ranks of Hardshellism and Methodism are wavering. God only knows what the future will reveal. God is blessing the "full gospel" in these parts. The Methodists especially are scared. There are a few who will not come to the light, but the mass of the people here are investigating, and no doubt will receive the truth in the future.

We had from twenty to thirty penitents for several services. The meeting grew in interest all the time. Brethren, look to this field and pray God's blessings on it. Bro. Moore was with us.

A. H. DICKSON.

Marsh, Tenn.

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THE REWARD OF THE FAITHFUL

You remember that of the twelve spies who were
sent out by Moses from Kadesh-barnea to spy out
the Promised Land only two made favorable re-
ports. These were Caleb and Joshua. They were
the only two who seemed willing to trust God and
rely upon him to enable them to overcome the dif-
ficulties in the way. As a result both of them
were permitted to enter the Promised Land, when
at last, nearly forty years afterwards, the children
of Israel went in, by way of the River Jordan.
Joshua had been further rewarded for his faithfulness
by being made leader of the children of Israel.
Caleb up to this time had received no special re-
ward. Now he comes to Joshua and lays claim to one.
He asked that in the division of the country He-
bron be given to him. This was an old city in a
fertile country south of Jerusalem. It is perhaps
next to Damascus the oldest city in the world.
Abraham had dwelt there. Sarah, his wife, was
buried there. It was a kind of sacred place, and it
would be a matter of honor to any one to own it.
It is true that the place was inhabited and that Cal-
eb would have to fight to win it and hold it. But
he did not mind that; he was brave and full of
courage. It was true that he was eighty-five years
of age. But he was still strong and vigorous. In
fact, he claimed that he was as strong as he was in
the day that Moses sent him as a spy. The claim
may be attributed to the pardonable vanity of old
age. But evidently Caleb had lived a temperate,
virtuous life and his physical powers were unim-
paired to any appreciable extent. They had not
been squandered in dissipation. As a result he
came into the enjoyment of a serene and happy old
age.

It is a noble picture thus presented to us of this
old man claiming his reward after forty-five years,
even when he knew that to secure the reward
would require a struggle. He felt himself equal to

the struggle. Would you wish, like Caleb, to be
strong and happy in old age? Then like him lead
a temperate and Godly life in youth. Remember
also that these blessings do not come without an ef-
fort. There are always foes to be overcome.

"Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word."

CUMBERLAND ASSOCIATION.

While a good deal weakened by the loss of the
Nashville churches, the Cumberland Association is
still one of the strongest in the State. It met this
year at Springfield on Tuesday of last week. When
we reached the Association Wednesday morning
it had been organized by the re-election of Brother
H. F. Burns, as Moderator; Dancy Fort, as Clerk
and R. B. Rossington, as Treasurer. The intro-
ductory sermon was preached on Tuesday night by
Rev. B. R. Downer. We heard fine reports of it. The
discussions on the various subjects were quite in-
teresting. Among the best speeches we heard
were those by Brethren I. J. VanNess on Wom-
an's Work; J. H. Anderson on Temperance; J.
H. Fuqua, on Education; R. R. Acree on the Or-
phans' Home; G. W. Featherstone on Religious
Literature; W. M. Murray on Foreign Missions.

Among the visitors present were Brethren J. H.
Anderson, of Watertown; J. H. Fuqua and T. M.
Jackson, both of Russellville, Ky., and I. J. VanNess
and wife, of Nashville. On Thursday afternoon
the ladies held a meeting at the Cumberland Pres-
byterian church. They reported a delightful oc-
casion.

The Association decided to raise \$3,000 next year
for all benevolent purposes. This amount was ap-
portioned among the churches by the Executive
Board. The apportionment was read out before
the Association. The delegates present all readily
accepted the apportionment, and some of them said
that their churches would raise considerably more
than had been apportioned to them. The mission-
ary sermon was preached on Thursday night by
Rev. O. P. Maddox. It was an earnest discussion
of the Relation of the Cross to Missions. A strong
report on temperance, made by Brother H. Whit-
field, was adopted, as also was a resolution that the
members of the Association would not vote for any
man for the Legislature in the pending elec-
tion who would not commit himself in advance to
vote for a temperance measure.

On Friday afternoon the Association adjourned
after a delightful consecration service led by Bro.
B. R. Downer and a song and hand shaking. Al-
together this was considered one of the best
meetings of the Association which it has ever held.
It seemed to be greatly enjoyed by everyone. The
next meeting will be held at Sadlersville, Rev.
Martin Ball to preach the introductory sermon and
Dr. R. R. Acree, the missionary sermon.

The hospitality of Springfield was most cordial
and abundant. An elegant dinner was served each
day on the grounds, which was much enjoyed by
the large crowds present. Our home was with
Judge J. E. Garner and his daughter, Mrs. Lottie
G. Hart. It is an old-fashioned Southern home,
and it was quite a pleasure to share its hospitality.

Bro. W. M. Murray, pastor of the church, was
very attentive to his guests and brought every one
under obligations to him.

THE NASHVILLE ASSOCIATION.

This is the youngest Association in the State.
It embraces all the Baptist churches of Nashville
and about as many in the country, besides the Gal-
latin church. It met in its second annual session
with the Edgefield church, at 2:30 o'clock on
Thursday of last week. The officers were elected
as follows: Dr. G. C. Savage, Moderator; Rev. J. E.
Trice, Asst. Moderator; Dr. F. W. Moore, Clerk,
and W. W. Pardue, Treasurer. The introductory
sermon was preached at night by Rev. T. B. Ray
of the Immanuel church. It was a fresh and strik-
ing discussion of "Twentieth Century Heresies."
We hope to publish it in full soon.

All of the Nashville pastors and other ministers
were present, together with a large number of
prominent laymen. Among the visitors were Dr.
G. M. Savage and Rev. George Hillery Dorris.
With so many speakers the various subjects did
not lack for discussion. The speeches were usually
short but pointed. Sometimes the discussions
were quite lively. The Association adopted a res-
olution to authorize the Executive Committee to
decide how much should be given for benevolent
purposes next year and to apportion these amounts
among the churches. The report of Brother S. M.
Gupton, missionary of the Association, showed a
fine work accomplished by him during the year.
There was a determination to continue the good
work and to occupy as far as possible the territory
around Nashville now destitute of Baptist church-
es. The Association expressed its deep regret at
Dr. Holt's leaving.

The attendance was quite good—in fact, much
larger than usual for a meeting of the kind in a
city church. The house was about full nearly all
the time. The ladies of the church served an ele-
gant lunch in the basement of the church on Thurs-
day evening and again Friday noon and evening.
This was greatly appreciated and much enjoyed by
every one. On Friday morning the Woman's Mis-
sionary Union held a session in the church and we
heard good reports of it as a most delightful and
helpful meeting. Dr. J. O. Rust, pastor of the
church, made an ideal host. The next meeting of
the Association will be held at the New Hope
church on Thursday after the first Sunday in Oct.,
1903, Rev. J. H. Wright to preach the introduc-
tory sermon.

THE ASSOCIATIONAL SEASON.

We have just closed another Associational sea-
son. Since the middle of July we have attended
seventeen Associations, one State Convention, one
Sunday School Convention and one fifth Sunday
meeting, not counting the Convention at Humboldt
this week. The season has been an unusually
pleasant one. The weather has been good nearly
all the time—never very hot nor very cold; never
very dusty nor very muddy, with plenty of rain
generally, but not too much. We have seldom
needed an umbrella, and have hardly used over-
shoes at all.

It has also been an unusually successful season. At
nearly every Association we attended we received
more subscribers to the BAPTIST AND REFLECTOR
than usual. There have been only one or two excep-
tions to this rule, and they were due to special con-
ditions. Everywhere both the editor individually
and the paper have been received with the greatest
cordiality. We have been worked pretty hard,
making from one to a dozen speeches at each Asso-
ciation, and preaching one or more sermons at each
one. But we have stood the campaign better than
usual. Generally at the close of the Associational
season we are tired out and sometimes broken
down, but we feel almost as fresh now as at the be-
ginning of the campaign. After a few days of rest
we shall be all right. We want thus publicly to
return thanks to God for his many blessings upon
us, and pray for a continuance of them.

And now we enter another Associational year
hopefully, cheerfully, trusting that it may be the
best year both for us individually and for the BAP-
TIST AND REFLECTOR. Will you not help to make
it so?

MAJ. P. T. GLASS.

It was with deep regret that we learned of the
death last week of Major P. T. Glass, of Ripley.
Major Glass was one of our most prominent and
most efficient laymen. He was a member of the
Legislature for two terms and was elected to
Congress in 1881.

In all of his career he was ever the same humble,
gentle, high-toned christian gentleman. He has
been especially interested in bird life, and was
trying to secure legislation favorable to our birds.
He had an interesting article on the subject in the
BAPTIST AND REFLECTOR last summer. For

many years he has been superintendent of the Sunday school at Ripley, and this position he filled until his death. When his health and other duties would permit, he was ever in his place. For some years his health has not been good. He was compelled to spend most of his winters in Southwest Texas. Last summer he had to leave Ripley during the meeting of the Big Hatchie Association there, although he had looked forward to it for a long time. But his health would not permit him to attend.

While his death was not entirely unexpected he will be greatly missed—in Ripley, in the Big Hatchie Association, and in the State.

"His life was gentle
And the elements so mixed up in him
That nature might stand up
And say to all the world
This was a man."

His funeral was conducted by his pastor, Rev. W. H. Bruton. We hope that Bro. Bruton will give us a fuller account of his life and death.

WHAT IS RELIGION?

Dr. Lyman Abbott in the *Outlook* gives this answer to the question, "What is Religion?"

"Religion is the art of living, and nothing else—living with hands, with feet, with eyes, with palate, with conscience, with reverence: it is the life of the whole man. Nothing less than this is religion; nothing more than this is possible. . . . What is religion? Reverence for God; loyalty to God; regard for the rights and welfare of your fellow-men. 'But I have not regarded the rights of my fellow men; I have not been loyal to God; I have not honored his name; I have broken his covenant. How can I bridge the chasm between myself and him?' 'Do justly; love mercy; walk humbly with thy God; do unto others as you would have others do unto you; have compassion and pity upon the suffering and the sinful; and come back into fellowship with God and walk with him, not in pride and self-satisfaction, because you are a member of his church, but in humility and reverence.' And what else? Nothing else; that is all. To follow Christ is not to go out from the world. Christ came into the world. It is not living apart from the world. Christ lived among men and dwelt with them. It is not doing great things. It is carrying into our common life the spirit Christ carried into his common life. Christ came to make men happy. 'I have come, that the blind may see, that the imprisoned may be set free, that the sorrowing may be comforted, that the poor may have glad things.' And wherever he went he did make men happy; he carried joy with him; he was a joy distributor. To follow Christ is to make others happy. We cannot give hearing to the deaf, but we can give him assistance. We cannot give sight to the blind, but we can help a blind man across the street. We cannot feed five thousand, but we can contribute something to feed the hungry. We cannot call the dead to life, but we can carry the life of our own faith into the home that is darkened by death. We can carry comfort, peace, joy, into other lives as Christ carried them into other lives."

Dr. Abbott is describing the fruits of Christianity, not the root. The essence of Christianity, as we have previously pointed out, is Christ in the heart by faith. Christ in the heart will mean Christ in the life. Christ in the life will mean the life in Christ. And the life for Christ will mean the life for humanity. It will flow out in the graces and deeds of which Dr. Abbott writes. But let it never be forgotten that this is only the expression, the outcome, of religion. It is not religion itself. Getting religion is not doing right. It is believing on Christ, and the doing right will follow.

QUESTION BOX.

We also answer Dr. Folk's question by asking some more questions.

How can the money contributed by the Woman's Missionary Unions be represented unless members of those Unions are there to vote or say how they would like to have that money expended?

And does he think it is fair that the thousands of dollars they contribute every year should be entirely unrepresented?

And really we are at a loss to know just where "we are at."

Why is it all right one time and all wrong another?

Why can we vote and "say our little say" as occasion requires in our church meetings and go as delegates to Associations with the right to vote and speak and then be told at State Convention it is all wrong to speak in public?

Why draw the line at a State Convention?

And how many times do you suppose we women have spoken in public while earning those thousands of dollars?

And which do you really and honestly think is the more unscriptural of the two; for "the women to speak in public" or for the men to be as unjust, unfair and un-Christlike as they are in this matter?

SOME INTERESTED WOMEN.

McMinnville, Tenn.

[These are certainly pretty pointed questions. We shall not attempt to answer them separately. We may only say: (1) The State Convention does not absolutely refuse to receive women as delegates; it has advised that they should not be sent. (2) The money contributed by the women can be represented in the Convention by any men whom they may designate. (3) In contributing their means women are presumed to be working in their usual unselfish spirit for the advancement of the Lord's kingdom and not for any advantage which may come by representation in the Convention. As to the proper distribution of their contributions we are sure that they are willing to trust this to their brethren. (4) While the women are not members of the Convention they always hold a meeting of their own at the same time and place. This is true both of the State Convention and of the Southern Baptist Convention. Here they have direct representation and can speak as much as they wish. (5) Now will somebody please help us turn these good women loose?—ED.]

Personal and Practical

An assassin of character is worse than an assassin of the body, because the character is of far more value than the body.

We pray God's blessing upon our Convention this week, that we may have a pleasant, harmonious and profitable session.

Let us all go to the Convention at Humboldt in a spirit of prayer, that the blessings of God may rest upon it and guide us in all of our deliberations.

The Convention promises to be largely attended. It will be a very important meeting—the most far reaching in its results of any in years. May God be with us and guide us to his glory.

What is the matter with Birmingham and Atlanta? The former scored last year 10,479 arrests, and the latter 17,286—*Birmingham Age-Herald*. We can answer in one word—saloons.

The *Midland Methodist* tells of a preacher who had become unsatisfactory to his flock "because he had gotten too lazy to sweep out the house, clean the lamps and ring the bell." This is too bad.

The Springfield church has called to its pastorate Rev. Martin Ball, of Paris, Tenn. Brother Ball has done a fine work at Paris. We congratulate Springfield upon securing him. He will find some noble people there with whom to labor.

Where will the Convention meet next time? We have not heard of any invitation which has been extended to it; though it was thought probable that Shelbyville would extend an invitation. This would certainly be a delightful place to meet.

It is announced that Dr. John William Jones will resign the pastorate of the church at Chapel Hill, N. C., to accept the Secretaryship of a confederate organization in this city. We shall be glad to have him with us. He will be quite an addition to the ministerial force of the city.

Rev. Ben Cox, pastor of the First Baptist church, Little Rock, Ark., has been elected to fill out the unexpired term of Dr. A. J. Barton, who resigned the Secretaryship of the State Mission Board to become editor of the *Advance*. He is a strong man and will make a fine secretary.

As the question of Dr. Holt's salary at Nacogdoches has been raised let us say that his salary there will be about the same as it is here. It was not a question of salary which actuated him in going to Nacogdoches. As we have previously stated, the special occasion of his going was his wife's health, which made a change absolutely imperative.

"Pepper" the accomplished Elephant of Europe is dead. This wonderful animal could play the organ, drum and symbols and such like. The animal died with dropsy it is said and was only five years old. He was valued at \$2,500. It is a wonder that some scientist has not written a book on this animal proving it to be Darwin's missing link.

Rev. Oscar Haywood on last Sunday tendered his resignation as pastor of the First Baptist church, Jackson, to accept a call to Waterbury, Connecticut. Dr. Haywood is an eloquent speaker, as well as a clever man, and he has many warm friends in Jackson and in other parts of Tennessee, who will regret very much to see him leave the State. We wish him the most abundant success in his chosen field of labor.

During our absence from the office attending Associations we have not been able to read all the proofs of the paper as we usually do. As a result there have been some rather annoying typographical errors especially in names. We have not thought it best to be constantly correcting these, but when our old friend W. C. Grace is transformed into W. O. Grover and is made utterly unrecognizable, as he was last week, a correction seems to be required. We are glad Bro. Grace is to be at the Convention in Humboldt.

While attending the Nashville Association we had the pleasure of spending two nights at Boscobel College with our brother, Prof. Carey A. Folk, president of the College. We were glad to know that the attendance at the College is unusually large, while other young ladies are expected soon. The College is evidently doing fine work. Prof. Folk has an able corps of teachers to assist him. There is a homelike atmosphere about the school that is very delightful. Work and recreation are combined in proper proportions.

Rev. W. M. Murray has resigned the pastorate of the church at Springfield. He has done a fine work there during the year and a half he has been pastor. The past year was altogether the best year in the history of the church. Its contributions to missions were largely increased. It spent about \$600.00 in renovating and beautifying its house of worship. There were over 30 additions to the church. Brother Murray leaves many warm friends in Springfield. He is a fine preacher and a consecrated Christian man. We hope that he may remain in Tennessee. We should be very sorry to lose him from the State.

The Mormons are reported to be projecting a crusade in West Virginia on an extensive scale. They have asked the superintendent of free schools to reverse his ruling forbidding them to hold services in free school houses (which we hope he will not do). We believe in religious liberty, of course. But Mormonism is not a religion like Christianity. It is materialistic, sensual, devilish, and so it is degrading and demoralizing to all who come in contact with it. We do not believe that the people are called on to give opportunity for the emissaries of this secret society to do their dirty work under the guise of religion. Aesop's fable of the farmer who nursed a viper and afterwards was stung by it should not be forgotten.

The Home.

A FEMININE ARCHAEOLOGIST.

Madame Jane Dieulafoy is one of the most remarkable characters of the present century, and France very rightly is intensely proud of her daughter, and delights to honor in every possible way the greatness of her genius. Her husband is a much esteemed member of the French Academy of Arts, and though no woman—so far—is eligible as a member, Madame Dieulafoy has been made an honorary one, with all the privileges of membership.

Her husband is a "savant," but he admits, and the world of scientists agrees, that his wife is not only a savant, but a "savant of the savants." It is through her indomitable spirit and passion for research that the country and the archaeological world own some of the most wonderful discoveries of the time.

Born in 1851 at Toulouse, educated by a woman of more than ordinary intelligence—her mother—Jane grew up with a deep interest in the history of the past.

Soon after her marriage she commenced writing romances—all more or less connected with the history of ancient days—vivid pictures of a bygone age. In a way she may be said to have followed in the steps of our own gifted scholar, the late Miss Amelia B. Edwards, who dealt so successfully with fiction before she entered the world of research.

In the early 70s Madame Dieulafoy and her husband were sent on a scientific mission to Egypt. Here she became inspired with the passion for discovery that has since dominated her life. Her versatile powers were used to such purpose that her drawings, photographs and absorbingly interesting accounts of her work with her husband so roused the French government that, on their return a large sum of money was willingly voted, naval aid secured and international protection from the Persian government secured, to enable the two enthusiastic "savants" to start for Suza in order to prosecute a systematic archaeological research. This indomitable woman allowed no difficulty to be too great to overcome. Finding that her woman's clothing handicapped her, she discarded it, and arrayed in masculine attire, she was able to lead the little band of explorers to further triumphs, sometimes pushing herself through small gaps in the walls that no one but a lad or slight woman could possibly penetrate. In 1886, on her return, Madame Dieulafoy was presented with the Legion d'Honneur, and at her request she was later given the permit to dress as a man. She found the easy garments she had so long accustomed herself to wear too comfortable to relinquish without a struggle! It is no spirit of peccantry or wish for notoriety that induces her to break through the conventionality of costume—only an assured sense of suitability.

Madame Dieulafoy delights in the variety of her interests.

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Baptist and Reflector May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated by the BAPTIST AND REFLECTOR, the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

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

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

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

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

The Effect of a Sample Bottle of Swamp-Root.

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

434 West High St. W. F. Lohmes.
Springfield, O., Feb. 21, 1901.

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

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

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

"If I am," she will say, with her frank and attractive smile, "absolutely submerged in research one day, I am just as delighted the next to listen by the hour to my friends' account of their household interests. Their servants, their frocks, their baby's last tooth, all—all is interesting to me!"—*The Presbyterian*.

THE HIDDEN GEM.

That is a beautiful incident told of a certain church member who was unfamiliar with some of the most precious promises in the Bible. The story is old, but it will bear repeating for the benefit of those who have not read it.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow

Green's wood is out. Can you not take her a cord?"

"Well," answered the deacon. "I have the wood and I have the team, but who is to pay me for it?" The pastor replied: "I will pay you for it on condition that you read the first three verses of the forty-first Psalm before you go to bed tonight." The deacon consented, delivered the wood and at night opened the word of God and read the passage:

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive and he shall be blessed upon earth, and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterwards the pastor met him again. "How much do I owe you, deacon, for that cord of wood?"

"Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."

THE BLOOD OF CHRIST.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ, His Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying, with great earnestness:

"Is that there, my dear?"

"Yes, grandpa."

"Then read it to me again, I never heard it before." She read it again.

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on the passage, for I want to feel it."

"She took the old blind man's hand and placed his bony finger on the verse, when he said:

"Now, read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then, if anyone should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'"—*Watchman*.

Women in America, it is thought, are now engaged in man's occupation to an astonishing degree, but the innovation seems to be carried still further in Europe. In Germany, Switzerland and Holland women take part in the labors of agriculture. They till the field, cut the corn and gather the crops. On the streets of Munich women are employed to keep the car lines clean, and they are specially uniformed for the purpose in short skirts. Bavaria being well supplied with forests, wood is largely used for fuel, and along the curb of Munich's streets women frequently sell their firewood. In Zurich there are women boot-blacks. In Germany the railway stations have women ticket agents, and women are custodians of museums in many foreign capitals.—*Es.*

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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



All communications for this department should be addressed to Mrs. Eakin, as above.

Young South Motto: *Qui non profluit, efficit.*

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

Mission Topic for October.—FRONTIER MISSIONS.

The Young South greets the State Convention at Humboldt, and wishes the body a grand meeting.

Is that box ready? If not get to its filling quickly! The first cold weather is so penetrating. Some missionary's family will suffer if you delay.

BIBLE LEARNERS.

Take Hebrews 11:10. Have you this strong "faith?"

YOUNG SOUTH CORRESPONDENCE.

We had a charming meeting of the Ocoee Woman's Missionary Union at Cleveland last week, and I met several of the Young South workers, and gave out a good deal of literature, that I trust will bear fruit in days to come.

I was most royally entertained in the interesting home of Miss Emma Hampton, the former leader of a most successful Sunbeam Band. Illness and death have shut her in of late, but she hopes to renew her work this fall, and the Young South will rejoice, as her band is always our most loyal supporter. In her wonderful cabinet of curios she has many things of great interest to missionary workers, and she shares them with all who wish to see or use them. A tiny "idol," sent her by our Mrs. Maynard from Japan, always excites great interest. Pray that health and strength may be given back to this consecrated leader of Cleveland's young people.

I have received the program for the annual meeting of the State W. M. U., at Humboldt. It is most attractive, and if you can go and bear a part in its carrying out and do not you will be forever sorry that you stayed away. Mrs. Wheeler, our new president, and Mrs. VanNess, the chairman of the program committee, are hoping to see the brown and gold colors of the Young South in evidence on all hands, and your Editor hopes to meet many of her workers face to face.

God willing, I shall leave Chattanooga on October 14 and reach Humboldt in time for the Tuesday session. I am to be the guest of Mrs. Jarrell, whose name is so familiar to the readers of our page, and I am anticipating my stay in her home and all the sessions of the Convention with great pleasure. I will write you next week from Humboldt, if I am permitted to carry out my plans. Pray that the Spirit may rule

all the conferences and the whole State be blessed.

Oh, yes! Indeed there are letters—letters that will make your faces brighten. I believe you will clap your hands. I know our dear missionary's beautiful eyes will fill with glad tears, because the week's messages tell that so many of Tennessee's children love her, and work for her. I am so pleased to report that you are doing well in October.

First of all, let me report \$1.00 for Japan from the ladies of Cog Hill Church, given me by Mrs. Varnell at Cleveland. I sent back our thanks, and renew them here.

Mr. Moffitt of Sweetwater also brought greetings from the primary classes in his Sunday school, and \$1.40 for Mrs. Maynard's salary. These little ones are so faithful to our work. God bless them every one!

Now for the messages I found on my desk, and one that came this morning:

No 1 is from our dear Dr. H. H. It: "I have your letter and check for \$27.14 to be credited to the Young South. I sincerely regret to have to sever my connection with that excellent band of Christian workers. Please to present to the dear members of the Young South my profoundest gratitude for their frequent gifts to the noble charity that I have had the honor and the pleasure to represent. Two rooms in the Orphans' Home bear the inscription, 'The Young South.' I trust that the interest of the children of this band will not wane because the present Superintendent of the Orphans' Home has felt compelled to change his field of labor. But may the hearts of the dear children always beat warmly and loyally for this cause.

"I still retain my partnership in the BAPTIST AND REFLECTOR, and while a pastor in Texas, I shall always read with pleasure and profit the page devoted to the Young South. The editor of that page has always been kind and courteous and generous, and I shall never cease to remember her with the most sincere and brotherly esteem. May bountiful blessings abound and abide with you forever."

A. J. HOLT.

I had the pleasure of meeting both Dr. Holt and Dr. Folk, at the Ocoee Association. Both made grand talks and created much enthusiasm. All hearts are sorely grieved at the thought of giving Dr. Holt back to Texas, and the prevailing sentiment was, "Alas! poor Tennessee!" We must work even harder for the Orphans' Home, now that he is to leave the little ones. Will we not?

A little friend on the Kentucky border sends No. 2:

"Here I am, with my missionary money. My chickens brought me \$2.00 this time, and I want it to go to help support our Missionary in Japan. I hope it will do lots of good. I am nine years old, and I will be so proud of a button."

LOLLY LOU BARBER.

I am so glad the chickens did so well. You shall have a button. Thank you, so much!

Arp sends No. 3:

"Our Liberty Baptist Sunday school sends \$1.03 for Mrs. Maynard. We have some picture lesson cards. Will our Missionary need these? We are so grieved about Dr. Holt's leaving us."

MRS. LIZZIE WHITE.

I think Mrs. Maynard wishes cards with one side blank. The English lessons will be useless to her.

Liberty Sunday school does well by the Young South. We are most grateful. I am hoping to meet Mrs. White at Humboldt.

Ooltewah comes with No. 4:

"I brought home a sample of your arks and coin cards, and my class is

Sleeplessness

Is akin to insanity. Many a woman realizes this as she lies awake hour by hour, peopling the darkness with phantoms, starting at the creaking of the bed



or the rustle of the bedclothes. Such symptoms in general point to disease of the delicate womanly organs, and a constant drain of the vital and nervous forces. This condition cannot be overcome by sleeping powders. The diseased condition must be cured before the consequences of disease are removed.

Dr. Pierce's Favorite Prescription cures the womanly diseases which cause nervousness and sleeplessness. It is the best of tonics and invigorants, nourishing the nerves, encouraging the appetite and inducing refreshing sleep. Irregularity, weakening drains, inflammation, ulceration and female weakness are perfectly cured by "Favorite Prescription."

"My wife was sick for over eight years," writes Albert H. Fulte, Esq., of Altamont, Grundy Co., Tenn. "She had uterine disease and was treated by two physicians and got no relief. At last I read about Dr. Pierce's medicines and we decided to try his 'Favorite Prescription.' I sent to the drug store and got one bottle and the first dose gave ease and sleep. She had not slept any for three nights. Being sure that it would cure her I sent for five more bottles and when she had taken the sixth bottle she was sound and well."

Dr. Pierce's Pleasant Pellets should be used with "Favorite Prescription" whenever a laxative is required.

very anxious to try them. I enclose postage for twelve arks and six coin cards. I hope they will be filled in a very short time. I read the Missionary Penny leaflet to my class on Sunday and they were delighted with the pretty story."

MAE AMOS.

Miss Amos was at Cleveland, you see. She is doing a great work at Ooltewah. I am so glad to help her with literature. She will have the little "helps" before she reads this.

Here's a grand greeting from Cuba, Tenn., in No. 5.

"My class sends you \$4.00, gathered in their coin holders. We hope to send the other one in yet. The collectors are Minnie Tilson, Mabel Mustin, Walter Leigh, Charlie Jeter, Kate Stewart, Alma Stewart, and Berta Mason. You have our prayers."

MRS. J. E. JETER.

We prize the "prayers" even more than the offerings! I will send four buttons to Mrs. Jeter at once. She will present them with our deepest gratitude.

And here's another of the same kind, No. 6, from Little Hope Band.

"Enclosed find \$4.00. Give \$1.00 to the Orphans' Home, and \$3.00 to our Missionary. We are praying for her safe voyage across the Pacific. The following are the contributors: Annie Duncan, Joseph Beulah, and Barnes Davis, Howard and Roy King, Ruth Hysmith, Lucile Frey, Howard Scudder, and Hyman Welch."

MISS JOSEPHINE WINN, Teacher.

"Little Hope," in spite of its discouraging name, has always done well by the Young South. We trust our dear Missionary is safely landed and at work. We hope to hear soon from her. Will Miss Winn tell the Band how very much we appreciate their generous offering? May this year be their best!

Sevierville sends No. 7:

"Enclosed find \$1.41 from the missionary class of Sevierville Sunday school for Mrs. Maynard's salary."

MRS. H. B. CLAPP.

Many thanks! God bless all these "missionary teachers!" They have the best soil in the world for sowing "missionary seed." May they reap a rich harvest.

Just wait now for No. 8!

Take a long breath. You'll need it. Memphis sends as much as all the rest put together! Isn't that wonderful? Just throw up your caps and wave your handkerchiefs for the Memphis "Juniors," will you? Just listen: "You will find enclosed

SIXTEEN DOLLARS AND FIFTEEN CENTS

for Mrs. Maynard's salary. This is the result of our Junior Missionary Society's jug-breaking. I hope to see them do even better next time. I enclose postage for some coin takers and arks."

MARTHA F. BRIGGS

Now, what do you say? Let's give them three cheers again, with a will! The leader says she is "new" in this work. Many of us older workers would like to learn of her. I hope to meet her at Humboldt. This is the "Banner Letter" for October. Many a church does not give so much for missions in a whole year. We are most deeply grateful to every one who helped make up such a grand offering to close our third week in October. I shall be so happy to tell at Humboldt how West Tennessee has carried off the honors. If we only end October like this! Shall we do it? Come on, then!

Most gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

See next page.

Dixie Flyer

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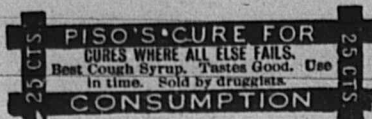
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YOUNG SOUTH.

From page 11.

RECEIPTS.

First half of 9th year.....\$432 96
First two weeks in Oct. 1902.... 18 52
Third week in October.

FOR JAPAN.

Ladies of Cog Hill ch. by Mrs. Varnell 100
Primary classes, Sweetwater S. S. by Mrs. Moffit..... 3 40
Sally Lou Barbee, Ky. 2 00
Liberty S. S. by Mrs. Lizzie White Arp 1 03
Mrs J.E Jeter's class, Cuba, Tenn. 4 00
Miss Josephine Winn's Band, Little Hope S. S. 3 00
Missionary class, by Mrs. Clapp, Seiverville. 1 41
Junior Missionary Soc. Memphis, by Miss Briggs..... 16 50

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Miss Union Band, Little Hope ch. 1 00
For postage..... 08
Total.....\$484 55
Coin taker and arks.....\$108 79

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For Japan.....\$371 64
" Orphans' Home..... 43 65
" Home Board..... 33 52
" State Board..... 8 05
" Foreign Journal..... 7 00
" Babies' Branch..... 9 10
" China..... 2 25
" Mexico..... 25
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L. D. E.

FREE TO EVERYONE.

A Priceless Book Sent Free for the Asking.

"There be books and books;" some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this little book tells all about their nature, cause and cure; it treats of the different forms of blind, bleeding, itching and protruding piles describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and Nature, alone, unaided, will not accomplish a cure, while the consequences are too painful for detailed description. You are told how piles originate, the reason for their appearance usually being that some of the rules of correct living have been violated, (what is more to the point) how you may rid yourself of this bane of human existence. All affections of the rectum are treated in simple plain language, so that all may understand, and learn how the cause may be removed. Many people suffer from piles, because after trying the numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how this may be avoided, and a cure be effected without pain, inconvenience or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

NOTICE.

I presume that every one who cared to write something about "The First Church" has sent in their manuscript. And I wish to say that I have in the hands of Folk and Browder, Nashville, a careful revision of a pamphlet I wrote last year on "The Church." They think they will be ready to fill orders by the first of November.

Besides treating on the church, it will answer all purposes of a complete Manual for Baptist churches. 160 pages Manila, 50c. by mail. Address the publishers, or the author.

J. T. MANN.

Lawrenceburg, Tenn.

Best I Have Ever Known.

It is the best: "I have been handling Hughes' Tonic for years, it is the best chill remedy I have ever known. During the past two years I sold nearly twelve gross. It comes nearer being a universal chill cure than anything I ever handled." Sold by Druggists—50c and \$1.00 bottles.

PREPARED BY

ROBINSON-PETTET CO., (Inc.) Louisville.

The church at Lagrange, Ky., will be supplied by Rev. S. P. DeVault of the Seminary until a pastor is secured.

We are glad to report that Dr. Fred D. Hale has so far recovered from his late nervous collapse as to engage again in evangelistic work. He is assisting Rev. J. S. Snyder in a meeting at Trenton, Ky.

Dr. Biggers Huckleberry Cordial.

Will convince the most skeptical when it comes to curing Diarrhoea, Dysentery, Children Teething, etc. 25c and 50c per bottle.

AMONG THE BRETHREN.

Rev. T. W. Barnett, editor of the *Southern and Alabama Baptist* states that in nine months he has spent nearly \$2,500 more than he has taken in on subscriptions and for advertising.

Dr. W. L. Pickard, of Lynchburg, Va., has a great sermon in the *Southern and Alabama Baptist* on "Sin, the blackest thing in the world."

Rev. B. D. Weeks, a very gifted young minister, has accepted the care of the church at Milan, Mo.

Rev. Sam Eaton, of Green Forest, Ark., has become associate editor of the *Baptist Advance* of Arkansas. He has had great success in this kind of work.

Mrs. O. L. Halley, of Texas, known to BAPTIST AND REFLECTOR readers as "Aunt Nora" is editing a page in the *Baptist Advance* for the children of Arkansas entitled "The Advance Guard."

Rev. M. T. Webb has accepted the care of the church at Beebe, Ark. This is Bro Webb's old home. To be recalled is a high compliment.

Rev. G. T. Lumpkin pastor at Weldon, N. C., has resigned to enter the Seminary at Louisville. 'Tis a pity other men will not go and do likewise.

Rev. J. D. Adcock decides to accept the care of the church at Mansfield, La., and though the pastorate is fraught with difficulties, he has courage.

Dr. J. E. Chambliss accepts the pastorate at Butler, Ma., and brings to this work splendid qualifications.

Evangelist Joe Jones is holding a great meeting at Cabden, Ill. His services seem to be much in demand.

Rev. O. J. Copeland has accepted a call to the care of the church at Waynesboro, Ga., thus leaving a splendid field in South Carolina.

Rev. B. A. Geiger, pastor at Leesburg, Ga., resigns to accept the care of

A Thing Worth Knowing.

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

the church at Sebree, Ky. He will receive a warm welcome.

Rev. L. T. Reed has resigned at Lumkin, Ga., and accepted the unanimous call to the care of the church at Canton, Ga.

Ex Gov. and Rev. James P. Eagle of Little Rock, Ark., is temporarily sojourning in Louisville, Ky., where he has carried his excellent wife for treatment. We sincerely trust she will speedily recover.

After hearing the introductory sermon at the Portsmouth Association in Virginia by Dr. J. J. Taylor of Norfolk, a brother exclaimed: "The great preachers are not all dead yet."

\$2.80 Combination Price \$2.80

FOUR BOOKS. ONE PRICE.

The Story of Yates the Missionary.

C. E. Taylor, D.D. Cloth, 12mo., pp. 300, \$1.

The Young Professor.

A Story of Bible Inspiration. E. B. Hatcher. Cloth, 12 mo., pp. 503, \$1.25.

Baptist Why and Why Not.

Twenty-five papers by twenty-five writers. Cloth, 12 mo., pp. 430, \$1.25.

The Pastor and the Sunday School.

Seminary Lectures. W. E. Hatcher, D.D. Cloth, 12 mo., pp. 80, \$75.

The Four Books sent Postpaid for \$2.80. It must be a cash order.

The Baptist Sunday School Board,

J. M. FROST, Sec'y.

Nashville, Tenn.

MISS ROSE OWENS,

No. 720 Seventeenth St.,

WASHINGTON, D. C.

"If every suffering woman has the same experience with Wine of Cardui that I had, your medicine will be most popular. About a year ago I began to have a worn out tired feeling with lassitude, pains in the back and head which kept increasing every month. I felt that I needed something, but to get the right medicine was the trouble. I finally decided on your Wine of Cardui and only needed to take three bottles when I was fully recovered."



Miss Rose Owens.

If you are a suffering woman we would say to you that Wine of Cardui seldom fails to completely cure any case of female ills. We say emphatically, it never fails to benefit. Every day hundreds of sufferers are writing to our Ladies' Advisory Department. The letters are opened by persons competent to give advice. Mrs. Jones was cured by following the advice which was freely given her by the Ladies' Advisory Department. Miss Owens was cured without advice by just buying a \$1.00 bottle of Wine of Cardui from her druggist and taking this great medicine in the privacy of her home. No doctor's examination, treatment or advice is necessary. You have read what these two cured women have written. Is this not enough to lead you to determine to be rid of suffering?

August 13, 1900, Mrs. W. H. Jones, of Cameron, Mo., writes:

"I suffered terribly at monthly periods for three years. I would sometimes go for seven months with no flow at all. Now I have my health back again and am expecting to be confined in January. I cannot praise your medicine enough."

WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

All Hands On Time

The second hand,
the minute hand,
the hour hand, run
in unison on an

ELGIN Watch

Perfect in construction; positive in
performance. Every genuine Elgin
has the word "Elgin" engraved on
the works. Illustrated art booklet free.

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RECENT EVENTS.

Brother T. J. Eastes, of Grant, Tenn., passed through the city last week on his way to Cave City, Ky., to assist Brother J. H. Grime in a meeting. Brother Eastes is one of the best gospel preachers in the South. We hope to hear of good results from the meeting.

Brothers J. P. Brownlow and S. L. Cockroft, of Dyersburg, were in the city last Monday attending the meeting of the State Board. They are two of our best laymen.

Brother J. G. Hall, Moderator of Clinton Association, was in the city last week; having come to bring some children to the Orphans' home. We regret that he could not keep on to the Convention at Humboldt.

Rev. H. W. Provenance of Montgomery, Ala. has accepted a call to Ensley, Ala. He is a son of our old friend, Rev. R. N. Provenance, formerly pastor at Brownsville. He has had fine success in Montgomery.

Rev. H. W. Williams has resigned the pastorate of the church at Elberton, Ga., to accept the call at Opelika, Ala. His pastorate at Elberton has been quite successful.

Hon. P. J. Glass of Ripley, Tenn., Ex-Congressman, died at his home last week. He was a prominent and active Baptist. He had attained a ripe old age and was greatly beloved wherever known.

Rev. J. T. Betts has resigned at Tallahassee, Fla. and is temporarily sojourning in Richmond, Va.

DEAFNESS CANNOT BE CURED.

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Dr. John H. Eager of Baltimore has entered upon his duties as Traveling Financial Secretary of the Seminary at Louisville and is rallying the brethren to the support of that splendid institution.

The Rev. S. M. Johnson has resigned the pastorate of the Austin Presbyterian church, Chicago, in order to devote himself to the Christian Conquest Movement, and has opened headquarters at room 212 Tacoma Bldg., Chicago. The Christian Conquest movement was begun by Dr. Johnson one year ago, consequent upon the President's assassination. He designed a flag to be used by all Christian churches and organizations as a symbol of their essential unity and to rouse them with a spirit of aggression. Upon it he placed the cross and the words "By this Sign Conquer," so that the flag, lifted up, would summon all to unite in instant and world-wide conquest. This flag he associated with the national flag of each country as an emblem of Christian patriotism. And the flag and the emblem were to arrest attention and give emphasis to the spirit and teaching. Dr. Johnson's purpose is to preach a new crusade, the rallying of all Christian forces sympathetically under one flag for world-wide evangelism; and especially for the definite and practical teaching of citizenship on a Christian basis and the building up of Christian nations everywhere. He is receiving invitations to address the greatest Christian Conventions now being held. He spoke at the International Sunday school Convention in Denver last June and secured the passage of a resolution encouraging the teaching of patriotism in connection with temperance each year on the fourth Sunday of November among 25,000,000 youths of North America. The flag and emblem were adopted by the Missouri State Sunday School Association in August and are rapidly being adopted and used by the Sunday schools, young people's societies and churches of North America and have spread to several foreign lands.

Rev. W. S. Walker of Monroe, Ga., has accepted a call to a church in Tex. Bro. Walker was formerly our missionary to China going out with Rev. C. W. Pruitt. He was compelled to return on account of his health. He is a strong man as well as a thoroughly good man. We wish him much success in his new field of labor.

Mr. and Mrs. H. K. Seago of New Orleans recently celebrated their golden wedding. We extend congratulations with best wishes for continued life and prosperity.

Have You Catarrh?

A Wonderful Remedy Which Can Be Used in Your Home. Cures Catarrh of the Head, Nose and Throat.

Dr. Blosser, who was devoted twenty-eight years to the treatment of catarrhal diseases, has perfected the only satisfactory remedy ever discovered for the absolute cure of catarrh, catarrhal deafness, bronchitis, asthma and kindred diseases. He has had unparalleled success, curing cases of 15, 20 and 25 years' standing, that had resisted every other treatment.

Samples Mailed Free.

Send your address and we will send you by mail, absolutely free, a trial package of Dr. Blosser's Catarrh Cure. It cures 95 out of 100 cases, and we have received thousands of unsolicited testimonials.

Mrs. Alice Carton, Dwight, Kan., writes: "Your Catarrh Cure has cured me of bronchial trouble." Dr. F. A. Wynne, of Atlanta, Ga., writes: "Efficacious in all forms of catarrh." Rev. L. A. Townsley, Covington, Ga., writes: "I am sound and well after using four boxes of your Catarrh Cure."

The price of the remedy is \$1.00 for a box containing one month's treatment sent prepaid. Address, Dr. Blosser Company, 68 Walton St., Atlanta, Ga.

Pearline

or Soap

not soap and PEARLINE. That is waste. PEARLINE has enough soap to act in the most effective way on dirt. With many washing-powders, much soap is needed. You can't find a trace of soap in some. But PEARLINE is improved soap itself. Takes soap's place. Does easier-quicker-better work-saves rubbing.

Proved by Millions

Tetterine

CURES

Eczema!

"I had a severe attack of Eczema, and after using other remedies with no benefit, I used Tetterine. Two boxes made a complete cure." Solomon Cohen, Savannah, Ga.

50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to say cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the BAPTIST AND REFLECTOR may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a bottle free to all who need it and write for it. It quickly permanently cures indigestion, constipation, flatulence, catarrh of stomach, liver, kidney, and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

WHAT GOES UP

Must Come Down.

Nothing is more certain than that the use of so-called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down, and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicines or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body—something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do, and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fiber and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store, and which contain in pleasant, palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating, but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic, because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done by the digestion and assimilation of wholesome food.

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You Want a Watch

That will give entire satisfaction and be a source of pleasure.

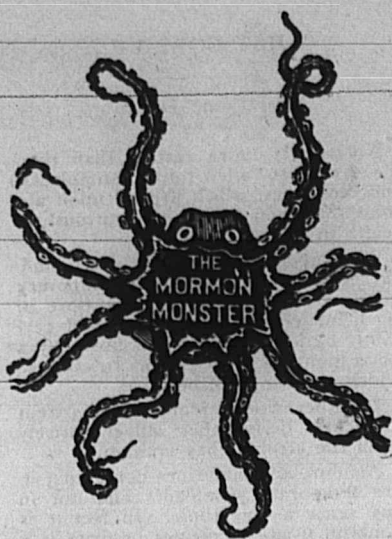
Let us send you our 14kt goldfilled watch, guaranteed to wear 25 years, Elgin movement, for \$15.00.

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Mail orders have prompt attention; money refunded if goods are not satisfactory.

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JAS. B. CARR



The... "Mormon Monster;"

..OR...

The Story...
....of Mormonism.

■ ■ ■

By Edgar C. Folk, D.D.

Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith claimed to have discovered, the Mountain Meadows Massacre, Polygamy, Roberts case, etc. "Replete with important information." "It is as fascinating as a novel." Nearly 400 pages, 28 illustrations.

Judge John W. Judd of Nashville, who lived ten years in Utah, says: "Regarding the book as a history and exposition of the 'isms,' it is a decided success. Any intelligent reader can by reading it carefully get a clear and comprehensive insight into the real inwardness of the 'ism.'"

"It is a perfect storehouse of information regarding the Mormon problem. While unsparing in its exposure of the evils of Mormonism, it is singularly free from rancor or prejudice. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused."—*Christian Century*.

"If the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most timely production."—*Dr. A. J. Holt, Nashville, Tenn.*

"It is replete with important information for those who are unacquainted with the history, teachings, and tendencies of Mormonism."—*The Advance*.

"Many a reader of this book will say: 'The picture is too dark, the colors too sombre; but the picture is a true one, and more than this, it might have been made much blacker and still have been true. There is much of the life of the 'Mormon Monster' that cannot be portrayed with the pen. No pure man would describe or tell all. The book impresses one by its clearness, its logical arrangement, its completeness, its strict truthfulness, and its authoritativeness. No greater service could be performed than its lodgement in every home, but above all on the table or desk of every public man. The facts should be known. The book tells many of them, and tells them well.'—*Rev. Chas. O. Mudge, Montpelier, Idaho*.

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Eloquent in Words,
Sublime in Music.

By REV. D. E. DORTCH.

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Nos. 1 and 2 combined 40 cents each, or \$4.50 per dozen, pre paid. Special prices on large orders. Published in either round or shaped notes.

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-----------------------------------------------------------------------	------------------------------------------------------------------

OBITUARY.

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

OWEN.—In the death of Miss Bessie Owen, which occurred Sept. 15th, Covington has lost one of its noblest young women, the Baptist church a true and faithful member, and her large circle of friends a companion of great worth. Miss Bessie was the daughter of Richard B. and Sarah F. Owen, being born at the old home place four miles from Covington, Tenn. She joined the Oak Grove Church, when a child, and after the death of her parents made her home with her brother, W. A. Owen, an honored deacon of the Covington church.

In all the relations of life, Bessie was all that a good and noble woman could be. As an aunt, she was almost a second mother to the little ones who loved her so dearly; as a sister, her love considered not only the mental and physical well-being of her brother and sister, but their spiritual life, also; as a church member she was devoutly spiritual and truly humble.

W. H. MAJOR, Pastor.
Covington, Tenn.

ROACH.—Mrs. Margaret Darthula (Maples) Roach was born in Grainger County, Tenn., Nov. 13, 1849; died at her home near Skaggs, Tenn., Aug. 13, 1903, aged 52 years, 9 months. She was married to Henry Roach Feb. 8, 1877. Nine sons blessed their union; two of them died when small. She professed faith in Christ September, 1896, and united with Roseberry Baptist church, and remained a member until her death. Her funeral sermon was preached by her pastor, Rev. F. M. Dowell, from 2 Timothy 4:6. She was stricken down with that dread disease, consumption, and lingered several months, bearing up under her affliction with Christian patience. She expressed herself as being ready to die. She said: "I hate to leave my children, but I am ready to go." Therefore be it,

Resolved, That the church extend Bro. Roach and children their most tender sympathy in their great sorrow. That a copy of these resolutions be spread upon the church book, one furnished the bereaved loved ones, who remain to mourn their loss, and one sent to the BAPTIST AND REFLECTOR for publication.

S. J. WEBSTER,
S. J. TROUT,
W. C. MAJOR,
Committee.

XANTHINE! PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

The Stamp of Decline.

Gray Hair.

The effect of the XANTHINE is delightful. Not a dye, but RE-VIVIFIES the hair.
Brings back its youthful, natural color and gloss.

Prevents Dandruff. Promotes Growth.

Easily the Best.

Highest testimonials. Let us send you circulars. Write us your trouble. We will gladly answer. Price \$1. At druggists. If your druggist has not got it send us \$1 and we will send you a bottle, charges prepaid. Insist on getting it.
XANTHINE CO. Richmond, Va.

Dropsy Cured! Gives quick relief, removes all swelling in 15 to 25 days; effects a permanent cure in 30 to 60 days. Trial treatment given absolutely free to every sufferer. Write to Dr. H. H. GREEN'S SONS, Specialists, Box 6 Atlanta, Ga.

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Highest Grade Patent Flours.

Full Weight. Best Quality. Ask for them
LIBERTY MILLS, Nashville, Tenn.

Interchangeable 1,000-Mile Tickets

Are now being sold by the Nashville, Chattanooga & St. Louis Railway good over Railway and Steamer in the Southeast comprising more than 13,000 miles. Rate \$25.00 one year. If you expect to do traveling within the next twelve months, buy one of these tickets. You will save money. They are on sale at principal ticket offices. Where they are not on sale they may be ordered from General Office through Ticket Agent.

W. L. DANLEY,
General Passenger Agent,
Nashville, Tenn.

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Dining service unequalled, meals A La Carte.

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Half the One-Way Rate, plus \$2.00;
round-trip tickets, one fare plus \$2.00, to points in Missouri, Arkansas, Louisiana, Texas, Oklahoma and Indian Territories. Write for particulars and cost of ticket from your home town.
The Cotton Belt runs solid through trains to Texas, equipped with the most modern and comfortable cars. These trains make quick time and direct connections for all parts of the Great Southwest.
If you are seeking a better place to locate, write for a free copy of our handsome illustrated booklets, Homes in the Southwest and Through Texas With a Camera.
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ARRIVING TIME AT NASHVILLE.

EAST BOUND.

WEST BOUND.

STATION.	No. 1.	No. 3.	STATION.	No. 2.	No. 4.
Nashville.....	8:00 a.m.	4:00 p.m.	Nashville.....	6:55 p.m.	9:30 a.m.
Shops.....	8:05 a.m.	4:05 p.m.	Shops.....	6:49 p.m.	9:27 a.m.
Waterworks.....	8:10 a.m.	4:10 p.m.	Waterworks.....	6:45 p.m.	9:23 a.m.
Donelson.....	8:20 a.m.	4:20 p.m.	Donelson.....	6:38 p.m.	9:14 a.m.
Hermitage.....	8:25 a.m.	4:25 p.m.	Hermitage.....	6:32 p.m.	9:08 a.m.
Tulip Grove.....	8:32 a.m.	4:30 p.m.	Tulip Grove.....	6:27 p.m.	9:00 a.m.
Green Hill.....	8:39 a.m.	4:35 p.m.	Green Hill.....	6:22 p.m.	8:55 a.m.
Mount Juliet.....	8:44 a.m.	4:40 p.m.	Mount Juliet.....	6:18 p.m.	8:44 a.m.
Beckwith.....	8:48 a.m.	4:48 p.m.	Beckwith.....	6:10 p.m.	8:39 a.m.
Mansey.....	9:00 a.m.	4:55 p.m.	Mansey.....	6:02 p.m.	8:31 a.m.
Horn Springs.....	9:05 a.m.	5:01 p.m.	Horn Springs.....	5:57 p.m.	8:26 a.m.
Eganville.....	9:10 a.m.	5:08 p.m.	Eganville.....	5:52 p.m.	8:18 a.m.
Lebanon.....	9:15 a.m.	5:15 p.m.	Lebanon.....	5:44 p.m.	8:12 a.m.
Spring Creek.....	9:17 a.m.	5:24 p.m.	Spring Creek.....	5:37 p.m.	8:12 a.m.
Shop Springs.....	9:32 a.m.	5:30 p.m.	Shop Springs.....	5:30 p.m.	7:57 a.m.
Cherry Valley.....	9:42 a.m.	5:39 p.m.	Cherry Valley.....	5:20 p.m.	7:47 a.m.
Watertown.....	9:47 a.m.	5:45 p.m.	Watertown.....	5:15 p.m.	7:42 a.m.
Catsamount.....	9:52 a.m.	5:50 p.m.	Catsamount.....	5:09 p.m.	7:38 a.m.
Holmes Gap.....	10:00 a.m.	5:55 p.m.	Holmes Gap.....	5:02 p.m.	7:33 a.m.
Brush Creek.....	10:05 a.m.	6:00 p.m.	Brush Creek.....	4:55 p.m.	7:28 a.m.
Bykes.....	10:15 a.m.	6:12 p.m.	Bykes.....	4:48 p.m.	7:18 a.m.
Hickman.....	10:22 a.m.	6:18 p.m.	Hickman.....	4:42 p.m.	7:09 a.m.
Carthage Junction.....	10:30 a.m.	6:25 p.m.	Carthage Junction.....	4:38 p.m.	7:01 a.m.
Lancaster.....	10:45 a.m.	6:40 p.m.	Lancaster.....	4:31 p.m.	6:48 a.m.
Caney Fork.....	10:59 a.m.	6:48 p.m.	Caney Fork.....	4:21 p.m.	6:38 a.m.
Buffalo Valley.....	11:05 a.m.	6:52 p.m.	Buffalo Valley.....	4:17 p.m.	6:35 a.m.
Alcorn Siding.....	1:10 a.m.	6:56 p.m.	Alcorn Siding.....	4:13 p.m.	6:31 a.m.
Silver Point.....	11:20 a.m.	7:06 p.m.	Silver Point.....	4:05 p.m.	6:24 a.m.
Boma.....	1:29 a.m.	7:16 p.m.	Boma.....	3:55 p.m.	6:15 a.m.
Mine Lick.....	1:39 a.m.	7:24 p.m.	Mine Lick.....	3:47 p.m.	6:08 a.m.
Double Springs.....	1:48 a.m.	7:31 p.m.	Double Springs.....	3:40 p.m.	5:59 a.m.
Cookeville.....	2:15 p.m.	7:45 p.m.	Cookeville.....	3:35 p.m.	5:45 a.m.
Algood.....	2:17 p.m.	7:55 p.m.	Algood.....	3:25 p.m.	5:45 a.m.
Brotherton.....	2:20 p.m.	.....	Brotherton.....	3:15 p.m.	.....
Bilbrey.....	2:45 p.m.	.....	Bilbrey.....	3:00 p.m.	.....
Monterey.....	2:48 p.m.	.....	Monterey.....	2:45 p.m.	.....
Dripping Springs.....	2:50 p.m.	.....	Dripping Springs.....	2:35 p.m.	.....
Johnson Stand.....	2:50 p.m.	.....	Johnson Stand.....	2:25 p.m.	.....
Pomona Road.....	2:50 p.m.	.....	Pomona Road.....	2:15 p.m.	.....
Creston.....	2:50 p.m.	.....	Creston.....	2:13 p.m.	.....
Crossville.....	2:50 p.m.	.....	Crossville.....	2:07 p.m.	.....
Dorton.....	2:50 p.m.	.....	Dorton.....	1:47 p.m.	.....
Crab Orchard.....	2:50 p.m.	.....	Crab Orchard.....	1:40 p.m.	.....
Ozone.....	2:50 p.m.	.....	Ozone.....	1:35 p.m.	.....
Dayville.....	2:50 p.m.	.....	Dayville.....	1:30 p.m.	.....
Westel.....	2:50 p.m.	.....	Westel.....	1:24 p.m.	.....
Rockwood.....	2:50 p.m.	.....	Rockwood.....	1:20 p.m.	.....
Cardiff.....	2:50 p.m.	.....	Cardiff.....	1:18 p.m.	.....
Emory Gap.....	2:50 p.m.	Emory Gap.....	1:18 p.m.
South Harriman.....	2:50 p.m.	South Harriman.....	1:10 p.m.

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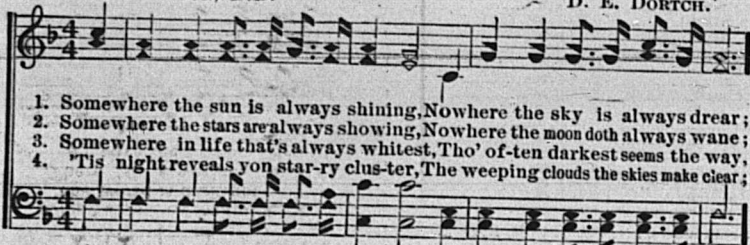
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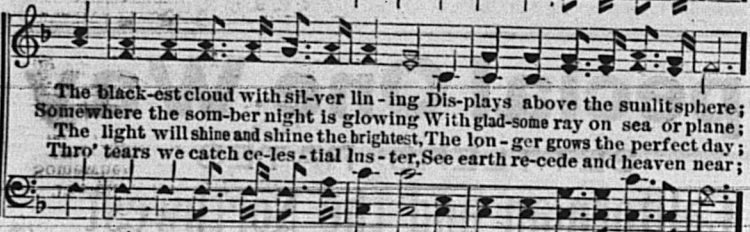
360. SOMEWHERE THE SUN IS ALWAYS SHINING.

GEO. A. LOFTON, D.D.

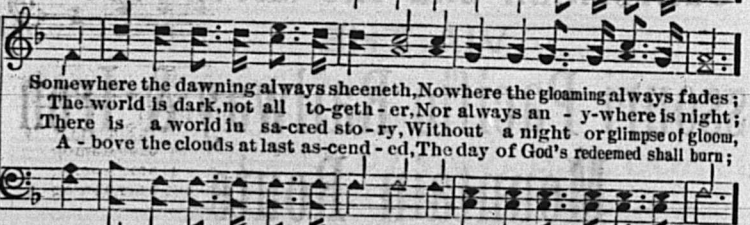
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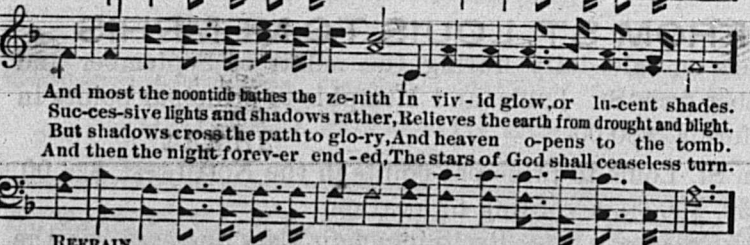
1. Somewhere the sun is always shining, Nowhere the sky is always drear;
2. Somewhere the stars are always showing, Nowhere the moon doth always wane;
3. Somewhere in life that's always whitest, Tho' of ten darkest seems the way;
4. 'Tis night reveals yon star-ry clus-ter, The weeping clouds the skies make clear;



The black-est cloud with sil-ver lin-ing Dis-plays above the sun-lit sphere;
Somewhere the som-ber night is glowing With glad-some ray on sea or plane;
The light will shine and shine the brightest, The lon-ger grows the perfect day;
Thro' tears we catch ce-les-tial lus-ter, See earth re-cede and heaven near;

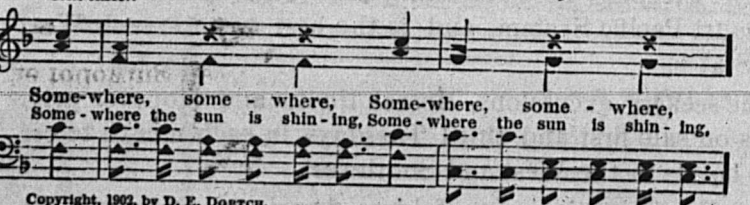


Somewhere the dawning always sheeneth, Nowhere the gloaming always fades;
The world is dark, not all to-gether, Nor always an-y-where is night;
There is a world in sa-cred sto-ry, Without a night or glimpse of gloom,
A-bove the clouds at last as-cend-ed, The day of God's redeemed shall burn;



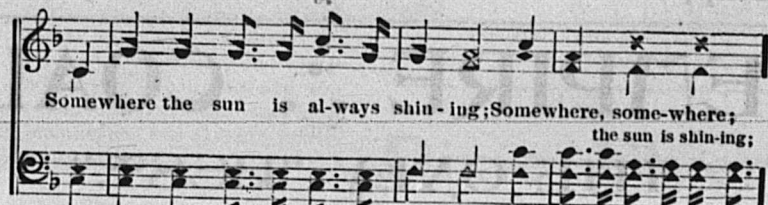
And most the noontide bathes the ze-nith in viv-id glow, or lu-cent shades.
Suc-ces-sive lights and shadows rather, Believes the earth from drought and blight.
But shadows cross the path to glo-ry, And heaven o-pens to the tomb.
And then the night forev-er end-ed, The stars of God shall ceaseless turn.

REFRAIN.

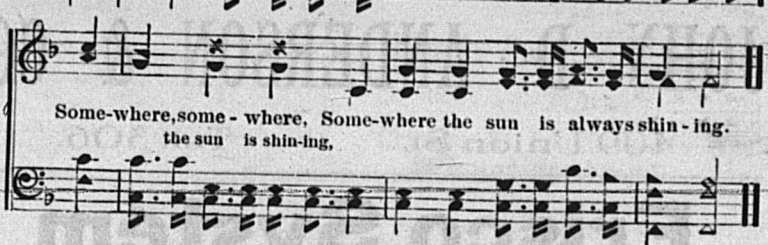


Some-where, some-where, Some-where, some-where,
Some-where the sun is shin-ing, Some-where the sun is shin-ing,

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Somewhere the sun is al-ways shin-ing; Somewhere, some-where,
the sun is shin-ing;



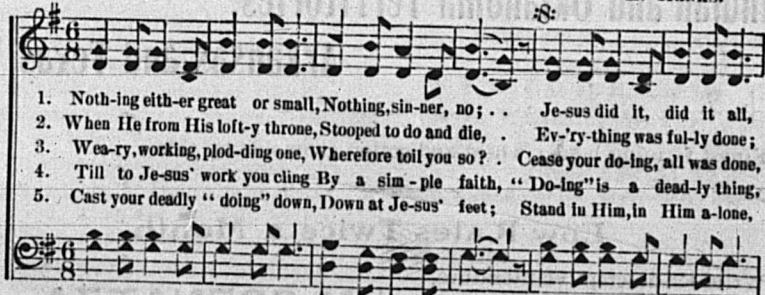
Some-where, some-where, Some-where the sun is always shin-ing,
the sun is shin-ing,

361. NOTHING EITHER GREAT OR SMALL.

Anon.

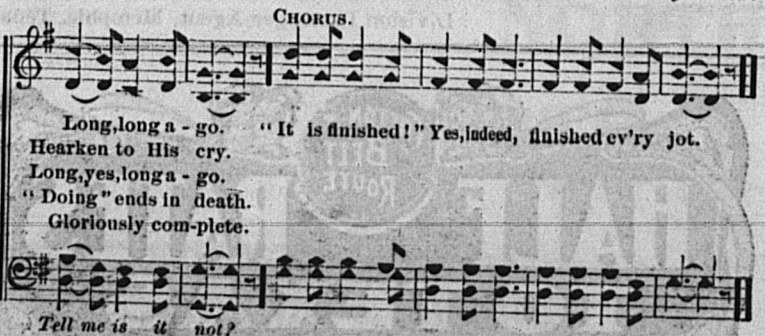
"He said it is finished."—John 19: 30.

E. HANKS.



1. Noth-ing eith-er great or small, Nothing, sin-ner, no; . . . Je-sus did it, did it all,
2. When He from His loft-y throne, Stooped to do and die, . . . Ev-ry-thing was ful-ly done;
3. Wea-ry, working, plod-ding one, Wherefore toil you so? . . . Cease your do-ing, all was done,
4. Till to Je-sus' work you cling By a sim-ple faith, "Do-ing" is a dead-ly thing,
5. Cast your deadly "do-ing" down, Down at Je-sus' feet; Stand in Him, in Him a-lone,

D.S. Sinner, this is all you need!



CHORUS.

Long, long a-go. "It is finished!" Yes, indeed, finished ev'ry jot.
Hearken to His cry.
Long, yes, long a-go.
"Doing" ends in death.
Gloriously com-plete.

Tell me is it not?

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