

Baptist and Reflector

Speaking the Truth in Love.

Old Series, Vol. LXIII.

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Current Topics.

Mr. Andrew Carnegie's secretary says that during July, August and September, Mr. Carnegie received from 400 to 500 appeals for help in establishing libraries.

The city of London has 120,000 people who work all night. Here are enough policemen, pressmen, bakers, operators, postal employees and marketers to make a city that never sleeps at night.

It is said that 80,000 people live in the danger limits of Mount Vesuvius. This shows the daring of men in the midst of great danger. But millions live in the danger limits of eternity without a quiver of fear, or any preparations against danger of the future.

The Free Masons, of Tennessee, and some other States, complimented themselves when they refused to allow the saloon keeper a place among them. The question is up among Masons in Kentucky, and no doubt they will set the saloon man aside. Shame on them, if they do not.

Mrs. M. C. Goodlett of our city has raised a note of warning against club houses, dances, card parties and theaters. She asks how much these things are now having to do with the ruining of young manhood and womanhood of our city. Some of our boys that have been schooled in these things are now in the prison cells of Nashville with blighted lives and homes. How long before people will stop and think?

A pre-historic city of vast proportions has been discovered near Mita, Mexico, by Shapoldo Bartres, a government inspector. The ruined city is above the sea level more than 6,000 feet. It has a temple, tombs, pyramids and many ruined buildings, of massive proportions, built of stone. There are many inscriptions, and a fine obelisk, with the face of a Chinaman on it. It is believed to be older than Toltecs or Aztecs.

Wu Ting Fang, the Chinese Minister to the United States, has been recalled to China. (He has been made Minister of Commerce and also a member of a committee to negotiate commercial treaties with foreign powers. Mr. Wu has been a conspicuous and picturesque figure at Washington for some years. He speaks English fluently and has been called upon to deliver a number of addresses in different parts of the country. One trouble about him, however, is that he is disposed to talk too much. He seems to have taken himself seriously—what no one else has done.

The whiskey men of this State say they can already count nineteen members in the next Senate, which is no more than the necessary majority. We do not believe they are correct in their calculations, but the fact that they are counting on that many votes shows that the fight is close—in fact, most too close to be comfortable. Up to a few weeks ago the temperance people thought that they would have a majority beyond question, but the whiskey men have succeeded in defeating two of our men on whom we were counting. These facts should serve to put the temperance people of the State on their mettle. When they go to the polls next week, let them be sure to see to it that their votes are cast for only good, clean, moral men for office, men who are known to be opposed to the saloon and who will vote for a temperance measure in the next Legislature—men, too, who cannot be bribed to vote any other way.

He Knows.

O aching heart, with sorrow torn,
Thy Lord is near and knows;
He knows it all, the feet way-worn,
The weary cares and woes,
The load of grief in anguish borne;
Thy Lord is near—he knows.

O fainting soul, with doubts oppressed,
The Lord is near and knows;
He knows it all, how thou art pressed
On every side with foes,
He waits to be thy cherished guest;
Thy Lord is near—he knows.

O weary head that fain would rest,
Thy Lord is near and knows;
He knows it all, and on his breast
Thou mayst now repose.
Drop every care at his behest,
Thy Lord is near—he knows.

O lonely one, live thou thy best,
Thy Lord is near and knows;
He knows it all, sees every test,
Yes, every tear that flows;
Rejoice, faint heart, his way is best,
Thy Lord is near—he knows.

—Emma G. Dietrick.

REV. OSCAR HAYWOOD.



Mr. Haywood was born in North Carolina. He is a relative of Judge Haywood, after whom Haywood County in North Carolina, and also Haywood County in Tennessee, was named.

He was educated at Wake Forest College, North Carolina. His pastorates have been Morristown, Tenn., Huntsville, Ala.; West Point, Miss.; and Jackson, Tenn. At all these places he was very popular and had large audiences. He has just accepted a call to the pastorate of the First Baptist church, Waterbury, Conn. This is one of the foremost churches in Connecticut. It has about seven hundred members, a Sunday school of five hundred pupils and a beautiful house of worship. Mr. Haywood is a genial, social man and an eloquent speaker. He has many friends in this State and over the South who will wish him the most abundant success in his new field of labor.

Fragment.

BY J. M. PHILLIPS, D.D.

The question, "The State of Religion in the Churches," was under discussion at an Associational meeting recently held. It was admitted that the standard of Christian living is lower than it was in years gone by, and that the tendency was in the direction of still greater deterioration. The causes assigned for this were numerous, and well deserve consideration. One was that in many quarters too much attention has been given to the doctrinal and too little to the practical side of religion. The baleful effects of religious controversy, where representative champions of Christian denominations meet to discuss their differences, not in the spirit of Christian charity and for the purpose of discovering truth and exposing error, but to win a victory over the antagonist, was cited as one of the causes of decline in Christian living. There is doubtless much truth in this. No influence is more blighting to Christian piety, which alone is the springhead of holy living, than that oftentimes shameful exhibition of the carnal spirit on the part of Christian ministers in these public religious wrangles, so called "religious debates," whose main influence is to widen the differences between professed Christians, kindle religious animosities, engender prejudice, and confirm Christian people in their previous conceptions of truth, however erroneous they may be. The baleful effect of such controversies is to divert attention from the weightier matters of religion, love, duty, and personal consecration to God, to things trivial and less vital to Christian growth and piety.

But the chief reason for the present low state of religion given was the presence in the churches of a large and increasing per cent of unregenerated people—persons who have had no true experience of the grace of life in their hearts. This is due to carelessness in the reception of members, and laxity in the exercise of corrective discipline on the part of the churches. The general tenor of revival sermons at the present day is to show with what ease it is to become a Christian, to minimize repentance and faith, and to show how little evidence of acceptance with God is necessary in order to qualify one for church membership. The great end practically of revival efforts has been made not to make Christians so much as to add members to the church. Little wonder is it therefore that so many are found in the bosom of the church who give little or no evidence of spiritual life. These are all carnal and fleshly, and mind the things of the flesh, and being in the majority, as is sometimes the case, or at least holding the balance of power in the churches, they set the standard of Christian living for the members and give tone to the life of the church itself. This then is the real reason for the low state of religion so lamentably prevalent in the churches of to-day.

ALIEN BAPTISM.

The *Religious Herald* has recently written to leading Baptist ministers North and West inquiring as to the practice of the churches touching the reception of members on baptism previously administered by other than the authority of a Baptist church.

The answers received show that the reception of such baptism is the almost universal practice. Dr. Hovey who lived near the home of the Baptist historian, Dr. Benedict, denies the statement made by the latter, in his history of the Baptists, that "by far the greatest part of our denomination rebaptize those who come to them with previous baptism." He says: "I do not think it was ever true of New England Baptists, though it may have been at a very early period in their history." Dr. Weston says: "As to rebaptism, I doubt whether in the Northern States it was ever the general custom to rebaptize. As to reordination, Dr. Benedict's statement is correct."

The question of the reception of alien baptism, it seems to me, cannot be made a test of denominational

fellowship. The churches should be left free to deal with each case on its own merits. For myself I prefer to receive only such as are baptized by the authority of a Baptist church. This ensures regularity and order and protects the church against divisions and schisms.

Rev. T. B. Ray's Associational sermon, on "Twentieth Century Heresies," delivered before the Nashville Association at its meeting in East Nashville last week was a highly stimulating effort. The heresies pointed out as prevailing among Baptists were:

1. Disparity between doctrine and life. Orthodoxy of life rather than of creed is the need of the twentieth century—orthodoxy of both head and heart, and especially of the latter. This alone can give us power.

2. The failure to use this power for men according to the Lord's will. This is what is called the anti-mission spirit. He tells what he wants us to do in the great commission. This applies not only to the missionaries but to those who remain at home as well.

3. The third heresy is unlovingness. It is the failure to show the proper spirit towards men. Our business is to help, not hinder, enhearten and not discourage. This can only be done by loving. But how can we learn to love men who are unlovely? We can do it by loving them for what they may become. The heathen man may not be very attractive to us, but seeing in him the possibilities of a child of God we may love him.

Hon. P. T. Glass.

The subject of this sketch was born in Halifax County, Va., Oct. 9th, 1902.

The announcement of his death was sent forth by the daily press the next morning under head lines, in large letters: "Soldier, Statesman and Christian—Patriot Called to Rest." Following these was a brilliant portrayal of his life as a private citizen, and of four years' service in the Confederate Army and the positions of honor and trust he filled as magistrate, as a member of the Legislature and as a member of Congress from this Congressional District.

But I wish to speak more particularly of his life as a Christian, which is far more exalting, and carries far more honor, than the highest office on earth in the gift of men.

He was baptized by Dr. R. B. C. Howell, in Nashville, more than fifty years ago, and from that time to the day of his death never doubted the change that he had experienced as a result of his repentance, nor the power of Christ to save all who trust him. He loved his church and he was never happier than when directing the work of the Sunday-school over which he presided as superintendent for a number of years.

Naturally modest and retiring, I sometimes thought to a fault—yet he was always ready with counsel and advice for the good of the cause of religion—never shirking a duty, nor shirking from a responsibility. The idea of stewardship took precedence over ownership, and for this he was counted liberal in his gifts and regular in his offerings to the Lord, never permitting a call, whether for the church or missions, or to feed the hungry or to clothe the naked, to pass without a gift. But it was the Christ life in him that made his every day life a benediction to all who came in contact with him and gave him such unbounded influence and made him so eminently useful. His life, like that of Abraham's, was a daily illustration of the sublime principle of faith.

Our thoughts wander away to days of by gone happiness when he was with us in the Sunday school, and all the departments of church work, and our hearts cry:

"O for the touch of a vanished hand
And the sound of a voice that is stilled."

We think of the quiet grave where we laid his gray and honored head, full of years, full of labors, but careworn and weary, to whom death was a welcome messenger, and say: "He has entered upon the promised rest, while we are yet on the march." To us remains the rocking of the deep, days of duty and nights of watching, while he is sphere high above all darkness and fear, beyond all sorrow and weariness. He is standing among the elect, among the royal saints that have ennobled and dignified human life in every age. Many will recall the instances of Christian kindness and the time when his counsels comforted, when their distress melted away under the soothing words that issued from his lips and the gentleness that beamed from his loving eyes. But when we turn our thoughts to the future we are sadly reminded that our church has met with a loss never to be retrieved. That voice will be no more heard in prayer and admonition in the Sunday school. It will be wanting in the social circle. There will be a seat vacant at the table, and, oh! what a vacancy in

that once happy little family circle where the consecrated Christian companion sits alone and weeps for her loved one, but who was enabled by the power of God's grace to say, as she looked upon his silent form: "It is the will of God, I will be satisfied."

Sometime before his death he had written out detailed instructions for his funeral, and I went into the pulpit with the instructions in my hand, which read as follows:

"When I have fallen asleep I desire that my body be taken to the Baptist church and that my pastor conduct the services, assisted by such ministers as he may invite, and that the children of the various Sunday schools be invited and participate in singing the following songs." Then follow the songs by first lines and numbers, and directing that his pastor read the 103rd Psalm. Following this he named the pall bearers.

Could a man, going into a dismal future of conjecture and uncertainty, thus deliberately direct his funeral services, and bid a calm and peaceful adieu to friends and earth? No! It was the religion of Christ that sustained his hopes in life and gave him a grand and glorious victory in death.

Ripley, Tenn.

W. H. BRUTON.

A Character Sketch of Jonathan S. Lindsay.

Jonathan S. Lindsay was the son of William and Mary Lindsay, who, in the year 1824, moved from their native Virginia to Campbell County, Tennessee.

Jonathan Lindsay was born in Carter County, Tenn., September 28, 1832. On October 3, 1850, he was married to the noble and saintly Catherine L. Keeney. To this union were born twelve children, of whom only two survive. On February 26, 1902, he went to join his wife and children in their eternal home.

Jonathan Lindsay's life was conspicuous in the four seemingly divergent lines of education, religion, business, and politics.

When a boy he attended school at Jacksboro and received such elementary education as could at that time be got at the Jacksboro school. Although he did not have the advantages of a college education, yet he was ever a student, and always manifested the keenest interest in higher education. In 1852 he became a trustee of Jacksboro Academy and was still a trustee when he died, in 1902.

At the close of the Civil War he suggested to the Clinton Association that it build an Associational school. At that time it did not seem practicable, but, as was characteristic of the man, he never let go his idea, which was at length realized, in 1898, in the founding of Anderson Institute.

From its organization till he died he was a member of the Board of Trustees, and was always one of its most liberal contributors.

Jonathan Lindsay was possessed of a genuine, deep, religious nature. In it there was no pretentiousness, no hypocrisy, no show; it was genuine.

The exact date of his conversion is not known to the writer, but, in early life, long before he was married, he professed religion, in a meeting held at Indian Creek Baptist church, and immediately became a member of the church. From that time his interest in religious affairs was very deep. In 1849 he organized the first Baptist Sunday school in Campbell County. In 1850 Alfred Agee held a meeting and baptized eighteen of his students, two of whom were C. L. Bowling and L. Cooper. In 1863 he was ordained to the Christian ministry and had the pleasure of being pastor of both the church where he was converted and of his home church, Jacksboro.

But right here Jonathan Lindsay showed his deep wisdom. He was thoughtful, he was deliberate; but perhaps he lacked somewhat of that unctious which is so characteristic of, and goes so far to make up, the successful country preacher. He recognized this limitation but he was too honest to affect what he did not possess; and so he acted accordingly. He did not seek pastorates but sought other fields of service.

He was a tower of strength in the Clinton Association. His advocacy of a cause always summoned to it a host of friends. When there was trouble, when there was a piece of delicate work that required a cool head and a steady hand, he was ever called upon; and, what is more, his wisdom was never found wanting.

I have watched him in Associations, and he always had that golden-virtue of speaking only when he was needed, of then speaking just the right thing, and of stopping as soon as that was spoken.

When Jonathan Lindsay fell, a prince in Israel fell, and who shall take his place?

Jonathan Lindsay was also a very successful business man, starting, as he did, with nothing, and dying one of the wealthiest men of Campbell County.

He told the writer how he got his start, and the story has in it so much of virtue that I shall give it: When a young man he hired to a Mr. John Grimes to work, at very low wages, for a given time, in a tannery. In the meantime he was offered a position, at teaching school, with a much better salary. He asked Mr. Grimes what he should do. Mr. Grimes answered: "If you desire to go, I shall have to release you." Mr. Lindsay asked: "What do you desire me to do?" Mr. Grimes responded: "I would rather you would stay." "That settles it, I will stay," said Mr. Lindsay. At the end of that year Mr. Grimes made Mr. Lindsay his partner. In a few years Mr. Lindsay had saved several thousand dollars and had laid the foundation of a large fortune. Less than two months before his death he said to the writer: "What money I have made is largely due to my keeping that first contract." An honest contract honestly kept!

Jonathan Lindsay always took (as indeed every good citizen must needs do) a great deal of interest in political affairs. During his long life he served his countrymen time and again in positions of honor and trust, and at times without his solicitation.

Finally, Jonathan Lindsay was a man, in the fullest sense of that noble old word. C. T. CARPENTER.
Anderson Institute, Tenn.

Arkansas Notes.

Our fight in this State waxes hot and many foolish and hurtful things are being said and done. Yet in the midst of the heat of discussion, when brethren are fighting like real old debaters, we have the presence of the Holy Spirit. The Caroline Association has just closed a very good meeting, in which many foolish things were said, but all parted in love, giving each other the parting hand.

I believe our forces will adjust their differences, if outsiders will keep hands off.

"The baby in the arms of Lydia sent out to Baptist Sunday schools by the Board at Nashville or the Publication Society is a foolish and hurtful blunder."—J. T. Oakley, in BAPTIST AND REFLECTOR. I am sorry that picture was ever sent out, but I advise Bro. Oakley to get the picture and see if it is really in Lydia's arms. When you have done so, I am sure you will write one more article on the baby question. It is not in Lydia's arms, but in the arms of a woman back of Lydia. Truth is the greatest weapon of right and I feel sure Bro. Oakley does not desire to make use of anything else in his dealings with his brethren. Get the picture, brother, and tell us if you still think it is Lydia's baby.

I trust all our papers will watch the interests of our common cause, and "cry aloud and spare not;" but, brethren, be sure you are correct in your statements, lest you injure a brother, or an interest that lies near our hearts. "Tell the truth," "preach the word," "contend for the faith," but do it in truth and love.

Immanuel church has gathered and expended \$2,200.00, and up to last year was a beneficiary of the Arkansas Baptist State Convention. Does that not strike you as a right healthy child? We hope, by the help of the Lord, to do even greater things for him another year. Our church baptized more into its fellowship last Association year than any other church in Caroline Association. We are not boastful, but give it purely as a bit of news. We have a grand church and will do a great work for the Lord if left alone. I ask an interest in the prayers of all my old Tennessee friends and all strangers, that God may direct this pastor and his people in all things to his glory.

We have troubles here that you know nothing of unless you have been in a like field. Oh, may God hasten the day when Baptists will cease to fight and malign each other. Pray for Arkansas; everybody pray for our State. The Lord bless all the readers of this paper and may the next Conventional year be the most prosperous to all of us in the Lord's work in the history of each State.

W. S. RONEY.

Little Rock, Ark

A Word From Chaplain J. W. Jones.

Your kind allusion to my change of work allows me the privilege of saying this:

1. I gave up my pastorate at Chapel Hill with great reluctance. I have received nothing but kindness from the church and the community here, and have been greatly impressed with the importance and usefulness of the field, where, besides the people of the

town, there are congregated nearly six hundred students in the University of North Carolina.

2. I have accepted the appointment of Secretary and Superintendent of the Confederate Memorial Association (Rouss Memorial) in the hope of completing the great scheme of erecting in Richmond, the old Capital of the Confederacy, a beautiful Memorial Hall which will cost one hundred thousand dollars, and endowing it with at least the same amount, that there may be collected the material for a full history of our country, and especially of our Southland which has made so much history which others have falsely written.

3. So far from ceasing to preach the old gospel, I expect to preach even more frequently than I have been doing—especially to Confederate Veterans who, in the course of nature, will not have many more years to hear the gospel, as I will not have many more to preach it.

4. While my headquarters will be in Richmond, I expect to visit every State, from time to time, and would be glad to make arrangements to deliver some of my lectures, and to preach, especially to Confederate Camps, Chapters of Daughters of the Confederacy, and Camps of the Sons.

Chapel Hill, N. C.

J. WM. JONES.

The Lawrenceburg Church.

The Tennessee Baptist Convention of 1902 has passed into history. It was said that more good history was made at the late session than was ever made in any one session of that body. There was but one negative vote cast on all the issues before it, and it may be called the "Session of Harmony." One instance of religious pugilism, and because of this it may be designated the "Session of Brotherly Love." The religious atmosphere of upward, onward, was contagious, and it swept into its train all who were present. A quotation from one Dr. Luke will apply to the Humboldt meeting. "They were in one place of one accord." The harmony that passes, or surpasses Beethoven's harmony was there, "the harmony of the Holy Spirit." The Board of the Convention in their last meeting at Nashville, just before the meeting at Humboldt, agreed upon what they would recommend, and let the Convention ratify or reject. Every item in their report was ratified without any amendment. There was one item which referred to Lawrenceburg church and is of the very highest importance to the cause here. Will you permit me to call your personal attention to it, and then invite your personal interest in it? That item reads thus: "We hope the debt on the church at Lawrenceburg will be paid by December first." The Convention, by adopting the report of the Board, agreed to "pay that debt by December first." I wish to awaken your memory to the fact that only four weeks will remain for you to take collections and pay that debt by the first of December when this greets your eyes in the BAPTIST AND REFLECTOR. We were all aware that to accept the Board's report would give precedence and the right of way to your first benevolence—an open track leading your first collections or contributions on returning to your churches. Brethren, if that was meant, won't you give it your immediate attention and take up the matter in your church next Sunday? The cause needs me here at home. If you neglect this appeal, then it will necessitate the additional expense of car fare to go face to face with you to ask for the fulfillment of the Convention's pledge.

The account stands this way: Three hundred and fifteen dollars due on construction. The laborer has waited long for his pay and is pressing for it now, because he needs it. Fourteen dollars to finish the bell-tower. Twenty-five dollars for two stoves. Four hundred for seats and fifty dollars for freight on seats from Jackson to Lawrenceburg, and, lastly, a four hundred dollar mortgage on the house to lift, or leave saddled upon the Board. Total, twelve hundred and four whole dollars, brethren, to be raised by first of December. That means for you to give freely, and at once, to set our house and people free of hindrances—free to give—and it will put us where we can take a place among the other six churches of the town. My brother, my sister, my brother pastor, whatever you will do for us, do it promptly, please, to save us from being squeezed by process of law. Won't you take up this matter in your church next Sunday? If you do not respond to this call, then my time must be taken away from my work to meet you face to face.

J. T. MANN,

Missionary of the Board.

Lawrenceburg, Tenn.

Jackson Items.

Dr. J. O. Rust of Nashville has been, by a unanimous vote, elected pastor of the First church, and all the members are earnestly praying that the Lord will lead him to accept.

Bro. D. A. Ellis had good congregations at the Second church on yesterday. He baptized three into the membership on the evening of 13th inst. He is very much encouraged in his work.

Bro. Ross Moore is doing fine preaching at the Highland Avenue church, and his people are rejoicing that he has been raised from the continued fever that brought him so near death's dark door.

Bro. J. N. Irwin preached for the Royal Street church at 11 a.m. and Bro. E. G. Butler at 7:30; good congregations and increased interest in the school. The pastor, Bro. Nunnery, is pushing the work on the church building, trying to have it ready for the Master's use before winter sets in.

The University force reports the following work: Prof. Savage had a delightful service at Saulsbury at 11 a.m. and at Hickory Grove at 7:30 p.m., the latter church being without a pastor since Bro. Dickens resigned to go to the S. B. Seminary.

Bro. E. Z. Newsome preached for Bro. Nunnery at Mt. Pleasant, and had a full house.

Bro. G. S. Price held two good services at Malesus and two joined the church; increase in Sunday school.

Bro. E. L. Watson preached for the good people at Spring Creek, who are still lamenting the resignation of Bro. Hunter.

Bro. W. R. Hill preached for his Oakwood people, where he always has a full house.

Bro. J. R. Clark preached to his flock at Thompson's Creek and had an attentive hearing.

Bro. W. C. Sale had a pleasant service at Pleasant Hill, where he is the beloved pastor.

Bro. M. E. Dodd has accepted a unanimous call to Cane Creek church, and Bro. W. R. Hill has accepted a like call to the Woodland church. Bro. Hunter resigned both these churches to accept work at Lake Village, Ark.

Bro. C. W. Knight has accepted the pastorate of the church at Wynn, Ark. Surely that State has a kindly feeling for young men educated at the S. W. B. U., having thirty ministers, and perhaps as many lawyers, doctors, and quadruple as many business men, all educated here.

Seventy inmates of the University enjoyed last Thursday attending the Convention at Humboldt. The Convention extended to them a handsome compliment and the citizens gave to them a royal reception, all of which was properly appreciated and greatly enjoyed by the recipients.

The University enjoyed a magnificent address delivered by Bro. R. P. Mahon, missionary at Toluca, Mexico, one day last week. He graduated from the University in 1893. Bro. R. A. Kimbrough, class of '95, visited the University also last week and delighted the students with a speech; also Bro. I. B. Tigrett let the light of his benign countenance shine on us last week. He is of the class of 1898.

Jackson, Tenn.

Our Normal Studies.

The Sunday School Board at Nashville, Tenn., is publishing a series of booklets in its Normal Course. Two of them are now ready as follows:

Vol. 1. The Sunday school: Its history, methods, management, teachers and teaching. By B. W. Spillman, Field Secretary. 16 mo, pp. 92. Price 25 cents single copy, per dozen 15 cents each.

Vol. 2. The books of the Bible: An elementary study of the Bible by books. A year's course of weekly lessons for normal classes, young people's meetings, Bible classes and individual students. By H. O. Moore, Newbern, N. C. 16 mo, pp. 134. Price 30 cents single copy, per dozen 22 cents each.

Other volumes will follow until the series is completed. They are neatly bound in board and are well adapted to their high purpose in normal work. The Board issues these books in the line of improving our Sunday school condition by securing better teachers and better teaching.

The price is purposely placed very low so as to give the booklets wide circulation. We earnestly solicit co-operation in this movement.

Our Field Secretary, Brother B. W. Spillman will be glad to give any further information to any who may write to him.

Speaking broadly as to the Baptist Sunday school condition, we need more schools, larger schools, and better schools. This will give us glorious results in our denominational life and work.

J. M. FROST.

Nashville, Tenn.

The Minister as a Prophet.

BY REV. J. W. PATTON.

(Read before Pastors' Conference, Ebenezer Association, at Columbo, Oct. 6th, and by vote of body requested for publication in the BAPTIST AND REFLECTOR.)

Under the Old Testament dispensation the prophet was regarded as the proclaimer of religious truth. He was commissioned to instruct the people in righteousness. To him they looked mainly for guidance in times of moral darkness. To him the Lord communicated his messages for his people. With this message from on high, and with his heart all aglow with earnestness and enthusiasm, he came to his people and with burning words and graphic figures he delivered it to them. It was his to communicate not only the written word, which was not full and complete as we have it now, but he was also favored with direct revelations from God. In this respect he was different from the minister of the gospel. There are many points of similarity between the two. Both are recognized religious teachers. Both get their authority and call from God. Both obtain their messages from the Lord. Both are in duty bound to deliver their messages. Jonah was severely punished for his unwillingness to deliver his message to the Ninevites. Paul says: "Woe is me, if I preach not the gospel." The warnings of both are often ignored. The prophet said: "Who hath believed our report?" The minister had proclaimed the truth with earnestness. "And when they heard of the resurrection of the dead some mocked; others said we will hear thee again of this matter."

Both are sometimes discouraged on account of this neglect. Both are God-appointed means for carrying on the Lord's work. They differ in that the one has his message direct from God, the other indirectly through his word. The one lived and labored when the written word was limited in extent; the other when it is full and complete. The prophet sometimes gave forth truths which were beyond his comprehension.

There are still many mysteries to the gospel minister. The prophet and the preacher impress their own individuality on their deliverances. Each one has a style peculiar to himself, yet it is the message of God.

Brother minister, do not strive to preach like somebody else, but like yourself. God called you, and if he had wanted a preacher like someone else he would have called someone else. He wants the gospel delivered by you. See that you get the message clear and plain and full, and then deliver it with the same individuality with which God has endowed you.

But the preacher is in a very important sense a prophet, too. He tells of the future, of the destiny of the world, and of human beings. He deals largely with the future. He often portrays future events to his hearers. But his prophecies are based not on direct revelations but on the written word. Yet he studies not only the written word but also the conditions around him. The wise minister, by observing the signs of the times and comparing these with the word of God, may safely draw inferences with reference to the future. Statesmen study the governments of the past and of the present, and compare their history with our own and draw conclusions with reference to our future which are beneficial to us. To the minister of the gospel there is opened a field of observation and an opportunity for drawing conclusions which are as far superior to those of any statesman as the world is larger than any single commonwealth, and of as much greater importance, as the interests of the kingdom of God are greater than those of any human government, and as much more far reaching in their results for good as eternal interests are greater than temporal.

We have among the Christian ministry to-day men of the most powerful intellects. This is largely due, we believe, to the fact that their range of vision and grasp of comprehension are world-wide. Wherever there is a human being on this earth the true minister's heart goes out in prayer and plan for his good.

Even the old prophets were largely limited, though not always, to their own nation. There seems to have been a want of the realization of that full and world-wide power and protection of God which is manifested by the Christian minister to day. Jonah undertook to flee from the presence of God.

Even Abraham said: "Because I thought surely the fear of God is not in this place."

The two predominant characteristics of the prophets were faithfulness and earnestness. They often suffered for their faithfulness, as Isaiah and Elijah. They were intensely earnest. Ezekiel saw with prophetic vision the terrible calamities which awaited the Israelites, unless they repented, and with true patriotic devotion to his people and obedience to his call he cried

out with all the earnestness of his soul: "Repent, O Israel."

The Christian minister should not fall behind in these two characteristics. He should be faithful to his call even though it should send him to a Bedford jail, a colonial whipping-post, or into social ostracism. He should be earnest, as on the acceptance or rejection of his message by his fellow men will depend their everlasting salvation or their eternal damnation.

Items.

A short summary of the work at Thompson since I took charge of the work here last May will perhaps interest some of the readers of the BAPTIST AND REFLECTOR. Our membership at that time was about thirty, having previously granted letters to ten. We have an interesting, working Sunday school of thirty-six members. Our superintendent is so enthusiastic in his work for the Master that he almost preaches to "his children," as he fondly calls the school, when he urges them to emulate the noble character of the lesson.

We have preaching once a month. Men's prayer meeting Saturday night. Ladies', Sunday evening.

Our protracted meeting was a grand spiritual advance in the church, while the result in conversions was not what we desired, yet eternity may show more than we even asked for. Bro. A. L. Davis of Fayetteville, did some extra preaching. A clipping from the Giles County Record will show the high position he attained in the esteem of the church and community:

"An eight days' meeting closed at Thompson Aug. 17th, conducted by the writer and Rev. A. L. Davis, who did the preaching. He is one of the finest preachers this community has ever had the privilege of listening to. He is an efficient and fine reasoner, confining himself to 'thus saith the Lord.' His sermons were forceful and logical in doctrine, concise and beautiful in language, his trust and faith strong in the gospel truth presented, as he pointed sinners to the 'Lamb that taketh away the sins of the world,' and inspiring to Christians to strive to emulate the life of him whose pilgrims we are. He made many friends in the community as was attested by the profound and earnest attention, the marked courtesy and respect given him by the congregation from a wide scope of country and the desire is expressed that we may have the happy privilege of hearing him again." He will be with us next year. On third Sunday of September I baptized Bro. McMilen, wife and son.

Yesterday was a day of opportunities and a day of privilege. I preached the funeral of Sister Kirk, who died last June. Subject, "The Resurrection." Administered the Lord's supper, and buried Brother John in baptism.

This church was greatly rejoiced a few days since by a brief visit from their greatly beloved ex-pastor, Rev. T. T. Thompson, who organized this church which bears his name and whose members were mostly baptized by him. There is no one in the Baptist ranks who can influence this people as can this grand, noble worker for the Master. With best wishes for the BAPTIST AND REFLECTOR. H. C. SMITH, Bee, Tenn.

Some Practical Questions.

Now that we have had fine Associational gatherings and an excellent and enthusiastic State Convention, and the people have returned to their homes, a few questions occur to us. How to keep up enthusiasm during vacation? Some people grow weary so soon. What will make our Baptist people take deeper and more lasting interest in our mission boards, and rally permanently, not spasmodically, to more enthusiastic and determined work along all our church lines, especially in the country?

Shall we continue fifth Sunday meetings, or shall we have deacons' and laymen's meetings, or church rallies?

In Ocoee Association we have had fifth Sunday meetings until the people appear to be tired of them—at least they do not attend well. And we have had church rallies, with some show of success, but much languishing and sloth among the brethren, and our contributions to the different boards are much lower than they ought to be.

Now will some of our energetic and enthusiastic brethren from different portions of the State give us some helpful suggestions, as conditions in this Association are similar to many other portions of the State? And will they please tell us how to get all of our people to show more interest in church and Associational work, and how to steadily increase our contributions

to the different boards? There are so many members of our city churches that never go to an Association, or seem to care much about it.

And we surely can improve this condition of affairs, and need to agitate this subject in all our churches.

The undersigned has given some attention and thought to these questions and this work, as a member of the Executive Committee of Ocoee Association, for several years, and now again having been elected the chairman of this committee it is our desire to make more rapid advancement, along all of these lines, and we will appreciate helpful suggestions.

Ocoee has shown wonderful improvement, and made marked progress the past few years, but we need to attain to much greater efficiency and a wider scope of usefulness, that will be lasting and permanent and that will be felt throughout the State.

Chattanooga, Tenn.

F. S. YAGER,
Ch'm. Ex. Com.

Alabama Letter.

Alabama Baptist affairs seem to be somewhat on the upgrade, despite the poor crops made over almost the whole State. The people are attempting great things for God and expecting great things from him.

In the first place, the second Sunday in November is to be observed by our churches as "Howard Day," at which time special collections will be taken up for this great Baptist institution. The new president, Dr. A. P. Montague, seems to be infusing new life into it.

Howard College, and also Judson Institute and the Central College, our two noble female institutions, all had flattering openings this fall.

Pastor J. L. Gross, of Selma, and pastor A. J. Dickinson, of the First church, Birmingham, are both busily engaged pushing the work on their new houses of worship.

The Southside church, Birmingham, under the wise leadership of pastor A. C. Davidson, is lengthening her cords and strengthening her stakes. The church has decided to build a commodious Sunday school room, as the present one is inadequate to meet the demands of the growing school. They are hoping to add the "institutional" feature sometime in the future.

Dr. O. F. Gregory, of Adams Street church, Montgomery, is a recent valuable acquisition to Alabama. He has a difficult field, but no doubt will be equal to the occasion.

The First church, Montgomery, is prospering under the leadership of the courtly, scholarly and consecrated Stakely.

Successful meetings have been reported from many of the churches this fall.

In Talladega we are grappling with the mills people problem. We have here several knitting mills and a furnace which have attracted a large class of laboring people. Our church has just erected a mission chapel at a cost of \$600 or \$800 among this people, and elected Rev. J. R. Wells to take charge of the mission.

The Southern and Alabama Baptist grows better with each issue, but the enthusiastic young editor says heavy draughts are being made upon his purse. We hope to see an awakened interest in our paper, as well as in all our work.

Talladega, Ala.

T. M. CALLOWAY.

Virginia Institute.

Dr. Henning preached two excellent sermons Sunday. The one in the evening on "Literature" was especially good.

Now students are still coming into the Institute. The Y. W. C. A., Sunday afternoon was led by Miss Bettie Taylor. There was a deep spiritual interest manifested.

ANTI-SALOON LEAGUE.

The Anti-Saloon League had an enthusiastic meeting on Sunday afternoon. The Legislative Committee was instructed, by a hearty and unanimous vote, to ask for an extension of the four-mile law to cities of 10,000 inhabitants, so as to include Bristol.

Bristol, Va., can, under the new constitution of the State, put the saloons out anytime.

Bristol, Tenn., can do the same thing if we can get a vote on the question under the four-mile law.

Much depends on the defeat of Senator John Isaac Cox.

John M. Fain, of Blountville Anti-Saloon League, is his opponent. Mr. Fain is one of the very best men in the Senatorial District. Senator Cox was a strong man, and a leader, on the side of the whiskey men in the last Senate. He voted with the whiskey party every time, on every question. His defeat means

much for the temperance cause in Bristol and throughout Tennessee.

We expect the saloons to put up much money, but we hope to see Peak of Chattanooga and Ledgerwood of Knoxville, all defeated, and a solid Anti Saloon delegation from East Tennessee in the next Senate, if we can get a fair election and an honest count.

Let the people all over the State see that the Christian people go to the polls and vote on Tuesday, November 4th. Remember the Kalends of November, and don't forget it.

S. W. TINDELL.

Bristol, Tenn.

Camden Meeting.

Our meeting closed here last night, with one profession and one addition. The church was very much revived, and the prospect is brighter for the church here than ever before.

We expect to be able to worship in our own house by the first of the year. Bro. Martin Ball, of Paris, did the most of the preaching, and I must say that I have never heard any man that I was better pleased with both as a man and a preacher. Springfield may congratulate herself on the thought that it has secured one of the very finest preachers in the State. It will be difficult for Paris to find a man that will fill Brother Ball's place. My people here fell in love with him very much.

Brother B. F. Bartles passed through here last night with his missionary colporter's wagon. He stopped long enough to preach one of his soul-stirring sermons. His theme was, "wake up."

It was quite a treat to see him. He was my yoke-fellow for seven years in the Beech River Association. We have had many a long hard pull together.

Camden, Tenn.

A. NUNNERY.

A Good Meeting.

Meeting closed at Centennial last Wednesday night. We had a good meeting. Christians were revived and sinners were converted. Five conversions. May God bless them, and may they be shining lights to this community. I had no help.

I was called to preach the funeral of Brother J. A. Thompson, who died last Friday. He left a wife and three children. He died a faithful Christian.

I preached Sunday at Fall Creek; good service. God bless us all.

J. H. OAKLEY.

Henderson's Cross Roads, Tenn.

To the Brethren of Tennessee.

Many of you were generous enough to express a desire that I should undertake the work of the State Secretary. To you I wish to express my heartiest thanks for your confidence. I had some inclination to accept this call, but our trustees, whose judgment I have learned to respect, thought it would be detrimental and unjust to the college for me to sever my connection at this time in the term. With assurance of my interest in all our State work, I am yours truly,

Jefferson City, Tenn.

J. T. HENDERSON.

To The Subscribers of the Baptist and Reflector.

We would be glad to secure an issue of January 23rd, 1902, of the paper. If any one will favor us with this request, it will be a great favor. Thanking you in advance.

BAPTIST AND REFLECTOR.

It is so refreshing to be called up over the telephone as Bro. T. E. Mercer, Mercer, Tenn., did last week, saying, "I send you to-day \$5.00 for the regiment fund, and one barrel of flour for ministerial students." I irrepressibly answered him, "Thank you. If a thousand Baptists would do to-day what you do, you would see a light in the skies tonight."

G. M. S.

Jackson, Tenn.

I was with Bro. J. H. Burnett and his noble church at Orlinda last week. The good Lord was with us and it was indeed good to be there. This pastor and people are doing great things for the Lord. We began our meeting here last Sunday. Bro. L. T. Wilson is to do the preaching. The prospects are good, and we hope for a good meeting. Our school is doing well and all the Lord's forces are hard at work in this part of the vineyard.

I. N. PENICK.

Martin, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First.—Pastor Burrows preached at both services: "New Macedonian Cry," and "One Thing Important;" good audiences; fine day; good collection for foreign missions.

Central.—Pastor Lofton preached at both services: "Divine Estimate of Life," and "God For Us, None Against Us;" received five by letter; fine audiences; 310 in S. S.

City Missions—Missionary Gupton preached at Belmont at night: "Salvation."

Edgefield—Missionary Gupton preached in morning: "Life and Knowledge;" fine audience; no service at night.

North Edgefield—Pastor Sherman preached at both hours; fine audiences; seven received by letter; three baptized.

Centennial.—Pastor Stewart preached at both hours; good audiences; 136 in S. S.

Seventh.—Pastor Wright preached at both hours; good audiences.

Howell Memorial.—Pastor Phillips preached at both hours: "Sort of Christians Our Lord Uses," and "One Thing Thou Lackest;" good audiences.

Murfreesboro.—Pastor VanNess preached: "A Spiritual House."

Dr. Acree was present at the Conference and said many nice things; reported good progress in the work at Clarksville.

Immanuel.—Pastor Ray preached at both hours; large audiences; subjects: "Helps in Time of Trouble," and "New World;" received three by letter.

Third.—Pastor Golden preached at night, Dr. Holt in morning; eighty-three in mission S. S.

Bro. Price was present at the Conference and reported a good day at Smyrna.

New Hope—Pastor Trice preached in morning: "Spiritual Exhilaration," and at the Soldiers' Home.

Deacon Brownlow was present at the Conference and reported fine work at Columbia.

Knoxville.

Centennial.—Dr. W. A. Nelson preached four times; a number of professions; two received under watch-care; three approved for baptism; 385 in S. S.

West Knoxville.—Bro. Bailey, of Concord, preached in the morning: "The Great Salvation;" pastor Edwards preached in the evening: "The Rich Man and Lazarus;" five professions; two approved for baptism; eighty in S. S.

Second.—Pastor Jeffries preached: "God's Will the Condition of Entrance into his Kingdom," "Starting in Life;" 310 in S. S.

First.—Pastor Egerton preached: "The Message to the Philadelphians;" "What Must I Do to be Saved?" One approved; three professions; 323 in S. S.

Third.—Pastor Murrell preached at both hours: "The Lord's Pattern of Salvation;" "How Shall We Escape?" 173 in S. S.

The Conference enjoyed the presence of Dr. W. A. Nelson at its session.

We can't get weaned from the BAPTIST AND REFLECTOR. The whole family love it. It is like a letter from home. E. C. FAULKNER.

Wynne, Ark.

I am continually made glad by the continued improvement of my favorite, the BAPTIST AND REFLECTOR. Asheville, N. C. W. M. VINES.

We would not know how to get along without the paper, as it keeps us in touch with our old home and associates. C. E. OSBORN.

Port Washington, N. Y.

I enjoy reading the BAPTIST AND REFLECTOR very much, and I think it a much better paper than it was when I began taking it ten years ago. I am sorry Brother Holt is going to leave the State. Lexington, Ky. WM. D. NOWLIN.

We closed a fine meeting at Union Hill. We had several professions of faith. Three were baptized; two stand approved. Bro. A. H. Rather was with us and did most of the preaching. His many friends were glad to have their former pastor in the meeting. Bro. Rather did us faithful service. He preached a high Christian standard and denounced sin without fear or favor. H. F. BURNS.

Greenbrier, Tenn.

Good services yesterday and last night. Bro. Mann, of Lawrenceburg, preached at 11 o'clock, also presented the interest of Lawrenceburg church building. Our people gave him \$17.50. If the brethren everywhere will give him a little help the debt on that church will soon be a thing of the past. Lawrenceburg is in need of your help, brother. This work is under supervision of the State Board, too, and whatever you give is State mission money. R. A. KIMBROUGH.

Shelbyville, Tenn.

Our work here goes on nicely. Our letter to the Association showed \$945.50 given for missions. We will keep our pastor in China again another year. We had forty-seven additions to our church, without any protracted meeting. Our Baptist institute, at Scottsboro, of which I am president, opened with 116 students. My month's vacation was spent in eleven churches and three school houses in North Alabama. There were seventy-one professions of faith in Christ, and I was given \$1087.86 for foreign missions, got twenty-six subscribers for the *Foreign Mission Journal* and fifteen for our Baptist State paper. You see by this that He continues his wonderful mercy to me. W. Y. QUISENBERRY.

New Decatur, Ala.

I am rejoiced to say that I have so far recovered my health as to be able to resume my work. The many kindnesses shown by friends during my severe illness will not soon be forgotten, neither shall I ever forget that the Lord, gracious, loving and comforting, was with me through it all. During the two months I was sick the pulpit was, for the most part, supplied by Bro. E. B. McNeil, of this city, in a very successful and satisfactory way. My people thoroughly enjoyed and appreciated his excellent sermons. The young preachers of the University also rendered valuable assistance and occupied the pulpit several times in quite an acceptable manner. I now hope to be more efficient in the Master's work. Pray for us. ROSS MOORE.

Jackson, Tenn.

I am now with Brother H. F. Burns in a meeting at Bethlehem, Robertson County, Tenn. Results, up to date, seventeen professions, sixteen additions by experience and baptism, three by letter and two by restoration. The meeting continues with interest. Brother Burns is a true yoke-fellow. He knows how to make a man feel at home. It is a great joy to work with him. He is one of the most consecrated men I ever knew. He is leading his people to do great things for the Lord. Through his influence the church has been having preaching two Sundays in each month instead of one. The people of Bethlehem are a noble, generous and consecrated people. I shall ever entertain a happy recollection of their hospitality. May God bless them for their words and deeds of kindness to one of the least of God's children. P. W. CARNEY.

Mt. Juliet, Tenn.

Will you kindly allow me through your paper to say a few words to East Tennessee Baptists concerning Evangelist H. M. King who has left this State to spend the winter in East Tennessee in evangelistic work. I have known Bro. King for four years. He has held three meetings in the churches I have been pastor of, and I do not hesitate to say, as an evangelist his methods of work and preaching are freer from anything objectionable than any evangelist I have ever heard. He is certainly a man of God, and the Lord has greatly blessed his labors in this State. He is an Irishman, and from the Moody Institute, and is a staunch Baptist, full of the Holy Ghost and power. His address is Knoxville. May the Lord bless his work there, as he has here, is the prayer of one who has a special inter-

est for the cause of the Master in East Tennessee. S. W. GAGE, Pastor of the First Baptist Church. Dayton, Wash.

We have recently closed one of the most successful meetings it has ever been my privilege to enjoy. Bro. E. L. Wesson, of Sardis, Miss., did the preaching, and the Holy Spirit made the truth sharp and powerful. The meeting continued two weeks and resulted in over fifty professions. Forty-three were added to the church. Baptized thirty-five. On Monday night I baptized thirty-two in twenty-six minutes, twenty-two men and ten women. Since beginning my work, June 1st, 1901, seventy-five have been added to our church, forty-five of those by baptism. We now have three hundred members. The year before I began my work the church gave \$3,000 for all purposes. For the year ending Sept. 1st, 1901, \$5,280 were given, and for the year ending Sept. 1st, 1902, we gave \$8,900. The progress is certainly gratifying. I rejoice that God has so richly blessed us. Have preached doctrine all along, and am now preaching a series of doctrinal sermons to fine congregations. Success to the paper and Tennessee Baptists. D. D. SHUCK.

Water Valley, Miss.

Hon. P. T. Glass.

In the death of Hon. P. T. Glass, of Ripley, Tenn., the Baptists of the State have sustained a great loss. I knew him as intimately as any man I ever served as pastor. During my long pastorate at Ripley he was my faithful friend and counselor. I rarely attended a Convention that he was not my traveling companion and room-mate. A purer man in thought and conversation I never knew.

The Ripley church owes much of its prosperity to him. He was present at every service, including Sunday school and prayer meeting, unless providentially hindered. And when absent he always sent me word, or told me when we met, why he could not be present. Men of smaller calibre might imitate him in this and not lower their dignity.

When we began to build the present house of worship he made it possible to erect such a magnificent building by giving \$1,300.00.

During his four years in Congress he never forgot his church. In Congress he made one of the most conscientious, persistent and efficient workers the district ever had. Whatever he undertook to do he did well.

I deeply sympathize with his sorrowing family and church.

May the grace of our heavenly Father comfort them.

Faithful in all things the Master has said: "Well done, good and faithful servant . . . enter thou into the joy of thy Lord." E. C. FAULKNER.

Wynne, Ark.

Tullahoma Round-Up.

A signal advancement continues with increasing momentum to attend the Master's cause at this place. The church is very enthusiastic over the present outlook, and the town is being stirred from center to circumference as witnessed by the overflowing audiences, and conversations in most every place of business. For eight weeks our Sunday evening services have been so largely attended that it has been impossible to accommodate the comers. Consequently many have been turned away from the door.

The series of discourses to young men were well received and heartily endorsed by the large audiences present. The church became more enthused and the young people more charmed under the eloquent address of Prof. Brandon, president of Brandon Training School, Sunday evening Oct. 19th. This was a pointed and practical address to young people.

Though the house was filled to overflowing, yet the attention was perfect. Prof. Brandon should have been a preacher of the gospel.

Our watchword is forward and our march is still onward. The church has elected three deacons, to be ordained the first Sunday in November, and voted to build a new church house. The church is very zealous over a new building, there not being a dissenting voice. While our financial forces have been seriously weakened by heavy losses of two of our most faithful members, and the removal of another, yet we are determined to erect to the honor and glory of God a house of worship, for the people have a mind to work. "We have thought of thy loving kindness, O God, in the midst of thy temple." RALEIGH WRIGHT.

Tullahoma, 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. Acree, D. D., Clarksville, Tenn., Vice-president of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, D. D., Jackson, Tenn. For young ministers at Carson and Newman Colleges, 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.

Program for November, 1902.

Subject: Woman's Missionary Union.
Memory Thought:—

"The world awaits our help;
The immortal now must be the hour
To link our weakness with divine
power."

1. The Bible is used as the Sword of the Spirit in an Ideal Missionary Meeting. Helpful Thoughts: 2 Cor. 5: 14-15; Luke 19: 12-24; Rom. 15: 1-3; Heb. 6: 10; Matt. 20: 27-28; Jer. 32: 17.

2. Prayer: For open eyes to see opportunities, willing hearts to do our part.

3. Reasons for engaging in Missionary Service: Introduction and conclusion of Annual Report of Cor. Sec. W. M. U.

4. Prepared Paper: The Delights of Service: (a) The joy of helping the needy; (b) Intercourse with Christians; (c) Co-workers with God.

5. Headings for Blackboard: "Pray for," "Give Thanks for." Under each of these write facts calling for prayer, or thanksgiving, supplied by the Society. These may be obtained from "Items" found in our home file, or from the *Foreign Mission Journal*.

6. Solo: "I'll Go Where You Want Me to Go, Dear Lord."

7. Leaflet: "The Responsibility of Not Doing," Mrs. G. P. Durham.

8. Minutes of Last Meeting. Other Business. Consider Recommendations of Executive Com. W. M. U., giving special attention to the third recommendation.

9. Plan for securing a small sum of money for purchasing leaflets of varied character which, in addition to Monthly Literature, may be obtained from Mis. Lit. Dept., 233 N. Howard St., Baltimore, Md.

10. Remember in the Closing Prayer "our substitutes," the young people of the churches, the women who are not interested in missions. Ask for the direction of the Holy Spirit in all W. M. U. work, that each one may realize her responsibility for the success of the whole.

Recommendations of Executive Committee, W. M. U., adopted at annual meeting, Asheville, N. C., May 12, 1902.

Believing that the Recommendations received from the Home, Foreign and Sunday School Boards are the result of prayerful study of the needs of Southern Baptist Convention Fields, we heartily commend them. In the hope that more effective service may be rendered by Woman's Missionary Union workers in the future than in the past, the following suggestions are made:

1. That the amount asked for by each Board be apportioned among the different States.

2. That the first week in January and third in March be observed as times of special prayer for missions, linking with the former, Christmas Offerings for Foreign Missions; with the latter, Self Denial or Thank Offerings for Home Missions. That in preparation of programs for special meetings in January and March, exercises for one day be arranged with the definite purpose of interesting young people, that Woman's Mission Societies extend invitations and take pains to make the meeting bright, helpful and inspiring.

3. That, with appreciation of youth as the character forming period, continued effort be made to influence it for the Christ given work of missions. Bands of Boys and Girls are again commended, while attention is particularly directed to the importance of promoting plans of work by which those standing at the point where womanhood and childhood meet, may become enlisted as laborers together with W. M. U. and fitted for missionary responsibilities which in a few years must devolve upon them.

4. That, in view of earnest effort which is now being made by colored women for the promotion of Christian home-life, and in training members of their churches to have a part in mission work through ministry to their own people, both here and in Africa, we extend as Societies and individuals our sympathy

What are brittle lamp chimneys for?

For sale. MACBETH don't make 'em.

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

MACBETH, Pittsburgh.

and help. This may be given especially in the organization of Missionary Societies.

That the spiritual betterment of the foreign population be a matter of deep concern, and towards them, also, an attitude of Christian helpfulness be maintained.

5. That emphasis be placed upon the value of Missionary Literature, with special reference to publications of the Sunday School Board, Nashville, those of the Mission Literature Department, S. B. C., the *Foreign Mission Journal*, *Our Home Field*, State religious papers and *Kind Words*, the latter adapted to young people.

6. That Woman's Missionary Unions aim to secure homes for children of such missionaries as have no relatives to whose charge they may be committed when it becomes necessary for parents and children to be separated in order that the latter may have educational advantages.

7. That a committee be appointed consisting of State Vice Presidents, W. M. U., to make arrangements for the Annual Meeting of 1903.

8. That preparatory to the Annual Meeting delegates and visitors be invited to meet the preceding evening for an hour of prayer.

9. That the Mission Topic Card be used as a daily reminder of mission work and the power of united prayer.

From the excellent report of our Corresponding Secretary we take a few extracts:

"We rejoice that we live in this wonderful age, when the inventions of the human mind are being utilized to advance Christ's kingdom. Imagine Paul's delight if he could have employed our means of rapid transit. How much it would have meant to him, if those marvelous Epistles could have been multiplied by the printing press, and published the world over! As workers together with God, let us as far as we may, sanctify the power of the press, and let us inform ourselves and others on the mission work of the world. Everywhere the boys and girls are following ideals, either true or false, presented in their reading.

"The reformation began by Luther's finding a dusty copy of the Scriptures while rummaging in a library.

"The assassin of Lord Russell said the reading of one little book made him a criminal and a murderer.

"God forbid that we misappropriate our blessings, opportunities or energies!

"While especially recognizing the assistance rendered by our efficient Vice-presidents and other helpers, we do yearn for the 75,000 Baptist women of our State who had no part in this annual report, to join our ranks and labor with us against the foes of darkness and evil.

"The greatest need to-day is not more men or money, but prayer and consecration. It is impossible to pray earn-

estly without laboring to bring our prayers to pass. With more study and prayer for missions, we could soon fill the world with messengers of peace. How anxiously we covet every Baptist woman in Tennessee as a 'laborer together with God.'

Letters and postals written during year, 1,644; mimeographed letters of secretaries and missionaries, 4,412; leaflets, pamphlets and mission cards, papers and programs, 28,580; Home Department booklets, 616; collection envelopes, 21,790; mite barrels, 519; above in packages for Foreign Board, 271; above in packages for Home Board, 264; above in packages for State Board, 1,258; other packages, 388; total number of packages, 2,181.

CONTRIBUTIONS DURING THE YEAR

Foreign Missions (Young South, \$610.21), \$1,767.05; Home Missions (Young South, \$51.13), \$1,036.68; State Missions (Young South, \$10.30), \$797.81; Orphans' Home (Young South, \$162.22), \$702.05;

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.

S. S. and colportage, \$138 19; Ministerial Education, \$171 32; Ministerial Relief, \$39 61; Boxes to Home Missionaries, \$1,722 75; Boxes to S. S. Missionaries, \$1,462 54; Expense fund of Central Committee, less contribution of State Board, \$106 78; grand total \$7,964 86.

DR. I. T. TICHENOR.

To Rev. I. T. Tichenor, late Secretary of the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga.

From the Nashville Association of Baptist Churches, Greeting:

The Nashville Association, meeting in annual session with the Edgefield Baptist Church, of Nashville, Tenn., on this, Thursday, the ninth day of October in the year of our Lord, 1902 and having before it the Report of its Committee on Home Missions, has again heard with renewed pleasure frequent mention of the distinguished services which you have rendered to the denomination in the secretarial position which you held so long and to which you were for so many years annually re-elected by the Southern Baptist Convention.

The Association, however, heard with sad interest and sympathy the news of your present state of ill health and weakness. Whereupon a motion was made by Rev. J. O. Rust, pastor of the Edgefield Baptist Church and delegate to the Association, and numerous seconded, that a message of "love and sympathy" be sent to you by the Association through its officers. The motion was adopted by a full and unanimous vote. Upon a suggestion from the floor, the Moderator called upon Rev. Dr. Lansing Burrows, pastor of the First Baptist Church, and delegate to the Association, who led the body in a prayer for God's blessing upon you.

The discussion of the Report was then resumed and brought to a conclusion with the unanimous adoption of the Report as presented. By the language of the adopted Report and by the discussion of it on the floor, the Association emphasized its confidence in the present Home Mission Board and pledged itself to the enlarged support of the work which it is carrying on.

Communicated by order of the Association.

G. C. SAVAGE,
Moderator.

FREDERICK W. MOORE,
Nashville, Tenn. Clerk.

To Frederick W. Moore, Clerk of Nashville Baptist Association:


My Dear Brother:—Your communication conveying to us from the Nashville Baptist Association the kindly expression of that body has been gratefully received. The success of whatever service I have rendered to the great cause of Home Missions was in largest measure due to the kindly sympathy and effective co-operation of just such bodies of my brethren as assembled in your Association send me this loving and sympathetic greeting. I would have my brethren know how highly I appreciate all the honors I have received at their hands, and would especially desire to have conveyed to the representatives of the body, of which you are secretary, the sincere feeling of my heart that their remembrance of me at this time is, indeed, a "crown of rejoicing." Your Brother in Christ Jesus,

I. T. TICHENOR.

Atlanta, Ga.

SOUTHWESTERN DISTRICT ASSOCIATION.

This body met with Cross Roads church five miles Southeast of Camden, Friday, Oct. 10. Bro. Newsome was elected Moderator, and Bro. Rodgers



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was re-elected Clerk. Nearly all of its forty churches were represented. This body includes a large number of enthusiastic, sound Baptists who are willing to do their duty and take a forward move for the advancement of the Master's work.

All the officers and all the members of the Executive Board were in favor of co-operating with the State Board. A report to this effect was brought in by the Committee on Missions. After a speech by Bro. G. H. Rodgers in favor of the report two or three objected to the clause on co-operation. In reply to their objections Bro. A. H. Dickson made a strong plea for co-operation in order to work the destitution east of Tennessee River. As there was as much Scripture warrant for a State Board as for an Associational Board, it was not a matter of Scripturalness but of expediency. He said that he had been informed by me that the State Board could not send a man into their bounds unless the Association co-operated.

Dr. Powell then made a plea for missions in general and spoke of the self-sacrificing men who composed our Boards. Rev. J. N. Hall was called for. He said among other things that it was no excuse for the State Board that Southwestern District Association did not co-operate. It was the duty of the State Board to work all over the State. As I had been mentioned by Bro. Dickson, no member of the State Board being present, I tried to explain why the State Board did not enter the field with a colporter; that the Associations elected and controlled the colporters. The State Board paid them and required the colporters to make reports, vouchers, etc. I stated that the State Board was helping pay the salary of the pastor at Camden. The Camden church elected their own pastor and controlled him. The church asked the State Board for help to supplement his salary. This was granted by the State Board, but the Board did not control him.

I emphasized the fact that the State Board respected church authority.

The explanation seemed satisfactory; the discussion drifted away from co-operation to missions in general.

Bro. J. T. Moore then came in and made a speech in favor of co-operation, asserting that Dr. Holt and I had said or written things to him which put the matter in an entirely different light from what I had represented it. I tried in vain to get the brethren to understand that Bro. Moore was mistaken. With Bro. Moore's speech as their slogan the opposition renewed the attack and swept the field by a vote of 31 to 17.

The people showed great kindness. They bought about all the books I had and would have bought \$25 or \$30 worth more if I had had them. There are great possibilities for Southwestern District Association. Dr. Savage has a number of her boys. The day of her redemption draweth nigh.

B. F. STAMPS.

Tazewell, Tenn.

TULLAHOMA ITEMS.

It is a long time since any report of the work in our beautiful little city has appeared in your columns. Lest our brethren conclude that we have been asleep over here I beg to submit a brief sketch of the recent progress of the cause in our midst. For the first half of the present year our church was without a pastor, but interest in the Sunday school and the prayer meeting was kept up, and occasionally we had preaching. During the summer a few of the more zealous members took up the question of a pastor in earnest and as a result a unanimous and enthusiastic call was extended to Rev. Raleigh Wright, who had a prosperous charge at Fairfield, Ill.

Bro. Wright came to us in August, and after a stay of six weeks began a series of meetings extending over a period of three weeks. Bro. Wright did all the preaching himself, holding two services every day, and preaching to large congregations. These meetings have been greatly blessed, and resulted in many additions and a general revival and building up of our church.

During the short time that Bro. Wright has been among us he has already taken a strong hold on the membership of the church and the people of the town generally, and he has endeared himself especially to the young men of the town, to whom he has preached a strong and able series of sermons. We are expecting great things of his pastorate here.

Our church has decided to build a new house for the Lord, and the work will be rapidly pushed forward. Three new deacons were recently elected and their ordination will take place on the first Sunday in November.

A few months ago the work here seemed to be in a very discouraging condition, but at the present time, just after the close of our meeting, we all

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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.

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feel greatly uplifted spiritually, and with the Lord's help we will go forward to the accomplishment of great things. Pray for us, brethren, that the Lord may bless us in our undertaking.

EMILE O. KASERMAN.

Tullahoma, Tenn.

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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 Manilla, 50c. by mail. Address the publishers, or the author.

J. T. MANN.

Lawrenceburg, Tenn.

FROM HICKMAN, KY.

Nearly eight months ago I left old Tennessee, the State of my nativity, and located here. The Lord has been good to me in some respects, in giving us good health as well as a living; besides, our church here has moved up some. We have had twenty-seven accessions since coming, and the congregations have kept up, "they say," better than formerly.

Our town is on a real boom, with new enterprises and a rapid increase in population. We can't build houses fast enough to accommodate the great influx of population. The Baptist people are getting a reasonable divide of the increase.

Our Association (West Kentucky), met with Christian church on the 8th. Every church except one was represented, and a very fair forward move was written in the letters borne by messengers from the churches.

Eld. J. N. Hall was re-elected Moderator, Eld. W. H. McMurtry re-elected Clerk, Dr. Singleton, Treasurer.

Eld. W. D. Turnly, Fulton's popular pastor, preached an able introductory sermon at night.

Pastor Halley was master of ceremonies and proved equal to the task of making every body feel good and pleasant.

Sorry to note Dr. Holt's leaving you for his old home. Trust our work will not lose by his going.

I enjoy reading the BAPTIST AND REFLECTOR weekly as it is so much like letters from home. I like your Sunday school editorials. Let Oakley continue "On the Wing," as it is enjoyed by your many readers. T. F. MOORE.
Hickman, Ky.

BAPTIST AND REFLECTOR.

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A WISE CHOICE.

The lesson which we were compelled to omit
last week told about the Cities of Refuge, six in
number, which were appointed as places to which
involuntary murderers might flee to escape the
avenging wrath of the friends of their victims.
And so Jesus Christ is to us a City of Refuge, and
we may flee to him to escape the avenger of death.

Some weeks ago we studied about the farewell
address of Moses to the children of Israel, just be-
fore they entered the Promised Land. Now we
study about the farewell address of his successor,
Joshua. After the conquest of the land of Canaan
had been fairly accomplished he summoned repre-
sentatives of Israel to Shechem and delivered to
them an address urging upon them to serve the
Lord God who brought them out of the land of
Egypt, in view of all of his mercies to them, of which
Joshua reminds them. He laid before them their
choice as to whether they should serve the gods of
Egypt, whom some of their fathers had served
when they were in the land of Egypt, or the gods
of the Amorites in the land of Canaan, or the Lord.
Without waiting for them to reply he stated his
own purpose. "As for me and my house we will
serve the Lord." The power of example is very
strong. If Joshua himself had wavered in his al-
legiance to the Lord at this time, the children of
Israel would probably have departed from His ser-
vice. But he stood squarely and faithfully on the
Lord's side. Oh, for more men like Joshua today,
who will stand out boldly and firmly on the Lord's
side and say as Luther did at the Diet of Worms:
"Here I stand. I am on the Lord's side. I am
glad to be on the Lord's side. I am proud to be
on the Lord's side. I cannot do otherwise. God
help me." We need such men now—men who
will stand

"For the right against the wrong,
For the weak against the strong;

For the poor who've waited long
For the brighter age to be.
For the truth 'gainst superstition,
For the faith against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see."

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands,
Men whom the lust of office does not kill;
Men who possess opinions and a will;
Men whom the spoils of office cannot buy;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men—sun-crowned—who live above the fog,
In public duty and in private thinking."

Seeing the brave and earnest attitude of Joshua,
the people announced their determination to serve
the Lord who had brought them up out of Egypt
and had enabled them to conquer this land. Joshua,
however, reminds them of the holy and stern char-
acter of Jehovah and of the severe penalties which
would be visited upon them if they should forsake
the Lord. But his warning only served to strength-
en them in their determination. They replied,
"Nay, we will serve the Lord." Joshua then said
to them, "Ye are witnesses against yourselves that
ye have chosen the Lord to serve him," implying
that if they should forsake the Lord, they would
be punished for it, and reminding them that they
had voluntarily agreed to serve him. The people
accepted the point and replied, "We are witnesses."

Joshua then commanded them to put away the
strange gods among them and incline their hearts
to the God of Israel. And they again declared:
"The Lord God we will serve and his voice will
we obey." So Joshua made a covenant with them
in the shape of a law and an ordinance to guide
their conduct.

The same choice which was set before the chil-
dren of Israel is set before you. Choose you this
day whom you will serve. Shall it be the god of
pleasure? The god of wealth? The god of ambi-
tion? Will you not, like Joshua and like the chil-
dren of Israel, say, "We will serve the Lord?"

A VISIT TO CHATTANOOGA.

We enjoyed a visit to Chattanooga last Sunday
and Monday. On Sunday morning we preached at
the Hill City church. Brother L. S. Ewton is
pastor, having taken charge a few months ago.
He is a minister of culture and consecration and
promises to do a fine work with the church. The
Methodists dismissed their congregation, and
headed by the pastor came to the services at the
Baptist church, a courtesy which was greatly ap-
preciated and which insured a large congregation.
At night we spoke at the Central Baptist church.
Dr. A. J. Fristoe is the popular pastor. During
the five years of his pastorate the church has about
doubled in membership. They have erected a
beautiful Sunday school room, conveniently ar-
ranged with class rooms around it, which may be
thrown open for use in services when necessary. A
little later the church expects to build a handsome
auditorium in front of this Sunday school room.
Efforts are being made to induce Dr. Fristoe to go
to another State. We should be very sorry to
lose him from Tennessee. He is one of our most
valuable men.

On Monday night we delivered a temperance ad-
dress at St. Elmo, which, like Hill City, is a suburb
of Chattanooga. Rev. W. A. Lewis is the beloved
pastor. When he took charge, eight months ago,
the church had only about forty members. Since
that time there have been over one hundred ad-
ditions. All departments of church work have
taken on new life and activity. Someone said to
us that Brother Lewis has revolutionized the com-
munity. Dr. J. W. Brounger is doing a magnif-
icent work at the First church. The church is
thoroughly organized. The congregations are very
large. He is probably the most popular pastor in
Chattanooga of any denomination. He not only
preaches the gospel, but he strikes blows at all
kinds of sin, and he hits straight from the shoulder.
On last Sunday night his subject was, "Hell in
Chattanooga." Judging by the published account

of his sermon he told some plain and much needed
truths. Brother T. G. Davis, pastor of the Second
Baptist church, is greatly beloved by his church
and congregation. They are in tears over his resig-
nation to accept a call to the Woodward Avenue
church, Atlanta, Ga. Brother Davis is a fine
preacher and a popular pastor. We regret very
much to lose him from our State. We commend
him most cordially to the Baptists of Atlanta and
of Georgia. We give them warning, however,
that we expect to have him back in Tennessee be-
fore very long. He is a Tennessean and belongs
here.

Altogether Baptist affairs in Chattanooga are in
a very hopeful condition; in fact, the most hopeful
condition in which we have ever known them in
the nearly twenty years of our acquaintance with
the city.

It was quite a pleasure to stay in the hospitable
home of Brother W. A. Wilkins. Brother Wilk-
ins is treasurer of the Central church, and is one of
the most active and devoted laymen in the city.
We enjoyed also taking meals in the homes of
Brethren Ewton and Lewis. Brother Ewton, by
the way, has a boy about three years old named
Edgar Folk Ewton. We did not know of him be-
fore. He is a fine little fellow.

INFANT BAPTISMAL SALVATION.

The *Midland Methodist* said recently:

"Rev. Dr. R. S. McArthur, of New York, has
exploited both his sectarian spirit and his lack of
information as to the baptism of infants. He de-
clares that a few drops of water on a baby's head
to save its soul is a relic of heathenism. Whatever
the good brother may or may not know about the
design of infant baptism, his words leave the un-
mistakable conclusion that he needs enlightenment.
No Arminian believes that any baby, baptized or
unbaptized, is lost. Nobody that we know of be-
lieves that the baptism of a baby is for the salva-
tion of its soul. The little one is already in the
covenant, and saved. Baptism is the recognition
of that covenant by the parents, with a solemn
vow on their part to instruct the child as the years
go by, so that it may not depart therefrom. Wa-
ter on anybody's head, or over anybody's body,
has no saving power. To charge, even by imputa-
tion, that infant baptism is a reliance upon sprink-
ling for saving grace to the child is the grossest and
most inexcusable sort of ignorance."

Will the *Methodist* please tell us the meaning of
the following paragraphs in the *Methodist Disci-
pline*:

"Baptism is not only a sign of profes-sion, and mark
of difference, whereby Christians are distinguished
from others that are not baptized, but it is also a sign
of regeneration, or a new birth. The baptism of
young children is to be retained in the Church."

Again:

"The ministration of baptism to infants:—
"The minister, coming to the font, which is to be
filled with pure water, shall use the following, or some
other suitable exhortation:

"Dearly beloved, forasmuch as all men are conceived
and born in sin, and that our Savior Christ saith, Ex-
cept a man be born of water and of the Spirit, he can-
not enter into the kingdom of God: I beseech you to
call upon God the Father, through our Lord Jesus
Christ, that of his bounteous goodness he will grant to
this child, now to be baptized with water, that which
by nature he cannot have: that he may be baptized
with the Holy Ghost, received into Christ's holy
Church, and be made a lively member of the same."

We should be glad to have the *Methodist*
reconcile these paragraphs with its statement
above.

We may only say that if these do not teach in-
fant salvation by baptism they certainly lean pretty
far in that direction.

And after the *Methodist* has explained these para-
graphs in the *Discipline* it might try its hand on
the following paragraph from John Wesley:

"If infants are guilty of original sin, then they
are proper subjects for baptism, seeing in the ordi-
nary way they cannot be saved unless this be
washed away by baptism. It has already been
proved that this original sin cleaves to every child
of man, and that they thereby are children of
wrath and liable to eternal damnation."

VOTE AS YOU PRAY.

On next Tuesday our State election occurs. On
that day the voters of Tennessee will be called upon
to choose a Governor, Congressmen and Legisla-
ture. One of the most important questions for
them to decide is as to whether there shall be any

temperance legislation by our next legislature. The decision of this will depend upon the character of senators elected. It is almost beyond doubt that the House of Representatives will contain a large majority in favor of such legislation. But the Senate is not so sure at present. The determination of the question will depend upon the election of senators in some half-dozen districts which are more or less doubtful.

In this legislative fight party lines have been practically wiped out. It is not so much a contest between Democrats and Republicans as between saloon and Anti-saloon. All over the State saloon men are supporting those whom they consider their friends, irrespective of party. And the same is true to a greater or less extent of temperance people. If the saloon men stand together and vote together, we do not see why the temperance people should not. We hope that the readers of this paper will see to it, as they go to vote next Tuesday, that their ballots shall be cast only for good, clean men for office, and that they will not vote for any man of any party for any office who is known to be in sympathy with the saloon. It is only by standing together and voting together in this way that temperance people can get what they want. One of the saddest spectacles in the world is to see professing Christians, members of the church of Christ, Sunday school teachers, Sunday school superintendents, even sometimes ministers of the gospel, lined up on the side of saloon keepers and gamblers against those who are fighting for God and the home. At such a sight angels weep and the devils laugh.

But remember that the fight between the church and saloon is at last a battle of ballots. It must be fought, and won or lost, at the polls. *It is votes that count in the end.* You may adopt all your reports in Conventions and Associations and Conferences and Synods and Presbyteries, and pass all the resolutions you please, and preach until your head is gray, and pray until your knees are as hard as the camels. But the saloon keepers care nothing for all that, so long as you will walk up to the polls on election day and vote for their men for office. They will say: "That's alright friend. Keep on doing these things. It eases your conscience and doesn't hurt us." But when Christian people vote as they pray, then saloon keepers will tremble and then the saloon will totter and fall. Remember this next Tuesday. And may God give us the victory.

"BY ORDER OF THE PROPHET."

"A tale of Utah, by Alfred H. Henry. Fleming H. Revell Co., Chicago."

This is one of the most interesting books we have ever read. It is an historical romance, dealing with Mormonism. It treats of the period when Mormonism was in its glory, when Brigham Young had full sway in Utah, and when the doctrine of polygamy had just been publicly proclaimed and openly practiced. The story is thrilling, but is true to history all the way through. It is the strongest possible confirmation of our book on Mormonism, though dealing with the subject from a different standpoint.

Brand, a Mormon elder working in England, was beaten. He made no resistance; was badly injured; was taken to the home of a wealthy gentleman near by. On recovering he fell in love with this gentleman's ward, Carlissa, a beautiful and cultured young lady. She was fascinated by him; ran away with him; they were married and came to America. He headed an expedition to Salt Lake City, fell in love on the way with a bright, buxom lass by the name of Maggie and married her when he got to Salt Lake City, "by order of the prophet."

The deception of Brand, the gradual unfolding of Mormon doctrines, the increasing disgust of Carlissa both for these doctrines and for Brand, the growing coarseness of Brand, as he became imbued more and more with Mormon principles, the constantly increasing coldness between him and Carlissa, resulting in complete alienation after his marriage to Maggie, her futile efforts to escape,

his tragic death—all these are portrayed with artistic skill. The book will well repay reading.

While it deals with a past period of Mormonism, it also presents the essential character and principles of Mormonism at the present day. The price is \$1.25. We can procure it for you.

Personal and Practical

The *Baptist Argus* says that a party of missionaries sailing from San Francisco recently took messages to missionaries abroad on phonographic cylinders from families and friends at home.

The *Western Recorder* some time ago suggested the verb faith to correspond with the noun faith, as believe corresponds to belief. Now the editor says that he finds the word in Shakespeare, and so feels free to use it.

The *Western Recorder* is authority for the statement that a man in Quincy, Ill., recently kicked at a cat, missed his aim and felt and broke his neck. The *Recorder* adds: "He was not a reader of the *Western Recorder*." Nor of the BAPTIST AND REFLECTOR.

Rev. E. O. Taylor, D.D., of Boston, Mass., expects to make a tour of Tennessee this fall and winter, beginning about November 1st, lecturing upon the subject of temperance. His lectures are of an educational character. He comes highly recommended. He is a Baptist and was twenty-five years a Baptist pastor.

We acknowledge receipt of a notice from Mrs. Jane Lovell announcing the marriage of her daughter, Miss Ellen, to Mr. Edward L. Grace, Oct. 21, at Oakland, Va. They will make their home at Martinsville, Va. Mr. Grace is the son of Dr. W. C. Grace, of Macon, Miss. He is a young minister of high character and great ability. We extend congratulations with best wishes for happiness and prosperity.

The ladies of the First Baptist church, this city, gave to Mrs. Laura Dayton Eakin, editor of the *Young South*, a reception on Tuesday afternoon of last week. There were a large number of ladies present from all over the city. Mrs. Eakin made an interesting talk about the work of the *Young South* and about the *Baptist Visitor*, a church paper of which she is editor. Refreshments were served and the whole affair was greatly enjoyed by the large audience.

The Passenger Department of the Cotton Belt Route has just issued a little booklet entitled, "Fortunes in Growing Fruits and Vegetables." The subjects dealt with are fruit growing and truck farming industries of Eastern Texas along the line of the Cotton Belt Route. There are, however, many facts and suggestions in it of general interest. Write to Mr. E. W. LaBeaume, G. P. & T. A., Cotton Belt Route, St. Louis, Mo., and he will be glad to send you a copy.

Several weeks ago Rev. J. T. Mann, of Lawrenceburg, sent us a list of appointments for himself in West Tennessee. He failed to sign his name. The printer did not know what name to sign to it. When we saw it in type we presumed that it was Dr. W. D. Powell, representative of the BAPTIST AND REFLECTOR and Superintendent of the Anti-Saloon League in West Tennessee, and signed his name to it. This led to some confusion. We beg pardon of all parties concerned.

The acceptance of President Roosevelt to the coal operators' proposition and the striking miners that their differences should be settled by arbitration was a great victory gained towards the establishment of the principle of arbitration in the settlement of disputes between capital and labor. With the Peace Commission sitting at the

Hague for the settlement of international disputes, and the commission sitting at Washington for the settlement of disputes between labor and capital, the world has advanced far towards the reign of the "Prince of Peace" on earth.

And now it seems that some Campbellites, led by Drs. B. B. Tyler and A. B. Jones, take the position that sins are really forgiven on repentance and faith and before baptism. The *Christian Guide* advises "that they withdraw and unite with the people whose teachings are more in harmony with their own"—which means to say that the *Christian Guide* does not believe that sins are really forgiven on repentance and faith before baptism. Or, in other words, that sins are forgiven only after baptism or in baptism, which necessarily implies the doctrine of baptismal regeneration.

The BAPTIST AND REFLECTOR wishes to call to the attention of its subscribers the fact that it has become a member of the National Publishers' Association, of Minneapolis. This Association has taken charge of our long standing subscription accounts, and all who are several years in arrears are asked to settle either at this office or with the company above mentioned. The company above referred to is not a collection agency of bad debts, and it is not our intention to convey the impression that any of our subscribers have been put on the "black list." We have merely turned over our accounts to this association, which makes it a business to collect accounts of this kind.

As stated by him on another page, Prof. J. T. Henderson has declined the position of Secretary of the State Mission Board recently tendered him. This will be a great disappointment to the Baptists all over the State. He would have made a splendid secretary. And yet we do not see how he could have been well spared from his present position. Who will be elected secretary now? We do not know. There are a number of good brethren whose names have been mentioned, either of whom would make an excellent secretary, and one of whom we presume will be elected. But we have not thought best to embarrass them or the Board by publishing their names beforehand.

The auditorium of the Central Baptist church, this city, has been undergoing repairs. It was reopened on Sunday, Oct. 19th. Dr. Lansing Burrows preached a sermon appropriate to the occasion in the presence of a large audience. The auditorium has been greatly beautified. The expense was \$1,700.00. The church enters the fall campaign with bright prospects. Dr. G. A. Lofton, the pastor, never had a stronger hold upon his people during the nearly fifteen years he has been with them than he has now. The Central Baptist church is the largest Baptist church in this city in point of membership, and we presume is the largest in the State. It has a present membership of over 700.

It was astonishing to read from Bro. J. N. Hall a denial of our statement in the BAPTIST AND REFLECTOR that the reason he gave for refusing to sign that paper at the Unity Association was that it "reflected upon the American Baptist Publication Society." He made this remark to us privately, and also again on the floor of the Association, saying that he was willing to sign all the rest of it. We told him privately and publicly that we put in the clause about the Society so as to give all the facts in the case. We insisted, also, and do insist, that whatever blame there was in the matter of "Lydia's Baby" attaches in ten-fold degree to the Society, more than to the S. S. Board. Bro. Hall added that neither he nor we had any authority to sign it. But this seemed an after thought, and the special reason he gave for refusing to sign it was that it reflected on the Society. If he does not remember this his memory must be very short. Others remember it. We hope also he will tell his readers that we prepared the paper at the public request of Bro. C. C. McDaniel.

The Home.

THE SILENT HOUR.

JUST WHERE THOU ART.

Just where thou art lift up thy voice,
And sing the song that stirs thy heart;
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest light thy
lamp.

'Tis dark to others as to thee;
Their ways are hedged by unseen thorns
Their burdens fret as thine fret thee.

Out yonder in the broad, full glare
Of many lamps thine own might pale,
And thy sweet song amid the roar
Of many voices slowly fail,
While these thy kindred wandered on
Uncheered, unlighted, to the end.
Near to thy hand thy mission lies,
Wherever sad hearts need a friend.

—Isabel Darling

BEAUTIFUL ESTHER.

"She has such a sweet disposition that no one can help loving her. All she says or does is calculated to make every one feel the goodness and purity of her life."

"I wish I had some of her goodness, then. I would like to know how it would seem to have just one person say of me, 'She lives a beautiful life.'"

Esther was so much in earnest that her words seemed almost impatient.

"I don't see why everybody should give Margaret Stone all the praise and all the kind words, and none to anybody else. It seems to me there is no incentive to any of the rest of us to be good. No one appreciates it, no matter how hard we try to do right."

"Have you ever tried it to see, Esther?"

Mother's voice was full of sadness as she looked toward her daughter, waiting for an answer.

"Why, I can't say that I ever really set out about it to see just how much I could do in a day to win people's praise. Seems to me that could hardly be expected, could it?"

"I am sure we would all appreciate it if you did, Esther. Margaret Stone has no monopoly upon the good will of her friends. There is plenty to go around."

Mrs. May was going as she spoke. As she disappeared through the door Esther's voice came after her.

"Well, I shan't try to rob Margaret of her favor. She is welcome to it all."

Her mother did not hear the sigh which came afterward nor the words softly spoken:

"But I do wish I could share her disposition."

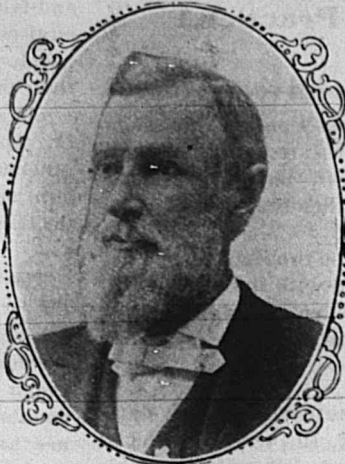
"If she would only try!" Mrs. May said earnestly. She paused by a window, and leaning her head against the casing, whispered:

"Oh, Father! help Esther to win thy favor; then she will have that of thy children."

But you would hardly have thought the next morning that Esther cared very much for a share in Margaret's kindly disposition. She scolded Tom because he brought his little wagon into her room. She gave Lizzie not a few sharp jerks

DOCTORS ENDORSE SWAMP-ROOT

For Uric Acid, Kidney and Bladder Troubles.



A. J. HAILE, M. D.

East Atlanta, Ga., March 1st, 1901.

DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—While it has never been my habit or inclination to recommend remedies the ingredients of which are not all known to me, it seems as if I should make an exception in the case of Dr. Kilmer's Swamp-Root. My experience, so far as I have tested it in my practice, forces me to the conclusion that it is a remedy of the greatest value in all uric acid, kidney, liver, bladder and other inflammatory conditions of

The mild and extraordinary effect of the world famous kidney liver 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.

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

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, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

when she came to have her dress buttoned, and instead of going out to see what she could do to help her mother about getting breakfast she sat reading a book until the bell rang. This was the story of many another morning, until at last Esther said one day to Margaret, on the way home from school:

"Margery, I'd like to know one thing. What makes you so good and me so mean?"

"You so mean, Esther?" Margaret laughed. "What makes you talk that way? You know we all love you."

"You all love me! That's queer. I'm always saying short and hateful things to you. I guess you don't really mean that anybody cares for me. Now, do you? Do you honestly love me at all yourself, Margery?"

"Do I? Why, of course I do, Esther. I love every body."

"Well, I don't see it, and I don't hardly believe it is true, because I am so hateful to every body. It just comes natural to me to do it. The

the genito-urinary tract. I now take pleasure in prescribing Swamp-Root in all such cases with a feeling of assurance that my patients will derive great benefit from its use. I shall continue to prescribe it in other cases in my practice with the expectation of the best results.

Very truly yours,

A. J. Haile, M. D.

GENTLEMEN:—I have prescribed that wonderful remedy for kidney complaint, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific where ever I find it, in an accepted school or out of it. For desperate cases of Kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp Root has great curative properties.

Truly yours,

L. Bantow Irish, M. D.

276 9th St., Borough of Brooklyn, N. Y.

cutting woods seem to come to my lips the first of all. But really and truly Margery, I'm terribly ashamed of it afterwards; and then I take a solemn vow that I never will do it again. Vows don't count for anything with me, though. I just can't keep them."

Margaret came closer and put her hand up under Esther's arm.

"Don't try to keep them alone Esther," she said softly. "You can't do it. Trust him to help you."

They had reached the corner at which Esther must turn to go home. She walked on by herself very thoughtfully.

"I don't believe I ever thought of that before," she said to herself. "I have just tried all by myself and I couldn't do it. But trusting is a mighty queer way of trying. What is trusting, anyway, I wonder?"

Many times within the next few days this question came into Esther's mind: "What is trusting?" She watched Margaret more closely, trying to learn the secret which seemed

to have such power over her life. Esther could hardly understand how it could be that Margaret or anyone else should love her when she never had a good and helpful word for her.

But one day she learned more about it.

Margaret was visiting Esther for a few days in her home. The time had been spent very pleasantly, and the two seemed to be more closely drawn toward each other than ever before. The evening before Esther was to lose Margaret for the time, the two were out upon a small lake in a boat. The water had been very still and they had drifted to and fro across the lake a number of times, chatting as only young friends can.

Before either of them noticed it, a change came over the sky. The wind began to blow fiercely. The little boat was tossed hither and thither like a leaf. Suddenly both were whirled about. The boat rose upon its side into the air, and Esther and Margery were thrown into the water.

Margery, who was much the stronger of the two, grasped Esther, who was struggling violently, and tried to bring her to the shore. The water was not deep where the boat had been overturned, and Margery was able to walk, though with difficulty, owing to Esther's wild efforts to reach the shore herself.

"Be still, Esther, won't you? I can help you, if you will only trust me."

Then Esther sank into the arms of her friend, and the next she knew she was safely at home, in her own room and bed, with Margaret bending over her.

She reached up and drew Margaret's face down toward her own, and kissed her many times.

"Dear, dear Margery!" she said gently. "Now I know what you meant that day when you asked me if I could not trust him a little to help me. I have tried hard to find out what it means to trust. Now I know. When you told me to trust you out in the lake I just leaned right back upon you and you carried me safe to the shore. Now I am going to try him in the same way. Do you suppose he will carry me through the times when I am tempted to say and do hateful things?"

"I know he will, Esther; I have tried him many times."

Ah! so Margaret had not come all at once to be so kind, patient and loving. She had tried the great helper many times.

If you had known Esther you could not have failed to notice that she, too, placed her hand many times in that of him who never fails, and that she was led by him along the way she so much longed to go. It was not long before her friends began to see the change which was being worked out in her, and to speak about it.

"Beautiful Esther" they called her, and she was worthy of the name.

"But I do not see," Esther said, "that Margery has lost any part of her favor by sharing it with me. She seems only to shine more and more as the days go by."

Was it not because a new star had been added to her course of glory? I think so.—Edgar L. Vincent in Southern Churchman.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

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

Young South Motto: Qui non proflit, deficit.

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

Mission Topic for October.—FRONTIER MISSIONS.

YOUNG SOUTH CORRESPONDENCE.

Nashville, Tenn.

I wrote you from delightful Humboldt last week. I resume the story at the capital city to-day.

The Convention went out in a perfect blaze of glory, and I hope you have read all about it on other pages.

The strikingly pathetic scene when the church at Humboldt adopted Rev. R. P. Mahon as its own missionary will never pass from my mind. The whole audience was thrilled as Rev. Lloyd T. Wilson, the beloved pastor of the church at home, clasped hands with Rev. R. P. Mahon, the pastor in the field. Many eyes were filled with tears as the congregation pressed forward to greet them both, and, oh! the prayer that our dear Dr. Willingham offered. It was good to be there.

The kindness of the Humboldt people continued to the very last moment of our stay. There was no chance for them to pray the prayer that is so often appropriate. They could not say: "We have left undone the things we ought to have done." Every possible need was supplied, and the "Humboldt Convention" will ever be remembered with pleasure and sincere gratitude.

I bade farewell to Mr. and Mrs. J. R. Jarrell, and their beautiful little ones, feeling as if I had known them years instead of days. Their home was mine in every sense while I was with them.

Next year the Convention meets in Murfreesboro, and I am sure it will be even more largely attended than this one, as both East and West Tennessee can so easily reach it. Mrs. Taylor's Band will keep it in mind and make a good showing next October.

I spent a delightful Sabbath with my sister, Mrs. J. M. Phillips, and greatly enjoyed the services at Howell Memorial church. The little orphans were out in force, looking so sweet in their neat grey uniform dresses and brown felt hats. Two little girls, Mary Annie Edwards and Annie May White, united with the church, and in the afternoon I was present at the baptism in Richland Creek at the foot of Indiana Avenue. It was a beautiful scene, and I felt that the angels were smiling above us as Dr. Phillips led the little white-robed maidens down into the water and pronounced the sacred words of dedication to God's service. A goodly company had gathered on the wood-fringed banks and sweet songs echoed up and down the stream, and I could almost hear the voice of the orphans' music on piano and violin and a charming vocal solo by Miss Jennie Wheeler.

IT MUST COME.

As inevitable as the changing seasons of the year is the change which comes to every woman. And just as one anticipates the changes of other seasons it is wise to anticipate this change of season and prepare for it. In this way the discomforts and disasters suffered by many women at the period of change can be avoided or overcome.



Dr. Pierce's Favorite Prescription, a medicine for every season of woman's life, will entirely meet the needs of women at this period of change. It cures the physical ills and relieves the mental anxiety and depression usually associated with this critical period. It tranquilizes the nerves, encourages the appetite and induces refreshing sleep.

J. S. Carlisle, Esq., of Manchester, Coffee Co., Tenn., writes: "I have been using your medicine for the last sixteen or eighteen years in my Poor-house. I am superintendent of the Coffee County Poor-house and Asylum combined. Your 'Favorite Prescription,' 'Golden Medical Discovery' and 'Pleasant Pellets' are the best medicines for the diseases for which they are recommended, that I ever used. They saved my wife's life at the time of 'change of life.' I have been recommending your medicine to many afflicted women and have also guaranteed that if it did not cure I would pay back the money spent for it. I have told our druggist that if the people came back and said Doctor Pierce's medicines did not give satisfaction, to give them back their money and charge it to me. I have not once been called upon to refund. I have never found anything to equal the 'Favorite Prescription' for diseases of women."

Dr. Pierce's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the paper covered book, or 31 stamps for the cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

God saying: "These are my children." May they grow up earnest, faithful followers of Jesus! Remember them in your prayers.

I was so sorry I could not get time to visit the Home. But I have been so fully occupied. I met Miss Clara Nave, who is now in charge of the Home, and was pleased to learn that all was going well.

At three o'clock I had the great pleasure of talking to Mrs. Phillips' Band of Sunbeams, and several took coin-takers to fill.

Mrs. Leascher and Mrs. West entered little ones in our "Babies' Branch." I think this Band has a great future before it, and I hope to hear from them soon.

I met one good friend, Miss Ella Sturdivant, who so often sent in filled coin-takers from these same young people.

On Monday I had the rare pleasure of lunching with our president, Mrs. A. J. Wheeler, at her pretty home on Shelby Street. Every time I meet her I love her more, and feel more strongly that our Tennessee Baptist women are to be congratulated on securing her services. Her heart is full of love for the work, and with her cultured brain, and rare grace of manner added, we are sure of an onward progress this year.

Next day Mrs. I. J. VanNess entertained Mesdames Phillips, Kannon, Jackson, Hardeman, Wheeler, Eakin, Golden, and Miss Cunningham at a most delightful luncheon. It was a most congenial company and the hours sped all too quickly. At three o'clock we went together to a reception at the First Baptist church—a charming affair indeed. All the churches in the city and suburbs sent representatives, and your editor was introduced by Dr. Folk, and allowed the privilege of talking again about the Young South, its past record and great possibilities. Mrs. Wheeler presided, and Mrs. Mat. Williams' "Sunbeams" served refreshments after a brief program of beautiful

music on piano and violin and a charming vocal solo by Miss Jennie Wheeler.

Such lovely flowers were everywhere and the ladies were so cordial and I met so many old, old friends, school-mates, some of them, at old Mary Sharp, and I was so pleased to see face to face many whose names are familiar to all of you who read this page, and I shall ever keep the memory as a precious treasure.

My only regret is that I had to decline so many invitations, and I was especially sorry that I could not go home with Dr. and Mrs. Folk. I had such a wish to visit them "in the country," and to see all the little folks.

By the way, I must tell you about those cantaloupes Annie White was raising to sell for her "missionary money." Do you think that cantaloupe vine, tended so carefully, and of which so much was expected, turned out a gourd vine, instead! But Annie White is not to be outdone. There are tiny little gourds on it that are fine for darning purposes, and she is going to tie the Young South colors on them and sell them yet. It is hard to down a Young South worker!

I was so glad to take Annie Lamar by the hand, and others of Mrs. Roth's sweet band. I had not time to say half I wanted to about this glorious work of ours, but I am so glad to feel that the interest in it is growing. I am hopeful of a great increase this year to be reported at Murfreesboro, in October, 1903.

This afternoon, I am going to Murfreesboro and, God willing, I will speak to Mrs. Taylor's Band, recently organized, and I hope to meet the ladies also, and I am sure I shall have two more delightful days. On Friday, October 24th, I hope to be at home again, and ready to acknowledge all you have been sending me while I have been away. October is flying! Make the most of it. Our missionary will be so cheered by good reports in the first mail that reaches her. Let us work as we never have worked before for her.

LAURA DAYTON EAKIN.

Nashville.

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10 days' treatment free.
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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.

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Are now being sold by the Nashville, Chattanooga & St. Louis Railway, good over Railway and Steamer Lines in the Southeast comprising more than 13,000 miles. Rate \$25.00. Limit one year. If you expect to do any 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.

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Nashville, Tenn.

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In 1 lb. air tight, sealed packages.

AMONG THE BRETHREN.

Rev. J. W. Loving of Glasgow, Ky., preached two highly acceptable sermons at Paris, Tenn., last Sunday.

Sunday night a farewell service in honor of Dr. Oscar Haywood was held at the First church, Jackson, Tenn., which was participated in by all the pastors of the city. Dr. Haywood leaves at once for his new pastorate in Waterbury, Conn.

\$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.

Rev. Martin Ball of Paris assisted Rev. Alonzo Nunnery of Jackson, in a revival at Camden, Tenn., last week. The services were largely attended and there were several conversions.

Rev. A. U. Nunnery of Lexington, Tenn., has been called to the care of the Union Academy church near McKenzie, Tenn., and will doubtless accept.

Rev. Boyass Simmons of Carpenter, Miss., lately assisted Rev. J. A. Lee in a revival at Wesson, Miss., which resulted in forty-two accessions, thirty-eight by baptism.

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.

Mrs. W. A. Clark, wife of Dr. W. A. Clark, editor of the *Arkansas Baptist*, was baptized by Rev. Ben Cox into the fellowship of the First church, Little Rock, Ark., last Sunday. She had been a Baptist thirty-eight years on her Methodist baptism.

Rev. Francis Bozeman of the First church, Jonesboro, Ark., on account of protracted ill health has been granted a release by his church until Dec. 1st that he may recuperate in the Ozark mountains.

Rev. C. W. Strickland of Nashville, Ark., has been called to the care of the church at Malvern, Ark., and it is thought he will accept.

Rev. H. Beauchamp of Little Rock, Ark., lately held a meeting with Rev. W. L. A. Stranburg of Mena., which resulted in fourteen professions and about that many accessions.

The First church, Dallas, lately gave \$3,000 to the cause of State Missions. Dr. Geo. W. Truett is a great pastor.

Bible Class Quarterly.

A magazine of forty large pages, presenting the Sunday School lesson for high-grade Senior work. The first of its kind and of great value. Price per quarter: single copy 8 cts.; in orders of five or more, 4 cents each.

B. Y. P. U. Quarterly.

For use in Young People's prayer meeting. Treats of lesson text and gives many other things, instructive and helpful.

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Kind Words.

A paper for young people and of the highest order. Again enlarged, with other improvements. Very popular and useful. Per quarter: Single copy, 15 cts.; in orders of 5 or more, 13 cts.

The *Biblical Recorder* has a magnificent editorial in the edition of last week under the caption "The Modern Baptist Inquisition." One sentence is significant when viewed in the light of a recent flurry in South Carolina: "No college trustee, no editor, no coterie has a right to challenge a Baptist's faith no matter what his relation to them."

The *Texas Baptist Herald* is so busy suing and being sued that it could only come out half size last week. We praise the Lord for peace and harmony in Tennessee.

Dr. A. J. Barton, in commenting on the incident in our recent Convention when Humboldt church agreed to entirely support its former pastor Rev. R. P. Mahon in his missionary labors, says it was a beautiful incident but a menace to missions.

Rev. W. E. Neil of Texarkana, Texas, is to help Rev. J. U. H. Wharton in a revival at Ruston, La., real soon.

Mr. W. Theo. Smith of Camden, Ark., one of the most prominent Baptist laymen in that State, has moved to New Orleans upon the advice of his physician. He will be greatly missed in Arkansas.

Dr. L. M. Roper of Spartanburg, S. C., is assisting Dr. George Cooper in a revival at the First church, Richmond, Va. Ten have already joined.

The University of Chicago is to have a daily paper called the *Maroon*. This is to be a protection against the misrepresentations the Chicago dailies give of the utterances of the professors.

Evangelist William Shelton, Jr., assisted Rev. F. Y. Campbell in a revival at Warrensburg, Mo., which resulted in twenty seven additions, nineteen by letter.

A lively symposium appeared in the *Christian Index* of last week on State aid to Baptist schools. The editor holds that the State should put its educational work, at least so far as primary education is concerned, into the hands of the Baptists.

Dr. B. D. Ragsdale has resigned the care of the church at Locust Grove, Ga., and Prof. L. R. Hogan of the Locust Grove Institute has been called as his successor.

Rev. Joe Jones is assisting Rev. W. J. Holtzclaw in a very fine revival at Jones Avenue church, Atlanta, Ga. The famous Sam P. Jones preached several times.

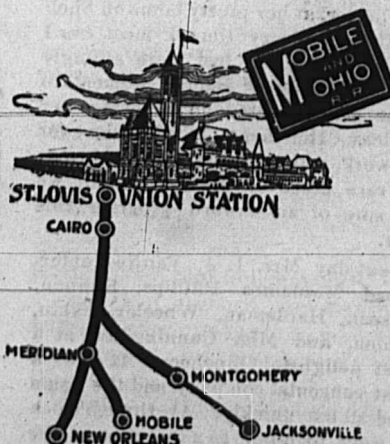
The hearts of the entire Baptist brotherhood turn to the beloved Dr. I. T. Tichenor who lies critically ill at his home in Atlanta. The "old man eloquent" is on the brink of the river across which he is soon to be transported into the palace of God.

Rev. W. J. Mahoney has resigned the church at Millersburg, Ky. He is quite well and favorably known in Tennessee.

"BOYS."

Here is a girl's composition on boys: "Boys are men that have got big as their papas, and girls are women that will be young ladies by and by. Men were made before women. When God looked at Adam, he said to himself, 'Well, I think I can do better if I try again, and then he made Eve. God liked Eve so much better than Adam that there have been more women than men ever since. Boys are trouble. They wear out everything but soap. If I had my way, half of the boys in the world would be girls, and the rest would be dolls. My papa is so nice that I think he must have been a little girl when he was a little boy.'"

—Farm Journal.



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Rev. C. T. Starkey of Scottsboro, Ala., was lately assisted in a revival by Rev. W. W. Lee which resulted in forty-five professions and twenty-eight additions to the church.

For the six consecutive years Rev. J. H. Gambrell has been called to the care of the First church, Tyler, Texas. He is leading the church to great attainments.

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WHAT THEODORE ROOSEVELT SAYS.

An article on "The Presidency," by Theodore Roosevelt, to be published in the November sixth issue of *The Youth's Companion*, will be of great public interest. When the article was written Mr. Roosevelt had not even been nominated for the Vice presidency.

Nothing was then further from his thought than that he would so soon exercise the great powers which are entrusted to the President of the United States.

In view of the circumstances the article possesses an importance more than ordinary, and it will be eagerly looked for. The number of *The Youth's Companion* containing it, and all the subsequent issues of 1902, will be sent free to new subscribers from the time their subscription of \$1.75 is received for the 1903 volume. The new subscriber will also receive *The Companion Calendar* for 1903, lithographed in twelve colors and gold. Full illustrated announcement of the new volume and sample copies of *The Companion* will be sent to any address free.

THE YOUTH'S COMPANION.
144 Berkeley Street, Boston, Mass.

Our meeting at Bellbuckle was a good one in many respects. Closed last night, with four additions—one by letter and three by baptism. Come, rejoice with me, for the fact that one of the number baptized was my own dear old mother, who is sixty-eight years old, and has been a member of the C. P. church from her childhood. There are others to follow. Our church is much revived and encouraged.

J. B. ALEXANDER, pastor.
Bellbuckle, Tenn.

Dr. P. T. Hale lately assisted Rev. M. N. McCall in a revival at Mt. Pleasant, Ky., which resulted in sixty additions, fifty-six by baptism. It was a great meeting.

Dr. Geo. W. Truett of the First church, Dallas, lately held a meeting at Farmer's Branch a country church near Dallas which resulted in fifty public professions of faith and about that many accessions.

Rev. Mordecai Ham baptized forty-one at Old Union church near Bowling Green, Ky., lately. Though only twenty one years old Bro. Ham is a power in the pulpit.

The "old reliable" *Western Recorder* announces the ordination of a certain minister in Tennessee about a year after the event has transpired. Better late than never.

Rev. Robert Morris Rabb of New York has moved to Columbia, S. C., and is available as pastor of some South Carolina church.

Rev. H. Boyce Taylor, the aggressive pastor at Murry, Ky., has been instrumental in leading his church to contribute about \$700 to all missionary objects in the past year.

Everybody among Tennessee Baptists regrets that President J. T. Henderson declines to accept the position of corresponding secretary of State missions.

Smoking Cures Catarrh.

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It is the only known remedy that can penetrate the recesses of the head, throat and lungs. No liquid remedy can do this. No spray that ever was devised—surely no "constitutional" nostrum taken into the stomach—can reach the inflamed surfaces and cleanse, soothe and heal them as this medicated smoke-vapor does.

In order to demonstrate its merits, a three days' trial treatment will be sent, absolutely free, to any sufferer. Address, Dr. Blosser Company 68, Walton St., Atlanta, Ga.

Rev. Martin Ball delivers his farewell sermon at Paris next Sunday and will take charge at Springfield, Tenn., at an early date.

Rev. T. A. Hall of Lexington, Va., has been called to the care of the church at Fayetteville, N. C., and will doubtless accept.

Prof. T. C. Wells and Dr. H. G. Brooks have been elected deacons in Friendship church near Paris, Tenn., and their ordination will take place the fifth Sunday in November.

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RECENT EVENTS.

At the Tennessee Conference in session in Fayetteville last week, the Committee on Temperance endorsed in strong terms the fight against saloons by the Anti-Saloon League and Revs. Lewis Powell and T. C. Ragsdale were recommended and elected delegates to the Convention of the National Anti-Saloon League. Former utterances against the liquor traffic were reaffirmed, a resolution to the effect that "No candidate for a place in the law-making bodies of our country shall receive the support of our people before he shall have unequivocally declared his opposition to legalizing the liquor traffic, and his favor of the further extension of the local option law," was adopted.

We desire to thank Calvert Bros., artists and photographers of this city, for a group of the Folk family, including the father, mother, and six brothers and two sisters. The work is quite artistically done.

We have received an invitation from Dr. and Mrs. Jos. A. Crook to be present at the marriage of their daughter, Miss Celeste Cawthon Crook, to Mr. Edgar Taylor McHenry, Oct. 30th, at their home in Jackson. Mr. and Mrs. McHenry will reside in Memphis. We wish them the most abundant happiness and prosperity in life.

We mentioned recently the fact that Mrs. Clark, wife of Dr. W. A. Clark, editor of the *Arkansas Baptist*, was an immersed Methodist and had never been baptized by authority of a Baptist church. On Oct. 19th she went before the First Baptist church of Little Rock and asked to be baptized, which was done by her pastor, Rev. Ben Cox. Brother A. C. Miller states, however, in the *Baptist Advance* that Dr. Clark had advised a lady to join the Baptist church at England, Ark., of which Dr. Clark was and Brother Miller is now pastor, upon her Presbyterian baptism.

Evangelist Sid Williams lately assisted Rev. T. G. Alfred in a revival at Crowley, La. There were fifty-seven accessions, thirty-eight by baptism. Possibly more than a hundred were converted.

Rev. James R. McGill, favorably known in Tennessee, is now pastor of the church at Northport, Ala., having taken charge there very recently.

We publish on another page of this issue the correspondence between Dr. Moore, clerk of the Nashville Association, and Dr. I. T. Tichenor. In this connection the following paragraph from the *Christian Index* will be of interest: "Many brethren all over the South

will be glad to hear a word about the beloved Dr. Tichenor, than whom no man among us has more admirers and lovers. He has been confined to the house for weeks, very weak, but not suffering pain. His mind is as clear as ever and as active; his heart as full of love for the brethren and for the great cause to which he has given so much of time and thought—so much of mind and heart power. To those who are privileged to sit by his bedside and hold converse with him there comes a great benediction, for he is passing away as one of the seers of old with vision bright and glorious of the coming times, and as far as his strength will permit, he delights to picture the glories of the country which has just opened, glories that gather about the kingdom of God."

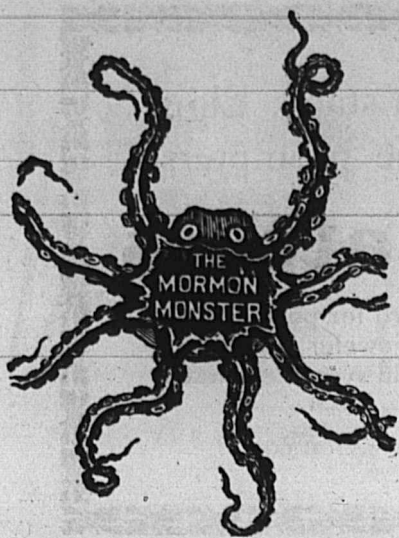
I here quote from a letter kindly written me by a tried and true friend of this University, and add some remarks, which may be taken as the first of a series of brief articles on the necessity of endowing our denominational colleges: "The number of people who are willing to give up any money towards that object (funds for the Southwestern Baptist University) is very limited. They think the school ought to be able to pay its own way." People ought to reason justly and not rest on a conclusion till all the facts involved are considered. One fact is that an institution doing really advanced work never receives as much money in the way of tuition as it has to pay out for services of teachers able to instruct a class that has studied already four or five years of Greek and a corresponding amount of other languages, sciences, philosophy, mathematics. High schools and academies need not but colleges must pay out more for teachers and equipment than they can receive in tuition fees. This is the fact; but the causes necessitating this fact I will not now give.

G. M. S.
Jackson, Tenn.

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Write to Vernal Remedy Company, Buffalo, N. Y. for a trial bottle of Vernal Saw Palmetto Berry Wine, if you need it. It is sent free and prepaid to any reader of BAPTIST AND REFLECTOR, who needs it and writes for it. It soon relieves and quickly cures depraved or catarrhal and inflamed conditions of the mucous membranes throughout the body.

Every form of stomach trouble yields to its influence and is cured by it, whether indigestion, dyspepsia, flatulency or catarrh of the stomach. Congestion of the bowels, called constipation is immediately broken and relieved and cured to stay cured. Vernal Saw Palmetto Berry Wine clears the liver and kidneys of congestion, relieves them of inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and a perfect cure established. It is a specific for inflammation and enlargement of prostate gland and for all painful conditions of the generative organs of women. Do not hesitate to write for a trial bottle and booklet.



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...OR...

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...of Mormonism.

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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 lodgment 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. G. Mudge, Montpelier, Idaho*.

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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.

CROCKER.—In the death of Sister Lucinda Crocker at Orlinda, July 29, 1902, the community lost a noble woman, her children a true and loving mother, her husband an affectionate and loyal wife, and the church a faithful and consecrated member. Her girlhood was spent in Robertson County, Tenn., near Orlinda, amidst scenes and conditions suitable to produce those excellent qualities that shone with increasing lustre and beauty as the years sped by. In young womanhood she professed faith in Christ and united with the old Bethany Baptist church. She married H. J. Crocker, Sr., and this happy union was blessed with six sons and one daughter, all of whom survive her.

She was industrious—true as steel to every relation of life—sharing the trials, hardships, and struggles of their early life with her fond husband, who deeply mourns her loss. And she rejoiced with him who, for 52 years, was her loving companion, as she beheld him rising in affluence, popularity, and influence.

She was kind, thoughtful and obliging as a neighbor. She was devoted to her church and took an absorbing interest in all the enterprises, missionary operations, and spiritual development of the Orlinda Baptist church, of which she was a member at the time of her death.

She was an ardent friend and a staunch supporter of the pastor, and her presence, her prayers, and her sympathetic listening were an inspiration.

In her declining years she suffered more than tongue can tell, from cancer. But in her great and prolonged affliction her marvelous and uncomplaining patience, her heroic fortitude, and her Christian resignation were the admiration and wonder of all. Her noble spirit passed from suffering to joy, from earth to heaven, from trial to reward, on July 29th, 1902. The funeral sermon was preached by her pastor in the presence of a large crowd of relatives, friends and neighbors. Her body was laid to rest in the Orlinda cemetery to await the resurrection morn, when it will "be clothed upon with immortality."

She was nearly seventy eight years of age—a noble life that influenced to higher and heavenly things her own children, as well as others. "Death is swallowed up in victory." The soldier's armor has been exchanged for the victor's robe; the warrior's helmet has been laid aside and the triple crown now decks the saintly brow. What an inspiration to chivalric deeds, to lofty endeavor, and to holy living will be the memory of such a neighbor, friend, mother, wife and Christian!

We doubt not that as her ransomed spirit passed through the gates of pearl into the paradise of God those rapturous words, "Well done, thou good and faithful servant, enter into the joy of thy Lord," thrilled her with supernal joy. J. H. BURNETT.

Cox.—Your committee charged with the duty of making some suitable notice of the death of our dear Sister Mary R. J. Cox, wife of Rev. E. D. Cox, submit the following:

Her maiden name was Mary R. J. Bowman. She was married to Rev. E. D. Cox in

LESTER.—H. Lester was born Feb. 26, 1852, made a profession of religion and united with Bradley's Creek church, Sept., 1887. He was 51 years, 5 months, and 13 days old.

The subject of this sketch, Harrison Lester, was a man of rare qualifications and very religious in disposition, quiet and unassuming, heroic in effort and successful in all his undertakings. He was strict in his discipline of life and strictly Baptist in his views of the Bible. He was a main supporter of our denominational interests, and kept up with our work. None could question his piety. His devotion to Christianity and to his church could be hardly equaled; his liberality and charity were peculiar marks of his well-defined and well-rounded up life. He was a financier; he made money and used it in the right way. He was a descendant of Joshua Lester, one of the first preachers of this country. He was one of a family of four children, all of whom have passed away but one. He fell asleep at his post of duty, and we mourn his loss, in the church, in the community. His remains were interred in the old family graveyard, by the side of his mother, to await that great morning. G. A. OGLE.

Milton, Tenn.

MCPHETRIDGE.—On the morning of Sept. 13, 1902 the spirit of Minnie, youngest daughter of Mr. and Mrs. A. L. McPhetridge, of Knoxville, Tenn., passed from sin and sorrow into the joy of heaven. For six long months she had been confined to her bed. Although only seventeen years of age she never complained of the sad fate which consumption had assigned her. She rather expressed herself as being ready and willing to go, and made every arrangement for her funeral several weeks before her death occurred. Minnie had been a faithful member of the Bell Avenue Baptist church for several years, and was always found where duty called her. In her death the writer has lost a true friend, and her parents a dutiful and loving child. They have been singularly afflicted during the last two years, having given up two other grown daughters with the same disease.

Minnie had a remarkably bright mind and made excellent use of her talents. We rejoice that it was well with her soul, and we hope some day to meet her in the sunny land of song.

Sleep, dear one, sleep, 'till the morning of the resurrection, then Jesus will surely bring you with him.

F. V. D.

1874, at her home in Sullivan County, Tenn. She had long since heeded the call of mercy and given her heart to God. Since then her walk has been that of a humble follower of the Master until he was pleased to call her to himself on the night of Sept. 24th, 1902. She leaves a husband and three sons to mourn their loss.

She had been a great sufferer for months prior to her death. Her suffering was borne with entire resignation to the divine will. She was a good woman, a faithful wife, devoted mother, a true friend, and a kind neighbor, gentle in her disposition, loving and devoted as a friend, patient in suffering, cheerful and non-complaining. No one could know her but to love her. Her preparation for death seemed most satisfactory and complete, and her sun went down behind the hills of mortality without a cloud, and as calmly as sinks the sun behind the Western hills.

We recommend the following resolutions as expressive of the sense of this church:

Resolved, first, that in the death of sister Cox this church has lost one of

its most pious and exemplary members.

2nd. That we extend to the bereaved husband and motherless boys our sincere sympathy and prayers.

3rd. That a copy of this report be spread upon the record of the church and a copy sent to the BAPTIST AND REFLECTOR for publication.

George P. Crouch,

D. M. Setzer,

H. A. Reep,

Committee.

Johnson City, Tenn.

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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.	9:06 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.	4:45 p.m.	Beckwith.....	6:10 p.m.	8:39 a.m.
Munsey.....	9:00 a.m.	4:55 p.m.	Munsey.....	6:02 p.m.	8:31 a.m.
Horn Springs.....	9:05 a.m.	5:01 p.m.	Horn Springs.....	5:57 p.m.	8:25 a.m.
Eganville.....	9:10 a.m.	5:06 p.m.	Eganville.....	5:53 p.m.	8:18 a.m.
Lebanon.....	9:15 a.m.	5:15 p.m.	Lebanon.....	5:48 p.m.	8:12 a.m.
Spring Creek.....	9:17 a.m.	5:24 p.m.	Spring Creek.....	5:37 p.m.	8:02 a.m.
Shop Springs.....	9:22 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.
Catamount.....	9:52 a.m.	5:50 p.m.	Catamount.....	5:09 p.m.	7:35 a.m.
Holmes Gap.....	10:00 a.m.	5:55 p.m.	Holmes Gap.....	5:02 p.m.	7:28 a.m.
Brush Creek.....	10:08 a.m.	6:05 p.m.	Brush Creek.....	4:55 p.m.	7:20 a.m.
Sykes.....	10:15 a.m.	6:12 p.m.	Sykes.....	4:48 p.m.	7:13 a.m.
Hickman.....	10:22 a.m.	6:18 p.m.	Hickman.....	4:42 p.m.	7:06 a.m.
Carthage Junction.....	10:30 a.m.	6:25 p.m.	Carthage Junction.....	4:36 p.m.	7:01 a.m.
Lancaster.....	10:45 a.m.	6:40 p.m.	Lancaster.....	4:31 p.m.	6:56 a.m.
Caney Fork.....	10:59 a.m.	6:48 p.m.	Caney Fork.....	4:21 p.m.	6:48 a.m.
Buffalo Valley.....	11:08 a.m.	6:52 p.m.	Buffalo Valley.....	4:17 p.m.	6:43 a.m.
Alcorn Siding.....	11:10 a.m.	6:56 p.m.	Alcorn Siding.....	4:13 p.m.	6:38 a.m.
Silver Point.....	11:20 a.m.	7:06 p.m.	Silver Point.....	4:05 p.m.	6:24 a.m.
Boma.....	11:29 a.m.	7:16 p.m.	Boma.....	3:55 p.m.	6:15 a.m.
Mine Lick.....	11:39 a.m.	7:24 p.m.	Mine Lick.....	3:47 p.m.	6:08 a.m.
Double Springs.....	11:48 a.m.	7:31 p.m.	Double Springs.....	3:40 p.m.	6:00 a.m.
Cookeville.....	12:05 p.m.	7:45 p.m.	Cookeville.....	3:25 p.m.	5:45 a.m.
Algood.....	12:17 p.m.	7:55 p.m.	Algood.....	3:15 p.m.	5:35 a.m.
Brotherton.....	12:18 p.m.	.....	Brotherton.....	3:00 p.m.	.....
Bilbrey.....	12:45 p.m.	.....	Bilbrey.....	2:48 p.m.	.....
Monterey.....	1:05 p.m.	.....	Monterey.....	2:38 p.m.	.....
Dripping Springs.....	1:18 p.m.	.....	Dripping Springs.....	2:25 p.m.	.....
Johnson Stand.....	1:30 p.m.	.....	Johnson Stand.....	2:15 p.m.	.....
Pomona Road.....	1:40 p.m.	.....	Pomona Road.....	2:03 p.m.	.....
Creston.....	1:53 p.m.	.....	Creston.....	1:53 p.m.	.....
Crossville.....	2:07 p.m.	.....	Crossville.....	1:42 p.m.	.....
Dorton.....	2:20 p.m.	.....	Dorton.....	1:30 p.m.	.....
Crab Orchard.....	2:28 p.m.	.....	Crab Orchard.....	1:15 p.m.	.....
Ozone.....	2:53 p.m.	.....	Ozone.....	1:00 p.m.	.....
Daysville.....	3:01 p.m.	.....	Daysville.....	12:53 p.m.	.....
Westel.....	3:09 p.m.	.....	Westel.....	12:46 p.m.	.....
Rockwood.....	3:24 p.m.	.....	Rockwood.....	12:31 p.m.	.....
Cardiff.....	3:32 p.m.	.....	Cardiff.....	12:21 p.m.	.....
Emory Gap.....	3:40 p.m.	Emory Gap.....	12:13 p.m.
South Harriman.....	3:45 p.m.	South Harriman.....	12:10 p.m.

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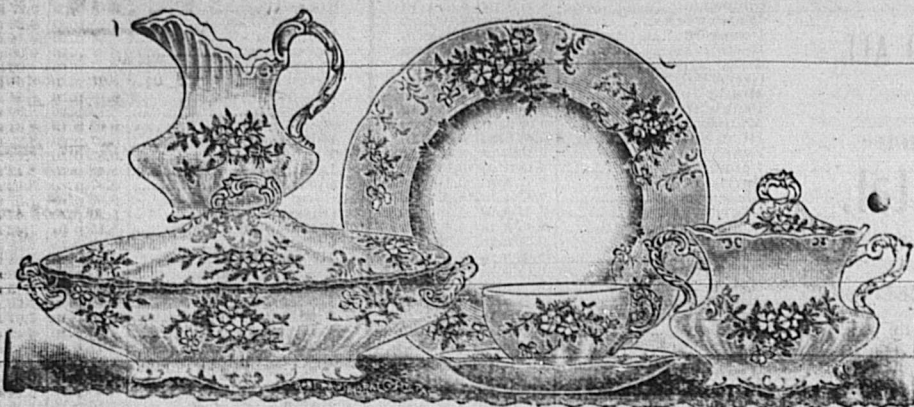
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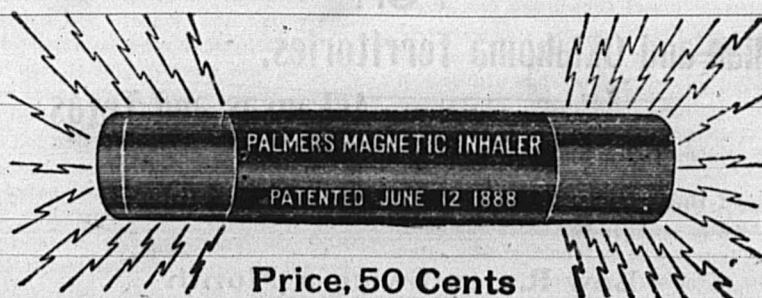
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