

Baptist and Reflector.

Speaking the Truth in Love.

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Current Topics.

The Venezuelan situation is getting more complicated. Italy and Spain have joined with England and Germany in demanding indemnity from Venezuela for losses sustained by their subjects during the war. President Castro has asked that the matter shall be submitted to arbitration. England and Germany want President Roosevelt to act as arbitrator, while he suggested the Hague Tribunal. It was thought at first that these outside troubles would have the effect of uniting all the people of Venezuela. Instead of that, however, it seems to have given courage to the rebel Gen. Matos, who is now in striking distance of the capital with about 9,000 troops. It seems a pity that the big nations could not wait until the internal dissensions in Venezuela were settled before demanding payment. It looks like jumping on a man when he is down. We hope that the matter will be arbitrated and will be settled satisfactorily to all parties concerned.

Last week one of the most wonderful events in the history of the world occurred. After several months of preparation Marconi, the inventor, succeeded in establishing wireless telegraphic communication across the Atlantic ocean between Cape Breton, Canada, and Cornwall, England, with perfect success. Messages were transmitted across the ocean to the kings of England and Italy and the London Times. It will be only a question of a short while before we shall be flashing messages around the globe without the aid of wires. Wonderful? Yes, but this is no more wonderful to us now than the first messages sent by Morse by the aid of wires were to our grandfathers. And do we not see in all of this the hand of God? Does it not mean that God is getting the world ready for flashing the name of Jesus around the globe? Does it not teach us also more of the nature of prayer? That communication is not dependent upon physical contact? That we may send a message up to the throne of God and receive a reply instantly?

A bill for the "incorporation of a general educational board," which recently passed the House of Representatives, is intended to pave the way for the establishment of an educational center of extensive proportions in Washington. The measure was introduced at the instance of John D. Rockefeller and other persons of wealth, who, it is said, intend to create a fund to aid existing schools and colleges without any restriction as to the age, sex, or color of attendants. The measure also is without limitation as to the section of country in which the schools shall be located, but it is known that it is the especial desire of the promoters of the undertaking to improve educational facilities of the South, including those for the improvement of colored youth. There is no intention of building up an educational institution at any place. The headquarters and offices of the corporation will be located in Washington. No definite figures can be given by anyone as to the amount to be invested, but those who know anything of the plans believe the volume of money will be sufficient to meet all real needs of deserving institutions in the Southern States. Mr. Rockefeller has not promised any specific amount, but he has let it be known that he will give liberally. The names of other wealthy men who will join him in the enterprise have not been made public.

Song of the Angels.

Sweetly the angels of heaven are singing,
Softly it echoes o'er valley and plain.
Faintly the chorus responsive is ringing,
"Glory to God! hallelujah! Amen!"

Sweetly the Savior of mankind is sleeping,
Mary his mother is close by his side;
Darkly night shadows around him are creeping,
Hinting of sorrow and him crucified.

Brightly the stars in the heavens are shining,
Faithfully guarding the glorious child;
Glittering jewels his bright crown entwining,
Diadem worthy the meek and the mild.

Sadly the earth-born night breezes are sighing,
Murmuring ever that hope now is o'er,
Heavenly voices triumphant are crying,
"Peace and good-will to men evermore."

REFRAIN:

Peace: Let the people of earth shout hosanna:
"Peace" softly echoes o'er moorland and fen,
Peace and good-will, then hosanna; hosanna;
"Glory to God in the highest. Amen."

—Anna H. Woodruff.

In Memoriam.

ISAAC TAYLOR TICHENOR, II, D.

For the second time since its removal to Atlanta, the Home Mission Board of the Southern Baptist Convention laments the death of one of its Secretaries. Isaac Taylor Tichenor, for eighteen years Corresponding Secretary of the Board, and for nearly three years Secretary Emeritus, after many weeks of sickness passed to his reward December 2nd, 1902.

A great man has fallen on sleep. The Board, as the custodians of the Convention, preserves with gratitude to God the record of his monumental service and inspiring example.

Dr. Tichenor, while a descendant of Revolutionary stock, and naturally an American patriot, was pre-eminent a Southerner of Southerners. Few men in any sphere of activity, literary, professional, political, or educational, knew his native section so well. With its history, traditions, manners, customs, peculiar traits, and distinctive genius, he was intimately acquainted. Its flora and fauna, its forests, its mines, its water powers, its undeveloped resources, its splendid possibilities, many of which were unknown to the quest of commercial enterprise, and hidden even from scientific eyes, were grasped and appreciated by his keen intellectual penetration. He foresaw most of the wonderful industrial achievements of modern Southern endeavor, saluted them from afar, prayed for their coming, and proclaimed them the accessories of Christ's Kingdom. The South ever loomed before his rosee vision as the section of destiny in the great republic, and directly related to Anglo-Saxon well-being the world over.

Dr. Tichenor, during the years immediately following the civil war, was the sturdy conservator of the Southern Baptist Convention. In no spirit of narrow sectionalism, but in an absolute loyalty to what he regarded the most evangelical type of America's denominationalism, he contended heroically, and successfully, for the integrity of our great representative body.

With the diplomacy of a statesman, the eloquence of an orator, the courage of a hero, and the devotion of a confessor, he kept in the column of harmony all the

original Southern States. To Dr. Tichenor more than to any other man, perhaps, is due the solidarity of the denomination in faith and practice, from Maryland to Texas, from Missouri to Florida. Besides he is justly entitled to be called the "Father of Cuban Missions."

Dr. Tichenor was the Apostle of co-ordination and co-operation. To his superb executive mind is due the well organized system of co-operating State Boards. Dr. Tichenor was without a superior on the platform of the Convention, or in the pulpit, in his presentation of the obligations, aims, methods, and results of evangelization in our home land. His appeals directed alike to the minds, hearts, and consciences of Southern Baptists to give the gospel to the lost were masterpieces of eloquence. Whether with voice or with pen he poured forth the thrilling visions which energized his great missionary soul, he mightily moved the sympathies and benefactions of our people. Indeed his personality awakened the imagination of his hearers, and gave inspirations to the large faith which had crystallized in their plans and movements to make the South a great obligation and opportunity. Always a prophet, he was also a general to lead his brethren into lands and into the victories his abounding vision had seen afar.

His earthly end came gradually. Neither age, nor infirmities, nor disease had sought to dim his glorious optimism. To the very last the immense possibilities of the South, the opportunities of God's people here, and the power of the gospel in his native land were the subjects of his thought and speech. And to those who heard him it was evident that only the consummation of God's will, and the larger vision which God gave him to see of heaven and its glory reconciled him to departure from such inspiring fields of Christian labor.

Resolved, 1st, That in the translation to heaven of Isaac Taylor Tichenor the Southern Baptist Convention, with its constituency of millions, has sustained the loss of a trusted and tried leader, an able minister of our Lord Jesus Christ, and a most helpful example of dutiful character and conduct in the varied walks of life.

2nd. That the Home Mission Board especially is deeply bereaved at the departure of its oldest officer, its most sagacious counsellor, its most mature and ripened Christian life.

3rd. That this preamble and accompanying resolutions be assigned space in the records of the Board specially reserved for the purpose, and reported to the Baptist brotherhood of the South, and a copy be presented to the surviving family of our departed brother, with assurance of our most fraternal sympathy, and our earnest prayers that they enjoy the comfort of God's Holy Spirit, and be surrounded by the everlasting arms.

W. W. Landrum,
John E. White,
Walker Dumas,
Committee.

The Pernambuco Baptist Mission.—Last News.

It is time I wrote you a few lines of news from this part of the world. I have been so busy that it has been almost impossible to find time to write a few lines. I am sure you will forgive me.

Up to a few weeks ago I had been all alone on this immense, ever-spreading and continually developing field—but now that the brethren have been kind enough to send me a helper, in the person of Bro. W. H. Cannada, I think I'll be able to write you oftener; but don't expect it too soon, as the good brother is just now trying his best to get his unruly tongue to fix itself into line, or rather make it pliable enough to pronounce this beautiful, smooth, enchanting language. Until he manages that task I'll have to continue the same

as now. How long that will be only he knows. The poor fellow is working how enough; that is about the only thing he does, just now. You should ask him to write an essay on "The mysteries of learning a new language." I think it would take and make your paper more popular. It is all very well for us, who know the language, to joke about it now—but if you could have a look at Bro. Cannada and his better half when they try to learn a word with two or three r's in it, you would feel as if there was something wrong in the management of the universe.

One of the reasons why I have not written to you is because I've been most of the time away from home. This has been a busy year, so far, and I think the results will be satisfactory, especially up here in the North of Brazil.

In April I spent about a month in the State of Alagoas, Bro. Hamilton's field, and though most of the time I was sick with bronchitis, we had some splendid meetings. At a place called Peneda, at the mouth of the San Francisco River, we had almost the whole city out ready to hear us and glad to help the cause of Jesus.

In June I visited the churches North of this State, as far as Manaus, the capital of the State of Amazonas, nine hundred miles up the Amazon River, where our Bro. Nelson is doing such a faithful work. I found the churches working hard for Christ in spite of trials, difficulties, and persecutions. Bro. Nelson, though sick with fever, is doing a glorious work. In Para the little church was passing through a bitter trial, but the good Lord is helping it, for the going of Bro. Hamilton to that field will make the church grow and prosper.

I returned to Pernambuco in August, and in September went to Rio de Janeiro, where the missionaries of our Board had contrived to meet this year and arrange ways and means for better co-operation. We had a glorious time and the Lord was with us. Some of the resolutions adopted, if carried out, will bring a great deal of good, and benefit the cause abundantly. Pray for us.

While I was travelling about doing evangelistic work Bro. Hamilton was teaching some of our natives who are anxious to prepare themselves for the ministry. This is one of the most important branches of the work. Without a prepared native ministry we cannot expect any adequate results for the future. Now, it is strange that this part of the work should have been overlooked for such a long time. Now, that the churches are spreading into the interior we need men—competent men—to guide the flock. But we have not got them and, what is worse, the Board is about to stop helping us prepare the natives, for lack of funds. Brethren, you must not force us to go back. A Baptist should never go back—always forward. Help the Board. Uphold it so that the new plans and interests undertaken by the missionaries may go on and not be stopped.

The progress of the cause of Christ up here in the North has been so wonderful that the Jesuits had to organize themselves into a "League" to fight us openly, not secretly as usually. One of their main objects is to drive us out of the country and take away the means of livelihood of those who accept the gospel.

Of course that is doing us, in one sense, great harm, but not so much as one might think, for it drives away the hypocrites and brings to us only those that are sincere, tried and proved. Still we have to fight the enemy, and it has been interesting to see the effect on the people who read our articles in the papers. The whole city, if not the State, is stirred up. Many who never opened a Bible read it now, and those who have none send for one. Now is the opportunity for us to take Brazil, especially this vast North, for Christ and the Baptists. Help us, brethren, to do it. Now is the time!

Our building is at a stand-still for lack of funds, and yet we need it badly. Every night we open the poor, dilapidated hall, it fills to overflowing, many going away for lack of place. Our church in the city could have been far ahead, had it not been for this obstacle—the lack of a proper building. Help us, dearly beloved, to finish it. We need it badly, urgently and anxiously.

God bless you all. All the missionary force, old and young, seem to be in good health, in spite of the hot weather. Still we need your prayers, always and ever. Yours in Jesus for Brazil, SOLOMON L. GINSBURG.

Pernambuco Baptist Mission, Pernambuco, Brazil.

Sam and Joe Jones.

(The recent death of Rev. Joe Jones makes the following article taken from the *Atlanta Journal* of peculiar interest just now.)

There are two preachers in Cartersville, Ga., who are brothers. They bear the names of Jones, and are widely known. One is Sam Jones, the Methodist evangelist and lecturer, and the other is Joe J. Jones, the Baptist evangelist. Both of these men have tasted the dregs of dissipation.

The Jones family came from Chambers County, Ala., the father of the boys being Capt. John J. Jones. Major W. F. Slaton was teaching school over there, and was attracted by the brightness of Sam, then a youngster of seven. Even at that early age he was gifted with "gab," and loved to stand up and speak before large audiences. Major Slaton wrote for Sam a speech that he delighted to say, and it always brought down the house. Sam was always full of life and mischief, and even in his boyhood displayed a dull time.

After his father moved to Cartersville Sam secured possession of an old mule and wagon. The animal bore the name of Dave, and Sam, who has always been attracted by things pertaining to the railroads, trained him to go on and stop and blow like a locomotive. One long blow meant stop; two short blows go on, and three to back up. Old Dave was trained to perfection, and sometimes, with a wagon load of boys, Sam could be seen speeding through the town, old Dave on a dead run. Suddenly "Hoo-oo-o-o" would sound out, and throwing himself on his haunches the mule would stop stock still and the boys would tumble headlong out of the wagon.

When he was eighteen years old, Sam went off to school, and on his return had contracted the fatal habit of drink. There could be no half way doing with such a man as Sam Jones, and he went to his very limit, and came near wrecking his body, mind and soul. He went from depth to depth, trampling the hearts of his loved ones beneath his feet. They grieved over him and did everything in their power to get him to give up drink, but to no avail.

There came a day when the aged father sickened and came down to his death bed. He sent for his wayward son, and with his failing breath begged him to reform. "For God's sake," said he, "quit drinking and be a man."

Falling on his knees by the bed, the miserable young man promised his father that he would give up whiskey, and he did sober up.

On Sunday the father died. The next week Dr. William H. Felton, the preacher-Congressman, the modern edition of Patrick Henry, started an old fashioned country meeting in a little wooden building known as Felton's Chapel, since the doctor built it, and there preached the gospel. A part of the building is still standing. It is four miles from Cartersville, and is occupied as a residence.

Sam and his brother Joe went to the meeting. Dr. Felton preached from the text, "Is there no balm in Gilead, no physician there?"

When the mourners were called to the altar Sam was the first to respond, and kneeling there in that little country meeting house he gave his heart to God and became a Christian. Dr. Felton pointed to him and said:

"There's going to be a preacher of the gospel." The young man was impressed with the thought, and the next week he preached his first sermon. He has been at it, ever since, and his name is known in every State in the Union.

During the time that Sam was dissipating Joe was a sober man, with a wife and several children. But a year after Sam's conversion he began to drink, just to show that he was not hidebound, of course, and that he was man enough to quit whenever he wanted to.

It was the same old, old story. He went from bad to worse in spite of the pleading of his loved ones. He lost much of his self-respect, and would often appear in town in a state of intoxication. One day a friend, R. A. Clayton, who is still in Cartersville, and who is better known as Dick Clayton, met him on the street, as usual, under the influence of whiskey.

"Joe," said he, "I am your friend, but I am ashamed of you. You are so low down you are no longer respectable."

It was a random shot, but it struck the mark. It rankled in the heart of the miserable man. He went home, and during the next day, which was Sunday, he tried to wash it out in whiskey, but it would not wash out.

Joe then lived but a mile and a half north of Cartersville, on the Western and Atlantic Railroad. Some time Sunday night his whiskey gave out. His money was also gone, and he was in misery. Before daylight he found a gold breastpin belonging to his wife, and with that in his pocket he hurried to town.

When the saloon opened he was there, and he succeeded in trading off his breastpin for two quarts of whiskey. Before leaving town he emptied one of them down his throat. He started home just as the day was dawning. His brain was in a wild tumult, and he staggered along the track. The early train for Atlanta came in sight. He saw the gleaming eye and heard the thunderous roar. In his delirium he fancied he was in hell, but he stumbled along to meet the oncoming monster. Suddenly he felt an awful shock, and then above his head there was the noise of a hurricane; dust was in his eyes, and then all was still. He came like the prodigal to himself. He realized that he had fallen into a stock gap, and thus his life had been saved.

He fell upon his knees and prayed to God. He reached into his pocket, pulled out the bottle and smashed it upon the iron rail. There in the kindling light of the new day he wrestled in prayer until an answer came, and then with a sweet peace within his heart he arose and went back home. His wife met him at the door, and putting his arms about her, he said: "Wife, I'm sober, I'll never drink any more."

"Oh, I know it husband," she cried, "for I've been up all night praying that God would save you."

It was afterwards learned that Sam, who was in New York preaching, had spent the night praying for Joe.

Soon after that he entered the Methodist ministry, and there remained for about four or five years, and then after a careful study of the New Testament, became convinced that immersion only was baptism, and that nothing else was just as good. He accordingly united with a Baptist church, and two years ago (Sept. 30) he was baptized. Then he was ordained in the Baptist ministry and since has been very actively engaged in preaching the gospel. He is especially well known in Mississippi, Montana, Missouri and South Georgia, although he has held meetings in many other States.

Light Desired.

I wish someone would explain through the BAPTIST AND REFLECTOR the following passage of scripture: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were they children of uncleanness, but now are they holy" (1 Cor. 7:14). I am somewhat in doubt as to what it really means. I have examined all the books I have at my command including a commentary and a revised version Bible; but I get nothing satisfactory to my mind on the subject.

Jamison, Faucett and Brown say that Paul had in mind infant membership. This Baptists do not and cannot accept. The context I do not think will justify such a construction. It appears to me as being foreign to the subject matter in hand.

The view of those who teach infant membership is that if one of the parents of children is a believer then the children are entitled to covenant relationship with God and thus have a right to be in the bodies of the church. This I once accepted because men said so, but I have learned not to accept any view or interpretation of the Scripture unless it is sustained by a thus saith the Lord. I cannot find infant membership taught anywhere in the New Testament and, therefore, I reject it. I am in the dark as to the true meaning of this Scripture and desire light on it. Will someone who can, and knows what it really means, give the desired light?

D. E. DORTCH.

Columbia, Tenn.

County Jail Work.

By REV. JAMES B. CONVERSE, Author of "Uncle Sam's Bible."

(Resolved, Dec. 15, 1902, by the Morristown Minister's Association that its thanks be returned to the Rev. James B. Converse for his able address on "Prison Work" and that he be requested to prepare a summary of it for publication in the *Chattanooga Times* and the *Nashville Baptist and Reflector*, J. M. Clark, Secretary.)

Evangelistic work in the jails has a great blessing attached to it. Christ in his first address on entering upon his public ministry (Luke 4:18) declared that the

Lord had sent him "to preach deliverance to the captives." By calling himself "the Son of man" he made himself the brother of all men, even of the prisoners. And in the twenty-fifth of Matthew he declares that the visits made to the prisoners are paid to him, and any kindness shown them is shown to him.

This blessing is regulated by ministers and laymen. When the prisons are regularly and persistently visited it is often done by ladies, who are not so well suited to do it (except among the women) as middle aged men. The common reason for this neglect given by ministers is lack of time. It is a poor excuse. It is a very poor excuse. It is very easy to telephone to the county jail, to ascertain whether there are any prisoners and make an appointment with the jailor. Almost any hour of any day of the week will be convenient. The prisoners are always "at home" and always glad to see visitors. The visit takes little more time than a social call. Last Sunday's sermon, if it was not practical or metaphysical, will be enjoyed by the prisoners.

The real reason of common neglect of the prisoners by the ministry perhaps is thoughtlessness. But this never excused any one for neglecting duty.

The first thing that the minister who wishes to help the prisoners has to learn is that they are men, bad men, criminal men, but not demons nor devils, but only men. They are younger and more illiterate than those outside. The master mechanic and the fully educated are rare among them. The "moonshiners" in a city jail are more hospitable and honest than many citizens. The city prisoners are worse. But whether better or worse they are men—merely men. If the visitor thinks that the economic evils of our civilization have placed peculiar temptations in their path he will think more kindly of them. The old Puritan, Richard Baxter, when he met a fellow going to the gallows said: "There goes Richard Baxter, but for the grace of God." We should think kindly of those whom Christ calls "My brethren."

The sermons should be plain, practical and pointed. Poetry, metaphysics and the flowers of rhetoric are out of place. The prison life is very real. Sermons on the evidences of Christianity and on the judgment to come are not needed. The jail cures skepticism; if human justice is so painful what must the divine justice be? The texts referring to prisons, to trial, to our great Advocate (or lawyer) are especially useful for jail sermons.

The visitor should be fully supplied with good papers. Religious papers are so cheap and old copies so little valued that a little solicitation will produce an abundant supply. Flowers do as much good in a jail as in a sick room. But dainties are out of place unless they come from home to remind the prisoner that he is still loved. The prison fare is usually wholesome and abundant; and the visitor should try to raise the minds of the prisoners above the physical and material.

The results of prison work are as great as those of other evangelistic work when we remember that the prisoners are removed from God's two great moral instrumentalities, the family and the church. Removed from their former temptations they easily yield to the truth. The trouble comes later when they leave the prison.

We read in Genesis of Joseph that "The Lord was with him" in the Egyptian jail. Where the Lord goes his servants should follow. There is a wide field of usefulness right at our doors. Our preachers and laymen should fill it.

Morristown, Tenn.

E. A. COLLINS.

E. A. Collins, of Milan, Tenn., was born in Charlotte County, Virginia, in March, 1835.

His parents moved from there in 1837 to West Tennessee, and settled at Lexington, Henderson County, where they dwelt till the close of the late war.

The subject of this sketch was entered in the county academy, at Lexington, at six years of age, where he remained, under different teachers, till he was fifteen years old, when his father entered him at Union University, Murfreesboro, Tenn., where he remained at the feet of Dr. Joseph H. Eaton, President of the University, than whom no better man ever lived, and Prof. G. W. Jarmon, Professor of Latin, Prof. Wm. Shelton, of Greek and Hebrew, and Prof. F. W. Dodson, of Mathematics, till Dec. 25, 1854, graduating in the class of 1854, and taking the degree of A. B.

From the University he was at once placed by his father in charge of a country store, where he remained, achieving reasonable success, till Dec. 20, 1860 when he

was married to Miss Sallie Hurt, of McLemoreville, Carroll County, Tenn., the daughter of the late Rev. James M. Hurt, a Baptist minister of much distinction in West Tennessee at that time.

Immediately after marriage Bro. Collins settled at Milan, Tenn., a village just then springing up, on the then unfinished Memphis & Louisville railroad.

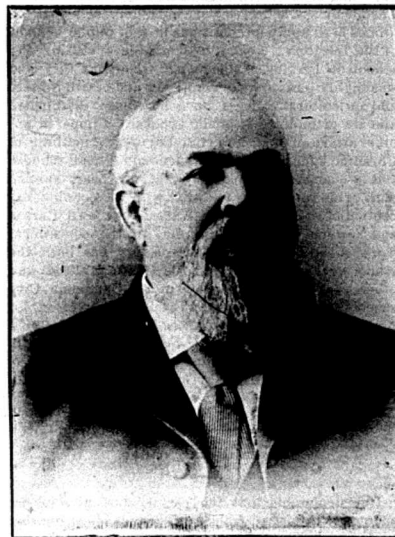
At Milan he has resided till now, following the mercantile business till 1873, when he abandoned this business and established at the same place the Banking House of E. A. Collins, which was the first bank ever established in Gibson County, Tenn.

This bank was conducted as a private bank (he being the sole owner and proprietor) until 1893, when it was organized under the Tennessee State laws, and chartered under the name of "The Milan Banking Co.," of which his son Fred Collins has been cashier ever since its organization.

Bro. Collins professed religion at the Methodist church in Murfreesboro, Tenn., during the union meeting held there in 1852, and among those most interested in and most valuable to him. During his days of anxiety on the subject of his soul's salvation, he remembers none so kindly as Gen'l. Joseph B. Palmer, then a young man, than whom few better ever lived.

He joined the Baptist church in 1852 at Lexington, Tenn., his home.

Early after the late war, he joined Brethren Rev. S. P. Clark, Rev. J. W. Hurt, Richard Hutcherson, Z. G. Jackson and others in the organization of the



Milan Baptist church of which he is still a member, having been a deacon since about the time of its organization and superintendent of the Milan Sabbath school for twenty-seven years, resigning that position on the 5th Sabbath in December, 1899, on which day he was stricken with "Angina Pectoris," from which he has never entirely recovered, and perhaps will never recover.

Bro. Collins often refers with much pride to his grandfather the Rev. E. Collins, who was one among the most useful and successful Baptist ministers in West Tennessee, up to the date of his death in 1853.

Being his oldest grandson and having been named for or by him, he was a favorite with him and Bro. Collins was a frequent companion to him in his boyhood's days, in his rounds of preaching in West Tennessee, which in those days often extended as far as fifty to seventy-five miles.

From this Association Bro. Collins feels that he received impressions that have been of great value to him in his struggle to serve the Master.

Another matter often mentioned with great pride by Bro. Collins is this, that although his father W. P. Collins was probably as well off in this world's goods as any man in his vicinity, and although he gave Bro. Collins and his other children all and the best educational advantages of that day, he always had some sort of work for the sons to do when not in the school-rooms. This extended even to the Friday evening holidays, which were common then in all the schools, the pupils being dismissed about two or three o'clock p. m. on Friday.

While the other children spent the afternoon in play on the streets or in hunting or fishing, Bro. Collins went directly home to perform some task laid out for him in the morning.

His father often said: "If I don't keep the boys employed, the Devil will," and so in this way they were kept constantly employed, and his father having farms and a tannery, with shoe, saddle and harness shops and two stores, the sons were taught, not only book-keeping and salesmanship, but to take a rawhide, tan and finish it and then convert it into shoes, boots, saddles, harness, etc.

Besides this he was kept on the farm a part of his time and taught how to plant and cultivate corn, cotton, wheat and other farm products.

While this all seemed very hard to the boy, the man often thanks God for such a father and rejoices in his ability to cover such a range of activity and usefulness.

Bro. Collins' afflictions make it certain that he can only remain a short while longer on this earth, and so he feels more determined than ever to do what he can and all he can for the promotion and advancement of the kingdom, the few days that he may yet remain.

But the impending end has no terror for him and he is calmly waiting the Master's call, clinging closely to the blessed promise, and holding hard to the Father's hand and leaning heavily upon his arms, knowing that he is saved only through the blood of Jesus and not through any of his own work.

Bro. Collins is large in body, large in head and large in heart. We hope he may be spared other years to the church and community to which he has been so great a blessing.

The New Church at Watertown.

The condition of the church building at Watertown, and the growth and development of the town made it absolutely necessary that a new building should be erected. After much consultation and deliberation, over one hundred of the brethren and sisters decided that it would be far better for the Baptist cause at Watertown to build a house of worship nearer the center of the town. On Dec. 14, in church conference, over one hundred letters were cheerfully granted for the purpose of organizing a new Baptist church. A council of the following brethren was called to organize the new church: J. M. Phillips, T. J. Easter, M. W. Russel, W. E. Raikes, H. Whitfield and E. S. Bryan. Bro. Phillips was elected Moderator and E. S. Bryan Clerk of the council.

Permission was given by the Round Lick church to organize in her house of worship. The Philadelphia Confession of Faith was read by Bro. Easter and adopted by the new church. The church covenant by Dr. J. M. Pendleton was read and adopted. Bro. Russel offered prayer for the guidance of the Holy Spirit and the blessing of God upon the church. Bro. Hiram Neal was elected Moderator, and Bro. W. W. Young church clerk, and Bro. T. W. Phillips church treasurer. The Deacons who went into the organization were recognized as deacons of the new church.

"The Watertown Baptist church" is the name suggested by Bro. J. H. Anderson and adopted by the church. The following committee was appointed to select a lot on which to build a house of worship: U. W. Neal, W. Phillips, Robt. Smith, Luther Neal, Robt. Hearn. After the organization was completed an invitation was given for membership, to which four responded. Bro. W. P. Phillips was recognized as a deacon from Fall Creek church, he, his wife, and daughter, Miss Hattie, and Prof. Turney of the Watertown High school having been received by letter.

A committee to draw up resolutions with respect to the retiring pastor, Bro. J. H. Anderson, was appointed.

After a few most touching and appropriate remarks by the pastor, the congregation joined in singing "Praise God from Whom all blessings flow." The benediction was pronounced by Bro. Easter.

Bro. Anderson has done a great work in this community. He has the love, respect and confidence of the Baptist hosts of this country. Other denominations delight to do him honor. The prayers of these people will follow him to his new field of work. May the choicest blessings of heaven be and abide with him and his family now and always.

Now that Watertown has two churches, may the cause of Christ prosper, his people be edified and strengthened, sinners saved, and God glorified.

Watertown, Tenn. E. S. Bryan, Clerk
of the Council.

The Order.

We must recognize the fact that people are natural logicians. The science of logic only follows nature. Even children handle enthymemes skillfully. Men only need to know things and their relations. For example, should the subject be given in this way, "Labor and Capital," or in the other order, "Capital and Labor?" Some will say it makes no difference. But a well informed man will not say so. Not that one man is more logical, and more ignorant, than another. Sometimes there appear to be flagrant violations of the logical order; as for example, the command which every boy has heard, "put on your shoes and socks." This class of errors in speech may be explained on some principle of order, or as having become fixed in speech through ignorance and carelessness. But however fixed, when fixed, unless checked by the natural and tangible, it exerts a different influence on thought, feeling, and action from what it would in a different order. Will you rob Peter to pay Paul, or rob Paul to pay Peter? That depends.

Ministerial education has been suffering from the position it has occupied in the published order. This order has almost become fixed in the habits of speech, and can be corrected, if wrong, only by time and a more just way of thinking. Here I have run into a position of peril, from which there is but one honest way of escape, that is to explain out. This article starts with the assumption of the principle that people are natural logicians, and ignorance is the only honorable explanation of a mistake in the statement of the particulars of a series.

Ministerial Education was put nearly at the foot of the list in the benevolence card and received least attention in spite of the many urgent pleas made for it.

There must be some other principle than the logical. The names of the ministers of Tennessee are given in our State minutes on the alphabetical principle; but when in speaking of the ancient philosophers we say Socrates, Plato, and Aristotle; we use the historical order. But when we say Texas, Arkansas, and Tennessee, still another principle is used, and so forth.

The Boards are mentioned by the Duck River Association as follows: State Missions, Foreign Missions, Home Missions, Ministerial Education, Sunday School and Colportage, Orphans' Home. The order in the Central Association is nearly the same; S. M., F. M., H. M., M. E., M. R., O. H., S. S. and C. The William Carey Association: S. M., H. M., F. M., O. H., M. R., M. E., S. S. and C. The Big Hatchie: S. M., H. M., F. M., M. E., M. R., S. S. and C., O. H. Southwestern District Association: S. M., A. M., F. M., M. E., O. H. The State Convention: F. M., H. M., S. M., O. H., S. S. and C., M. E., M. R. By examination of the above particulars, we find them in two as distinct classes as the soul and the body. I would suggest that these two classes be headed evangelism and benevolence and that the anti-climax principle determine their order; that is, the more important first. Certainly the everlasting interests of the soul are greater than the temporal wants of the body. Therefore evangelism comes first with emphasis.

Under the head of evangelism will be ranged Foreign Missions, Home Missions, State Missions, Associational Missions and Ministerial Education. Under benevolence, Orphans' Home and Ministerial Relief.

Now by what principle shall the particulars under the head of evangelization be arranged? The logical principle puts ministerial education first, because the preparation for a work precedes the execution of the work. This does not mean that more money shall be contributed for ministerial education, but simply in the natural order of things it comes first in the series. The amount of money to be given each is to be determined by the necessities of each. This question of how much is to be answered by the brethren placed in the situation best to know. The people ought to be kept informed as to matters. The principle on which the other branch of evangelism should be ranged is the anti-climax principle; that is, the board that has under its care the largest territory should come first. The series thus determined F. M., H. M., S. M., A. M.

The order of the Boards then is made on clear and definite principles. On their relative importance there is no agreement, and when an attempt is made someone is offended. I have seen some who think that Ministerial Relief is the most important. Many of us think that Foreign Missions is the most significant, while others think just the opposite.

The order then is: M. E., F. M., H. M., S. M., A. M., O. H., M. R. (Sunday schools and Colportage is included in State Missions.) As a man thinketh so is he.

If he thinks of things in their proper relations he will be above acting from local sentiments and personal bias and prejudice; and everything will be duly and justly considered. One hundred miles will be as one mile, in a question of duty. He will be just as ready to help the Board in another city as the one in his own. Jackson, Tenn.

G. M. SAVAGE.

A Visit to Oklahoma.

During my recent five weeks' stay in Oklahoma City and Territory, I was greatly impressed, among other things, with the schools. That new country is making rapid strides in educational work, and will soon be abreast of the times. The government has already made liberal provision for school purposes. One quarter section of land in every sixteen has been set apart as the basis of a permanent school fund. This, of itself, with the almost certain large increase in land values will soon be a source of large revenue. Only a small supplemental tax will likely be necessary at any future time to maintain a magnificent system of public schools. The standard of education has also, even at this early time, been set very high. In point both of instruction and management, the Territorial schools measure well up with the best in other sections of the country. A very large per cent of the teachers are graduates from the best colleges and universities in the land. Oklahoma refused in the very beginning to become a dumping ground for the unworthy, inefficient and broken down teachers from other States. The unchangeable decree went forth long ago that no drones need apply for positions in the public schools of the Territory. I spent five half days visiting the schools in Perkins, Wellston, and Oklahoma City and was highly pleased with what I saw and heard. Normal and agricultural colleges have also been established and are maintained at public expense. I hope in another article on Oklahoma churches to say something of Christian education and the denominational schools. But in conclusion, I must say that my heart swelled with pride when I was told that with the possible exception of the University of Kansas, our own Carson and Newman College stands first in the educational work of the Territory. So satisfactory has been the school work of Pros. Vaught, the Hickman Bros., and others that Ex-Supt. Holcomb of the Oklahoma City schools asked me to say to President Henderson for him that his only regret was that he was not himself a Carson and Newman boy. I never realized until within the last year or two the mighty influence this school was having for good. May God almighty bless it till time shall be no more.

J. M. ANDERSON.

Tullahoma Echoes.

It is deplorable that the pastor must give an account of his own labor. It sounds like blowing one's own horn. But if he does not report his work, who will? And how are the Baptist papers to give the field news? With this brief apology for this paper allow me to send forth from Tullahoma some notes to be echoed over the State.

THE CHURCH.

The Lord continues to do great things for us here. Seventeen have been added to our fellowship within the last three months. The church is reaching a high water mark of spiritually and the entire membership are enthusiastic over the prospects of a new house of worship. Messrs J. D. and F. A. Raht have given us \$2,500, for this new building on conditions. The conditions are that we erect a \$7,000.00 house of worship and that the cash be on hand by Aug. 15, 1903. To aid us in raising said amount the church has decided to place in said house of worship memorial windows at a minimum cost of \$100.00. Three of these windows are to represent the Baptists of Tennessee, under the following heads, to wit: The Baptist pastors, the Baptist churches, and the Ladies Aid Societies. Prof. E. O. Kaserman has the management of the window in memory of the Baptist pastors, Mrs. John Osborne the window in memory of the Baptist churches, and Mrs. F. A. Raht the window in memory of the Ladies Aid Societies. Will not the brethren and sisters receiving communications from the above mentioned members respond promptly and liberally.

THE TAYLOR LECTURES.

The people of Tullahoma have been privileged to attend a feast of information at the hands of Dr. E. O. Taylor of Boston in his four inimitable lectures entitled

led Good Citizenship. The lectures are scholarly, profound and simple. Dr. Taylor is one of the few men who is able to give the effect of alcohol upon both the animal and spiritual propensities of the brain. Alcohol has a peculiar affinity for the brain. Since these lectures pave the way for a prohibition campaign upon a lasting basis? I feel to call upon the Baptist pastors all over the State to aid the W. C. T. U., and the Anti-saloon League in securing dates for Dr. Taylor. It will be worth any pastor's time and effort and at whatever cost to have Dr. Taylor in his midst.

THE BRANDON TRAINING SCHOOL.

This paragraph is not written by way of advertisement, but as an item of interest to Baptists. Of the nine teachers, five of them, including the principal and head teacher, are Baptists. The present enrollment is about 250, of whom about 150 are boarders. The pupils are representatives of seven States and Porto Rico. The enrollment is likely to go beyond 300 during the spring term. The work that is being done is first and the discipline is above reproach. Prof. Brandon is a natural born leader of men, and Prof. Kaserman a natural born educator. It is the writer's privilege to talk to these teachers and the most of this great body of young people every Sunday. So I have felt duty bound to write this word of commendation.

Tullahoma, Tenn.

RALEIGH WRIGHT.

Jackson Items.

Yesterday was a test day on Sunday school and church goers. The First had a full house to hear Dr. B. B. Bailey of Winchester, Ky., elected to the pastorate three weeks ago. Not one of the members had heard him preach and only four had ever seen him before he was called. The church was drawn to him by a felt but unseen power and after hearing him on yesterday, the members felt sure they had been moved by the Holy Spirit to the selection. Bro. Bailey, up to this writing, has not intimated his decision; one received by letter yesterday.

Bro. T. C. Mahan, of Arkansas, preached for the Highland Avenue church. The church is well pleased with him but has taken no action toward selecting a pastor.

Bro. D. A. Ellis had two good services with the Second church. This church is making steady growth in all work and co-operates with the pastor.

The members of the Royal Street church are worshipping in their new house, though it lacks much of being complete. They certainly deserve much praise for their judgment and zeal. The men apply themselves all day to their daily vocations and after supper they repair to the church house and work thereon until bed-time, while the sisters stand by holding lamps and encourage the men by their presence and cheery words. Such people will succeed. Dr. Jennings preached for them at 11 a.m. and pastor Nunnery preached at the evening hour.

The First church is in mourning on account of the death of Mrs. Harriet White, who was a Christian of an humble and prayerful spirit and had a great influence in the church and community. She had been a church member for more than sixty years and had a larger number of descendants in the membership than any one. Dr. Savage assisted by Dr. J. H. Evans preached her funeral to a large concourse of mourners on the morning of the sixth inst.

Dr. Savage filled his pulpit at Wheeler, Miss., and reports a good religious service.

The students report work as follows:

C. W. Stumph filled his regular appointment at Liberty, and had a delightful work.

W. O. Sale preached to the people of Mt. Olive, observed the Lord's supper, and preached at Laconia at three p.m.

L. B. Halcum had a profitable service at Mansfield. E. G. Butler met his monthly engagement at Oak Hill; observed the Lord's supper and took a good collection for the Orphans' Home, and was reelected pastor by a unanimous vote, and accepted the work.

O. L. Neal preached his farewell sermon at Paris. J. R. Clark preached three times, one sermon in Carroll County, one in Henry and one in Benton, and was in his class Monday afternoon.

E. Z. Newsome preached to the good people of Union church and brought a large collection for the Board of Ministerial Education.

L. D. Summers preached to a good audience at Oak Grove church, Hardeman County.

M. E. Dodd had two good services at Cane Creek.

New students are coming and every week the number is enlarged. There will be a very large increase first of new year, judging by the letters daily received.

Jackson, Tenn.

MADISON.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Edgefield.—Pastor Rust preached at both services to large audiences: "Holy Recklessness," and "The God of Battle;" 6 received by letter.

First.—Pastor Burrows preached on "God Completing the Good Work," and "Lazarus at the Table;" 1 by letter; large congregations.

Howell Memorial.—Pastor Phillips preached at both hours: "The Crowning Miracle," "The Star of Bethlehem;" 2 young ladies received into fellowship; 1 by letter; 1 for baptism; ladies gave bazaar and supper on Thursday night of last week, which was quite successful; Christmas entertainment on night of Dec. 24; 165 in S. S.

Central.—Dr. VanNess preached at both hours: "Unseen Things," "The Race of Faith;" Dr. Lofton absent.

Centennial.—Pastor Stewart preached at both hours: "The Love of God Made Visible;" Bro. Gupton preached at night; 142 in S. S.; good congregation.

Immanuel.—Pastor Ray preached at both hours: "The Three Ministries," "The Success of Failure;" good congregations; 1 by letter.

North Edgefield.—Pastor Sherman preached at both hours: "Wholehearted Service," "The Cry of a Troubled Heart;" 7 professed; 1 received for baptism; fine day.

Missionary Gupton reported in Belmont Mission, 36 in S. S.; commenced another portable building in East Nashville.

Seventh.—Pastor Wright preached at both hours: "Living Sacrifice;" funeral service in the afternoon; night: "A Man's Doings Will come Back to Him;" baptized 1; 3 forward for prayer.

Overton Street Mission.—Bro. Stewart preached on Friday night and had 9 professions; 77 in S. S.

Chattanooga.

Second.—A fine day; splendid congregations; pastor Waller preached: "A Good Man," "Behold the Man;" deep interest among the unsaved; 3 conversions; good Sunday school.

Hill City.—Pastor Ewton preached morning and evening; good attendance at both services.

East Chattanooga.—Pastor Shipp preached: "Eli and Samuel," "The Rejected Christ."

You are making us a great paper. Heaven bless you.
Morristown, Tenn. M. D. EARLY.

Yours is a great paper and does much good. I am highly pleased with it.
Baker's Gap, Tenn. A. M. DOUGHERTY.

I very much enjoy the BAPTIST AND REFLECTOR and wish for its editor a happy Christmas, and success so abundantly merited.
Hico, Texas. J. P. GILLIAM.

I appreciate your paper very much. I could hardly get along without it. I am superintendent of the Sunday school of Oak Grove Baptist church of the Big Hatchie Association, and find your paper one of my greatest helps in the work. I shall endeavor to get the BAPTIST AND REFLECTOR into the homes of every scholar of our school later on.
Burleson, Tenn. HEATH WORTHAM.

Rev. I. N. Penick of Martin has been called to the care of Salem church. He has accepted for one Sunday in each month at \$250 per year. We are rejoicing over his acceptance. Laneview college is doing the best year's work in all her past history. Have added

a story to the buildings. Have enrolled fifty boarders this session. May the Lord bless the editor and his work.
J. W. MEADOWS.

Laneview, Tenn.

I filled my last appointment at Shop Springs on Sunday. These good people have grown in my esteem and affection up to the last. This church has many choice spirits and is doing a good work for missions year by year. A large proportion of the members are young persons of much promise. The church paid beyond what was due me. It will call another pastor at once.
J. H. ANDERSON.

Watertown, Tenn.

Another reason for saying that a denominational college should be endowed is the opinions of men placed in a situation to know. President S. P. Brooks of Baylor University in a letter recently addressed to me says, "A denominational college ought to be endowed for the same reason that any first class college should, to-wit: its very life depends on it. A preparatory school may be self supporting, but a college never. A modern college requires so much more equipment than the old methods of education, especially in science, both physical and intellectual." I suppose 999 out of 1000 will testify the same.
G. M. SAVAGE.

Rev. W. A. Giboney, who so successfully assisted Rev. I. S. Baker in his meeting at Rockwood, has accepted the pastorate of the First Baptist church, of Dayton, Tenn. He expects to be on the field about the first of the new year. There is a move, which it now seems may be a successful one, to change the location of the Tennessee Valley College from Evansville to Dayton. The Dayton people are favorably inclined to the move and propose to donate a college building to the Tennessee Valley Association as an inducement to make the move. Spring City is also making a bid for the school. Dayton is also on the eve of erecting a \$30,000 public school building. This will vacate one of her brick buildings for the college.
Dayton, Tenn. D. V. CULVER.

At last I have resigned the care of the Fulton church, and have accepted a call to Accadia, Florida. The BAPTIST AND REFLECTOR containing my note of Nov. 20 came to-hand day before yesterday. Accept thanks for publishing same. Allow a suggestion to temperance forces of Tennessee: A better plan than to leave cities of 5,000 and over, without any chance whatever to rid themselves of saloons would be to advocate a law, such as they have in Missouri, which compels every liquor dealer once each year to secure, through petition, a majority of the names of the property holders in his block, school district, or township, before he can enter upon another year of business. Your brother's speech in the Butler case at St. Louis was so fine that I clipped it for my collection of scraps.
Fulton, Ky. W. D. TURNLEY.

We are very sorry to know that our dear Bro. D. D. Shuck has decided to leave. The best wishes of the people go with him. He preached five weeks for us in the country last summer without stopping. He preached twice a day. It seems like Mississippi is becoming attached to Tennessee preachers, but the reason of it is because they are godly men of the highest life. We all love Bro. D. A. Glenn also. He still lives in the hearts of those people. I will tell you about some of our churches in this, the Oxford Association. Big Springs is pastorless. Bro. G. W. Hollowell resigned. Mt. Gilead has called Bro. H. L. Johnson to the care of the church again. Our fifth Sunday meeting was very good, also our Association which met at Harrison, Miss. The next Association will meet with the Clear Creek church. We are moving along at Mt. Gilead slowly. This is one of the oldest churches in the Association, Antioch being the next oldest.
Water Valley, Miss. W. H. HUDSON.

Dr. Bailey Accepts.

A telegram just received from Dr. B. B. Bailey announces that he accepts the call to the pastorate of the First Baptist church.

No church ever gave a minister a more hearty, a more unanimous or a more enthusiastic call than this

church extended Dr. Bailey. We are anxiously awaiting his arrival. He and his family will receive a cordial welcome to our beautiful little city.
Jackson, Tenn. J. A. CROOK.

A Word to Workers.

Dyersburg has ten saloons, but if she had none what I have to say about the lectures of Dr. E. O. Taylor would be just as appropriate.

Dr. Taylor delivered five addresses in our town. I heard all of them, and I wish every man, woman and child in Tennessee could hear them. His discourses are of a high class and worthy to be ranked with the best efforts that have yet been put forth in our State for the improvement of the moral tone of our citizenship.

His lectures are to moral reformation what sermons on Repentance and Faith are to our Christianity. Let every town that has the chance of a date with him make it, and then be sure to get the people to hear it. His lectures strike not alone at the liquor traffic but at the base of many of our vices.
GEO. H. CAUTIONNA.
Dyersburg, Tenn.

Rev. N. A. Parish Dead.

This sad event occurred Dec. 17th, at his home in Fowkes, Tenn. He was preparing to ship his goods that day for Texas. He was well and cheerful in the morning. He died in less than three hours from his first attack. His family supposed that he was paralyzed.

His wife and seven children survive him, all of whom are consistent Christians. Brother Parish was a good man with a kind heart and a worshipful spirit. Those who knew him best were most deeply impressed with his true piety and genuine character.

He had just closed his labors with all his churches to begin work in the West, but God was pleased to call him higher.

His life was a beautiful representation of Christ enthroned in the heart of man. May his memory inspire his family and his friends to many noble deeds. We weep not for him, for he is better off than we. May the comfort of our God be in the hearts of his family. His wife will make her future home with her daughter near Bonicord, Tenn.
GEO. H. CAUTIONNA.
Dyersburg, Tenn.

From an Exile.

Once or twice a year I write a line through the columns of your valuable and readable paper to my friends and brethren back in dear old Tennessee. I thank the Lord that I am still in the land of the living. I am pastor of the North Baptist church, Tyler, Texas. This is my second year at this church. This is a great church in a truly great field. During the past year about thirty-five have been added to the church. The church is missionary to the core, not a klicker or disorganizer in it. During the year the church paid out for all purposes about \$1,200.00. There is not a rich man or woman in the church, but I believe they all have religion, which is better. During the year I held six or seven meetings in which about 350 have been converted and most of them added to the churches. For the last ten days I have been engaged in a great meeting at Linden, Cass County, Northeast Texas. We had a glorious meeting. There were more than thirty-five conversions and a number added to the church and more than \$10,000 raised for missions and other purposes. This is in the center of our great East Texas destitution, but a good lot of good missionary preachers are getting into that country and the will be heard from later. The people of Northeast Texas are eager and ready to be taught. Our State Board is looking this way. Well, Texas is certainly the best thing on ice. Many Tennesseans and Kentuckians are here but there is plenty of room for others. We were very glad to get Bro. Holt back again, but we all remember good old Tennessee and the dear old BAPTIST AND REFLECTOR and shall never cease to love them. Say, Bro. Editor, why don't you come out sometime? I see that you start this way sometimes, but you seem to get waterbound in Arkansas. Come on, and see us. You have many dear old friends out here who love you. I wish you could see our State Convention just one time. You would be proud you are a Baptist. God bless you all.
J. B. FLETCHER.
Tyler, Texas.

Missions.

MISSIONARY DIRECTORY.

W. C. Golden, Missionary Editor.
STATE MISSIONS.—W. C. Golden,
Corresponding Secretary, Nashville,
Tenn.; W. M. Woodcock, Treasurer,
Nashville, Tenn.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Knoxville, Tenn., Vice President for Tennessee.

HOME MISSIONS.—Rev. F. C. McConnell, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President for Tennessee.

MINISTERIAL EDUCATION.—For Southwestern Baptist University, address Rev. G. M. Savage, Jackson, Tenn.; for Carson and Newman College, address Prof. J. T. Henderson, Jefferson City, Tenn.

ORPHANS' HOME.—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

SUNDAY SCHOOL AND COLPORTAGE.—W. C. Golden, Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman, Brownsville, Tenn.; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

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

WOMAN'S MISSIONARY UNION.

A week of prayer.

"On, worker, on! nor deem thy task complete till thou hast risen to that highest, noblest womanhood God hath in thought for thee.

"On, worker, on! thy strength in him increase until thy life hath touched and glorified the world."

As laborers together for God and in harmony with other Christians, Southern Baptist women in various places are meeting together at the beginning of this new year to observe "a week for prayer."

In God's word and in the history of all God-given work, we find that prayer is the mightiest force at the Christian's command, the connecting link between his boundless supply and the world's boundless need. How gracious the invitation. How precious the promise, "Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not!"

In time of need, the early disciples always prayed. As a result, "the word of God increased and multiplied." Paul understood the necessity of prayer and made frequent calls to the churches

thus to strive together with him. Wm. Carey said, "One of the most important duties incumbent upon us is fervent and united prayer." Dr. A. T. Pierson's testimony is, "The story of missions is the story of answered prayer." George Muller, the man who aided hundreds of missionaries, distributed millions of Bibles, built and supported immense orphanages, emphasized prayer as the power by which to command not only spiritual but temporal blessing. In "Prayer and Missions," says Robert Speer, "the evangelization of the world in this generation depends upon revival of prayer."

Doubtless we all appreciate the possibilities of prayer. We must also recognize that there are inseparable conditions with all divine promises—"If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." Are we so abiding in Christ that we can claim this promise? Are we so filled with his spirit that as burning and shining lights our lives continually reflect his glory? If not, let us begin the service of the week by sincere confession. Let us put ourselves in the right attitude before God. Then indeed through the ministry of our intercessions, the blessing will come upon our societies and churches, our missionary agencies, the home-land and unto the uttermost parts of the earth.

ANNIE W. ARMSTRONG.

The topics for the week of prayer have been arranged as follows:

Sunday, Jan. 4.—The power of the Holy Spirit.

Monday—Pagan countries.

Tuesday—Home missions.

Wednesday—Young people's meeting. This is the day of ingathering of Christmas offering envelopes. A special program is furnished, to be participated in by the younger element.

Thursday—Papal fields.

Friday—The Southern Baptist Convention.

Saturday—Personal consecration.

Would that we might hear of whole churches, as well as the missionary societies observing this season of concerted thought and prayer, and availing themselves of the rich store of information and suggestion contained in the programs!

CENTRAL COMMITTEE NOTES.

We enter upon the new year with much to encourage. From several Associational vice-presidents come tidings of a more hopeful condition than ever before known. Some expect to visit and organize societies, and write for supplies of literature.

A sister writes: "I have heard some say they disliked to try, for they had no success in missionary effort. I am sure I find it very pleasant, for I meet with such hearty responses. I have distributed all the mite-barrels and shall need as many more."

"Our revival did us great good," says another. "We want to start a missionary society at once."

A sweet young sister tells of the organization of a Girls' Society of twenty members. She feels so unfit to be their leader, but she as the chosen one, longs to be useful in the Master's cause. She asks our prayers.

Another Girls' Society of twenty members calls for our cordial welcome and heartfelt thanksgiving. And a Sunbeam Band, also. The Lord still calls for Samuel, and among our youth there are those who will arise at midnight, if need be, and answer, "Speak, Lord, for thy servant heareth."

STEWART COUNTY ASSOCIATION.

Stewart County Association seems to be at peace generally. We expected Bro. Bartles to write up our last meeting but have not seen it yet.

Our 5th Sunday meeting was not very well attended, owing to the bad weather, but the meeting was of some benefit to the church where it was held. The spirit of missions is growing in our midst.

On Thursday after the 4th Sunday, Eld. G. W. Bray and myself closed a meeting at Tobacco Port. It was one of the best meetings ever held by the Baptists at that place. Eld. G. W. Bray did most of the preaching. Had several conversions and three accessions to the church by experience and baptism—one from the Presbyterians and one from the Methodists. They were all happy in obeying the command of our Lord by being baptized. More will join soon.

Bro. Bray closed the meeting to prepare to move to West Tennessee. He leaves many friends and brethren here who were loth to give him up. He has been the main stay in this Association for three or four years. He goes to a strong Association where I hope he will find employment for his full time.

I hope that some four or five of the pastorless churches in Friendship Association will see to it that he has his time all filled, as he is a workman fully equipped, rightly divining the word. I commend him as a fine preacher, a good pastor and a lovable brother in Christ.

M. C. Hooks.

Missionary in Stewart County Association.

MRS. J. H. ANDERSON.

We, the "Band of Cheerful Workers" at Watertown, Tenn., do deeply and sincerely regret the departure of our esteemed and beloved president, Mrs. J. H. Anderson, who will soon go from among us to her future home at Trenton, Tenn., therefore severing her connection with our Band. Be it resolved,

1st. That we express our appreciation of her dignified and impartial ruling, wise counsel, faithful service and encouragement, teaching us by her own example to be ever willing to labor and make sacrifice for the advancement of the Master's cause.

2d. That we having become attached to her loving services yield to the severing of these dear relations with much sadness.

3d. We most heartily commend her to the ladies at Trenton and congratulate a people who are so fortunate as to have with them one so refined and cultured and so devoted a Christian as our retiring president.

We shall remember her earnest efforts and untiring energy, and wherever she goes we all pray that God's richest blessings may rest upon her and her family.

Mrs. C. J. Phillips,
Mrs. B. C. Hale,
Miss Ruby Waters,
Committee.

It was indeed a pleasure to be called as pastor for 1903 to a church I organized about five years ago. This little vine, at Lenox, Tenn., was most surely of the Lord's own planting. In five years God has greatly blessed her, so that now she is self-sustaining. It is a rich country; a kind, noble hearted people, and the Baptists have the ascendancy, and may they, under the richest blessings of a beneficent God, take the country for the Master.

W. L. NORRIS.

What is the brightest name in American story?

MACBETH's is on the brightest lamp chimneys.

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

MACBETH, Pittsburgh.

JUNE BUG CHRISTIANS.

After Spring has come and all nature has been warmed up by the rays of the sun, and everything has put on new life, and farmers have begun to reap the golden grain, then the June bug puts in his appearance. The first you know of him he is humming around like he was perfectly happy. You may put a honey bee with a lot of June bugs and you would never know he could hum, their humming would be so much louder.

The June bug just comes once a year and when his humming is over that is the last you see of him till next June bug time.

Now would it be unjust to compare some professed Christians to a June bug? They just come once a year, and that is in revivals. When the church has become very warm by the rays of the gospel and harvest time has come, Brother June bug comes, and he comes humming or shouting. He is ready to make any covenant you want made, and still he hums. He don't want to stop humming for the preacher to preach. But his stay is short. He goes out with the meeting and you never hear his humming any more until the next revival. Would it be unjust to compel them to stay with us two seasons by stringing them like the boy does the June bug? A. R. WHITLOCK.

CHRISTMAS HOLIDAY RATES VIA THE SOUTHERN RAILWAY.

On December the 23rd, 24th, 25th, 30th and 31st, 1902, and January 1st 1903, the Southern Railway will sell tickets to points East of the Mississippi, and South of the Ohio and Potomac rivers at rate of one and one third fare for the round trip, with limit for return passage January 3rd, 1903.

From December the 16th to 22nd inclusive, tickets will be sold at this rate to Teachers and Students of schools and colleges upon presentation and surrender of certificates signed by the Superintendents, Principals or Presidents of the Institution they are attending. These tickets limited for return passage to January the 8th, 1903.

For further information write J. E. Shipley, Traveling Passenger Agent, Chattanooga, Tenn.

Strawberry Plants.

Buy from a Baptist and get what you want. We have 25 acres of nice, healthy and well rooted plants that grew on virgin soil, hence are healthy. Address Fruitful Plant Farms, Sherman Heights, Tenn.

REV. JESSE BAKER MONUMENT FUND.

Since our last report three more have been added as helping friends. Are there not other churches that will give something? Answer by action.

Has Bro. Baker not another friend who will join us with the sum of five dollars? How many will join us with the sum of five dollars each in the next week?

Let your action say what you will do. We will add every church and every individual name to the list that will help us. Some have asked if they get credit for what they send. We will put every name in the next report and amount you send, just as the following list is of those who have sent in their contributions:

Alpha Baptist Church, Alpha...	\$ 15 00
Dr. E. E. Folk, Nashville.....	1 00
Dr. J. M. Phillips, Nashville....	1 00
W. H. Smith, Oak Grove.....	5 00
Mrs. T. H. Reeves, Morristown....	1 00
Prof. R. A. Henderson, Jefferson City.....	1 00
Mr. and Mrs. L. P. Crosby, Neoton.....	2 00
Mrs. Jane Chesnart, Whiteburg.....	1 00
Total	\$ 27 00

Brother and sister, how many more may we add before the last of this month? Make this \$150.00.

R. M. BALES.

Jefferson City, Tenn.

FROM COLPORTER DICKSON.

I take this mode of letting my many friends in Tennessee and elsewhere know my whereabouts and what I am doing. I am missionary and colporteur under the auspices of the State Board for the S. W. District Association, and the adjacent territory, which is known as the great destitution of Tennessee, and is considered the most difficult field in our State.

This destitution extends from the Kentucky line on the north, to the north boundary line of Wayne County on the south, and from the Tennessee River on the west to the central basin on the east—Buffalo River, which extends more than half way through it, has not a Baptist church on it, and very few members. These are not ignorant, uneducated people, as some people might suppose, but are the most hospitable and kind people I was ever among. "The rich valleys along the large creeks and rivers are well cultivated by thrifty, intelligent, big-hearted people. The State Board has just sent fit to work the field, and I am glad to say that I believe God has used me as the humble instrument to help the State Board to decide to send men into this field. There is work enough for three or four good men here. There are two kinds of men who need not come here and expect to win—viz.: crooks and cranks. Broad-minded, every-day, warm-hearted preachers will get the ear and heart of this people.

The Campbellites, with their water route, the Hardshells, with their do-nothingness, and the Methodists, with their "I will, if the Bishop says so," and a few more hunters, make up the moral and religious complexion of this great country.

This section is in the great peanut belt of the State, and furnishes about one-fourth of the peanut crop of the United States. It is rich in timber and mineral resources. We must cultivate this field. We cannot afford to let it alone. The battle will be long and strong, but when once it is won, "for the truth must prevail," we will have a

lot of churches which shall feed the world on Bible doctrine.

On my return from Nashville last week, while waiting for a boat at Johnsonville, I got out and distributed tracts, sold books and took one subscription for the BAPTIST AND REFLECTOR.

Johnsonville has no church; there are a few Baptists in those parts.

I was earnestly solicited to bring tracts and hold tent meetings next summer.

I presented the new steamer, "Shiloh," on her first trip up the river, with a Bible; preached 4 times last Saturday and Sunday; have 11 regular appointments; the work increases.

Linden, Tenn.

A. H. DICKSON.

TEXAS TRUCK GROWING.

Big Money in Fruit and Truck Farming in Eastern Texas.

Supplying the Early Markets of the North—A New Southwestern Industry.

Owing to favorable conditions of climate and soil in Northern and Eastern Texas, the raising of early fruits and vegetables for shipment to Northern markets has become very profitable.

Fruits and truck mature in this section, and are shipped and marketed, before the products from either Georgia, Florida or California get to market.

During the season solid train loads of fruit and vegetables are made up on the Cotton Belt from Tyler, Jacksonville, and other local points on the line, and rushed through to the Northern and Eastern cities.

Not only are the conditions for marketing favorable, but enormous yields of peaches, tomatoes, pears, berries and garden truck are invariably secured. The quality of the fruit produced is second to none in America, the peaches especially, not yielding even to the famous California product. Fully 60 per cent of the orchards are set in the famous Elberta peaches, which are surpassed by none in flavor, size and quality. Mountain Rose, St. Johns and Mixon Clings are also raised with remarkable success.

Lands in this section are rapidly being purchased and converted into orchards and gardens. At Alto, on the Cotton Belt Route, an immense orchard of several thousand acres has been planted by experienced fruit growers from Michigan, who were quick to recognize the natural advantages of this country. In two years the orchard will commence the shipment of enormous quantities of fruit.

Notwithstanding the rapidity with which the land is being taken up, much desirable land can still be obtained for from \$2.50 to \$10 per acre.

Those desiring to visit this section may take advantage of the round trip Home-seekers' rates of one-way fare plus \$2.00, or one-way Colonist rates of half the one-way fare plus \$2.00, in effect on the first and third Tuesdays of each month.

Among the excellent publications on this subject sent free on application is a little booklet entitled, "Fortunes in Growing Fruits and Vegetables," issued by the Passenger Department of the Cotton Belt Route at St. Louis, Mo.

TOUR OF ALL MEXICO.

Via Iron Mountain Route.—Under Special Escort. Pullman Train with wide vestibule cars, drawing room, compartments, parlor, library, music room and the largest dining car in the

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"HUNTING AND FISHING IN THE SOUTH."

A very attractive and interesting book—a book descriptive of the best localities in the South for various kinds of game and fish—contains the game laws of the different States penetrated by the Southern Railway. Write J. E. Shipley, Traveling Passenger Agent, Chattanooga, Tenn., for a copy of this publication.

"WINTER TOURIST RATES."

The Southern Railway offers very low Winter Tourist Rates to points in Florida, South Carolina, Georgia, Alabama, Louisiana, Texas, New Mexico, Mexico, Cuba and Porto Rico. Write Mr. J. E. Shipley, Traveling Passenger Agent, Chattanooga, Tenn., for information, also for a copy of "Winter Homes in a Summer Land." All information cheerfully and promptly furnished.

VALUABLE CHRISTMAS GIFT.

Parents, guardians, friends and relatives who wish to present one with a valuable Christmas gift—a gift one cannot lose, thieves cannot steal, fires burn, or floods wash away—a gift that costs but little in comparison with its real value—a gift that would be a stepping stone, a firm foundation whereon one may build a successful career, should present one with a scholarship in Draughton's Practical Business College, 710 Church Street. A school that gives a superior course of instructions, that has special facilities for securing positions, a school that never makes any claims the record will not sustain. Call or send for catalogue.

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Over the N. C. & St. L. Railway.

On Dec. 23, 24, 25, 30, 31, 1902, and Jan. 1, 1903, the N. C. & St. L. Ry. will sell

HOLIDAY TICKETS

to all points East of the Mississippi and south of the Ohio and Potomac Rivers at

One and One-third Fare For the Round Trip.

Tickets limited to January 3rd, 1903.

From December 16 to 32nd, inclusive, tickets will be sold at the same rate to teachers and students of schools and colleges, upon presentation and surrender of certificate signed by Superintendent, Principal or President of the institution. These tickets limited to January 8th, 1903.

Take advantage of these low rates, and spend Christmas at home or with your friends.

Call on your agent for further information.

W. L. Danley,
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Nashville, Tenn., July 1, 1902.

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Where passengers enter trains at points where there are no ticket agents, or where ticket agents are not on duty, Conductors are required to collect fares at regular ticket rates only, plus 10 cents additional on each ticket.

Conductors are required to give a receipt for each cash fare collected, and the additional collection of 10 cents per ticket will be refunded by any ticket agent of the Company upon presentation and surrender of this receipt or cash fare slip.

When you pay your fare on the Train, be sure to make the Conductor give you a receipt for each fare paid.

E. H. HIRSON,
Traffic Manager.

BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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CONVERSION OF THE JAILER.

And now, after six months in the Old Testament, we resume our studies in the New Testament. We left Paul in Philippi preaching by the riverside. This was on his second missionary journey. One day, as he and his companions were on their way to a place of prayer, they met a poor, demonized girl who was being used by some unscrupulous men to make money for them through her incoherent utterances. Out of pity Paul healed her. When her masters saw that they could not make use of her again for their own gain, they were infuriated with Paul and Silas and had them arrested and brought before the magistrates and made serious charges against them. They were beaten with rods, thrown into prison—into the inner dungeon of the prison—dark and gloomy. And, as if to add cruelty to their punishment and prevent any possibility of escape, their feet were fastened in stocks. This was certainly a very serious predicament in which Paul and Silas found themselves. Think of it, two preachers—two Baptist preachers—in jail. Not the first time Baptist preachers had ever been in jail, and not the last time.

You would have expected to hear one say to the other something like this: "Brother Silas, this is very hard. I thought when we saw the hand beckoning us to come over into Macedonia the Lord's hand was back of it and that he had a great work

for us to do here. But here we are in jail. I don't understand it." The other would have replied: "Yes, Brother Paul, I feel like you do about it. And how my back hurts from the beating they gave us today, and how uncomfortable these stocks are. I don't see how we shall ever get out of this prison."

If it had been you and I, we should probably have talked that way. But instead of that what sounds do we hear coming from that prison cell? Paul and Silas prayed and sang praises unto God. Sang praises? What, in such a situation? At such an hour? Ah! blessed is the man who can sing songs at midnight, who, in the midst of disappointment, of suffering, of sorrow, of gloom can retain a cheerful heart, who, like the little snowbird can chirp even amid the snows of winter. The next thing you may look for will be an earthquake, an overturning which will open the prison doors and will unloose all the bands. Nothing is too great, nothing is impossible to the man who can sing songs at midnight.

When the jailer saw the prison doors open, supposing that the prisoners had of course escaped, and knowing that his life must pay for their escape according to Roman law, he was about to kill himself, in true Philippiian style, for Philippi was noted for its suicides. But when Paul cried to him that they were all there, he came "trembling for fear." For fear of what? For fear of the Romans? Ah, no. There had been fear of the Romans when he thought that the prisoners had escaped, and that fear had led him to be about to kill himself. But when he realized that they were all still in prison there was no need for fear of the Romans. Then a higher fear took possession of him—the fear of God. He had heard the apostles preaching by the river side, or at least he had heard of their preaching, and now he realized that this miracle had been wrought not by human power, but by the power of that God whom Paul had preached.

Realizing himself to be a sinner, with his conscience aroused by the strange events of the night, and trembling for fear of God he fell down before Paul and Silas and asked: "What shall I do to be saved?" This is the question of all questions, the most momentous question which has ever been asked or can ever be asked in the world. Upon its issue hang eternal destinies. Everyone is asking that question. For 6,000 years men have been asking it. Is there any answer to it? Thank God, there is. The answer comes from the skies, through the lips of the inspired apostle: "Believe on the Lord Jesus Christ and thou shalt be saved." The plan of salvation embraces two steps, repentance and faith. But it would have been useless for Paul to say to the jailer, "repent," for the reason that he was already a repentant man.

To him it was only necessary to say "believe." These two words, repent and believe, correspond with the other words, sinner, Savior. And that is all there is to the plan of salvation. How simple. Thank God that it is so simple. Thank God that anyone may accept it, if only he realizes his sinfulness and feels his need of a Savior.

But what about baptism? Did not Paul baptize the jailer? Certainly, but he did not tell him that he had to be baptized in order to be saved. He baptized him after he was saved through repentance and faith, in order that he might express the fact of his salvation. And what about his household? Were they not baptized also? Yes. Paul "spoke unto them the word of the Lord" and they "believed in God." And when people are old enough for those things we Baptists are perfectly willing to baptize them.

CHRISTMAS THOUGHTS.

Another Christmas has come. Another year has rolled away. How short it has seemed! In our childhood days it used to seem an age from one Christmas to another. Now how rapidly they come and go. It scarcely seems that one has gone until another comes. How these frequent milestones remind us that we are hastening on to our

journey's end and that soon it will all be over. Are we prepared for the Great Hereafter to which we shall be ushered when our last Christmas on earth has been spent? God help us to be ready for it.

It may be well for us at this time to pause a moment and consider what it is we celebrate. Many people seem to have lost sight of the real meaning of the occasion. They have turned it into a time for fun and feast and frolic, forgetting apparently that Christmas is intended to commemorate the birth of the Savior of the world—the fact that he came into the world to save sinners. The angels in announcing his birth to the shepherds keeping watch over their flocks, said to them "Unto you is born a Savior which is Christ the Lord." What occasion for joy there was in that fact. No wonder the angels were so happy they could not stay at home, but must come down to earth and tell men about the glorious event, the most glorious event in all the history of this old world. No wonder they burst out singing: "Glory to God in the highest; Peace on earth to men of good will."

How inappropriate it seems that such an event should be celebrated by drunkenness and revelry as if it were Bacchus instead of Jesus. How should we observe the day then?

1. By assembling in our respective places of worship to return thanks, by prayer and praise for all God's gifts to us, and especially for this crowning gift of all, this unspeakable gift, the gift of his Son to die for us.

2. By cessation from the usual vocation, and by a quiet, happy day spent in the home circle with wife and children in trying to make them appreciate and enjoy the day. Let the Christmas dinner be a substantial and abundant one, but not extravagant.

3. By trying to make others enjoy the day. This is no time for selfishness but for the greatest unselfishness. One of the best ways to make others enjoy the day is to give presents to them. This accords with the spirit of the day, which commemorates the birthday of him who "gave himself for us."

To whom shall we give presents? To the children of course. God bless the children. They are the light and joy of our homes. What would we do without them?

"The world was sad, the garden was a wild,
And man the hermit sighed till woman smiled."

And both man and woman sighed until children smiled in the home.

It is for them more especially that Christmas exists and that Santa Claus came into existence. Shall we tell them who Santa Claus is? Certainly. He is their father—their Heavenly Father, the giver of every good and perfect gift, from whom all blessings flow, he is the real Santa Claus. Yes, give them presents. Make them as happy as possible in their innocent childhood. All too soon the cares and responsibilities of an unfriendly world will choke out the light from their eyes and the laughter from their mouths.

And then give presents also to friends, as an expression of friendship and of affection. It is a beautiful custom we have of exchanging presents with friends at Christmas time. It strengthens the ties of friendship and accords with the spirit of the day when the Gift of all gifts was given to men.

But do not stop with giving presents to children and friends. Look around. See if there are not some who have no parents or friends to give them presents, or whose parents or friends may not be able to do so. Help them. Try to make them happy by some present—a doll, a dress, a dinner or something to lighten the burden of life to them and to let them know that they have a friend in the world who cares for them, and so lead them to think of the Friend above all friends.

And may this Christmas tide be to you a happy and joyous occasion.

QUESTION BOX FOR SUNDAY SCHOOL WORKERS.

For the benefit of the readers of the BAPTIST AND REFLECTOR there will be conducted a Question Box at intervals during the year 1903. The Field Secretary of the Sunday School Board at Nashville, Tenn., Bro. B. W. Splman, will be glad to answer in these columns questions that may be sent to him by Sunday school workers. If you have in mind something that you would like to have discussed send your question to him at Nashville, Tenn., and at intervals of from three to six weeks the questions will appear, with the answers.

Personal and Practical

Saved, not to be saved, but saved to save somebody else.

"Bless the Lord, O my soul, and forget not all his benefits."

"Wishing you and the paper abundant success for 1903."—J. L. McCamy, Knoxville, Tenn.

"Merry Christmas! A successful and happy new year!"—Fleetwood Ball, Lexington, Tenn.

"We do not want to miss a copy of the BAPTIST AND REFLECTOR."—Mrs. F. S. Blalock, Middleburg, Ky.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Can you say that?

"I greatly enjoy the visits of the BAPTIST AND REFLECTOR. So do all my family."—Wm. Shelton, Stanton, Ky.

A firm in Chicago has opened up a saloon for women in that city. What next? Will it pay? We shall see.

We do not wish you a merry Christmas. Christmas ought not be a merry occasion. We wish you a joyous Christmas and a happy new year.

The General Superintendent of the Railway Mail Service estimates that the railway postal clerks in the last fiscal year handled 15,962,330, 640 pieces, exclusive of registered matter. The number of postal cards mailed during the year was 74,087,805.

The seventh annual convention of the Anti-Saloon League was held in Washington, Dec. 9-11. The attendance was very good. The speeches throughout were of a high order, the personnel of the convention was in itself an inspiration, and the report of the officers showed progress all along the line.

The Examiner remarks: "Isn't it somewhat peculiar that a man that will see all kinds of liquor and theatre advertising in his favorite daily paper, without getting unduly excited or mad over, if he comes across a patent medicine advertisement or an editorial paragraph that

he doesn't agree with in his denominational paper will wrathfully threaten to stop it? A little inconsistent, isn't it?"

We have received a copy of the Minutes of the twenty-eighth session of the Tennessee Baptist Convention held at Humboldt, Tenn., last October. Both outside and inside they are neatly gotten up. Secretary Ball has, as usual, done his work well. If you wish a copy send to Rev. Martin Ball, Springfield, Tenn., and enclose a 2c. stamp.

Says the Western Recorder: "Some friend of whiskey introduced a resolution in the recent Convention of Army Nurses in Washington, favoring the restoring of the canteen to the army. The resolution was so promptly and overwhelmingly voted down that the whiskey party were startled. These army nurses know the harm the canteen does. Drinking saloons are as bad for civilians as for soldiers."

Some of these days it will be found that drunkenness is as offensive to business as to morality. All general laws work towards the same end. The drunkard has against him the laws of health, of ethics and of the entire financial world. Until recently salaried positions were open to the moderate drinker; in the future he must take a temperance pledge or fail to find a position.—Central Baptist.

We acknowledge receipt of an invitation from Mrs. M. C. Klyce to be present at the marriage of her daughter Miss Katherine to Mr. Ernest Rice on December 30th, in Dyersburg. Mr. Rice is the son of Hon. C. S. O. Rice of Oryes, Tennessee, who is one of the best men we ever knew. Mr. Rice is himself a prominent young lawyer in Dyersburg and has been elected a member of the next State Senate. We extend warmest congratulations to him and his lovely bride and wish for them the most abundant happiness and prosperity in life.

The Trenton Herald-Democrat, in speaking of Rev. J. H. Butler, who has been pastor of the Baptist church at Trenton for the last three years and who recently resigned said that he "has been a faithful, conscientious pastor and was very popular here in all circles, mingled freely with the people, was easily approached, kind and sympathetic. He will be greatly missed by not only his own congregation, but by all the people of this city." Bro. Butler is a most excellent man, a good preacher and a popular pastor. We hope that he may be retained in Tennessee.

Returning from the N. C. Convention we stopped over in Chettanooga a few hours Monday morning and dropped in on the Pastors' Conference. Brethren J. W. Brougher, L. S. Ewton, C. B. Waller and W. D. Davenport were present. Brother Waller suggested that at the next conference the BAPTIST AND REFLECTOR be discussed. We hope that there may be practical results from the discussion. Bro. Waller is taking strong hold upon the Second church and promises to do a fine work there. We enjoyed taking lunch with Dr. Brougher. He is, if possible, more popular than ever in the city.

A recent census of 342 companies of our army in the Philippines showed that in 60 companies every man used liquor in some form. In 130 companies this was true of 90 per cent. or more of the men. In 58 companies were the figures less than 70 per cent. Last it should be supposed that these habits are for the most part contracted during military service, the statement is made that at least 70 per cent. of the men who enlist use vinous, malt or spirituous liquor at the time of enlistment. And yet the Secretary of War and the Adjutant General of the United States are insisting that the canteen shall be restored to the army so that the soldiers may continue to drink. Why not demand that none but sober men shall enlist in our army and by proper discipline keep them sober?

In a fine article on the "Advantages of Prohibition," the Watchman says: "The writer has never ceased to be thankful that he grew up to the age of twenty-one years under prohibition in the States of Maine and New Hampshire, and that, until the time when he went to the city of New York, he never saw a saloon, nor a drunken man, and never knew any kind of intoxicating liquor by taste, sight or smell." And again: "The people of prohibition States hardly realize the great advantage of removing temptation from the young. For confirmed drinkers of liquor there is little hope; but the young may be saved, and temptation may be removed from those who will not touch liquor unless it is thrust upon them. This is the real, the great advantage of prohibition."

Says the Baptist Standard: "The Tennessee Baptist Convention does not welcome women messengers, and thus aligns itself with the mosbackism of an inglorious past. Our Baptist women are our best workers, and the convention that excludes them is in its own light. If they are not eligible to our conventions, why should they be eligible to church membership? And how will these exclusive masculines ever be content to sit with them in the general assembly of the First Born in heaven." What is true of the Tennessee Baptist Convention is true also of the General Associations of Virginia and Kentucky and the State Conventions of North Carolina, South Carolina, Georgia, Alabama, and Mississippi, and of the Southern Baptist Convention. So you may direct your remarks to them also, Brother Cranfill.

In an interview sometime ago with Hon. Thos. B. Reed the interviewer said to him: "You are well experienced in this world's affairs, what do you take to be the object of life? Money?"

"No."
"Individual happiness?"
"Not wholly. Right action. A man should part in the affairs of his fellow-men and live up to dictates of his conscience in acting. He should be some use. If he has desires, all the better. A desire for anything that will help others and satisfy you is a good thing. A man has a right to desire money or place or public praise, but he has no right to any selfish feeling in the matter. He ought to desire to be liberal and earn his reward by service of some kind. These are high and noble sentiments. It should be added, through, that right action is the result of a right heart, and a right heart is the result of right faith in Christ."

Hark! the herald angels sing
Glory to the new born King;
Peace on earth, and mercy mild,
God and sinners reconciled!
Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem!
Velled in flesh the Godhead see;
Hail the incarnate Deity,
Pleased as Man with man to dwell
Jesus, our Emmanuel
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Risen with healing in His wings,
Light and life to all He brings,
Hail, the Sun of Righteousness!
Hail, the heaven-born Prince of Peace!

The papers state that: "Rev. George K. McDonald, until two weeks ago pastor of the East Avenue Baptist church in Long Island city, has abandoned the pulpit and gone into the saloon business, donning himself with a white duck coat and linen apron of the bartender and acting in that capacity." This is very sad. It was like Satan, falling like lightning from heaven to hell. It is stated that the reason for Mr. McDonald's action was that "he had a row with his flock in Long Island city because he was accused of drinking liquor habitually. He resigned and on December seventh in his farewell sermon admitted that he drank, but said he got the habit from the members of his own church, who had persistently offered him wine and placed the cup to his lips. Some of those men were among the first to denounce him. He named certain of his members whom he accused of hypocrisy and cant." We can hardly believe this story. We do not believe that there is any Baptist church, a large proportion of whose members would use wine and would offer it to their pastor. But that there are some Baptists who do this may be true. If so the story of poor McDonald should teach them a sad lesson.

The Home.

EMPTY STOCKINGS.

Oh, mothers in homes that are happy
Where Christmas comes laden with
cheer,
Where the children are dreaming al-
ready
Of the merriest day in the year,

As you gather your darlings around you
And tell them the "story of old,"
Remember the homes that are dreary!
Remember the hearts that are cold!

And thanking the love that has dower-
ed you
With all that is dearest and best,
Give freely, that from your abundance
Some bare little life may be blessed!

Oh, go where the stockings hang empty,
Where Christmas is naught but a
name,
And give—for the love of the Christ-
child!
'Twas to seek such as these that he
came.

—Ladies' Home Journal.

A SECOND-HAND CHRISTMAS TREE.

BY ELIZA STRANGE BAIRD.

"Mamma, I shall see the candles
and the pretty things after all. We
don't have to keep our Christmas by
just remembering the good times we
used to have!"

Little Richard Benton spoke quick-
ly and cheerfully, as his tired mother
stooped over the easy-chair in which
he lay. It had been a long day for
the invalid boy, alone in his room on
the top floor of the great tenement
house.

His mother wondered what could
have happened to make him so
unusually gay, in spite of her absence
at the factory, during the weary
hours since seven o'clock that morn-
ing.

"Some one has been to see me!"
he cried, eagerly. "You never will
guess, mother, who came this after-
noon. You might just as well say
you give it up, and I will tell you.
It was Mrs. Farrant, the ashman's
wife, on the fourth floor. She says
she wants to have a big Christmas
tree for all the children in the tenement.
I am to be the guest of honor,
and Peter, himself, is to carry me
down, chair and all. Won't it be
grand, mamma?"

"But, Dickie, I don't see how the
Farrants can afford a tree on such a
large scale. That would take a good
deal of money, you know. Just
think! Sixty children to be provided
for, even if each has only a very trifling
present, and, besides, there will
be the cost of the tree and all its
decorations."

Richard looked puzzled also. "It
seems queer, and one other thing
surprised me, too, Mrs. Farrant said
particularly that they would not be
able to have their celebration on
Christmas Day, but that they had
appointed it for the fifth day of Jan-
uary. Isn't it funny, mother, to wait
until so late?"

Peter Farrant's Christmas tree
was an immense success. The idea of
it had come to him one evening as
he drove his empty ash wagon rat-
tling along towards home.

It was drawing near the holiday
time, and all the store windows were
aglow with the display of their
tempting treasures. Peter was ponder-
ing gratefully over the Lord's
goodness to him during the past year,
and wishing he could do something
to keep his birthday by making
other people happier.

"It's the little 'uns I'm thinkin'
about mo!" he said to himself.
"Though I haven't any myself, I
believe I love every child in the
street, and their poor young lives are
dark enough, God knows, with all
the poverty and filth and sin around
them. Now, how could I manage to
fix up a surprise for them all? Why,
I believe I have an idea! Let's see
what Lizzie will say to it."

The results of this brilliant thought
displayed themselves on the evening
of January 5, to the dazzled eyes of
the sixty children who managed to
squeeze into Mrs. Farrant's tidy
rooms. In one corner of the larger
apartment stood a beautiful Christ-
mas tree, decorated in marvelous
fashion with glittering balls, tinsel
and candles, and brightly painted
animals and birds.

To be sure, many of the balls
were cracked, the birds and animals
usually had a leg or two missing, and
the candles were half-burned out.
But this did not lessen their value
in the eyes of the children nor shadow
the happy light which shone in their
faces.

There was a half pound of home-
made molasses taffy for each to take
home, and that was all the actual
outlay which had been made in dollars
and cents, though plenty of care and
time had been expended. For Peter
Farrant's Christmas tree, with all
its accessories and decorations, had
been literally fished out of the ash
barrel, and that was the explanation
of its delay until after the New Year.

When the pine needles began to
tumble, and the novelty of the
Christmas tree in the parlor had worn
off, those wealthy mammas upon the
avenue discarded the used-up tinsel
and butterflies and toys. Tenderly
Peter and Lizzie rescued them, mend-
ing and scrubbing arranging and
planning for their great scheme.

As for trees, Peter had his choice
of twenty or thirty fine ones, whose
only fault was their dryness from
standing for a week in a furnace-
heated room.

He selected a trim, graceful spruce,
which, on Christmas night, had
been the delight of the little ones in
a millionaire's household.

Who shall say that its second mis-
sion was not a nobler or more beau-
tiful one than the first?

The sixty children were intensely
happy. They could not move about
much in the crowded rooms, but
they stood on tiptoe, and nudged
one another with delight.

Many of them had had no Christ-
mas at all—not even at the mis-
sion school, and some few of them
had never seen a tree in their lives.

Just before they went home Mrs.
Farrant blew out the fragments of

candles which still burned, and
then she divided all the decora-
tions among the children, till the
evergreen stood stripped and bare.

"Mamma," said little Richard
Benton, as he lay in bed that night,
holding a mutilated china dog in
one hand and a headless monkey in
the other, "I don't think I really
ever enjoyed anything quite so much
as the ashman's Christmas tree!"—
E.

SECRET OF A LONG LIFE.

You sometimes see a woman
whose old age is as exquisite as was
the perfect bloom of her youth. You
wonder how this has come about.
You wonder how it is her life has
been a long and happy one. Here
are some of the reasons:

She knew how to forget disagreea-
ble things.

She kept her nerves well in hand
and inflicted them on no one.

She mastered the art of saying
pleasant things.

She did not expect too much from
her friends.

She made whatever work came to
her congenial.

She retained her illusions, and did
not believe all the world wicked and
unkind.

She relieved the miserable, and
sympathized with the sorrowful.

She never forgot that kind words
and a smile cost nothing, but are
priceless treasures to the discouraged.

She did unto others as she would
be done by; and now that old age
has come to her, and there is a
halo of white hair about her head,
she is loved and considered.

This is the secret of a long life,
and a happy one.—Selected.

AFTER MANY YEARS.

Occasionally one is privileged to
sit down by the fireside of an aged
couple, and there learn the secret of
the beautiful spirit of rest and peace
which permeates the atmosphere of
the home. Such an instance has been
preserved to bless hearts in the
following, related by one of the parties
concerned.

"How cosy you do look!" I could
not help saying, as I sank into an
easy chair opposite my two old
friends, whom I had not met for
five years.

"We are enjoying our second
marriage," answered my friend, with
a merry laugh.

"Your second marriage?" I look-
ed at her in amazement. I knew
she had never married any man
except the one beside her, and she
had been his wife for over thirty
years.

"You see," she continued, tucking
a silvery hair 'neath the dainty cap,
"when Will and I first married, we
had only each other to think of and
care for. To this day I love to think
of those first two years. Then a
little one came to share our affection.
What with making dainty little
dresses and keeping busy hands and
feet out of mischief, I could not
always think to have my husband's
slippers by the fire, or his hat and
gloves in just the right place. As the

Prevent Baldness

By Shampoos with



And light dressings with CUTICURA,
purest of emollient skin cures. This
treatment at once stops falling hair,
removes crusts, scales, and dandruff,
soothes irritated, itching surfaces, stimu-
lates the hair follicles, supplies the roots
with nourishment, and makes the hair
grow upon a sweet, wholesome, healthy
scalp when all else fails.

Millions Use

CUTICURA SOAP, assisted by CUTICURA
OINTMENT, for preserving, purifying, and
beautifying the skin, for cleansing the
scalp of crusts, scales, and dandruff and the
stopping of falling hair, for softening, whiten-
ing, and soothing red, rough, and sore hands,
for baby rashes, itches, and chaffings, and
for all the purposes of the toilet, bath, and
nursery. Millions of women use CUTICURA
SOAP in the form of baths for annoying irrita-
tions, inflammations, and chaffings, or too free
or offensive perspiration, in the form of
washes for ulcerative weaknesses, and for
many sensitive, antiseptic purposes which
readily suggest themselves to women.

Complete Humour Cure, \$1.
CUTICURA SOAP (25c.), to cleanse the skin of
crusts and scales, and soften the thickened
cuticle, CUTICURA OINTMENT (50c.), to in-
stantly allay itching and inflammation, and
soothe and heal, and CUTICURA RESOLVENT
PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated)
are a new, tasteless, odorless, economical sub-
stitute for the celebrated liquid CUTICURA RE-
SOLVENT as well as for all other blood purifiers
and humour cures. In screw-cap vials, contain-
ing 60 doses, price, 25c.

Sold throughout the World. British Depot: W. M.
Charlesworth & Co., London. French Depot: A. Rue de
la Paix, Paris. German Depot: J. B. Metzger & Co.,
Halle, Saxony, U. S. A.

years passed and our children grew,
our interest was centred in their wel-
fare; we had less time to think of each
other. Now they are married and
settled in homes of their own, and
we have gone back just where we
started, with only each other to care
for.

"And do you enjoy it the same?"
"More," she answered, quickly.
"Then we had to learn each other's
likes and dislikes; now we know
them and can gratify each other's
wishes almost before they are spoken."

"I watched them during the day
and noted how careful he was to do
all little errands to save her steps,
and how quietly she arranged every-
thing for his comfort. When he
praised her lunch, her eyes brighten-
ed, just as, I imagined they did in
those first years.

I wondered then, and many times
since, why there could not be many
more such second marriages; why, as
the years pass, instead of drifting
apart, husbands and wives could not
be drawn more closely together,
helping and cheering each other in
their declining years, until they pass
over the river and sit down to the
marriage supper of the Lamb.—Bap-
tist Union.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



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

Young South Motto: Qui non proficit, deficit.

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

Mission Topic for December. — CHINA.

BIBLE LEARNERS

Psalm 135:1, 2, 3.

YOUNG SOUTH CORRESPONDENCE.

I feel so deeply grateful to our Father in heaven this morning that we end 1902 so well. I have given you verses of praise to learn. Will not every reader of the Young South make them his or her earnest, heart-felt prayer? How blessed we have been in our work together! How blessed we have been in our homes! Let us thank God and take courage, and press forward to begin 1903 with new year offerings. Will you?

Now let us see what messages have come with this closing week:

No. 1 is from Ridgely:

"At last I send you \$1.00, collected in the last ark sent me. Give it to the Orphan's Home. I also send 15 cents for Bible buttons to give to some of my little helpers. Please send me, also, 'Week of prayer' literature. I hope to send in some Babies' Branch dues soon, and to enroll 'Baby Algee' as soon as she receives her name.

"I enjoyed reading Mrs. Maynard's recent letter. May God bless our dear missionaries at home and abroad.

"I was so disappointed that illness prevented my attending the Convention at Humboldt."

Mrs. Emily Watson.

It was a regret to the editor that she did not see Mrs. Watson at that most delightful meeting. The buttons are sent, and the literature. We shall welcome another little "Algee" most heartily. By the way, we are hoping to hear from that band of big brothers and one little sister. They will not forsake us.

No. 2 comes from the border line, near Adairsville, Ky.:

"Please find enclosed my coin taker. I have been some time filling it. Please send me another, and I will try to do better. The Young South and our missionary have my best wishes."

Sallie L. Barbee.

Many thanks. I send you a Bible button to commemorate your success. I am sure you will work hard on the new year's offering.

Brownsville sends No. 3:

"Please send me twenty-four coin-takers for The Maynards, which we

hope to fill soon after the holidays."

Bessie Pugh Thomas, Sec.

I send the little helpers with great pleasure. "The Maynards," make a noble band, and will honor their name in 1903, I feel sure.

No. 4 comes from a sweet baby who has outgrown the Babies' Branch. Her dear grandmother entered her when she was first given to her parents, and now she sends 25 cents to commemorate her third birthday. May she have many more such happy events. The coin-taker is sent most gladly to Mrs. West Harris, Jr. Thanks to little Martha.

Arkansas sends No. 5:

"After a short service at our breakfast table on Thanksgiving day we made a little offering to the Arkansas and Tennessee Baptist Orphan's Homes. I enclose \$1.00 for the latter."

Lucy D. Barksdale.

That was sweetly done. May it be often repeated on Christmas day. In behalf of our own Home let me thank all who gave.

The pretty suburb at the foot of Lookout Mountain sends No. 6:

"We have another dollar, the fourth we have sent to the Young South. Credit it to class No. 6, St. Elmo Sunday school." Jean Watson, Treas.

Will you wear a button to mark you as a Young South worker? Many, thanks. I am coming out some day to see these good friends of the Young South.

No. 7 enquires about the fish, etc., for Miss Briggs' Memphis Band. I have written privately to the leader, and ordered what I could not supply myself. We are hoping for great news from Memphis before the new year is very old. They do things on a grand scale in the West Tennessee city. May they be greatly blessed.

Gentry sends No. 8:

"Enclosed find \$1.00 for the Orphan's Home from my grandchildren, Clay and Douglas Farmer, Robert Henry, and John Vaden Elged."

Mrs. Sina M. Vaden.

Thank you, so much! The gift will be greatly appreciated at the Home, where it is much needed, just now.

Alabama comes next in No. 9:

"Will you please accept a dollar for the dear little orphans at Nashville? I have no darlings of my own this Christmas. Last year two played at my knees, my grandchild and my little niece. On July first, God called the latter, little Myrtle H. Larkin, to live with the angels. She was the pet of the home, and the pride of her mother's life, a bright, beautiful child, and how hard it was to give her up! Pray for us, that we may meet her where parting is no more.

"I am a member of the North Edgefield church when I am at home. I hope this Christmas offering may make some little tot happy." Mrs. M. E. Poe.

Ah! me. Our hearts must bleed when the home festivals come round, and the "vacant chairs" seem so empty. This is the best helm, the making others happy. When Mrs. Kannon writes us of the happy orphaned little ones, this dear giver will be comforted for the loss of the little one gone above.

No. 11 brings the best of tidings from Cleveland. You remember, doubtless, what a fine band Miss Hampton used to have there. Her deep bereavement in the long illness and death of her beloved mother, and her own delicate health, have hindered the work recently, but Mrs. Petty has taken hold and Miss Hampton is at home again, much better, and now I feel sure we shall hear from them often. They send love to Japan, and promise to come regularly

TIRED OUT.

There's many a farmer's wife sits on the porch in the growing shadows of a summer evening, knowing to the full what it is to feel tired out; as if there was not another ounce of effort left in her. But she knows how sound her slumber will be and how refreshed the morning will find her. That's the tiredness of a healthy woman. But it's another thing for the sick woman to feel tired out. Rest only seems to increase her suffering. Just as in profound silence a discord jars the ear more forcibly, so now that she has stopped moving about, this tired woman feels more acutely the aching back and throbbing nerves.

Sick women, hundreds of thousands of them, have been made well by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries weakening drainage, heals inflammation and ulceration and cures female weakness.

"Words cannot tell what I suffered for thirteen years with uterine trouble and dragging-down pains through my hips and back," writes Mrs. John Dickson, of Grenfell, Assiniboia Dist., N. W. Ter. "I can't describe the misery it was to me on my feet long at a time. I could not eat nor sleep. Often I wished to die. Then I saw Dr. Pierce's medicines advertised and thought I would try them. Had not taken one bottle till I was feeling well. After I had taken five bottles of 'Favorite Prescription' and one of 'Golden Medical Discovery' I was like a new woman. Could eat and sleep and do all my own work."

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

hereafter as of yore. I sent some of them last October when Ocoee Association met at Cleveland, and I am sure their "shining" have only been obscured for a while, for they seemed veritable "Sunbeams." Let me know if I can assist them with any literature. I send the buttons as insignia of rank to the president and secretary. Who will win the next one? I stand ready to give a button for each dollar contributed to our missionary's salary. Many thanks for this offering. I hope to see them all face to face, some day, as they are so near Chattanooga.

And No. 12 comes from Greenville:

"Enclosed please find \$1.00 for our Orphan's Home. We are a Home Band, with our mamma as leader. We each send 25 cents, which we earned ourselves in various ways. We love the Young South, the little orphans and Mrs. Maynard."

Eldridge White.

Herman White.

Edgar Dayton White.

Matney White.

We are most grateful. We hope these working bodies will take up Japan next. I like the earned offerings so much. Can they not interest other boys and girls? Let us have a Greenville Sunbeam Band! Shall I send some literature to Mrs. Florence White?

But there are more than a dozen today! No. 13 comes from the beloved relatives of Mr. and Mrs. Maynard, who have so often beautifully ended the year for the Young South. Read this sweet Christmas-message from old Virginia:

"Christ's greetings to the Young South, the esteemed editor and well-beloved missionary! May the new year be rich in God's mercies and blessings, and a golden harvest be gathered in its closing days to his glory!

There has been an anthem of perpetual praise in my soul, ever since I read the glad tidings from across the Pacific on the Young South page, that all was well with our dear ones, but more in-

ness has prevented me sending this little token, in acknowledgement of this exceeding goodness to us, and the comfort wherewith we were comforted.

"Enclosed I send you

SIX DOLLARS

for our missionary's salary, contributed by a few of her friends, and lovers of the work.

"As I read of the needs in so many directions, my heart yearns to aid them all, and I cry out like the venerated Dr. Jeter, 'Oh! for a mountain of gold!' but there it ends."

Miss Augusta Chiswell.

Ah! no. It does not "end" there. Who knows whose heart may be moved by these earnest words? God can do much with even the wish to serve him.

We are so thankful for this generous gift, and our missionary and her husband will rejoice that they are so kindly remembered by their dear ones in Virginia. Tears and smiles will struggle for the Master as they read these lines. May the new year bring health, hope, and happiness to these friends of ours and others!

But there is still another! The "tired and true," those fine "Juniors" at Har-riman, close the Young South record for 1902 grandly:

"Enclosed find

EIGHT DOLLARS AND FIFTY CENTS.

Give \$2.00, our regular offering, to Japan. The rest \$6.50, is our thanksgiving offering, collected at our Thanksgiving dinners, for our Orphan's Home. We wish it was more. Our December contribution will be sent soon."

Mrs. Mattie Sublette, Sept. Trenton St. Junior.

How much indebted we are to this circle of young workers! Not one month in all this year have they failed us! God bless each one. May 1903 be fraught with every good for leader and member!

This makes December have three figures in its total of dollars, as well as November. Promise me now that January, 1903, shall not fall behind! Let us begin the new year with waving banners and glad shouts of victory. If God has blessed you this year, prove your gratitude by remembering the work he bids us do 'in his name.'

I am missing something. I want more nickels, dimes, and quarters, in their own hands, by the little children themselves. Don't wait to have a whole dollar, or until you can send with others. Save something from your own "Christmas-money" and sit right down and send it to Mrs. Eakin, a

Cures Piles

Without Cutting, Danger or Detention from Work, by a Simple Home Remedy

A PRICELESS BOOK SENT FREE FOR THE ASKING.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by mail.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.—Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in "The Baptist and Reflector." 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.

YOUNG SOUTH.

From page eleven.

CHRISTMAS GIFT.

to our own missionary and her tiny "Japs," or to the little ones, whose mothers and fathers are under the sod. The dollars are very well, but I am pinching for the children's own offerings, sent out of the love of their own little hearts. Mamma, or sister, or auntie may write the letter for you, if you are too small, but do you dictate it and sign your own name. I want at least a score of these letters in our new year's number. The Young South must not be allowed to get too "grown up." The tiny ones must always be in evidence. Come on then, my dear little children. With thanks to every one, who has helped me in any way this year, and begging your sincerest prayers for all our loved interests, and wishing you

EAR CAN NOT BE CURED

applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

W. L. W. & CO., Prop., Toledo, O.
Bottle of Catarrh Cure, price 75c.
The Family Pills are the best.

the happiest of holiday times. I am.
Most gratefully yours,
LAURA DAYTON EAKIN.
Chattanooga, Tenn.

Received since April 1st, 1902:

For Japan.....	\$492 25
" Orphans' Home.....	96 78
" Home Board.....	43 52
" State Board.....	24 05
" Foreign Journal.....	8 00
" Babies' Branch.....	12 10
" Foreign Board.....	12 00
" Ministerial Relief.....	1 00
" Colportage.....	2 00
" Postage, buttons, etc.....	11 22
Total.....	\$702 92

RECEIPTS.

First half year.....	\$432 96
October offerings.....	51 59
November offerings.....	100 17
First 3 weeks in Dec. 1902.....	35 42
Fourth week in Dec. 1902.....	

FOR JAPAN.

Sallie L. Barbee, Ky.....	1 00
Martha Harris, Memphis.....	25
Class No. 6, St. Elmo S. S., by Miss Jean Watson, Treas.....	1 00
Cleveland Sunbeams, by Miss Hampton.....	2 00
Friends in Virginia, by Miss Chiswell.....	6 00
Trenton St. Juniors, by Miss Sublette.....	2 00

FOR ORPHANS' HOME.

Mrs. Emily Watson's Band, Ridge- ly, Ark.....	1 00
L. D. Barksdale, Arkansas.....	1 00
Mrs. Vaden and grand-children, Gentry.....	1 00
Mrs. M. E. Roe, Ala.....	1 00
White Band, Greenville, by Mrs. F. White.....	1 00
Trenton St. Juniors, by Mrs. Sublette, Harriman.....	6 50
For postage, buttons, etc.....	1 02

Total.....\$705 95

CARSON AND NEWMAN.

The College adjourned Friday the 29th instant for the holidays. The last three days were devoted to the semi-annual examinations. Friday evening at 7 o'clock the music school gave a student's recital that was most heartily received. The Delarte drill by Miss Lee Grande's physical culture class was a very attractive exercise and was highly commended.

Although most of the students had gone away, we had large audiences at our church yesterday and Pastor Deers preached two fine sermons.

The young women in the industrial cottage will be under the direction of Mrs. J. T. Henderson. The furniture for the rooms has already been purchased and the cottage is to be made both attractive and comfortable.

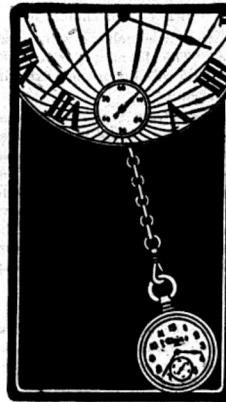
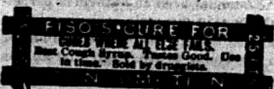
The students convene again on Tuesday evening, 30th inst., in a teachers' and students' reception.

The outlook for students is much better than ever before.

We have only five rooms for the girls' home that are not engaged.

J. T. HENDERSON.

Jefferson City, Tenn.



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Nearly ten million Elgin watches act as one great pendulum in regulating the hours of business, travel and pleasure the world over. Every

ELGIN

Watch

is made of the finest materials by the most skilled hands.

Always look for the watch word "Elgin," engraved on the works of the world's best watches. Send for free booklet about watches. ELGIN NATIONAL WATCH CO., Elgin, Ill.

AMONG THE BRETHREN.

South Carolina Baptists have planned for contributions to all missionary purposes aggregating \$65,000.

+++

Rev. I. P. Trotter, greatly beloved in Tennessee, lately held a meeting at Poplarville, Miss., with Rev. J. T. Dale which resulted in sixteen additions.

+++

Dr. W. T. Lowrey, of Clinton, Miss., is holding a great meeting at Blue Mountain, Miss., with Rev. J. N. McMillin. There have already been thirty conversions and about that many additions.

+++

The revival at Indiana, Miss., in which Rev. E. T. Moberly was assisted by Rev. Fred D. Hale, resulted in fourteen additions.

+++

Evangelist Sid Williams and J. A. Brown lately held a meeting at Vinita, I. T., which resulted in fifty-five accessions. Rev. L. C. Wolfe is the happy pastor.

+++

Rev. J. B. Fletcher of Tyler, Texas, well and favorably known in Tennessee has just assisted Rev. S. J. Sheffield in a good meeting at Linden, Texas. There were twenty or twenty-five professions and seven accessions by baptism.

+++

Rev. J. R. Wright, a Campbellite, recently united with the church at South McAlester, I. T., and was baptized by Rev. E. D. Cameron. He has been pastor at Hot Springs and Camden, Ark., and is a man of splendid gifts.

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There were fifty six additions in all at the Walnut Street church in Louisville during the meeting in which Rev. T. N. Compton assisted Dr. T. T. Eaton. Bro. Compton is now assisting Rev. J. A. Taylor at Parkland church.

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The revival at Franklin Street church Louisville, Ky., in which evangelist Paul Price assisted Rev. J. P. Jenkins resulted in seventeen accessions.

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Rev. Geo. C. Cates has resigned the care of the church at Lebanon Junction, Ky.

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The church at Tupelo, Miss., has called Rev. W. E. Ellis of Senatobia, Miss.

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

RECENT EVENTS.

Dr. C. T. James, of Virginia, died recently. The *Religious Herald* says of him: "He was one of the truest and most faithful souls we have ever known. Clear headed, warm hearted, courageous, resolute, candid to a fault, he has done, as pastor, teacher, and author, a work which will live through the years."

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Mrs. Gracie Elizabeth Mathison died at the residence of her son, Mr. W. B. Mathison, near Nashville, on Wednesday of last week at the age of 71 years. For over half a century she had been a faithful and consistent member of a Baptist church, being a member of Mill Creek church at the time of her death. Her funeral was conducted by Dr. G. A. Lofton and Rev. J. E. Trice. We extend sympathy to Bro. Mathison and other sorrowing friends.

+++

Rev. G. P. Hamrick has accepted the all of the Cherokee church, Gaffney, S. C., and will take charge Jan. 1, 1903.

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M.D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing.

Rev. Geo. E. Parsons, Groveton, Texas, writes: "Cured me of hoarseness. Can preach twice a day." Rev. L. A. Townsley, Covington, Ga., writes: "I am sound and well after using four boxes of your Catarrh Cure." F. A. Wynne, M.D., Atlanta, Ga., says: "Efficacious in all forms of Catarrh."

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid. Address Dr. Blosser Company, 45 Walton St., Atlanta, Ga.

MISS SARAH FINLEY,

Vice-President of the Palmetto Club, Memphis, Tenn.

WINE OF CARDUI is a thoroughly scientific and modern remedy, meeting the needs of the modern woman in the modern way—without the torture of an operation. Wine of Cardui has cured them in the privacy of their homes and it has found a place in the hearts of American women that no other medicine has found. In their gratitude over 10,000 American women have written letters commending Wine of Cardui. Wine of Cardui meets their wants as no other medicine does. It sustains the young girl at the shock of her entrance to womanhood. Women who take Wine of Cardui have little discomfort during pregnancy and little pain at childbirth. When the change of life appears they enter a happy, healthy old age. Every month it comes to the rescue to assist Nature in throwing the impurities from the body.



Miss Sarah Finley.

following praise on Wine of Cardui:

"Among the numerous medicines placed before suffering women for their relief none can touch McElree's Wine of Cardui. It towers above them all as a reliable female remedy. It simply drives pain and disease away and restores health in an incredibly short period. I have taken great interest in this medicine for the past two years, since it brought health and strength to me. I have also recommended it to a number of my friends and they who have used it speak of it in the highest terms and I feel that it is praise well bestowed."

If you are suffering from female weakness Wine of Cardui is the medicine you need.

You can have health the same as Miss Finley if you will take the Wine of Cardui treatment. If you need advice further than the complete directions given on the bottle, address The Ladies Advisory Department, Chattanooga Med. Co., Chattanooga, Tenn.

WINE of CARDUI

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

If your school is not using the Convention Series, you should send for samples and compare with those you are now using.

+++

OUR SPECIALS for this year are "KIND WORDS," which is enlarged and improved, making it a first-class religious paper for young people, and the "BIBLE CLASS QUARTERLY," for adult grades, unique among Sunday school publications. Send for samples.

+++

Our "B. Y. P. U. Quarterly" is in constant demand for the B. Y. P. U.

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The Primary Leaf	1
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+++

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Taylor's Platinum and Septa Carbon Photos are the latest and best. Copying and enlarging a specialty.

Rev. E. B. Hatcher has resigned the pastorate of the First Baptist church, Norfolk, Va., to take effect March 1, 1903. He had done a fine work with the church at Norfolk. It is understood that he has several places in view.

+++

Rev. W. D. Turnley has resigned the pastorage of the church at Fulton, Ky., to accept a call to Arcadia, Fla. Brother Turnley lived in Florida some years ago and was at one time editor of the *Florida Baptist Witness*, so that he will be no stranger to the Florida brethren. They will, we are sure, be glad to have him back with them. We wish him much success in his new field.

Rev. John Bass Shelton is very happy in his work at Chester, S. C. He says the church is one of the best in the State. It has a beautiful auditorium. There have been twenty-eight additions recently at the regular services. Brother Shelton will assist Rev. Jabez Ferris in a meeting at Camden, S. C., the first of January.

+++

Dr. J. O. Ross, the popular pastor of the Edgfield Baptist church, of this city held a meeting last week at Vanderbilt University, preaching every night before the faculty and students. There were some fifteen or twenty professions and much good done in other ways.

We learn with much regret of the death of Dr. J. M. Stiffer, Prof. in Crozier Theological Seminary. Dr. Stiffer had been lecturing at Blarendon Street church, Boston, and suddenly dropped dead. He was one of our ablest writers.

XANTHINE! PROF. HEITZ GREAT GERMAN HAIR RESTORATIVE

GIVE YOURSELF A CHRISTMAS GIFT

Christmas is the most joyous season of the year for the young but not so for those who are growing old.

KEEP YOURSELF YOUTHFUL

by using XANTHINE, the best preparation for the hair.

Not a dye, but restores gray hair to its natural color, produces luxuriant growth, prevents dandruff.

THEY WILL COME A TIME when you'll regret those gray hairs.
— From Rev. Wm. Cameron, Mossy Creek, Tenn.: "I have never known it to fail in accomplishing all you claim for it."

At druggists. Price, 50c. bottle or getting it. If you don't like it, send us \$1, and we will send you the same. XANTHINE COMPANY, CHICAGO, ILL.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria. I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood purifiers, will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Tetterine

FOR Chafing Sores, Barbers' Itch, Salt Rheum, Ringworm, Ground Itch.

A Sure Remedy for Any Skin Disease

50c. at druggists, or by mail from

J. T. SHUPTELINE, Jacksonville, Ga.

Sole Proprietor.

We acknowledge receipt of an invitation from Mr. and Mrs. Anthony N. Goodin to be present at the marriage of their daughter Miss Eugenia Maxey to Mr. Jas. Franklin Jarman, Jan. 6th, at Louisville. Congratulations and best wishes.

Going to Bed Hungry

It is All Wrong and Man is the Only Creature That Does It.

The complete emptiness of the stomach during sleep adds greatly to the amount of emaciation, sleeplessness and general weakness so often met with. There is a perpetual change of tissues in the body, sleeping or waking, and the supply of nourishment ought to be somewhat continuous and food taken just before retiring, adds more tissue than is destroyed, and increased weight and vigor is the result. Dr. W. T. Cathell says: "All animals except man eat before sleep and there is no reason in Nature why man should form the exception to the rule."

If people who are thin, nervous and sleepless would take a light lunch of bread and milk or oatmeal and cream and at the same time take a safe, harmless stomach remedy like Stuart's Dyspepsia Tablets in order to aid the stomach in digesting it, the result will be a surprising increase in weight, strength and general vigor. The only drawback has been that thin, nervous, dyspeptic people cannot digest and assimilate wholesome food at night or any other time. For such it is absolutely necessary to use Stuart's Dyspepsia Tablets, because they will digest the food, no matter how weak the stomach may be, nourishing the body and resting the stomach at the same time.

Dr. Stevenson says: "I depend almost entirely upon Stuart's Dyspepsia Tablets in treating indigestion, because it is not a quack nostrum, and I know just what they contain, a combination of vegetable essences, pure pepsin, and they cure dyspepsia and stomach troubles, because they can't help but cure." Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50c. each per package. They are in lozenge form, pleasant to take, and contain nothing but pure pepsin, vegetable essences and bismuth, scientifically compounded. Your druggist will tell you they give universal satisfaction.



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Self-filling—Self-cleaning.

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



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The type is the most beautiful Bourgeois made, with a clear cut, open face, and with unusually wide spacing between the type. The printing is of the finest, and the general effect is to make it the perfect large-type book. It is easy to read.

In addition to the Authorized Version of the Old and New Testaments, this Bible has exhaustive column references.

The helps to the study of the Bible contained herein are absolutely new and original, and consist of the following exclusive features:

A **TEACHERS' NEW READY REFERENCE HAND BOOK**, which gives the essential and salient information needed in Bible study.

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FOUR THOUSAND QUESTIONS AND ANSWERS on the Bible—a valuable help to all Bible readers.

FIFTEEN NEW MAPS PRINTED IN COLORS. In these maps the boundary lines are given greater prominence and printed with more distinctness than in any others published.

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OBITUARY.

NOTICE.—Obituary notices not exceeding 100 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 100 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

MAXEY.—Brother Thomas Jefferson Maxey died at his home near Riddleton, Tenn., Sept. 9, 1902, after an illness of several months.

He was born in 1832, professed faith in Christ in 1852 and united with the Baptist Church at Peyton's Creek the same year.

He was ordained to the deaconship in 1867, and when the Baptist Church was organized at Riddleton, Tenn., he went into the organization, and for fifty years was one of the most devout Christians that ever lived in this community.

He leaves a wife and five children, together with a host of friends, to mourn his loss.

Bro. Maxey, though not perfect, was a good man, and one of the most useful in the community.

He was a lover of peace and good order, and never did anything to disturb either.

His character for uprightness and honor was such that his children may feel proud of; but the crowning characteristic of his life was that he was an earnest, consecrated Christian.

Such a life as Brother Maxey's will surely find its reward, and will ever stand as a monument to the good there is in the teachings of our Savior.

Resolved, That in the death of Bro. Maxey the church has lost one of its main pillars of strength and the community an exemplary citizen.

Resolved, That each and every one of us try to conform our lives to the example he left, ever striving to be an earnest follower of our Savior.

Resolved, that these resolutions be made a part of the church record, a copy furnished the family and the same published in the BAPTIST AND REFLECTOR.

J. H. Brim,
J. P. Bowman,
Miss T. Willie Dillaha,
Committee.

ELKFORD.—In the death of Mrs. Annie Elkford, which occurred Nov. 23rd, this community was deprived of one of its noblest women, Annie Warmath Elkford was born about ten miles from Nashville, in Davidson County, Nov. 27, 1843.

When only eight years old her father moved near Covington, Tenn., in which community she has since resided. At the age of seventeen she was converted under the ministry of Rev. Joseph H. Borum and from that time until her death she was a consistent member of the Covington Baptist church.

Here was truly a beautiful soul; with childlike faith she lived day by day a sweet and steadfast life of love. In her conversation there was a quaint humor that would break out here and there and was most delightful to those who loved her; yet her thoughts and works were so constantly lingering around the great themes of faith that all was tinged with the Spirit of Christ.

And what a blessed place that sick room was during the last months of her life! How clear her faith, earnest her spirit and hopeful her soul, as she drew near the river's brink. May the Holy

Spirit use the remembrance of her life and faith to the good of the church so loved, and may his presence comfort the large family circle that mourns her loss.

W. H. MAJOR.

HITT.—John Hitt was born in Davidson County, Tenn., Aug. 24, 1863, professed faith in Christ in September, 1890, and united with the church at New Bethel, Davidson County, of which he was a member at the time of his death, which occurred Sept. 21, 1902.

He was married to Miranda Jones, who is a daughter of Eld. R. H. Jones, November 1, 1893.

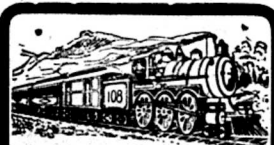
It was my pleasure to baptize him and his wife, and afterward to unite them in marriage. To put it mildly, he filled the measure of perfect manhood as fully as any man I have ever known. He was devoted to his church, his amiable wife, his relations, and friends. He was loved by all who knew him. He was strong in the faith of the gospel to the last, and died in peace with God and all mankind. In his death New Bethel lost one of her best members, and the community one of her best citizens. Before his death his home was a happy home; but now it is broken and dissolved. To his bereaved wife, and to his father's family, we tender our deepest sympathy.

A. MALONE.

HOLMAN.—In answer to the 'phone I went to my old charge, Bethel church, and preached the funeral of Bro. D. T. Holman, one of the old members, who died Oct. 27, 1902, being sixty three years of age. In his death, his old pastor feels the loss of a good friend, and the church a good member. Bereaved loved ones, be assured you have your old pastor's loving sympathy, but I point you to God.

"Blessed are the dead who die in the Lord." His old friend and pastor.

W. L. NORRIS.



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WE WILL SEND to every subscriber or reader or worthy person recommended by a full-sized One-Dollar package of **VITE-ORE**, by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt. If the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vite-Ore is a natural, hard, adamant rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Affections, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility. As thousands testify, and as no one, answering this, writing for a package, will deny after using, Vite-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicine or doctor's prescription which it is possible to procure. Vite-Ore will do the same for you as it has for hundreds of readers of this paper. If you will give it a trial. Send for a 51 package at our risk. You have nothing to lose but the two-cent stamp to answer this announcement. If the medicine does not benefit you, write us so and there is no harm done. We want no one's money whom Vite-Ore cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vite-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in the above announcement and will do just as we agree. Write today for a package at our risk and expense, giving your address and mentioning this paper, so we may know that you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pain, ill, and diseases which have defied the medical world and grown with age, expense, and ridicule of what you have by sending to us for a package. You must not write on a postal card. Address Baptist and Reflector Dept. THEO. NOEL COMPANY, Chicago, Ill.

Endorsements from Ministers.

ELLET, 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 Vite-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 Vite-Ore. —Rev. T. H. SMITH.

ALEXANDRIA, IND.—I have used Vite-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. HUMMEL, Pastor Christian Church.

HOPE, Wis.—I have been using Vite-Ore for some time. It is working remarkably well and I am feeling stronger than ever. Up to the 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. WOOD.

NEW WINDESBOR, ILL.—I have been using a package of Vite-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 to 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 Vite-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 Vite-Ore these pains all left and have not returned. I was also troubled with extreme drowsiness at night, came on, and Bowel trouble which I found myself growing steadily moved. 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 Vite-Ore. —Rev. M. T. HOGAN.

CATROON, Cal.—I determined to give Vite-Ore a trial, and inside of two weeks found that Vite-Ore was accomplishing vastly more for my Prostration than the use of them. I found my appetite, stomach and general health vastly improved and all pain practically gone. I 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 Vite-Ore. —Rev. ISAAC BAIRD.

HUMPHREY, Pa.—Having been broken down in health and unable to attend my duties, Vite-Ore was recommended to me; and after taking it as per directions for one week, I was enabled to continue my work, preaching churches, etc. I made during the day many pastoral calls, for which I give V-O. the credit. It has helped me many times. I therefore recommend it to others as a valuable medicine. —A. L. SHANNON, Pastor Highgate U. S. Church.

BURTON, La.—I have taken your Vite-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. G. H. WILSON.

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