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Speaking the Truth in Love.

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Current Topics.

The second term of the 57th annual session of Congress assembled last Monday. It was marked by a scene of unusual brilliancy.

A telegram comes that Dr. I. T. Tichenor died at his home in Atlanta, Ga., early last Tuesday morning. The end had been long expected and came peacefully. We can only make announcement of the fact of his death this week. Next week we shall have more to say about him.

Both houses of the Vermont Legislature have passed a local option, high license liquor bill, which is to be submitted to the popular vote of the State as a substitute for the present prohibition policy that has obtained for fifty years. The bill provides that cities and towns shall vote annually on the questions of granting licenses. In towns of more than 1,500 people the number of licenses that can be granted must not exceed one for each 1,000 of population or large fraction thereof. In smaller places not more than two licenses can be granted.

Secretary of War Root, in his annual report to the president, recommends the restoration to the army of the canteen. He thinks that it will be in the interest of temperance. If this were true, we should certainly favor its restoration. But the figures show that the arrests for drunkenness steadily increased under the canteen system and have decreased since its abolition. As General Miles, the Lieutenant General of the army, and who by the way is a Baptist, has said, the boys who enlist in the army are nearly always from Christian homes and are sober boys. Is it right for the government to put before them temptations to drunkenness officially endorsed? Can not the officers of the army control their men and prevent them from drinking outside? Railroads do it. Merchants do it. Is the United States government powerless to do it? The truth of the matter seems to be that the army officers like their wine and beer, and it is for this reason they want the canteen restored.

Joseph Smith, the present head of the Mormon church, has issued a statement with reference to the election of Apostle Smoot to the Senate in which he says that there is no polygamy in Utah. He frankly explains that what he means by polygamy is contracting new polygamous marriages. He admits that there are a number of persons who married polygamous wives before the manifesto of president Woodruff in 1890 who are still living with them, and he thinks that they ought to do so. No one denies that they ought to support and protect these polygamous wives. But what the people of the United States demand, and what the laws of Utah demand, is that they shall not continue to live in polygamous relations with them. President Smith is mistaken also in saying that there have been no new cases of polygamous marriages since 1890. The case of Abram H. Cannon and Lillian Hamblin, of Apostle George Teasdale and Marion Scoles are undoubted, and the case of Brigham H. Roberts and Dr. Maggie C. Shipp is extremely probable. It is very likely also that there have been a good many other cases of the kind, though most of these marriages have occurred in Canada or Mexico.

A Thing of Beauty.

A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower for us, and a sleep
Full of sweet dreams, and health, and quiet breathing
Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'erdarkened ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they live in; and clear rills
That for themselves a cooling covert make
'Gainst the hot season; the midforest brake,
Rich with a sprinkling of fair musk-rose blooms;
And such, too, is the grandeur of the dooms
We have imagined for the mighty dead;
All lovely tales that we have heard or read;
An endless fountain of immortal drink,
Pouring unto us from the heaven's brink.

—John Keats.

"The Action of the Humboldt Church."

REV. R. P. MAHON.

Under the above heading my friend and brother, Dr. A. J. Holt, has an article in the BAPTIST AND REFLECTOR of Nov. 13th. As one of the parties involved I wish to say some words anent this same action of Humboldt church, and, in so doing, will paraphrase my article just as Brother Holt did his.

1. I cannot believe, knowing the Humboldt church as I do, that their contributions will "henceforward be to R. P. Mahon as an individual," or that the interest of the church in "foreign missions will center and revolve around him." The contributions of this church for foreign missions have been steadily increasing for several years past, and every cent of this has gone through the regular channels, and in their studies of missions they have taken in the whole world, and I do not believe there is a church within the bounds of the Southern Baptist Convention more in sympathy with all our denominational interests, or more thoroughly in harmony with all our organized work, than this church.

The night after the discussion of the report on Foreign Missions at the recent meeting of the Tennessee State Convention, Dr. Willingham and I went to our room, and while we were talking of the meeting, and the hopes we had that this year Tennessee would raise the thirteen thousand dollars asked for, I remarked that I thought the Humboldt church would contribute as much as six hundred dollars, basing my belief on some things said to me by some of the leading brethren just after the close of the service that night; but it never entered my mind that it would be done the next morning, or that I would be selected as their "missionary pastor."

The following morning, when the church was called together by the pastor, Dr. Willingham, pastor Wilson and myself each made a short talk to the church and each emphasized two things, to wit: whatever was done must be done for foreign missions as such, and that no other interest must be allowed to suffer on account of any increase of the church's contribution to for-

eign missions. The following Sunday, at which time the greater part of the amount was subscribed, I again insisted that no one give one cent that he would not give had I not been selected as their missionary.

2. As to myself, I stated to the church that I did not hesitate to speak plainly to them about the collection, or their duty to give, because I was not at all dependent on them for my salary, that I would get my salary if Humboldt church did not give one cent.

Soon after coming to Mexico I was notified that a good church in Tennessee had undertaken my support, and was then paying my salary.

I had one or two good letters from the pastor and wrote him perhaps two or three times; but so far as feeling that it "all depended on that church," such a thing never for once occurred to me, and the personal element in the matter was so small that I did not know until I reached the Tennessee Convention that this church had changed her plans and that no longer was I considered her missionary.

Nor do I feel now, though I cherish a very warm love for the Humboldt church, that I am under any special obligation to her, and I am sure she would not have me feel so. Notwithstanding all this, I am "human"—just a sinner saved by grace.

3. As to this action being a compromise with the so-called "gospel mission method," I cannot see it so. There are a great many churches in the South that are doing the very same thing, and have been so doing for a long time, but our honored secretary did not say one word against the proposition; so far as I know it met with his unqualified approval. As to it alienating "said church and missionary more or less from the Board and its work," our brother has shot wide of the mark.

If I were able financially I would not accept one cent of salary from anybody, church or Board; but I would still want to receive my appointment from the Board and be subject to the same rules and regulations that govern every other missionary appointed by the Board.

4. Under paragraph five Bro. Holt says: "If this church does her foreign missionary work in this way then she *should* (italics mine) do all her other mission work by the same method." Not so fast, Bro. Holt. Every church, according to your own statement in the first part of this same article, has the right to do her mission work just as she sees fit; but because she chooses to do her foreign mission work by one method does not justify us in saying that "she should do all her other mission work by the same method." Our churches have the right, if they choose, to have services in their church houses every day and every night in the week; they choose, usually, to have three services a week; no one would say that they "should" have services every day in the week simply because they see fit to meet for service one or two days.

Whatever method the Humboldt church may select in regard to her work at home, she will continue to send all her contributions through the regular channels, and will in the future, as in the past, support every object fostered by the State Convention and the Southern Baptist Convention, and the man she has selected to represent her on the foreign field will receive his salary in the regular way; all his work and plans will be laid out and carried out only with the full knowledge and consent of the Foreign Mission Board, to whom, and only to whom, he sends his report.

I would be an ingrate if I did not appreciate the love and confidence shown me in the action of that church whose pastor I was for five years; to every member of that noble church and to her noble pastor my heart goes out in love and gratitude; but my love for Mexico with her millions of souls unsaved and who are going

down to eternal night, far outweighs my love for the Humboldt church or for my kindred and native land which I have left behind.

This manifestation of the love of my brethren has humbled me greatly and I humbly pray that the Lord will enable me to be faithful and diligent in my work.

I shall ever remember with feelings of deepest gratitude the privilege of attending the last session of the Tennessee State Convention and the many kindnesses shown me by my brethren while I was there.

I rejoice with you all over the election and acceptance of W. C. Golden as Secretary. A splendid man and a splendid opportunity have met. May the Lord grant unto you all his richest blessings.

Toluca, Mex., Nov. 20, 1901.

"Judas and the Supper."

I wish only a little space to reply to Bro. A. Nunnery, under the above title. Bro. Nunnery says I took the position that the "Master and his disciples did not sing a hymn and go out into the Mount of Olives." I used this text at the beginning of the article: "And when they had sung an hymn they went out into the Mount of Olives." Matt. 26:30.

I said: "So far as the record by Matthew is concerned this is true, but there is another who says the Savior gave us his best teaching after that supper, and before leaving the room, in Jerusalem that night."

My contention was that the Master, with his disciples, did not leave the room immediately following the two suppers. Bro. Nunnery says the supper in John 13 was neither the Passover nor the Lord's Supper.

This supper that John records in his 13th chapter took place in Jerusalem, for the following reasons: In the 12th chapter is recorded the supper at Bethany, which supper many believe to be the supper at which the foot washing took place. Following this supper, which occurred six days before the Passover feast, we read: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord." John 12: 12, 13.

It is said by some that Jesus would always go out to Bethany to spend the night, but John makes no further mention of time or place till he comes to the 18th chapter, when he says: "When Jesus had spoken these words he went forth with his disciples over the brook Cedron, where was a garden, into which he and his disciples entered."

Matthew 26: 30 says: "And when they had sung an hymn, they went out into the Mount of Olives."

Mark 14: 26 says the same as above.

Luke 22: 39: "And he came out, and went, as he was wont, to the Mount of Olives, and his disciples also followed him."

All four evangelists testify that he went from the supper room in Jerusalem to Gethsemane. It is not reasonable to conclude that what John records, as taking place, took place at the Passover Supper, where he says: "When he had spoken these words he went forth with his disciples to the garden."

Again, John records a conversation which the other evangelists, except Luke, say took place at the Passover Supper. John 13:20: "Verily, verily, I say unto you, that one of you shall betray me."

Mark 14:18: "Verily, I say unto you one of you which eateth with me shall betray me."

Matt. 26:23: "He that dippeth his hand with me in the dish, the same shall betray me."

Luke 22:21: "But behold, the hand of him that betrayeth me is with me on the table." All the evangelists except John say this took place at the Passover Supper; it's true that Luke narrates it after he has given the history of the suppers, but he must mean during supper or else he would not say: "The hand is with me on the table."

John does not tell us that his supper is either Passover or Lord's Supper, but he says this same sad conversation took place at this supper in the 13th of John; also tells us the Master and disciples went out to Gethsemane "when he had spoken these words."

As to the use of "sop" at the Passover Supper, I will not attempt to prove further than that all historians defining the Passover Supper say that sop was used, and John 13:30 shows that it was used also the first part of the meal. John 18:1-3 does not say that

Judas was in the company journeying to Gethsemane, but says: "Judas knew the place." Of course he knew where Christ had often resorted for devotion.

I could not ask more space in this issue, but will say to Bro. N., when I can take time we will "hitch" in some Ministers' Institute and we will just make the "fur fly" as to whether Judas partook of the Lord's Supper.

T. F. MOORE.

P. S. There was more than one feast, Bro. N.: 1 Sam. 20:1; Ex. 12:3; Leviticus 23:24, etc.

Women and the Convention.

Those "interested women" are really feeling sorry for poor, dear Dr. Folk and the like-minded brethren, having questions hurled at them from every side, first, from D. V. Culver, and now from B. F. Bartles. We heartily thank them both for helping agitate the subject, and as Bro. Bartles goes up and down with his gospel wagon we hope he will keep asking those questions, and we also hope he will ask the women why they do not unite in asking them.

We judge from Dr. Folk's last remarks that he is tired, both of us and our subject, so if he will bear with us this time we promise to give the brethren a rest for a while. But this question will never be settled until it is settled right.

We are obliged to politely but positively dispute his first statement and assert that the State Convention does refuse to accept women delegates.

We are not, and never have been, working for any special personal advantage; and, so far as we know, no woman that belongs either to our church or Missionary Union has ever applied for membership in that body. But we know of women who did apply, and they were refused, simply because they were women. This is not hearsay; we know whereof we speak. We hope Bro. Culver can help the brethren to see the point which they either cannot or will not see. We claim they are violating the Constitution when they refuse to accept women delegates, and also are taking "ecclesiastical jurisdiction" over the churches when they refuse to accept delegates they send.

If the principles of right and justice were not involved it would be funny the way the brethren have of evading direct issues. And, really, you make us laugh when you say: "The money contributed by the women can be represented in the Convention by any men whom they may designate."

We speak for ourselves, only, now, but we hasten to assure you that, "Search the wide world o'er," you could not find a man and a brother that could acceptably represent the Woman's Missionary Union of McMinnville, Tennessee. And you know, as well as we know, that representation in the State Convention is one thing and representation in our Missionary Convention is another.

In our Convention we plan to make the money; in the State Convention you plan to spend it. Have we at last solved the problem? Is it all right for us to "speak in public" and plan to make money for the brethren to spend?

We are not the only women that are thinking along these lines; but all women have not the courage of their convictions. You may "fool all the Baptist women part of the time, and part of them all the time, but you cannot fool all of them all the time."

One act of justice will go farther with a thinking woman than a whole BAPTIST AND REFLECTOR full of flattery and "God bless the ladies."

You will never get the best efforts of all the thinking women in the State until they are treated fairly.

Again, we say, "we know whereof we speak."

SOME INTERESTED WOMEN.

McMinnville, Tenn.

[We know these women well and esteem them highly. They are, in fact, among the best and most consecrated women we have in the State. They are also as modest as they are pious, and as timid as they are good. Neither of them would make a speech in a Convention if she had the privilege. It would frighten her to death. They just want to know that they would have the right to do so if they wish. Then they would be satisfied.]

In saying, "Will someone help us turn these good women loose?" we did not mean to intimate that we were tired of them. We meant the remark in fun. The truth was, they had us in a tight place. There are two sides to the question. We freely recognize that fact. We have thought over the subject a good deal and our thinking has sometimes carried us to one side and sometimes to the other. But we have settled down

to the conclusion that it is better, all things considered that women should not be members of the Convention, but should have a Convention of their own, as at present. We may state that we have talked with a number of ladies composing the Woman's Missionary Union and they agree with us in this conclusion. They are not asking for admission into the Convention as delegates.—Ed.]

Louisiana Items and Opinions.

The writer reads with a degree of interest the movements and wonderful progress of Tennessee Baptists as reflected in the BAPTIST AND REFLECTOR.

Salvation is of God, but in his infinite wisdom he has ordained human instrumentalities as agencies through which his wise purposes are being brought to light. And outside of preaching the gospel in the pulpit, I know of no agency that wields a greater power over the minds of children in the home than a good, religious paper. Such a paper as you are giving Tennessee Baptists, in every home, will bring forth a generation of people that will glorify God in their bodies and spirits which are his.

The Baptist Chronicle, our State paper, has passed into the hands of a stock company. Elder E. O. Ware, State Mission Secretary, assisted by other brethren, will edit it until January 1, when a meeting of the stockholders will doubtless elect an editor-in-chief. Eld. R. M. Boone, its former editor for fifteen years, proved himself loyal to every interest of the Master's cause in this State. At present he is giving his attention to evangelistic services. The writer does not know his plans for the future, but whatever they may be he will always be found contending for the faith once delivered to the saints.

Some changes are taking place in pastorates. Eld. R. L. Smith, of the Park View Church, Shreveport, closes his work there December 1, and leaves for Missouri, and Eld. A. L. Johnson, of Alexandria, one of the general missionaries of the State, has been called to follow Bro. Smith. Bro. Johnson is one of the best preachers in the State, and when he concentrates his powers in the pastorate we will expect great things from him.

Eld. Bruce Benton, the bishop at our capitol, Baton Rouge, has resigned. He has been there several years and built up one of the best churches in the State. It will be a loss to Louisiana in many ways if he should leave the State.

Our Mission fields are prospering, and new fields are being entered. A church has been organized at New Iberia. Eld. E. H. Robinson, a young preacher, recently from Missouri, entered this difficult field last June, and the Holy Spirit is leading him to unexpected success. Nearly all the pastorates in the State have excellent pastors, and a large majority of them are young men. Good reports come up all along the line.

Louisiana is doubtless the greatest mission field in the bounds of the Southern Baptist Convention, and, perhaps, the most difficult one for permanent and aggressive work. So it is very encouraging to have the presence of the Divine Spirit and recognized hand of the Lord leading his people.

The writer is closing the third year of his work with Monroe Church. The work has been blessed of the Lord in many ways. The pastorate has been pleasant. Not perfect, but a good church to assist in every good work and word.

Monroe, La.

J. S. EDMONDS.

Cleveland Items.

The fourth Sunday in Oct. was the first time I was able to fill my pulpit for six weeks. My absence was caused by a spell of fever. During my sickness my people certainly proved their loyalty to me. I often thought of Paul's word to the Philippians: "Notwithstanding ye did communicate with my afflictions."

Their kind words, thoughtful deeds, sympathizing tears, earnest prayers, and faithful service, were certainly to me a "rock in a weary land."

Most every pastor thinks he has the best people in the world. I don't just think that. I know it. This was manifested on last Tuesday night when they gave their pastor and his wife a "pounding," but every stroke was full of substantial love.

A large delegation entered my home, each one burdened with good things for us. They said that, "since my sickness I looked hungry," and, as they tried to satisfy my every desire, this one should not go unnoticed.

When a large dining table was filled to overflowing with groceries and all kinds of edibles and they began to stack flour, etc., on the floor, my little four-year-old boy exclaimed: "Father, we will have plenty to eat now."

After a most delightful evening they returned to their homes and my wife and I spent sometime in looking over our new and unexpected possessions, and then we knelt together and thanked God for his goodness and for the privilege of serving such a noble and loving people.

Our work moves quietly on. Had two additions last Sunday; baptized one Wednesday night.
Cleveland, Tenn. GEO. W. SHEPHERD.

The Pastor in His Pulpit.

BY REV. T. G. DAVIS, pastor Second Baptist Church of Chattanooga, Tenn.

[Read before the Ministers' and Deacons' Conference held in connection with the Ocoee Association, Oct. 3rd, and requested for publication in the BAPTIST AND REFLECTOR.]

This pastor's work is varied and his duties are manifold. There are demands made on his time from every source. But, notwithstanding all other calls for service, he should be, above everything else, a preacher of the gospel of God. It is by the use of this function he is to co-operate with God in saving the lost. His daily routine of house to house visitation prepares the people for the word he preaches on Sunday. The pulpit is the throne of a pastor's power.

Dr. Broadus said: "Preaching is characteristic of Christianity."

The divinely appointed means of spreading the gospel of salvation throughout the world is preaching. Nothing can take its place. While the printed page has become a potent agency for good, as well as for evil, it can never take the place of a preacher who, with the flash of the eye, fired with the holy enthusiasm and with the ring of a voice mellowed by the indwelling Christ, brings God's truth to our hearts. In it there is power to move men and to influence character, life and destiny as no other force can do.

There will never be a time while we remain on this earth when preaching will not be a necessity and a mighty power. But the power of the individual sermon depends on the life of the preacher in the community and his vital connection with the Holy Spirit.

A preacher in his pulpit is a mold of Christian sentiment and a purifier of the spiritual atmosphere of the community. However wide the range of topics "Christ and Him crucified" should be pre-eminent in true preaching. No topic which does not lead to him should ever be found in the pulpit.

Topics for discussion in politics change with every campaign, but the theme for the pulpit is the same in all ages, because the human heart in its depravity and needs remains the same. The world's most powerful and effective preachers in all ages have proclaimed the same great truths, differing only in modes of illustrating and applying them.

I.

To succeed as a powerful gospel preacher, there must be preparation for it.

I do not mean that the preacher shall be a college graduate, nor would I lay improper stress on literary culture.

Education and polish, from a literary standpoint, are essential to the greatest preaching ability, other advantages being equal.

The heart of the preacher should be prepared first, and then he can the more easily prepare the sermon.

Every sermon he preaches should be thoughtfully and prayerfully woven into the life of the preacher until it becomes a part of himself, and when it is delivered it will be carried away in the hearts of the hearers.

A sermon prepared without prayer and delivered carelessly, the preacher will have occasion to regret in eternity. The preparation and the attitude of the heart decide the fate of the sermon. We should prepare our sermons with the judgment seat before us, and remember, while preaching it, that it may be the last sermon some lost soul in our audience will ever hear.

II.

The range of themes for pulpit treatment are numerous, with Christ, of course, as the center.

Whatever the theme, the sermon should come fresh and warm from the heart.

Heart sermons reach and break the hearts, while rhetoric and high-sounding oratory only please those who hear.

(1) Every preacher should preach the doctrines of his church. A doctrinal sermon is one that teaches something.

If we preach of what Christ has done we must emphasize the humiliation, the atonement, the resurrection and ascension of Christ. If we refer to his present work we must discuss his intercession for us, and his grace to keep us, and if we take up his future work for us we discuss his promises and his second coming.

So preaching Christ without emphasizing these profound doctrines is impossible. The generation preceding ours was blessed with doctrinal preachers who "shunned not to declare the whole counsel of God."

We have been frightened from the practices of our fathers by the popular demand for broad and liberal views.

We cannot obey our marching orders without preaching a full gospel.

If our distinctive principles are worth believing and preserving they should have a place for discussion in our pulpits without any sort of apology. No preacher does his full duty toward his flock until he intelligently presents the whole scope of Bible doctrine.

We are having all sorts of innovations which propose to modify our principles and change our faith so as to widen our denominational platform for the accommodation of those who are set for our overthrow.

There have already crept into many of our churches people believing all sorts of things contrary to the general belief of our churches.

Let us ring out clear and distinct our peculiar doctrines until the world may know them.

If the world ever gets a full and complete gospel it must come from Baptist pulpits.

(2) We should give experimental religion a place in our preaching. The actual experiences of people in receiving the gospel, as "the power of God unto salvation," and living according to its teachings, should have a place in the pulpit.

This character of preaching should enter largely into the range of our subjects, but we should occasionally give this theme special emphasis.

Paul gave a large place in his sermons to relating his own experience, but he did it skillfully.

He did it so as to avoid egotistic expressions and to give God all the glory.

In such themes there is danger of imagining that every experience should be in harmony with the experience of the speaker.

Dr. Broadus says, in his "Preparation and Delivery of Sermons," that "We are prone to forget that Christian experience, like the human countenance, will in no two persons be exactly alike, and often presents many and striking differences, though the great characteristic features are always the same."

(3) In all our preaching we should be intensely practical. This is a practical age and demands practical men in the pulpit. The age of theoretical skyscraping has gone and our preaching should adjust itself to the practical wants of every day life.

III.

The manner of our preaching should be this:

1. Be bold and courageous. Such a pastor is always in dead earnest and one earnest man can do more than ten eloquent men without earnestness.

Every true preacher should enter his pulpit feeling the weight and worth of souls on his heart.

Such a preacher can never lack power, because he forgets himself in his interest for others. His desire for men's souls is greater than his desire for men's praise.

Too many preachers are trying to adjust the gospel. Paul preached so earnestly to the modern crazes of this generation. In many places the stereopticon and its pictures have taken the place of the old story of Jesus and his love. Instead of holding up the cross as the drawing power, some are so modernized that they attempt to draw the people with their serio-comic, politico-social lectures and their own bewitching mannerisms.

Personal magnetism means more to many than the cross, but magnetism and piety are not always synonymous. We need more Bible and fewer books; more Christ and less of self. In the words of Cuyler: "If ever a man should cast off manacles, and speak with holy boldness, it is the man who stands up in the name of Jehovah to utter a message which the Holy Spirit puts in his lips."

If you desire to preach a useless sermon, preach to please men and say pretty things, but if you desire to benefit folks you must be willing for God to tell people of their sins through you.

Let every true preacher have convictions and shun not to express them. He should have definite views about the Bible in its relation to sin, salvation, and life in all its modern aspects, and then lovingly, faithfully and fearlessly stand up for them. No man is fit for the pulpit who gets his opinions second-hand. No man needs that courageous spirit the Lord admonished Joshua to have, more than the preacher.

Courage in preaching is that calm, deliberate choice of duty, with resolute acceptance of all of its consequences.

Paul, with bonds and open prison doors to receive him, swerved not in the least to give expression to his convictions of truth. This explains why, with him, the word of God was never bound.

The cowardly preacher is the man who crushes his convictions to evade trouble. He selects such subjects for pulpit treatment as are not likely to arouse opposition, and when serious difficulties do arise he is ready to seek another field with more pleasant surroundings.

The man who confers not with flesh and blood will get his convictions and sermons from above, and will not consult the wishes and feelings of even his best friends in the delivery of them.

This degree of courage is a power invincible. A force unknown to rhetoric and impossible to oratory.

Nothing deserves severer criticism than that spirit in a man claiming to be called of God to preach the everlasting gospel, which strives to please everybody in his congregation. The man who pleases everybody as a preacher does not meet his responsibility to God.

While the preacher should be courageous he should be loving and persuasive.

There is no estimating the power of tenderness in our pulpit ministrations.

In this way soul speaks to soul. Better than choirs, organs, and all modern appointments, excellent as these all are, is the man in the pulpit an incarnation of Christ's love.

The above may draw the audience within the speaker's range, but he alone can hold them there.

One of the most difficult things the preacher has to do in this forgetful, sinful, deceptive age is to keep a warm and tender heart.

This is the gift Paul admonishes us to covet as the best gift. A sermon boldly delivered and saturated with love and tenderness has a mysterious charm that draws men to Christ.

Paul, one of the boldest preachers of the ages, could say: "The love of Christ constraineth me."

It would pay us to occasionally close our books and lay aside the pen and think upon God, the world of mankind lost, and salvation, until love fills our hearts afresh.

Tarry before the throne until your heart is heavy for lost souls and love impels you to speak and then your message will be effective.

3. Let your message withal be plain and unmistakable. Use such terms as can be understood. Express yourself so that the children and the unlearned can grasp your thought.

We should not deal extravagantly in generalities.

Our specialty should be a plain, pointed presentation of truth to the audience, as a company of individuals.

A sermon too general never fills the anxious seat with penitent seekers, nor stirs a church to aggressive work.

Our modern pulpits are, in too many cases, wanting in the element of positive, pointed preaching. Sin should be called sin.

It is reported of a Pennsylvania congregation that having gotten a new preacher, one who told men that they were sinners, and who rubbed certain indifferent elders about their delinquencies, which was something new and surprising to them—one of them, not being able to bear the pulpit imputations any longer, said to the young pastor, "Domine, you calls us sinners, and I want to tell you, that we have not been used to this kind of talk in our church. I be's no sinner. I be's one Lutheran."

What shall the conscientious pastor do when he sees in his church men and women living such sinful lives as to bring reproach upon the cause? Shall he be true to his convictions and call them sinners, or shall he so sugar coat his message as to please his congregation and ignore their sin?

He must hew to the line and let the "chips fall where they may." He must be true to God, true to the gospel and true to men, and he cannot do that if he shields any wrong doer. "Preach the word." "Be instant in season and out of season." "Preach to it the preaching I bid thee." "Shun not to declare the whole counsel of God." "Them that sin rebuke, before all, that others also may fear. I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." "Rebuke them sharply that they may be sound in the faith."

May God help us all to resolve by his grace that our pulpits shall grow with that fire and be clothed with that power from on high which moves the hearts of men.

Baptisticism.

Some years ago I heard a Methodist preacher, with an odor of odiousness, characterize Baptist principles and practices as "Baptisticism." I began to think of the definition, and after pondering over the subject for sometime, I concluded that what Baptists represent was not an *ism*. There may be Catholicism, Methodism, Presbyterianism, and other *isms*, but there is no such thing, in the mind of a Baptist, as Baptisticism; and with profound respect to those who have invented the new word, there is no such thing as Baptisticism.

Baptists, according to their view, represent a pure and primitive Christianity which must not be stigmatized as a comparative *ism*, distinguishing it from other *isms* as Paganism, Mahometanism and the like. Christianity in its scriptural form is God's truth, pure and simple; and it abhors the contemptuous terminative, *ism*, which is usually definitive of some theory or doctrine in a bad or specious sense. Christianity is not an *ism*; and if Baptists represent Christianity, they are not an *ism*. They possess no peculiarities, principles, nor practices, in our view, antiscritptural or extra-scriptural, and hence they need no definition by prefix or suffix. Their theology or credal statement, if scriptural, is not sectarian and therefore not *ismatic*; and when you tack *ism* on to their name, you draw a comparative distinction between them and other people from a sectarian standpoint.

People who practice sprinkling and pouring for baptism, who practice infant baptism, who hold to hierarchical and despotic forms of church government, who maintain baptismal regeneration, who recognize only a human Christ, or other doctrines and practices contrary to the spirit and genius of Christianity may justly be called, in our view, sectarian *isms* to the extent of their errors. Not so with Baptists, unless it can be demonstrated that we hold to unscriptural peculiarities. Some writers speak of the teachings of Paul as *Paulineism*, which is as much as to say that Paul is peculiar in doctrine as distinguished from the teachings of Christ. Baptists do not believe any such thing, and no accurate thinker among Baptists ever apply an *ism* to Paul. But you had as well apply such a definitive to the Baptists as to Paul. The word *ism* implies a peculiar theory, or set of tenets, which distinguish our people from another; but Baptists should not be so distinguished, since their differentiation from others is claimed to be based solely upon the word of God, which is never so distinguished from other systems of religion.

The word Baptist is enough. It began with John the Baptist not John the Baptistist, nor John the Baptistism. The word speaks for itself. It means that we are scriptural baptizers—immersionists—and immersion is the symbol of a dead, buried and risen Redeemer and of sinners dead, buried and risen in Christ. It involves all the doctrines related to salvation through this dead, buried and risen Christ; and a Baptist is simply one who strictly adheres to this scriptural creed, which is not a theoretical or peculiar *ism* which would imply a compromising comparison with other religions. To be sure Baptists are a "peculiar people," holding to distinguishing peculiarities, but not to *ismatic* peculiarities. Their peculiarity does not extend beyond the peculiarity of the scriptures, the sole rule of faith and practice among Christians, and which not only differs from all other systems but which dogmatically repudiates all other systems.

I do hope the word Baptisticism, or Baptistism, will never be adopted by Baptists. Let others who are characterized by *ism* apply such a term to us if they like; but let us never acknowledge that we are only one among other sects, differing as a peculiar phase or shade of Christianity and distinguished only as a characteristic *ism* from a lot of similar *isms*. All this

may appear narrow, but if my position is untrue then all the variant *isms* are right and I see no apology for a strict Baptist.

Geo. A. LOFTON.

Nashville, Tenn.

Several Meetings.

The Lord has been graciously reviving his people, saving the lost, and extending his kingdom in Simpson county, Ky., and Robertson county, Tenn. In July the writer began a meeting with the Providence Baptist church in Simpson county, Ky. Brother William Wilkes, of Tennessee was with me four days, preaching the gospel in plainness and power. He left us on Friday of the first week. The pastor and church continued the meeting for eight days. The Lord wonderfully blessed the people. The church took on new life and rallied to the help of the pastor nobly. There were about thirty professions, thirty-three additions and twenty-five baptisms. The church is in fine working condition. They have started a prayer meeting. The Sunday school is growing under the leadership of Brother Jim Wade, and the congregations on Saturday and Sunday are large and enthusiastic. On the fourth Sunday night in July the meeting began with the Oak Grove Baptist church. Brother Wilkes came on Monday and stayed till the meeting closed. We had a fine meeting, resulting in about twenty-five professions, twenty additions and twenty baptisms. Brother Wilkes made a fine impression.

The third Sunday night in October the meeting began at Orlinda. The first week Brother I. N. Penick, of Martin, Tenn., was with us and captured our hearts with his noble Christian spirit and fine gospel preaching. He left on Saturday, and the Monday following Brother J. H. Wright, of Nashville, Tenn., came and preached a week with great power. The members of the church and other Christians were mightily stirred and the unsaved were won to Christ. Seven were converted during Brother Penick's stay with us and about twenty under Brother Wright's preaching. The power of the Lord was upon the people. Two days we had fasting and prayer. The first day some of the people remained at the church from ten A. M. to ten P. M., eating nothing all day till after the night service. We had a glorious meeting. As far as the church members are concerned, I think it is the best meeting we have ever had at Orlinda. There were thirteen baptisms, eighteen additions and about twenty-seven professions. Brother Wright is preeminently fitted to develop church members. His visit was a benediction. This grand church has taken on new life. The ladies' prayer meeting is a power in our church life. The church prayer meeting is strengthening to the members. The Sunday school, under the aggressive leadership of Brother Virgil Crocker is growing in members and efficiency. The record of the church in missions is inspiring. For four years they have been supporting Brother Tatum in Shanghai, China. In that time they have paid between \$2,500 and \$3,000 to missions. Our hearts were saddened at the close of the meeting by the death of little Virginia, daughter of Brother and Sister V. E. Crocker. She was the pet of the town, the joy of the home and an affectionate and loyal friend of the pastor. God transplanted the fragrant and beautiful flower to the garden eternal and celestial.

In conclusion, brother Editor, I mention other gracious meetings at Lamont, Hopewell, Barren Plains, Bethlehem in Robertson County, Tenn. In Adairville, Ky., at Black Jack, Shady Grove, New Salem, Stewart and Lake Spring, Simpson county, Ky., there have been glorious meetings. There have been nearly four hundred baptisms at these churches. To God be all the glory.

J. H. BURNETT.

Glasgow, Ky.

Morristown Briefs.

Rev. W. C. Hale is holding a meeting at Beulah church in Greene County. His efforts are being attended with great success, it is reported.

Dr. M. D. Early contemplates holding a meeting in our church here in a short time. Dr. Early preached to large congregations at Stoney Point church last Saturday afternoon and Sunday afternoon, besides preaching to large congregations in his own church here. The power of God was manifested, and the Holy Spirit seemed to pervade every soul. It seemed good to be there. The Morristown church is doing very well, but we hope to do better, for God's work should be a progressive work.

I have just read the farewell lines of Dr. Holt. It is impossible to read his last words without dropping a

tear, and asking God to bless him in his new field of labor for the spreading of the kingdom. There is something more than tenderness in his final words—there is encouragement; there is inspiration. I shall never forget the good advice he gave me in several letters. His words of advice will burn on the altar of my heart as long as I shall live.

Dr. Holt, may your going to Texas be a heaven-sent blessing and sweet benediction to all with whom you come in contact.

It is gratifying to East Tennessee friends of Carson and Newman college to know that President Henderson is to remain with the college. President Henderson lives in the hearts of the people throughout this country, and they will be slow to give him up, or let him go.

The BAPTIST AND REFLECTOR always brings glad tidings of good news from all parts of the State, and it is a genuine pleasure to scan its pages and read its helpful articles.

GEORGE P. HAYES.

Morristown, Tenn.

Memphis Notes.

Our Baptist people are enjoying some special good things in these closing days of the month. On last Friday night, Dr. A. J. Dickinson of Ala., and formerly pastor of the Central church, delivered a very fine address to the city B. Y. P. U. Also preached two fine sermons on Sunday. He had a most hearty reception and an attentive audience, on each of the occasions.

Dr. J. W. Brougher of Chattanooga is here to hold a series of meetings with Dr. Boone in the First church. We are expecting and asking for great things from our Father.

We had good congregations in all of the churches so far as reported. The First had two additions by letter, and Lenox had one. Dr. Potts leaves the city to-night for an important meeting in Texas, but will return likely for next Sunday's services.

We are encouraged with the progress of Baptist interests, for in less than two years we have organized one very promising new church, with thirty-four members at Lenox, and have built two very nice substantial church houses, the approximate cost of the two being \$21,000. We all feel, and hereby express our lasting gratitude for help received from both, the Home Mission Board and our State Mission Board. We have occupied the Seventh street building since the twelfth of January and the Bellevue house is under contract to be ready for use on Dec. 1st. We are all for Golden and rejoice that he accepts the work.

Memphis, Tenn.

T. T. Thompson.

Orphans' Home Board.

On last Monday Bro. W. C. Golden resigned the presidency of the Orphan's Home Board. Bro. Golden has served this Board for nine years and has wrought a most efficient service. He has labored at a great sacrifice of time and money, and the splendid success of his efforts ought to be a source of great gratification to him as well as to the Baptists of Tennessee. The question as to his successor was a serious one. But when we came to look about us we found we had right in our midst the very man we needed. Major C. T. Cheek who has been intimately associated with the work of the home for a long time was the man we wanted. He was elected and in electing him the Board felt it had been most fortunate in its choice. On account of Bro. Cheek's thorough knowledge of the affairs of the home, the work will move right on without a break or jar. We bespeak for our new president the hearty cooperation of all the Baptists in our State.

In order to relieve Bro. Cheek of some of the arduous duties incident to his office the Board decided to lay upon Rev. T. B. Ray, pastor of Immanuel church, of this city, the duty of conducting all correspondence in reference to receiving children into the Home and putting them out into homes where people wish them. Let every body take notice and address all such letters to Bro. Ray, Orphan's Home Board.

Nashville, Tenn.

The meeting at Hopkinsville, Ky., is still going on. There have been forty or more additions to the church and many other professions. Evangelist Francis W. Taylor, of Henderson, is aiding Dr. Nash. Large crowds are in attendance at every service, and often the large church is too small to hold the people.

Hopkinsville, Ky.,

F. W. T.

News Notes.

PASTORS' CONFERENCE.

Nashville.

North Edgefield. — Pastor Sherman preached at both hours: "Growing in Grace," "Effect of Theater Going;" 1 received by letter and 6 baptized; good day; meetings closed, they resulted in much good to both church and community.

Immanuel. — Pastor Ray preached at both hours: "The Walk with God," "Where to Find Life's Opportunities;" 2 professions of faith.

Centennial. — Pastor Stewart preached at both hours; 10 professions; 1 received by letter; meetings continue this week, pastor preaching.

First. — Pastor Burrows preached at both hours: "The Dogmatic Witness," "Godliness With Contentment;" 3 baptized and 1 by letter.

Central. — Pastor preached in the morning, and Dr. Russell, Supt. National Anti-Saloon League, spoke at night to a large audience; 169 in S. S. and 1 received by letter. "Preciousness of the Saint's Death in God's Sight," subject of morning sermon.

Seventh. — Pastor preached: "Special Concern For Saint and Sinner;" afternoon to men only; 10 for baptism; 1 by letter; 13 baptized; meeting continues with fine interest.

Howell Memorial. — Pastor Phillips preached morning and evening at the usual hours; "Preparation for Lord's coming;" "Christ's desire for his people;" one received for baptism; congregations good. The ladies of the church are arranging a Christmas bazaar and entertainment.

Misy. Gupton reported that he held the 5th Sunday meeting at New Bethel church with good results, and desires to return thanks to the brethren for their attendance.

Knoxville.

Third. — Pastor Murrell preached at both hours: "The Faithful Few," "The Providence of God;" 60 in S. S.

Bell Avenue. — Pastor Maples preached: "The Christian as a victor," "Jesus' Attitude to the Sinners;" 80 in S. S.

Second. — Pastor Jeffries preached in the morning "What Baptists Stand For." Dr. G. B. Eager preached at night.

First. — Dr. Geo. B. Eager preached in the morning; pastor Egerton at night; good S. S.

I am glad to tell you that I have received my dishes and am delighted with them. They are much nicer than I expected. MRS. HUGH YANKEY.
McMinnville, Tenn.

We have had a glorious revival at Rocky Hill. Bro. J. T. Sexton has been with us the past two weeks. We had forty-eight professions and thirty-two added to the church. I baptized twenty-four last Sunday. Bro. J. T. Sexton and I will be at Lovell next Sunday, Nov. 30th, and hold a two-weeks' revival at that place. We love our paper. F. E. WHITE.
Concord, Tenn.

The third Saturday in this month I preached to a small congregation at Barton Creek, on Sunday to an over full house on the subject of Sanctification. We had a fine service on last Friday night. I preached at Shady Grove. Rained out Saturday and Saturday night; preached Sunday and Sunday night. Sunday evening I baptized two, one of them a Catholic. Lebanon, Tenn. S. N. FITZPATRICK.

I was at Sunday school Sunday at Fall Creek; had a good Sunday school. I went from there to Cedar Grove where I heard a good sermon by the pastor. Sunday afternoon I went to Stoney Point where I made a short address to a large audience just after

Sunday school. This Sunday school is doing a noble work. Seven weeks ago I organized it, and now they have seventy active members. I thank God for his goodness in working in this way.

J. H. OAKLEY.

Henderson's Cross Roads, Tenn.

My first year with the Greenwood Baptists terminated in a gracious revival in which about thirty souls were saved and twenty-three added to the church. Others will likely follow. The church more than met their obligations along financial lines. Good will toward men seems to prevail in all the community. We had two very delightful services at Manchester last Sunday, but we were sad to find one of our little Sunday school students very sick with typhoid fever. But we hope by this time he is improved, and will soon be with us again. E. H. YANKEY.
McMinnville, Tenn. Missionary.

We closed our meeting with Chiquapins Grove church yesterday the twenty-third. It was a great meeting in many ways. In many respects it was the best meeting of my life, it being the place of my childhood days and God's rich blessings being poured out on my relatives and brethren's children. My heart goes out in thanks to God for his mercy and love. Rev. E. P. White, Flourville, did half of the preaching, and did it well. The result of the meeting was thirty-five professions. Thirty-one joined. Twenty-six were baptized Sunday in the presence of the largest congregation ever assembled at this place to witness this ordinance. The church is greatly revived and the pastor happy. To God be all the praise.

Hampton, Tenn.

W. H. HICKS.

We have closed a fine meeting with Bethlehem church, Robertson County. Bro. P. W. Carney, of Mt. Juliet, Tenn., was with us and did the preaching. Twenty professed faith, nineteen joined and were baptized; two were restored to fellowship and two joined by letter. It was a great meeting because the Lord was present in power. Bro. Carney did fine preaching, as he always does. He is one of the most agreeable, devoted, spiritual preachers I know. My people love him devotedly for his work's sake. I assisted Bro. Millican in a series of meetings at Old Ebenezer church, near Greenbrier. We had a fine meeting. There were twelve professions, nine baptisms, and two are to be baptized. There were a number of us preachers present at some of the services; Jones, Dorris, Millican and Burns. Bro. Millican is an earnest, good preacher and pastor. May the Lord continue his blessings.

Greenbrier, Tenn.

H. F. BURNS.

The First Baptist church of Carmi is expecting to begin a series of revival services next Sunday Nov. 23, 1902. During the first week we are expecting to have the assistance of Eld. O. P. Miles, D.D., of Harrisburg, Ill., and then we expect to have with us Eld. W. E. Neill, of Texarkana, Texas, and his singer, Miss Birdie Stapp, of Chattanooga, Tenn. We are greatly in need of a revival here, and I earnestly solicit a prayerful interest from all who read this note. We have recently put up a large bell in our tower at a cost of \$119.00. There are several good churches up this way which are without pastors. Why should not some of Tennessee's royal sons come this way? Success to the BAPTIST AND REFLECTOR. I congratulate the State Board upon securing W. C. Golden as your State Mission Secretary. Success to him and the Board. LEON W. SLOAN.
Carmi, Ill.

Since the coming of Dr. J. M. Phillips to the Howell Memorial Baptist church, West Nashville, on October 1st, the work has prospered as never before. Dr. Phillips has visited nearly every family in the community of all denominations, and in this way has made a great many friends and built up a large congregation. A special ten days' meeting was recently held for the purpose of bringing the membership closer together. The first week's preaching by Rev. W. J. Stewart of the Centennial church was good and will bear fruit. Electric lights have recently been put in the church and this has aided materially in increasing the congregations. The Sunday school gives the fourth Sunday's collection to the Orphans' Home. Dr. Phillips has a noble helper in all his work in his wife. Mrs. Phillips has one of the largest classes in Sunday school, and is doing work that will tell in future years with the Sunbeam Band. Mrs. Laura Phillips Cole has charge of the church music, and this

has been improved and made more helpful since she took charge. The finances are well up; there is no indebtedness and a balance in the treasury.

West Nashville, Tenn.

F. O. W.

Deacons Called Meeting.

The Executive Committee of the Nashville Association at its last session passed a resolution requesting that the Deacons of this Association meet in conference with this body on the 8th day of December, at 7:00 p.m., at the First Baptist church of this city, to consider questions of vital interest to this body.

"The Responsibilities and Duties of Deacons." Dr. G. C. Savage will open this question.

"How can the Deacons of this Association best cooperate to assist in occupying and cultivating the whole field for Christ?" Bro. W. M. Woodcock will open this question.

Another Good Meeting.

We are in the midst of a glorious meeting. Our community has been awakened, our church strengthened, and many souls saved. Bro. W. A. Gibony of Washington Court House, Ohio, has been doing the preaching. Large and enthusiastic congregations greeted him at the services yesterday, the spacious building being unable to hold the great crowds, many standing up during the entire service, while scores and scores were turned away for want of room. His language is chaste and gentle, his arguments convincing and his manner winning. He is a very sweet singer. His songs are so sublimating in their influence that one could scarcely tell "whether he was in the body or out of the body." There have been fifty-two professions of faith, and forty-four additions to the church. This is the best meeting this church has had in its history. Viewed from the pastor's standpoint the work has been characterized by elements which will make the results permanent. The meeting will continue this week. The good work goes on. I feel like saying, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." I. S. BAKER.
Rockwood, Tenn.

From Hickman County.

The work at Cross Roads is moving along very nicely. We had good services third Sunday and Saturday before. Observed BAPTIST AND REFLECTOR days by doing a little private work. I think I will secure a list of subscribers which I will send in with a few rewards by the 1st of Jan. 1903.

This is indeed a hard field in which to labor, being a Hardshell and Campbellite stronghold, but more of the former by far than of the latter. Yet there is a bright prospect for the Missionary Baptists at this place. There are quite a number of young people that if properly trained will certainly be developed. Herein lies the hope of the missionary cause at Cross Roads. Since coming to this field I have baptized seven very promising young converts.

My mission work at Shipp's Bend is in good shape. I preached there the second Sunday with good results. In my opinion it is the door by which we will be able to enter Centerville.

I will go the fourth Sunday to a school house where the Campbellites have lately organized. I preached there once not long since and about ten gave their hand for prayer. The people seem to be very hungry for missionary doctrine and are calling me from many points to come over and help them, and God helping me I am going to give them the very best missionary Baptist Bible doctrine that I can put up. They don't get offended at it, for I try to speak the truth in love.

The Lord has been very good to me since I have been here. None of my family have been sick to speak of, and there has not been a doctor in my house since I came here. How grateful I feel for his wonderful blessings. I preached the funeral of a young lady on the 7th. She came to us from Liberty church, not long since. She was baptized by Bro. R. K. Dawson about one year ago. It was a great pleasure to visit and preach to her in her home before she died. May the Lord bless you in your noble fight for temperance. God bless the BAPTIST AND REFLECTOR and the many brethren all over Tennessee.

I ask an interest in the prayers of the Baptist brotherhood that God may continue his blessings upon me, and that I may under God win many souls for Christ, that his name be glorified. J. H. HULL,
Wadeville, Tenn. Missionary.

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 College, send to J. T. Henderson, Mossy Creek, Tenn.

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

S. S. AND COLPORTAGE.—Rev. A. J. Holt, D. D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman of Board; T. E. Glass, Secretary and Treasurer. Address either at Brownsville, Tenn. For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

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

WOMAN'S MISSIONARY UNION.

The action of the Woman's Missionary Societies of Tennessee Association in organizing an Associational Union is worthy of imitation. A day spent in the Lord's house, taking counsel together concerning each one's part in the work we are doing in his name, is time well spent.

Read Mrs. Hazen's account of their meeting. Then read of the need of this work and its effect upon sorrowing women of China:

"The societies belonging to Tennessee Association held an all day service at the First Baptist church, Knoxville, Tenn., Nov. 11th. The meeting was for the purpose of better organization.

"Mrs. Hazen, retiring Vice-president, presided. After devotional exercises and music a committee was appointed, composed of one representative from each

church heard from, and the following officers were chosen from this committee; Mrs. I. L. Ford, Pres.; Mrs. Kesterson, Vice-pres.; Mrs. Hazen, Sec.; Mrs. Gibbs, Treas. There is to be a meeting of the organization every quarter, and the object is to stimulate the love for missions, encourage new workers, and organize new societies.

"One new society was reported at this meeting, and one more was promised; besides, the leader announced the names of twelve ladies that had been sent to her in answer to her request, by pastors of churches having no societies, these ladies being suggested as suitable workers for forming societies. The meeting was a most enthusiastic one, and just before the lunch hour Mrs. I. L. Ford was introduced as the Vice-president, elected at the annual meeting of the State W. M. U., for Tennessee Association for the ensuing year. Mrs. Ford is a thoroughly consecrated, Christian worker, and the outlook is an exceedingly bright one for the societies of Tennessee Association under her management.

"The social feature of the meeting was a most enjoyable one. It was a pleasure to give the hearty hand shake, and the pleasant word, and to see each other face to face.

"Mrs. Ford had charge of the afternoon meeting, and led in a discussion of plans of work.

"At three o'clock, the meeting adjourned to meet next quarter with the Second church." Mrs. Hazen.

COMFORT FOR SORROWING HEARTS.

Someone has said: "There is, if we can but find it, some key which will unlock each heart." But the difficulty often seems to be in finding it.

We sometimes try a great many in vain, and, at last seem accidentally to stumble upon the right one. Perhaps, if we had asked at first, we would have been divinely guided to it sooner.

I had spoken of Jesus and his love for sinners; had tried the law and the gospel, but that heathen woman's heart had remained fast locked. Was I never to find the key? Yes; though I knew it not, God's Spirit was guiding me to it. I turned the leaves of my book, and read the simple story of Jesus blessing little children. Closing the book, I said: "Some of you, who are mothers, have had children to die in infancy. You were troubled about them. You thought of them as suffering but it was this same Jesus who has taken them up in his arms and carried them to his throne, where they will never suffer, but be blessed forever."

I had found the key now. It had unlocked the woman's heart. Tears were rolling down her cheeks as she said: "Your words seem meant for me. I have lost five children in infancy, and did not know, until to-day, that they were happy. I thought they were suffering still." From that day she became a most attentive listener.

At another time in a meeting for heathen women, I had read this chapter and was making very nearly the same remarks, when a woman prostrated herself at my feet, saying: "Thank you, thank you! Your words go right to my heart." Her tears were falling fast, but there was a smile on her face as she said: "Five of my children died in infancy, and I thought until just now that they were in hell."

I was speaking in a heathen home to a crowd of women and mentioned the word "heaven." A woman with a sad face pressed through the crowd, and, coming to my side, asked eagerly: "How is it in heaven? Tell me about it." "Why do you wish to know about heaven?" I inquired. "Because I have a son there," she replied. Then continued: "He went away to Macao to

school, and a year ago a letter came back, saying: 'Do not grieve for your boy, for he has gone to heaven.' But I did not know anything about heaven, and I have thought of my boy, wondering if he might not sometimes be sick or sad, or in need of something, and if I could ever see him again. To-day I heard you say, 'heaven,' and I thought you could tell me about it." "Yes, my book tells about heaven," I said. "If your boy has gone to heaven, he is happier than if the emperor had taken him up to his palace to live there," (the Chinese idea of highest earthly happiness). "You said," I continued, "you wondered if your boy would not be sick or sad, or in need of something. No, he will never be sick or sad or in want there—is far happier than you are. You said you wondered if you would ever see him again. Yes, if you love Jesus, you will meet him there some day. Perhaps, even now, he is watching for you—wanting you to go there, too." "Then I will not grieve about him," she said, dashing away the tears, "since he is in heaven and I know how it is with him there."

Again, at one of our meetings, in speaking of the sympathy of Jesus, I said he was so different from human friends—some pitied, but could not help; others could help, but did not pity—that Jesus both pitied and helped, and we could tell all our sorrows to Jesus. A sorrowful-looking woman, with eyes red from constant weeping, came to my side, asking earnestly: "Can I tell all my sorrows to Jesus?" I remarked, "You look as if you had known sorrow," and this drew from her the following account of herself: "Last year I lost my only child—a bright, beautiful boy—and I loved him so! As I sat in my home my heart grew sadder and sadder until, at times I have been almost tempted to commit suicide. My husband has a shop, but he has lost all interest in business since his son's death. He is losing; we are growing poorer and poorer until it seems as if starvation is before us, but," she added, with a brightening countenance, "I do not mind it now, since I can tell all my sorrows to Jesus. I will go home, and alone in my room, will tell him all."

With God's help the key may be found and many of these heathen women's hearts unlocked. Christian mothers! You who are weeping over children safe in heaven, contrast your sorrow with the helplessness of a heathen mother's and not only thank God for your hope, but ask him to give it to her, too."

Your heathen sisters across the waters have grief as heavy as your own but no comforter. Plead for them; help them; try to guide them to your Savior.—"Life Sketches from a Heathen Land," by Miss Lula F. Whilden, Missionary of the Southern Baptist Convention.

WOMAN'S WORK.

We do not properly appreciate the enormous and valuable work the women are doing in the State for the propagation of the gospel.

In reading the proof of their recent meeting at Humboldt I was impressed, as never before, with the greatness of their labor they have performed in the State, at very little cost. Almost every Association has been reached, and in many of them quite a number of churches co-operate.

The Nashville Association leads all others in contributions, having contributed the last Convention year \$1,304.72. The Memphis is second on the list \$652.51, and the Central third, \$575.19.

Among the churches Paris leads, having contributed \$421.45. The Central Nashville is second, \$392.41, and the

THE OLD RELIABLE



THERE IS NO SUBSTITUTE

First Memphis close by \$374.25. The Hamman church is fourth in the list, \$348.88. That splendid Convention held last year, and the magnificent entertainment shown the workers seems to have inspired the women to larger things for the Master.

Shall not every pastor in the State do what he can to aid these good women?

A copy of the Minutes of the Humboldt Convention will be sent to every pastor so that he may see how much his people have done. Examine it closely.

MARTIN BALL, Secretary.

Springfield, Tenn.

COLPORTAGE WORK.

I arrived at Gordonsville Friday, last. We have no Baptist church here, but some good Baptists, notably, the Gold family. Mrs. Gold is now in her ninth year, but hale and hearty. John Gold, her son, whose guest I am, is pure metal, twenty-four karat.

I preached at Hickman Baptist church to day, at 11 a. m., and at this place at night. I will work back in the direction of Linnwood next week where the fifth Sunday meeting of New Salem Association convenes next Friday.

This church is six miles east of Lebanon. The Executive Board will meet at the same time and place. A full turnout is solicited, as matters of importance will come before the Board. Take due notice.

I was impressed by a remark of brother Golden in his letter of acceptance in regard to having to sever his pastoral relation. How few people seem to think of the difference between the pastor and the man in the field.

The pleasantest relation on earth exists between the consecrated pastor and a Godly church. He feels at all times that he has something upon which he can rely, in prosperity or adversity, while the man on the field is public property. He receives none of those little courtesies that come to the pastor and that help so much to lighten the burden. While he sacrifices all home pleasures pretty much all the time, for he must needs be absent, no one takes any special interest in his family. They must care for themselves, pray for the men on the field and for their loved ones to whom they almost become strangers. Let us do what we can to lighten their burdens and sweeten their labor, for no one knows the sacrifice they make but those who have tried it. And remember their wives as they remain at home through the long, lonely days and nights, surrounded by their helpless little ones, while the husband and father is away on his mission of mercy.

No one will ever know the self denial and sacrifice it costs a woman whose

husband is in the mission field at home or abroad, but those who have tried it. But courage, dear sisters, God knows, and one day you will receive the "Well done, good and faithful servant, enter into the joy of thy Lord."

B. F. BARTLES,
Supt., Colportage wagon.

Gordoneville, Tenn.

P. S.—The Lord is greatly blessing our work. Praise his name. B.

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OUR MONEY KINGS

Most of whom have grown from poverty to wealth, would not be rich men to-day had they done what so many others who are poor have done—worked for wages, satisfied with low rates of interest on their earnings.

Most rich men to-day are part-owners in stock companies which they have helped to start, and are increasing their wealth constantly by the advances and the dividend-earning capacity of their stock. Is there any reason why you should not adopt the policy of these successful men? TAKE ADVANTAGE OF THE OPPORTUNITY at the right time, and you will make large profits on a small investment. Why give your banker 100 per cent on the earnings of your money and take 3 per cent for yourself?

Twenty-five dollars invested in Isabelle Company stock in 1893 is now worth \$1,240 and in addition you would have received \$350 in dividends.

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One hundred dollars invested in Gold Coin Company's stock in 1894 is now worth \$2,000, in addition you would have received \$1,000 in dividends.

One hundred dollars invested in the Homestead stock of South Dakota when the stock was selling at \$1 per share is now worth \$20,000.

One hundred dollars invested in the United Verde stock only twelve years ago at \$1 per share is now worth \$30,000, and the company is paying dividends at the rate of \$12,000,000 per year.

A few years ago you could have bought Union Oil Stock for \$1; it has since sold at \$1,500 per share, and pays \$100 a year dividends on each share. On an investment of \$100 you could have realized \$150,000. The New York Oil Company originally started at fifty cents per share; it has since sold as high as \$250 per share. Kern Oil Company stock originally sold at ten cents per share; it has since sold at \$10 a share. On an investment of \$100 in the Kern Oil Company you could have realized \$10,000. The Pacific Oil Company has paid \$14,000,000 in dividends. The above companies are located in California, and are in active operation, and are paying dividends at the present time. There are hundreds of fine producing wells in Kentucky now and several hundred more will be drilled at once.

The Weaver Kentucky Oil Co.

Offers to-day what many of you were offered a few years ago in the above companies and hundreds of other good companies—treasury stock at organization price. None of the above companies had better prospects at their inception than this company has to-day. The company has A LARGE GAS WELL that will be worth thousands of dollars a year for many years.

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This is the greatest chance ever offered you to buy stock for a few cents which will be worth many dollars. You have seen others acquire fortunes from small investments and have marvelled at their "luck."

A Ground-floor Opportunity

Is in every organization; and it is the ground-floor investor who reaps the golden harvest. A history of the Reed Oil Company, of California, whose property, before the development began, looked very similar to our properties. They had the same kind of indication—oil seeped up in the creeks the same as ours.

This company recently sold for \$1,800,000, netting \$4,000 for each original investment of \$10. Think of the shrewd, foreseeing, now happy investors, who had the courage and ambition to invest a small amount. They suddenly became wealthy, and even their nearest neighbors marvelled at their "good luck." They simply had the courage to contribute money to help develop a good property, and it earned each investor over 1,000 per cent. It would take a savings bank one hundred years to equal it.

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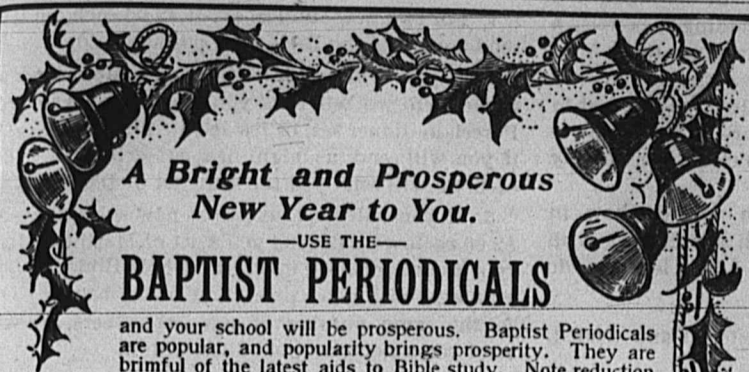
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A BOY CALLED.

It seems a pity that we have to go so rapidly in our present Sunday school lessons. We are still in the time of the Judges, but we have skipped entirely the interesting and instructive story of Samuel.

Our present lesson is about the boy Samuel. He was the child of promise. In gratitude to God for giving him to her his mother, Hannah, promised to consecrate him to God. At three years of age he became the assistant of Eli, the priest. At the time of our present lesson he was twelve years of age. There are several points taught distinctly in this lesson:

(1) A child does not know the Lord until he has reached the age of maturity. With some children this is an older, with some a younger period. Generally as with Samuel, it is about twelve years of age.

(2) A child at that age can hear and heed the call of the Lord. It is in youth that children usually become Christians. It is estimated by Sunday school workers that eighty-five per cent of church members are converted in youth. We have frequently tested the matter in different audiences, and in response to a request for all of those who were converted after sixty years of age to rise, as a general rule none did so. Between fifty and sixty years, none; between forty and fifty, one or two; between thirty and forty, five or six; between twenty and thirty, a dozen or more; under twenty—almost the whole audience rises. There is in this a lesson for the parent, for the Sunday school teacher and for the boy or the girl.

(3) The Lord does not usually call us now so clearly and distinctly as he did Samuel, but the call comes to most of us nevertheless. It comes through his providences. It comes through the Holy Spirit. Blessed is he who when called will

like Samuel yield a glad and prompt obedience, who can say, "Speak, Lord, for thy servant heareth," and who will follow the instructions of the Lord, however unpleasant they may be.

(4) It was a severe punishment which the Lord visited upon the sons of Eli, but they fully deserved it for their wickedness and for their desecration of the house of the Lord. The punishment upon Eli was scarcely less severe in the death of his sons. One cannot help feeling sorry for the broken hearted old man. At the same time, however, one cannot help realizing that he brought the trouble upon himself by his restraining to exercise a strong parental authority in turning them from their evil deeds. A parent who refrains from correcting and controlling his children may expect to see trouble from them in the future, and perhaps, as in the case of Eli, have them to bring down his gray hairs with sorrow to the grave."

(5) And yet blessed is the man who can bow in humble resignation as did Eli and can say with sweet submission. "It is the Lord, let him do what seemeth unto him good."

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, whose'er defended
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying
Will not be comforted!

Let us be patient! These severe afflictions
Not from the ground arise,
But often times celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps,
What seem to us but sad, funereal tapers
May be heaven's distant lamps."

THE BAPTIST AND REFLECTOR FOR 1903.

We appreciate very much the continual patronage of our friends during the past year and the past years. By the assistance of the Lord and the brethren, we propose to make the BAPTIST AND REFLECTOR better for the year 1903 than it has ever been before. Here are some of the general features which we expect to have in the paper next year:

(1) Articles on denominational and practical subjects by brethren all over the State and all over the South.

(2) News letters giving information especially about the work in Tennessee and also in the South.

(3) Information about all of our missionary and denominational work.

(4) Sermons by various pastors in the State.

(5) A series of articles on "Sanctification" by the editor. We have expected to write these articles before, but different things have prevented. We hope to do so this winter. We propose to go thoroughly into the subject and discuss it in all its phases. These articles will probably run for several months.

(6) The Home and the Young South departments will be continued, and, if possible, made even more interesting.

With these features we do not see how any Baptist in Tennessee can afford to be without the paper. He needs it to keep him in touch with the Baptist brotherhood of the State and to be informed about our denominational work. Read our premium offers, as follows:

1. The BAPTIST AND REFLECTOR one year and a self-pronouncing Teachers' Bible, large type, Egyptian morocco, divinity circuit, round corners, red and gilt edges, for \$3.25, or \$2.75 if a minister.

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3. The BAPTIST AND REFLECTOR one year, and a copy of the "Mormon Monster, or the Story of Mormonism," by Edgar E. Folk, for \$3.15, or \$2.65 if a minister.

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

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

These different offers apply either to new subscribers or to renewals. In order to encourage our friends to work for us we make the following propositions:

1. For two new subscribers at \$2.00 each, we will send a copy of the Bible free, postage paid.

2. If you will send us four new subscribers at \$2.00 each we will send you an elegant Limoges Porcelain dinner set, or tea set, in fifty pieces. Or if you will send us eight new subscribers at \$2.00 each we will send you the same set in 100 pieces.

3. If you will send us seven new subscribers at \$2.00 each we will send you a set of Matthew Henry's Commentaries upon the whole Bible in, six volumes, with good print, and nicely bound. Or, for the same number of new subscribers, we will send you an elegant gold-filled watch.

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

5. If there are any who do not care to take the paper for a whole year, in order to get them started you may offer it to them for 50 cts. for four months.

6. To new subscribers, in clubs of ten, twenty-five cents for three months.

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

"THE YOUNG MAN AND HIMSELF"—By Rev. J. S. Kirtley, D.D.

This is a book of 558 pages, including sixty-four full-page, half-tone illustrations, portraits with brief biographies of men of world-wide importance, with extracts found above their signatures, sentiments fitting the subjects treated in the sixty-four chapters of the book.

A more unique and timely volume has not appeared in recent print. It is especially adapted to the young man of the times in which we live, and to an age when there is a universal demand for young men to fill every calling of life. The author with singular research and ability, with great originality and versatility, has touched every key upon the varied diapason of the young man's life; and whatever would conduce to character and success, whether in the negation of evil or in the cultivation of good, is brought out with masterful force and ingenuity—with such rich, rare, and racy vigor as to make his book an irresistible charm to the reader. It contains a world of facts which back up his splendid thesis of young man culture and development; and he has called to his aid the voluminous literature of the ages which touch his subject and which he has aptly and efficiently quoted. There is not a dry chapter nor a stale sentence in the whole work; and though there are sixty-four chapters, generally brief and full of merit, it does not seem that one of them could be abridged or a sentence left out. The portraits with their signatures and maximistic monographs, represent the great practical and efficient men of our day who know how to say a volume in a sentence to a young man. It is only proper to conclude with the earnest wish that every young man in America could secure and read Dr. Kirtley's great book. It is sold only by subscription.

THE SALOON LEAGUERS.

The Nashville American said in its issue of Nov. 24th

"The retail liquor dealers, so the American is informed, have a local organization which looks after their interests, political and otherwise."

Certainly; everybody knew that this was true before the *American* said it. But we are glad to have this public statement of the fact, and especially glad that it comes from the *American*. Last spring in the primary election the *American* asked the question: "Will the Anti-Saloon Leaguers support the nominees in the election?" We asked the *American* to strike out the word *anti* and ask the question: "Will the saloon leaguers support the nominees?" The editor of the *American* refused to do so, saying that there were no saloon-leaguers. We are glad now to have him admit that the saloon men have an organization "which looks after their interests, political and otherwise." In the same editorial the *American* stated that:

"To-day, the opposition to lawlessness is stronger than it was last April, and if the question of local option were to be submitted to the voters of Davidson County now, it is more than likely whiskey would be voted out. And all because the liquor men have continued to fly in the face of public opinion."

This is also very true. But what makes public opinion? It is a few men standing for principle. There is a power in a moral idea which is invincible. When a man stands for principle, and continues to stand for it, sooner or later the world will come to him.

IS BAPTISM MEANINGLESS?

Dr. R. P. Johnston, pastor of the Fifth Avenue church, N. Y. City, created something of a sensation by a paper read before the Baptist Congress in Boston recently, in which he said:

"I believe in receiving members into a Baptist church whether they are or are not baptized, if they have the spiritual and vital qualifications, for I do not believe that baptism is either essential to salvation or to the highest type of Christian character. I do not mean that I believe in baptism other than immersion, and that I would wish to receive persons who had been baptized by sprinkling. I am not bringing in a new Baptist usage. The idea is not new, but is merely novel in America."

In a private conversation with Dr. Johnston in his home in New York city about a year ago, he expressed similar views to us. We took occasion then to dissent strongly from them, for the following reasons: (1) All denominations take the position that baptism comes before church membership. In taking the above position Dr. Johnston is flying in the face of the whole Christian world, with the exception of the Quakers.

(2) No Baptist, of course, believes that baptism is essential to salvation, but rather all Baptists believe that salvation is essential to baptism.

Baptists do believe, however, that baptism is essential to the highest type of Christian character, in the sense that in baptism the Christian obeys his Master and follows his example. And so baptism becomes "the answer of a good conscience toward God."

(3) Baptism is not a meaningless act. It expresses within itself in symbol the whole Christian system—the death, burial and resurrection of our Lord; and also the death to sin, death to the law, death to the old life, and the resurrection by faith to a new life, of the sinner. Baptism, as Baptists understand it and practice it, is not only a beautiful ceremony but it is a very significant one. It means so much. To leave it off would be to take emphasis from the essential facts of Christianity and would open the doors for open communion and ultimately for the destruction of the Baptists as a distinctive denomination. Baptists certainly are not ready to give up baptism.

QUESTION BOX.

Please answer through your columns for the benefit of the church at this place the following question:

We have a number of members who are following the sanctification movement, claiming the second blessing, etc.

They have about quit attending the services of our church (Missionary Baptist.)

What action should the church take in this case?

An answer through the BAPTIST AND REFLECTOR will oblige quite a number of readers.

A SUBSCRIBER.

Ans. Let your pastor, or a committee from the church, visit them and teach them the way of the Lord more perfectly. If they still insist upon holding to the theory of sinless perfection and profess to have attained it, notice their lives. If they are indeed perfectly sinless, rejoice with them. But if, as we judge will be the case, they are found to be as sinful as other mortals, deal with them for deception. But deal with them in love. Let them understand that you sympathize with their desire to lead a perfect life and only object to the fact that their practice does not accord with their profession, and consequently that their theory must be vitally wrong. The fact that they remain away from church would go to prove this.

We may state that we are expecting to write a series of articles for the BAPTIST AND REFLECTOR this winter upon the subject of sanctification.

TO PASTORS.

We are sending to pastors in the State each week copies of the BAPTIST AND REFLECTOR. We shall be glad to have them give these copies to their members who are not now taking the paper and try to induce them to subscribe for it. We hope that they will not only call attention to the paper publicly but will make a canvass for it privately, either personally or through someone whom they may appoint.

Personal and Practical

A little fellow at table said: "Give me some 'lasses." "Say molasses." "I aint had none yet," replied the little fellow.

A little two-year-old is very affectionate. She is continually saying to her mother and others: "I love you." One day she was out in the yard. A rooster started towards her. She backed and said, very earnestly: "I love you, wooster; wooster, I love you."

The First Baptist church, Jackson, Tenn., has extended a unanimous call to Rev. B. B. Bailey, of Winchester, Ky. It is hoped that he will accept. Brother Bailey is an eloquent preacher and a fine Christian gentleman. We shall be glad to have him in Tennessee.

The *Baptist Argus* says: "Bishop H. C. Potter, of New York, recently lectured at Duluth. He only spoke thirty-five minutes and the audience showed their disgust. They had paid for an hour or an hour and a half. The Bishop refunded a hundred and fifty dollars to the lecture course." Perhaps he was lecturing on temperance and probably the disgust was due to the sentiments he expressed.

Dr. W. D. Powell has accepted a call to the care of the church at Millian for all of his time. He will move his family there this week and will take charge next Sunday. He preached there last Sunday. Returning from the Fifth Sunday meeting of the Central Association we had the pleasure of hearing him preach an excellent sermon Sunday night. He will find a noble people at Millian. We shall expect him to do much good there.

Dr. A. F. Shaufler is to deliver a series of lectures on the Sunday school Board Foundation in the Southern Baptist Theological Seminary, beginning Dec. 9th. The following are his subjects: "What to Teach," "How to teach," "Who should teach," "Aim of all this," "Adjuncts in all this." In connection with these lectures a Pastor's Sunday school Institute will be held in Louisville Dec. 9-12. We are sure that both the lectures and the institute will be very interesting and helpful.

We had a most delightful visit to St. Louis last week. We went on business, but it was quite a pleasure to be with our brother, Hon. Jos. W. Folk, and to hear the many nice things said by the people of St. Louis in commendation of his course as Circuit Attorney, in prosecuting the bribe-takers and bribe-givers of St. Louis. They say that higher honors await him. We enjoyed also taking meals with our uncle, Judge Frank M. Estes, and with Dr. W. W. Boyd, of the Second church, and Mr. Dorsey Jamison. The Tennessee colony in St. Louis is quite large, and forms an important part of the social and professional life of that city. And they do not seem to have lost their old-fashioned, hearty, Tennessee hospitality.

We had a pleasant visit, last Saturday and Sunday, to the fifth Sunday meeting of the Central Association. Despite the rain there was a fairly good audience both days and quite an interesting meeting. The ministers present were L. T. Barrow, D. B. Jackson, J. M. Page and L. T. Wilson. There were also a good many laymen from all over the Association present, Brethren J. M. Nowlin and the editor were the visitors from the outside. Bro. Wilson was chairman and Bro. J. B. Moody, secretary. The discussions were lively and we hope profitable. Brother Wilson preached an excellent introductory sermon. The editor preached on Missions Sunday morning. Bro. J. M. Senter was greatly missed. He was nearly always present at these meetings, and made them probably the best meetings of the kind in the State. It was a pleasure to be in the hospitable home of Brother R. N. Altman, brother of D. J. T. Altman of this city.

Dr. J. B. Hawthorne says of the saloon: "Should the State legalize the saloon? Should it protect and foster a business which it knows to be a curse to society? Will any man stand up in our State Legislature and advocate the proposition that it is within the province of the State to license and encourage an admitted evil? No man could do it without convicting himself either of insanity or knavery. Here is a business which every man in the State from the highest official to the humblest private citizen, knows to be a curse, and yet our statute books are dotted all over with laws which sanction, protect, and support that curse. What is the one and invariable duty of government in reference to the evils that afflict its subjects? This is a question which any half-grown boy in our public schools can answer. It is the function of the State, as far as it can, to suppress, eradicate, and prevent such evils." This is well and timely said.

The *Nashville American* is doing fine service to the cause of temperance and morality in calling public attention to the number of gambling dens now in our city and to the fact that saloons run wide open on Sunday contrary to the law. All good people feel like thanking the *American*. But we cannot help thinking. What good does it all do? Neither the Mayor nor the Criminal Judge nor the Attorney General will do anything. They know and the saloon-keepers know that they were elected for the very purpose of not doing anything. The pity is that last Spring, when an attempt was made to elect men who had pledged themselves that they would enforce the laws against Sunday tipping and gambling, as against men who would not so pledge themselves, there were a number of Christian people who lined themselves up with the saloon-keepers and gamblers in voting for the candidates of the saloon-keepers for office. Now they want the laws enforced, but the saloon-keepers and gamblers only laugh in their sleeves at them.

According to a canvass just made there are, excluding Jewish synagogues, 366 public places of Christian worship on Manhattan Island, with a reported membership of 465,462. On each of the first three Sundays of last month—chosen because people were all in town and no unusual conditions prevailed—out of 1,911,162, the population of Manhattan Island, there attended public services 451,631 adult persons, the average of actual counts. Of this number 139,991 were men. There are supposed to be 482,973 persons under 15 in Manhattan. Leaving children out of consideration, there were 997,189 persons who did not attend church. These make no allowance for the strangers in the city who have attended worship, but who are not counted in the population. Of the total attending at services each Sunday 134,177 were at Protestant and 317,454 at Roman Catholic places of worship. All three Sundays were pleasant days. Taking all religious bodies 65 per cent. of their claimed membership attended public worship on each of the three Sundays—77 per cent. for Protestant attendance and 60.75 for Roman Catholic.

The Home.

POON CHEW AND POON YET.

One day during the Chinese New Year season, when the sea breezes blew softly through the narrow, blossom-lined streets of the San Francisco Chinatown, and swayed the great red dragon lanterns to and fro, Poon Chew and her little sister, Poon Yet, decided that they would take a walk through the streets, and have a look at all the beautiful things displayed at New Year's time.

Their mo chun (mother) had dressed them up in their very best silken robes—robes she had made for this very week—and they made a pretty picture as they started out under their gay umbrella. Their blouses were of pink silk, and trousers of pale lavender. They wore gay head-dresses, and were indeed beautiful to look upon. They would never have been permitted to start out alone if the little mo chun had not been so busy making the great New Year cake, which was to be served with tea to her guests of the New Year. "Let's go see Sai Gee first," said Poon Chew.

"All right," replied the little sister.

Sai Gee, a little-footed playmate of theirs, lived just a few doors from them, and they had no difficulty in finding her home. Sai Gee was also dressed up in her gayest attire; but her feet were too small to find much enjoyment in running around with the little ones whose feet were of the ordinary size. But she could entertain them, anyway, for Sai Gee could play the flute. It was really wonderful. She sat up on a stool over which an embroidered robe had been thrown, and played to them. Her hair was done in a pulled coil back of her right ear, and her little brown face was sweet and wistful as she brought forth from the flute the most wonderful sounds.

Sai Gee's ho chun was very wealthy, and so the little one had everything that money could buy. Poon Chew made up her mind right then that she would ask her ho chun to buy her a flute. Then Sai Gee brought forth some tiny cakes made of powdered nuts, and some tea (chai) and preserved watermelon, and for each of the little girls a big slice of New Year's cake.

"My, but we have good time!"

"I likee make New Year calls like mo chun. We go now. Good-by."

"Let's look in store windows," the big sister said and, of course, the little one, having perfect confidence in Poon Chew, followed, the soft little hand clasped in the hand of the sister.

Oh, such wonderful things they saw! The streets looked like a garden, with the rows of almond blossoms and China lilies, and on every balcony, swung in rows, the great dragon lanterns. They stopped awhile—they thought it only a few minutes—to watch five boys who were playing a New Year's game on the cobblestones out in the street. It was such an interesting game, and no one but the Chinese could understand it! They



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passed on by the stores then, where the smell of the good things made them awfully hungry.

"Oh, how good the loast pohk (roast pork) smell! I velly hungry. We go home—pretty soon," said the older sister.

"Yes; we go home pretty soon," echoed Poon Yet.

Their little feet were growing tired, but they had never before been on the streets alone, and they wanted to get all the pleasure they could out of it. How they did wish they had brought some money, as they looked longingly at the great heaps of candied ginger and cocoanut on the street stands! Their eyes must have said so, for, just as they were gazing at the dainties with longing eyes, a richly dressed Chinaman came by, and the first thing they knew he was saying:

"You likee candy, nee jai?" (little girl)

It startled them at first; but when they looked up and saw what a kind face the man had, they did not feel afraid, but replied:

"Yes, we velly hungry. We no bling money. We catch 'm plenty money at home."

The man laughed good-naturedly, and, having bought them a large package of candy, started on. After

they had eaten some of it, they noticed that it was growing dark. Could it be possible that night was coming on. They had not thought of that. It had seemed so bright when they started out, and it did not seem as if they could have been gone long!

Meanwhile, what of the little brown mother at home? When she had finished her cake, she called the children. She had made a little cake just for them, and wanted them to come and eat it.

"Poon Chew! Poon Yet!" she called.

No sound came back through the silence.

"Little one! nee jai! Come to mo chun!"

No reply.

With wildly beating heart she rushed through the tiny rooms and out on to the narrow pavement. She hailed a passing policeman and in faltering Chinese told him that her little ones were lost, described the pretty clothes they wore, and all the time her heart was wrung with a nameless fear. What would life be without the soft little brown arms about her neck, the patter of the little sandaled feet, the sound of the shrill little voices at play?

This policeman told others, and they were all out searching for the two children who were out making New Year calls.

And it grew darker. Poon Chew trembled as she realized that they were lost. She did not know which way to turn. Some men were lighting the big dragon lanterns on the balcony opposite; so it was really night.

"O little sister, we are lost! I forget! I know no way home! What will we do?" she moaned.

She had no idea what direction her home was in, and her eyes were filled with tears. But now, through the tears, she saw some one approaching. It was—oh, joy!—it was the old nurse Suey, leading the richly dressed little Gee Chun, only brother of Sai Gee, their neighbor and playmate. She was greatly surprised when she saw the two children so far from home, and they clung to her neck, weeping and laughing by turns.

"Take us home! take us home!" they cried.

They had walked so far and were so tired that they got a Chinaman who was standing near to take them all home in his wagon. When they arrived, they found the little mo chun in the greatest distress. She was very much astonished as she saw them all tumble out of the covered wagon, and they all cried and laughed, and never did the little mother receive so many kisses, and four little brown arms clasped her neck all at once. The little sisters were so very sorry to have been so

naughty, and to have brought such sorrow to their mother, that they said:

"Mo chun—we never—never—make New Year calls again—without you."—*Jessie Juliet Knox, in Sunday School Times.*

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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 proficit, deficit.

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

Mission Topic for December. — CHINA.

Memory thought: "No church bound up in itself can prosper. It is like the Dead Sea, which all the waters of the Jordan cannot sweeten, because it has no outlet."

A THANK-OFFERING.

As in days of old the wise men
Brought their gifts to Jesus' feet
Opening up to him their treasures,
Silver, gold and incense sweet;
So to-day we come to wor-ship,
Come to praise thee and adore,
Bringing in our hands an offering
Taken from our treasure store.

All the blessings showered upon us,
All the silver and the gold,
Are thy gifts to us, O Master,
Yet how much do we withhold!
But upon thy willing servants,
Look in mercy and in love;
Teach us how to serve Thee better,
Give us wisdom from above.

Now accept our humble offering,
Bless, O Lord each heart bowed low,
Fill these emptied, yielded vessels,
Fill them till they overflow.
Thou art rich, thy power is mighty,
Grant us here a sign to-day,
Take our gifts of love and service,
Multiply them, Lord, we pray.

L. T.

BIBLE LEARNERS

Learn Psalm 84:10, 11, 12.

YOUNG SOUTH CORRESPONDENCE.

We have had such a pleasure here in Chattanooga since I wrote you last. The beloved and honored president of the Tennessee Woman's Missionary Union, Mrs. A. J. Wheeler of Nashville, has been a guest of the Society of the First Baptist church. A pleasant informal reception was tendered her on Friday, Nov. 21, in the church parlors, and some five or six of the city and suburban churches were represented in the 100 ladies and girls who accepted the invitation to meet her. She talked for a little while, in her own beautiful way, of the dignity and importance of "Woman's Work" in our Tennessee churches, explaining the way in which it is to be done, and setting before us her own lofty ideal of what could be accomplished with consecrated tact and zeal and much prayer. After a brief program of music, the guests were presented to Mrs. Wheeler and sandwiches

DANGER SIGNALS.

No engineer would be mad enough to run by the flag which signaled danger. What the danger was he might not understand, but he would take no chances. It is different with the average man or woman. They attempt constantly to run by the danger signals of Nature and that attempt costs thousands of lives every year. When the appetite becomes irregular or entirely gives out, when sleep is troubled and broken, when there is a loss of flesh, when there is a constant feeling of dullness and languor, Nature is hoisting the danger signal. The stomach and its allied organs are failing in their work and the body is losing the nutrition on which its strength depends.

Such a condition calls for the prompt use of Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition, purifies and enriches the blood and builds up the body with sound, solid flesh.

"Your kindness to me I can never forget," writes Mrs. Josie E. Clark, of Enterprise, Shelby Co., Mo. "I cannot express half my feelings of gratefulness to you. I had despaired of ever getting well. I had been in bad health for twelve years. Had aches all through me, numb hands, cold feet, and everything I ate distressed me; bowels constipated, was very nervous, depressed and despondent. In fact, I can't express half my bad feelings to you. When I first wrote to you I thought I could never be cured. I have taken six bottles of Dr. Pierce's Golden Medical Discovery, and my health is now good. You have my honest recommendation to all sufferers. I think there is no medicine in the world as good as Dr. Pierce's."

If constipated use Dr. Pierce's Pleasant Pellets. They cure constipation, biliousness and sick headache. They do not produce the "pill habit."

and coffee served by the deft hands of our little maidens, and the night fell all too soon upon the happy event. I am sure more and better work will be done in Ocoee Association this year for having met our leader thus, face to face. I wish all our churches could have the same great privilege. If you hear that Mrs. Wheeler is going to talk to the ladies anywhere near you, be sure to go. She takes the greatest interest in the work of the young people, and especially of the Young South Band. She believes that the hope of the future is from the fact of the training the boys and girls are getting now in missionary lines. Let us hold up her hands with all our might. We feel so grateful to her for the time and strength she gave us here at the foot of Lookout.

November ended grandly with a total of \$100.17! I am trying therefore not to be discouraged because December has not begun well. I thought once I would not mention "Receipts" to-day, but that would be scarcely fair to those who have sent in their offerings, would it? The tide must ebb as well as flow.

"Into each life some rain must fall."

I hope to have a large number of those offerings from the tables on Thanksgiving Day for next week's paper, and, I dare say, a good many are waiting for them. The orphans must not be neglected because Dr. Holt is gone. If you forgot or neglected to take up one on Sunday just think how sad it will make him to hear that "hard times" is ruling in that big Home, where the wards of Tennessee Baptists are dwelling. No! No! That will never do. It takes so much for 35 children to eat. Oclothes, too, are needed and needed badly. Most of all, though, money is needed to pay the bills that came in on December 1.

The Fall Branch Sunday school can be happy in the thought of their "special gift" for Thanksgiving Day. Mrs. Kannon had it in abundant time to arrange a happy time for the little ones, and will write us soon what was

done with the generous gift. Just watch our page.

I have sent the buttons, literature, fish, etc., out to November 26. Let any who have not received a "souvenir," or whose order has not been honored, write me at once. And will you mind that postage is much appreciated, as several packages a day count up fast. Very often a postal comes, saying: "Send me so many coin-takers, or so many arks," or a letter ends: "I would like fresh literature." No hint of a stamp anywhere. The editor always sends what is ordered, stamps or no 'stamp', but she appreciates the thoughtfulness of those who put them in with their orders.

And then please remember that the "coin-takers" are all for Mrs. Maynard's salary and nothing else. The Woman's Missionary Union furnishes them to us, free of all charge, on condition that they are filled for this special work in Japan. Every little while somebody forgets and writes me to "divide with" some other cause. The arks can be used for anything you wish, and of course you can collect without either, and appropriate just as you choose. The "Babies Branch" offerings are divided equally between Home and Foreign Missions. Now! we understand each other.

Let's see what the postman has brought us this "short" week.

No. 1 asks for star-card and love to be sent to Miss Eva M. Davis, Gallatin. I am so glad to hear from her again. I send a coin-taker and ark as well, and I hope, sincerely, she may put them all to work.

No. 2 comes from far-away Pennsylvania. You didn't know we had friends so far North, did you? I remember, though, receiving an offering from New Jersey, from the daughter of this correspondent, some time ago. Mrs. A. M. Hartpense, Orbisonia, Penn., sends 10 cents for samples of our literature to be used in her Mission Band, and she says she is with the "Young South," heart and hand, in their blessed work for our Lord and Master." I sent her all I had on hand with great pleasure, and I pray God may bless her in her work among the little Pennsylvanians.

No. 3 is an enquiry from Miss Fanny E. Amos about her coin takers, acknowledged last week. We hope to hear again from Oltewah before the year ends.

No. 4 brings our chief solace for this week from Oak Grove:

"Enclosed find 2 coin-takers, filled by Minnie Jones and Clara Mitchell, and a list of new members of the Babies' Branch, viz: Sara Swann, William Burnett Stokely, Jr., Anna Stokely and Mabel Irene Rankin. Please send sample of literature for 'Week of Prayer.'"

MRS. V. D. HUGGINS.

Many thanks! I have sent the buttons to Mrs. Huggins, and the Christmas literature and the certificates. She must have excellent workers in her band. We certainly value them highly. I am sure they are "friends in need" this week, and that makes them "friends in deed." I hope they will use the literature and be greatly benefitted. Miss Armstrong wants \$8,000 this year from this "Special Christmas Offering." Let us see how much of that the Young South can send in by January 15, 1903.

Who besides Mrs. Hugging Band will send out the "Christmas envelopes" and return them full for the work in China, that is so urgent to-day? Let me have your orders at once. There are three programs and you can use one or two, or all at pleasure.

I am so glad to have room to tell you of the pretty souvenirs of her recent trip that Miss Arnie Armstrong has so kindly sent me. They came this past week, four kodak pictures, nicely

For Sale. One of Prof. Gray's silver, gold and copper electroplating outfits; cost \$45; will sell for \$25; never been used, in same box that it was shipped in; party is otherwise occupied and cannot use it. A money maker for any one who will try. Address: W. L. W. West Nashville, Tenn.

mounted. No. 1 represents a frontier home in Elk City, Oklahoma. No. 2 is a picture of Lone Wolf's wife and grand child. He is a Blanket Indian, and only a few years ago was the chief of one of the wildest tribes. Now he is an earnest Christian. Miss Annie worshipped with them, and Lone Wolf acted as her interpreter, when she talked to his people. No. 3 shows a wreck in Mexico, where Miss Annie was mercifully preserved, her car standing still, while the engine turned completely over. The train-men said it was "a miracle" that any were left alive, but were not the women all through the South land praying for Miss Annie? No. 4 is a quaint street in Durango, Mexico. I am so proud of them, and if you will come to see me, I'll show them to you.

Now, good-bye!

Let the other weeks in December wipe away all memory of this bad beginning. Will you do your part?

Most fondly your friend,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

Received since April 1st, 1902:

For Japan.....	\$439 79
" Orphans' Home.....	64 02
" Home Board.....	33 52
" State Board.....	9 05
" Foreign Journal.....	8 00
" Babies' Branch.....	11 60
" Foreign Board.....	11 00
" Postage, buttons, etc.....	9 84
Total.....	\$586 82

RECEIPTS.

First half year.....	\$432 96
October offerings.....	51 59
November offerings.....	100 17
First week in Dec. 1901.....	

FOR JAPAN.

Minnie Jones, Oak Grove, c.t.....	1 00
Clara Mitchell, Oak Grove, c.t....	10
Total.....	\$586 82
C t, arks, etc.....	\$125 29
L. D. E.	

PELOUBET'S SELECT NOTES

is the greatest help to Sunday-school teachers towards a correct understanding of the truth as revealed in the International Sunday-School Lessons. Dr. F. N. Peloubet, the author and compiler, is the foremost Biblical scholar of the times. His exposition is rich in revealing the fundamental truths of the Word of God. Used by tens of thousands of Sunday-school teachers wherever the light of the Gospel has spread.

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WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of "The Baptist and Reflector" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated the one published this week for the benefit of the readers of this paper speaks in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

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

Mrs. H. N. Wheeler

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

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

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

The Effect of the Sample Bottle of Swamp-Root.

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

43 1/2 West
High St.

W. F. Lohner.

Springfield, Ohio, Feb. 21st, 1901.

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

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

SEMINARY NOTES.

Last Monday was "Missionary Day," and was a notable day. It had been laid on the hearts of a few students that, especially in view of the threatened failure of the advance in the foreign mission contributions and the consequent inability of the Board to send out new missionaries, the Seminary should raise enough to pay the salaries of one missionary and wife \$1,000.00, believing that the effect of this would be felt in increased contributions all over the land.

Spontaneously, and enthusiastically amounts were subscribed to the sum of over \$1,000.00. Many gave \$25.00; some \$30.00 and from this down many giving out of their deep poverty, and some on faith alone, trusting God to enable them to pay. It was understood that these amount are in addition to what they give through their churches and otherwise. A hymn and prayer of thanksgiving followed.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1896.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

The address of the morning was by Rev. Suiarell, of Danville, Ky., on the subject of "The Developing Power of a Great Thought," and that great thought was "Foreign Missions." It was a splendid address sustaining and increasing the already deeply-stirred missionary fervor of the audience, making it altogether a great day in the missionary life and history of the Seminary.

Rev. C. H. Fenn, of the Students' Volunteer Movement, was at the Seminary recently for a day or so. He spoke at the Monday night Missionary Meeting, pressing the claims of the foreign field for the lifework of the men. Sunday afternoon he addressed the students of this and of the Presbyterian Seminary, telling of the thrilling and wonderful events during the siege in Peking by the boxers at which he was present.

Thanksgiving day the student body of New York Hall invited the faculty and married students and wives to the Thanksgiving dinner. After dinner speeches were made by members of the faculty and an enjoyable time had.

The Sunday School Lecture this year will be by Dr. A. F. Schuffler, of New York. There will be five, beginning Dec. 9th.

The students sent two delegates to the Convention at Dayton, O., of the Y. M. C. A. Theological Seminary department, although the Seminary is not organically connected with it. These brought back an inspiring and stimulating report.

On last Monday night at Norton Hall an interesting lecture was given by Secretary McNair, of the Louisville organization, on the history and work of the Y. M. C. A.

Dr. Mullins was called this week to Chicago to his wife, who is compelled by her health to remain away from Louisville, except during the cold season.

Dr. Eaton and Dr. Compton took supper at the hall recently.
Louisville, Ky. H. B. FOLK.

A NEW ORGANIZATION.

During the session of the Baptist general convention which met in Waco, Texas, on the 7th day of this month, a number of gospel singing evangelists held a meeting and formed a union for the purpose of cultivating a more fraternal spirit and for becoming a greater tower in spreading the gospel.

A resolution was passed and the well known singer, J. A. Brown, was appointed to draft a petition to the General Passenger Agents' association asking them to insert a clause in their application blanks for the ministerial courtesies to enable gospel singing evangelists who devote their entire time to that work for support to secure the same courtesies as ordained ministers. They agreed also to comply with any stipulation that the General Passenger Agents' association may require to protect the railroad against frauds or against persons whose services are not in demand in this line of work. All gospel singing evangelists who come under the condition expressed here in and will co-operate will write at once to, R. S. Coward, Chairman, Waco, Texas, or Mrs. J. A. Brown, Secretary, Waco, Texas.

Rev. I. S. Baker, pastor of the First Baptist church, Rockwood, Tenn., published a paper in Nov. which he called *The Thanksgiving Special*. One editorial is headed: "Inaugural and Valedictory," in which it is stated that the paper was intended to be published only that once. It is full of Baptist doctrine. We should be glad if Brother Baker could publish such a paper frequently, if not regularly.

We congratulate our friends, Mr. and Mrs. Wm. H. Osborne of Tampa, Fla., upon the birth of a son and heir to them on Nov. 9th. His name is John Alden Osborne. We hope that he may be spared to them.

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The New Remedy for Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure. He says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidentally and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use."



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong."

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly."

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh."

"I have since met many public speakers and professional singers who use them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large, pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane, and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

We were glad to see our friend, Brother R. D. Jamison of Rutherford County, in our office last week. Brother Jamison is taking a great deal of interest in the new church at Barfield near his home. During the three years since its organization the church has grown from six to thirty-three members.

++ +

Rev. L. D. Bass, D. D. has resigned the pastorate of the church at Achilles, Virginia to accept a call to a church in the North.



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AMONG THE BRETHREN.

Rev. W. M. Vines of Asheville, N. C., is assisting in a great revival at the Tabernacle, Raleigh, N. C.

Though Georgia Baptists have had two Conventions in one year, their last one at Americus was one of the greatest sessions they ever held.

The increase of contributions for State missions in Georgia under the wise leadership of Corresponding Secretary S. Y. Jamison has been above 100 per cent.

Rev. H. F. Musselman of Cynthiana, Ky., has been called to the care of the church at Maysville, Ky., and will doubtless accept.

Rev. B. A. Dawes of Highland church, Louisville, is leading his church to great accomplishments and as an expression of their appreciation his salary has been increased \$300.

Rev. B. J. Davis of Shelbyville, Ky., lately had the assistance of Rev. W. J. Bolin of Mt. Sterling, Ky., in a revival with the church at Waddy. There were thirty-eight additions, twenty-eight by baptism.

Rev. T. J. Duvall has resigned at Bradenburg, Ky., to become pastor at Nolin, Ky. He is a most aggressive and efficient pastor.

The church at Milan, Tenn., is quite fortunate in securing the pastoral services of Dr. W. D. Powell of Halls. He is an untiring worker.

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New Church Roll and Record

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

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

Price \$2.00 post-paid. Let us have your order, we know that you will be pleased. Address

The Baptist Argus once a year presents to its readers a book number and this issue is one of the most interesting of that valuable paper.

Broadway church, Louisville, of which Dr. C. H. Jones is the esteemed pastor, contributed \$1000 recently to the Kentucky Baptist Orphan's Home.

Rev. Harvey Beauchamp has been elected Corresponding Secretary of the Arkansas S. S. Board to succeed Rev. H. H. Street. Bro. Street, much to the regret of Arkansas, will probably return to the pastorate in Virginia.

Dr. T. W. O'Kelley of the Second church, Little Rock, in order to assist him in his great work has launched a church paper called "The Church News."

His friends in Tennessee sympathize with Prof. J. G. Lile of Conway, Ark., in the death of his excellent wife. She was quite a help meet to him in his great educational work.

Rev. W. A. McComb of Crystal Springs, Miss., has been called to the care of the church at Gloster, Miss. He has not signified that he will accept.

Dr. J. Whitcomb Bronger of Chattanooga is assisting Dr. A. U. Boone of the First church, Memphis, in a gracious series of meetings. We understand that many are being saved.

RECENT EVENTS.

Rev. A. L. Johnston has accepted a call to the Park View church, Shreveport, La., and will take charge the first of December.

The American Baptist Home Missionary Society recently elected Dr. H. L. Morehouse Corresponding Secretary in place of Dr. T. J. Morgan, deceased. Dr. E. E. Chivers was elected Field Secretary in place of Dr. Morehouse. Dr. Chivers is well known throughout the country as the former Secretary of the B. Y. P. Y. A. He is at present pastor in Brooklyn.

Rev. A. R. Pittman recently died in N. C. He was the father of Rev. A. McA. Pittman, editor of the *South Carolina Baptist*, and of Rev. N. R. Pittman of St. Joseph, Mo. He had attained to a ripe and honorable old age.

We acknowledge receipt of an invitation from our friends Mr. and Mrs. W. H. Smith of Oak Grove to be present at the marriage of their daughter, Miss Lucie Mabel, to Mr. Elbert L. Wilson on Dec. 10th in the Baptist church at Oak Grove, Tenn. We extend congratulations and wish them a long and useful life together.

We were glad to see our friends, Brother and Sister H. F. Burns, in our office last week. They were just returning from Shop Springs where they attended the funeral of Mrs. Burns' mother, Mrs. M. J. Redman. We extend sympathy to Mrs. Burns in her deep sorrow.

Dr. J. O. Rust of this city has been preaching at Lebanon on Monday nights for several weeks. On Thanksgiving day he preached a thanksgiving sermon in the presence of a large audience. He also delivered a lecture before the students of the Cumberland University. Both sermon and lecture were greatly enjoyed.

Tetter, Itch, Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.

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In its report of the recent meeting of the B. Y. P. U. Convention at Oxford Miss., the Baptist says: "Dr. Lowry, at the request of pastor Bacon, asked the people to remain for five minutes and hear Dr. W. D. Powell, of the Anti-Saloon League of Tennessee, and then, if they were not interested, to go home. He came like a cyclone and swept everything before him—and the people staid with him until he had finished, to their great profit and delight."

Rev. Alonzo Nunnery, of Jackson, Tenn., recently held a debate with a Campbellite, near Marmaduke, Ark. A writer in the *Arkansas Baptist* says of Bro. Nunnery: "I have never heard the Baptist faith more forcefully presented, and the way he exposed Campbellism was a caution. The Baptists could not ask for a greater victory and we most cheerfully commend Brother Nunnery to defend Baptist doctrine and practice anywhere and against all opposers." We are glad to know that Brother Nunnery gave so good an account of himself over in Arkansas, but it is no more than we should have expected.

The Combination Oil Cure for Cancer.

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if person afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mind treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. W. O. Byr, Drawer 1111, Kansas City, Mo.

The Sunday School Board of Arkansas elected Rev. Harvey Beauchamp as Field Secretary to succeed Brother H. H. Street who wishes to return to the pastorate. Bro. Beauchamp is a most excellent man and will do a fine work in that position.

Samples Mailed Free.

WONDERFUL REMEDY FOR THE CURE OF CATARRH AND DEAFNESS.

Deaf Ears Unstopped—Headache Banished, Eyes, Nose, Throat, Lungs and Stomach Freed from Disease.

"After being deaf for five years, one box of your Catarrh Cure cured me." The above was written to Dr. Blosser Company by Mr. Paul Rupert, of Saltillo, Pa., and is only one out of hundreds of testimonials received by us. The remedy is applied in the form of a medicated smoke-vapor inhaled from a pipe by a simple process, which we explain in the directions accompanying the remedy. The medicine is made to enter the middle ear and every passage and cavity in the head, removing the disease from every affected part.

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Judge John W. Judd of Nashville, who lived ten years in Utah, says:

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"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. O. Mudge, Montpelier, Idaho.*

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ELZEY, MISS.—I have been afflicted with Nervous Prostration, Liver and Kidney Trouble for about sixteen years and Piles for twenty years, so bad that I had to give up my church work. After using Vitae-Ore four days my Piles disappeared and the bleeding ceased. I continued its use about four months and today my Nervous Prostration, Kidney and Liver Trouble are all gone, and there has not been a day since that the Piles have prevented me from riding horseback. I owe all this to Vitae-Ore. —Rev. T. H. SMITH.

ALEXANDRIA, IND.—I have used Vitae-Ore with very satisfactory results, and also know a number of people who derived great benefit from its use. I can most cheerfully recommend it to the afflicted. —Rev. S. C. HUMMER, Pastor Christian Church.

HOPKINS, WIS.—I have been using Vitae-Ore for some time. It is working remarkably well and I am feeling stronger than ever. Up to this time I have been doctoring with a renowned specialist and have spent much money, but it seems that your medicine must be given first place. —Rev. J. WOLF.

NEW WINDSOR, ILL.—I have been using a package of Vitae-Ore with considerable profit to myself and am well satisfied with the improvement of my health. You certainly have a very valuable medicine in your V.-O. Tonic. I wish all weak men and women could be brought to know of its value to them as a restorer. —ROYAL J. KELLOGG, Cong. Minister.

HOLTON, KAN.—For three or four months before using Vitae-Ore, I suffered constantly with severe pain through the main part of my body and small of my back so that I could not turn in bed without first sitting up, which I believe was caused by Kidney and Liver trouble. A few days after I began using Vitae-Ore these pains all left and have not returned. I was also troubled with extreme drowsiness as night came on, and Bowel trouble which Vitae-Ore entirely removed. It is a splendid remedy to build up and give new energy and life to the human body. I shall ever speak a good word for Vitae-Ore. —Rev. M. T. HUGH.

CAYUCOS, CAL.—I determined to give Vitae-Ore a trial, and inside of two weeks found that Vitae-Ore was doing vastly more for my Prostates than the three special and best specifics known for that trouble had done in three weeks use of them. I found my appetite, stomach and general health vastly improved and all pains practically gone and have found myself growing steadily better all the time. People on the street say, "How well you look" and I immediately tell them about the wonderful Vitae-Ore. —Rev. ISAAC BAIRD.

HIGHSHIRE, PA.—Having been broken down in health and unable to attend my duties, Vitae-Ore was recommended to me, and after taking it as per directions for one week, I was enabled to continue my work preaching for three weeks, and made during the day many pastoral calls, for which I give V.-O. the credit. It has helped me many times since. I therefore recommend it to others as a valuable medicine. —A. L. SWANSON, Pastor Highshire U. B. Church.

BURTON, LA.—I have taken your Vitae-Ore for about a month, and find that it has done me more good than anything I have ever taken for Liver and Kidney trouble. —Rev. O. H. WILSON.

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Shops.....	8:05 a.m.	4:05 p.m.	Shops.....	6:45 p.m.	9:27 a.m.
Waterworks.....	8:10 a.m.	4:10 p.m.	Waterworks.....	6:45 p.m.	9:27 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.
Tullip Grove.....	8:32 a.m.	4:30 p.m.	Tullip Grove.....	6:27 p.m.	9:00 a.m.
Green Hill.....	8:39 a.m.	4:35 p.m.	Green Hill.....	6:22 p.m.	8:55 a.m.
Mount Juliet.....	8:44 a.m.	4:40 p.m.	Mount Juliet.....	6:18 p.m.	8:44 a.m.
Beckwith.....	8:48 a.m.	4:48 p.m.	Beckwith.....	6:10 p.m.	8:39 a.m.
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.....	5:52 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.	7:15 a.m.
Hickman.....	10:22 a.m.	6:18 p.m.	Hickman.....	4:43 p.m.	7:08 a.m.
Carthage Junction.....	10:30 a.m.	6:25 p.m.	Carthage Junction.....	4:38 p.m.	7:01 a.m.
Lancaster.....	10:45 a.m.	6:40 p.m.	Lancaster.....	4:31 p.m.	6:48 a.m.
Caney Fork.....	10:59 a.m.	6:48 p.m.	Caney Fork.....	4:21 p.m.	6:38 a.m.
Buffalo Valley.....	11:13 a.m.	6:52 p.m.	Buffalo Valley.....	4:17 p.m.	6:35 a.m.
Alcorn Siding.....	11:10 a.m.	6:56 p.m.	Alcorn Siding.....	4:13 p.m.	6:31 a.m.
Silver Point.....	11:20 a.m.	7:06 p.m.	Silver Point.....	4:05 p.m.	6:24 a.m.
Boma.....	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.	5:58 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.....	12:20 p.m.	.....	Brotherton.....	3:00 p.m.	.....
Bilbrey.....	12:45 p.m.	.....	Bilbrey.....	2:48 p.m.	.....
Monterey.....	1:05 p.m.	.....	Monterey.....	2:35 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.....	2:08 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.....	2:38 p.m.	.....	Crab Orchard.....	1:15 p.m.	.....
Ozone.....	2:53 p.m.	.....	Ozone.....	1:00 p.m.	.....
Daysville.....	3:01 p.m.	.....	Daysville.....	12:51 p.m.	.....
Westwood.....	3:09 p.m.	.....	Westwood.....	12:46 p.m.	.....
Rockwood.....	3:17 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.....	12:18 p.m.
South Harrison.....	3:45 p.m.	South Harrison.....	12:10 p.m.

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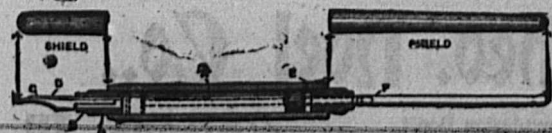
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