

Baptist and Reflector

Speaking the Truth in Love.

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CURRENT TOPICS.

One special evidence of regeneration is that a regenerated man is a gentleman.

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It is proposed to erect a Martyrs Memorial for China. Various missionaries of all denominations have joined in the task. A considerable fund has already been subscribed for the purpose.

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The next annual reunion of the United Confederate Veterans will be held in Nashville. The date has not yet been decided, but it will probably be some time in June. We hope the Executive Committee will see to it that it does not conflict with the meeting of the Southern Baptist Convention, as has been the case once or twice.

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Secretary Hay and the new Minister from Panama have signed a treaty giving the United States the privilege of building a canal through Panama. And thus the Isthmian canal seems assured at last. It is said that the new treaty provides for a perpetual grant of the right of way to the United States. The treaty was ratified by the House on November 19th. The canal will be of tremendous benefit to this country and especially to the South.

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The Ram's Horn calls attention to the fact that within a week there were three significant events, as follows: "A great manufacturing firm employing over three thousand people passes a rule threatening discharge of any one who patronizes a saloon." "A great railway system passed a rule forbidding the use of liquor or the playing of games of chance on any of their trains." "A mayor in an Eastern city claims to have kept watch of the record of crime and finds that more than eighty per cent. of criminal cases in the city courts are due to the saloon."

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Senator Newlands, of Nevada, introduced a bill in the Senate last week to annex Cuba to the United States. It is to become one of the States in the Union, with Porto Rico as a province or county in it. Senator Newlands stated that the annexation is not to be forcible, but the bill is only intended as an invitation to Cuba to join the Union. We rather doubt if Cuba will be willing to do it just yet, though she probably will a little later. Senator Newlands is the one who introduced the bill to annex the Hawaiian Islands. In view of these bills his name—Newlands—seems quite appropriate.

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Some time ago the Baptist Sunday-school Association of Richmond and Manchester offered a prize for the best catechism on the Bible. A large number of manuscripts were submitted and were examined by a special committee. The prize was awarded to Dr. M. D. Jeffries, then pastor of the Second Baptist Church of Knoxville, now president of Carson and Newman College, and his work, entitled "A Primary Catechism on the Bible," is now published by the Sunday-school Board at Nashville at 10 cents a copy, 75 cents a dozen, \$5 a hundred. Dr. Jeffries, at the request of the committee, has also made an abridged and simple edition, entitled "Questions on the Bible for Little Folks," which is also published by our Sunday-school Board.

HUNGERING.

BY S. PIERCE WHITE.

O source of Joy! O power Divine!
Touch our hearts and make them Thine;
Calm the sin-tossed souls within
And cleanse us from the stain of sin.
Let great shadows of the past,
Tho' they hover thick and vast,
And among us with their blast
Be put from us till the last.

May the small light in our soul
Its trae beauty now unfold,
And the next heart to our own
Have sweet visions by it shown,
So transgressors, taught the way,
Will catch a gleam of perfect day;
And sinners from their sins now turned,
Will meet forgiveness greatly yearned,
And then,
Amen.

FOR BETTER CITY GOVERNMENT.

The Work of the National Municipal League and its Affiliated Bodies.

BY L. A. MAYNARD.

Nothing has given greater and more just cause for concern to our political and social reformers, our religious leaders, and all other persons interested in the future well-being of the American people, than the rapid growth in population of our American cities, a growth far greater relatively than that of the country. It was thought a few years ago that the tendency of population cityward had been checked, but the returns of the last national census have not confirmed this belief. They show, rather, that the tendency during the decade ending with 1900 was stronger than ever before, the urban population during that period having increased relatively in much larger degree than in any previous decade. The character of our foreign immigration in recent years has been such as to emphasize still farther this movement toward the congestion of population, especially in the Northern and Western States where the main stream of immigration flows. Statistics furnished by the Immigration Bureau show that the larger proportion of foreigners now coming here and, sad to say, the most undesirable elements, drop into our larger cities near the seaboard, swelling the population of the worst tenement regions and adding their ignorance, poverty and alienism to the many and painful problems already existing and calling loudly for solution in these quarters.

This rapid growth of city population would not, in itself, constitute a cause for alarm were it not accompanied with other things indicating a tendency not only of populations, but of the agencies of evil to mass themselves in cities, for these places to become not only centres of population, but more and more the centres of vicious, polluting and demoralizing influences flowing out into the national life. No one will contend that these degrading and vicious elements and features are an inevitable and necessary accompaniment of life in large towns. They have existed and continue to exist largely because of the supineness and inefficiency or the direct complicity of the men set to govern our municipalities. Every large city is certain now and always to include within its limits large numbers of depraved and criminally inclined men and women, but there is no good reason why such persons should be allowed

to dominate or to share in the government of our cities, as has actually been the case in some of our municipalities in past years.

It is because of this very fact of the partnership or complicity of municipal officials with the lowest elements of society that our cities have become more than ever the chief danger points in our domain. It is this also that gives value, force and significance to every national movement for the betterment of municipal government such as that carried on for nine years with such energy and devotion by the National Municipal League. Surely no organization set to a work of reform and regeneration has ever had a better *raison d'être* than this League. Our municipal sins have been so many and so rank that if they have not literally "smelled to Heaven" their odors have gone out to all the civilized earth and have thereby brought us much merited shame and reproach. In their glaring audacity, their unblushing effrontery, their systematic methods and far-reaching effects our municipal iniquities have had no parallel in either ancient or modern times. Not even in the Babylon whose wickedness has been the horror of the ages, nor in any Turk-ridden city of the East to-day, have bribery, extortion and blackmail been reduced to so much of a science and carried on with so much system and deliberate purpose as in New York under Tammany rule, in Minneapolis under the Ames regime, in St. Louis before the herculean Folk cleansed its Augean stables, and in other American cities where infamies of greater or less degree have flourished unchecked for years. To share the wages of women's shame, the plunderings of the thief, the gambler and the professional cheat, to strike hands with the procurer, the bawd and the thug, and to make profit from the oppression and degradation of the poor, the helpless and the innocent—surely no men clothed with authority have ever sunk to greater depths than this nor used their power to baser ends.

Such have been the appalling, such the alarming conditions, to the correction of which the National Municipal League has addressed itself with unremitting and tireless devotion during the nine years of its existence. Its official and executive boards have been made up from the beginning of men who have brought to their great task the highest personal character, together with a degree of expert knowledge and practical experience that has given to their work a universally recognized and enduring value. With no source of revenue except the yearly dues of associate members, the League has carried on a large, wide-reaching and effective educational and constructive work. Through its annual conferences, its varied literature and the personal efforts and example of its members, it has furnished helpful stimulus and practical suggestion to numerous local and affiliated bodies engaged in municipal reform and has been the means of bringing about directly and indirectly, many actual and important improvements in the conduct of city affairs. It has held from the beginning that the basic principle in all genuine municipal reform must be the absolute divorcement of municipal affairs from all consideration of State and national politics, and it has had the satisfaction of seeing this principle widely recognized by men of all parties and in some conspicuous instances adopted in practice. On such living issues as municipal ownership, charter revision, uniform municipal accounting, the taxation

of franchises, public school instruction in municipal government, and many other important questions affecting the progress and well-being of citizens the League has spoken with the voice of expert knowledge and authority and led the way in numerous instances to the achievement of practical results.

The personnel of the official staff of the National Municipal League is such as to furnish the best possible guarantee of the unselfishness of its motives, the soundness of its principles and the practical nature of its aims. Its President from the beginning until the present year was Mr. James C. Carter, the well-known jurist and former President of the New York State Bar Association. At the last annual meeting of the League Mr. Carter was made Honorary President and Mr. Charles J. Bonaparte of Baltimore elected President. Mr. Bonaparte has been an active and leading spirit in the organization from the outset and has a national reputation as a brilliant, fearless, outspoken advocate and leader in civic and political reform. He has been honored by the national Government with several important trusts, the latest of these being his appointment by President Roosevelt to investigate alleged irregularities in the Indian service. Other representative men active in the counsels of the League are Mr. Samuel B. Capen of Boston, President Edmund J. James of Northwestern University, Mr. Harry A. Garfield of Cleveland, Mr. Horace E. Deming of New York, Mr. William G. Low of Brooklyn, Mr. Charles Richardson of Philadelphia, John A. Butler of Milwaukee, and Mr. Thomas N. Strong of Portland, Oregon. The Treasurer of the League is Mr. George Burnham, Jr., of Philadelphia. To the same city belongs Mr. Clinton Rogers Woodruff, one of the founders of the League, and its efficient, energetic and resourceful Secretary and chief executive officer from the beginning, and whose Philadelphia office, at 121 South Broad street, is the source of its literature and the centre of all its propaganda.

A society composed of such men, with such aims in view and such a record as it has made, is surely worthy not only of the sympathy and approval, but of the practical assistance and co-operation of every public-spirited American citizen. The situation in our municipalities has greatly and visibly improved within the past two or three years and the future in this direction is full of the promise of still better things. But much aggressive and educational work needs to be done before these hopes and promises can be fully realized and our municipal governments are placed on the safe and sound foundation in which honesty and efficiency and faithfulness to public interest are the dominant principles. No body is so well constituted to lead in this work of civic regeneration as the National Municipal League and in the doing of it should have the helpful co-operation of loyal Americans.

New York City.

THE ANDERSON LETTERS.

[In a debate with Dr. David Lipscomb in 1886, Dr. J. B. Moody referred to a letter which he had seen published in the Western Recorder from Elder H. T. Anderson of Virginia, who had for forty years been one of the most eminent scholars and writers among the Campbellites, but who had in this letter repudiated the errors of Campbellism and come over to the Baptist position. Dr. Lipscomb and other Campbellites ridiculed the idea that Mr. Anderson had written or could have written such a letter. After the debate was over he continued the ridicule in the Gospel Advocate and heaped abuse upon Dr. Moody for claiming to have seen such a letter. In his search for the letter to which he had referred, Dr. Moody came across another one from Mr. Anderson similar in character. This he published in the Gleaner, of which he was then editor. But Dr. Lipscomb contended that this was not the letter to which Dr. Moody had referred.

A little later in a debate between Dr. Moody and Dr. Brents, Dr. Moody produced and read the letter to which he had first referred. It created the greatest consternation in the ranks of the Campbellites. In giving an account of it Dr. Moody says: "Perhaps nothing in the history of polemics ever oc-

curred that proved more disastrous, destructive, discomfiting, damaging and demoralizing to the opposition than did this long pent-up lightning. The thunder bolts of truth which it contained went crushing, crackling and crashing through their awakened consciences."

These facts we found in a little pamphlet published by Dr. Moody in 1887, entitled "A Vindication Concerning and Containing H. T. Anderson's Letters." The pamphlet was in the possession of Bro. J. B. Young of Cottage Home, who kindly loaned it to us. We are sure that the letters will be read with great interest now, and as this pamphlet is out of print we reproduce the letters for the benefit of our Baptist friends. As they are both rather long, we can publish only one each week. The following is the first one published by Dr. Moody. Next week we will publish the main one.—Ed.]

DISCIPLES.

[The emphasis in large caps is mine; also the [] Please note.—M.]

Bro. Melish: Dear Sir:—* * * I addressed a short letter to Bro. Errett a few weeks ago, in which I stated that there was, so far as known to me, no difference between us and the Baptists, save on the subject of baptism. Since writing to him I have seen extracts from several communications written by Baptists, and I suppose that I am in error in thinking that we differ only on the subject of baptism. Still, it may be that our differences may all meet at that point; for an error at this point is, I conceive, radical. Now permit me to say, that I can not hope for a union of the two parties, Baptists and Disciples, unless there is an agreement at this point. How a union can be effected, when the two so widely differ on this subject, I can not see. It is summed up in a very few words: Disciples baptize men to make them Christians; Baptists baptize them because they are Christians. If Baptists are right in this, then the Disciples are wrong. Two parties entertaining sentiments so different cannot unite.

Again: The subject of remission of sins, which is of the greatest importance, meets you both at the point of baptism. The Baptists argue for the remission of sins before, the Disciples after baptism, or immediately consequent upon it. How the two will harmonize here I am not able to see. Then, without baptism, there is no new birth, according to the Disciples. Baptists can not accept of this, I think. Will Baptists ever admit that baptism in water is part of the new birth? The views of the new birth involve a subject vitally important—the influence of the Holy Spirit. Baptists understand that a man is born of the Spirit before he is baptized. Disciples will tell you that he is only begotten, and that his being buried in water and raised again completes this process, and makes a birth; hence the expression, "Born of water and of the Spirit." The personal agency of the Holy Spirit is involved here. So it may be that all differences may meet at baptism; for the subject of remission of sins, which is connected with baptism, is also connected with the death of Jesus, his blood, and faith in his blood. And here would be the question of his sufferings for sins. Justification by faith must necessarily meet you both in baptism, and how you would agree is not for me to say. Baptism is a central point. It is an institution of Jesus Christ; and none but one truly divine can make an institution which stands connected with Father, Son and Holy Spirit. It is not my purpose to throw aught in the way of a better understanding. In a friendly spirit I would state the difficulties. Would a Baptist ever say that he was satisfied on the subject of his being a child of God, from the fact of his having been baptized? I think not. Would he not want the witness of the Spirit within him? Would a Baptist ever be content to say that his sins had been forgiven because he had been baptized? I confess, my dear sir, with these difficulties before me, I am unable to see how a union can be effected. I have, I hope, candidly and fairly stated the differences. Then, in order to a union, one or the other must change views on the design of baptism. If a Baptist ever accepts such a proposition as this, "Baptism is for remission of sins," then verily he must cease to be a Baptist. It would

be considered a work not worthy of being done if difficulties should be presented and no way proposed by which those difficulties might be obviated. It is vain to propose that we shall speak in the words of the Scriptures. However admirable this may seem, we hold not to it ourselves, nor do any of those who regard the Scriptures as all sufficient for faith and practice. Scriptures must be interpreted. Take, for example this: "This is my body;" or, as the Latin has it, *Hoc est corpus meum*. Let the word stand as they are, and we convert bread into the real body of the Messiah. But we are warranted by Scripture in saying that *is*, in this place, is equal to *represents*. Hence, we have the bread as a symbol, or, if any one prefer, an emblem of the body. Do we not constantly speak of the bread and the wine as emblems? This is legitimate interpretation. If we can, from the Scriptures, find the means of INTERPRETING THE WORDS OF PETER ON PENTECOST, then we may hope for a union of the Disciples and Baptists. But as long as such propositions as "Baptism is for the remission of sins" are discussed, so long will the Disciples and Baptists be separate peoples, provided that the proposition be explained thus: Immersion in water is for the remission of sins.

Let us turn again to the words, "This is my body." Bread is commonly called the staff of life. Bread is that food on which life mainly depends: hence, it most aptly became the symbol of that body which was broken for us. Water washes away defilement, makes the body clean; hence it stands, most fitly, as a symbol of that blood wherein the soul is cleansed from sin. Now if we can find a passage that most clearly points out the special action of the blood of Christ, and the water of baptism, then have we succeeded in ESTABLISHING OUR INTERPRETATION. Let us have heart and body distinguished, and then we shall see how each is affected. In the Epistle to the Hebrews we read thus literally: "Sprinkling as to our hearts from an evil conscience, and washed as to our body with pure water." The heart then is cleansed by the blood of Christ; the body is washed with water. HENCE THE PROPOSITION: BAPTISM IN WATER IS FOR THE REMISSION OF SINS, CAN NEVER BE SUSTAINED; for water affects only the body. But the blood affects the heart, as seen in the words above quoted, and can affect the heart ONLY THROUGH FAITH. In Rom. 6:4, 5, we have language that teaches us the meaning of baptism. It is the likeness of Christ's death and resurrection. If it is a likeness it is not the thing itself. Is it not, then, a SYMBOL? or, if any one prefer, an EMBLEM? These two places are sufficient for OUR purpose. Christ [died, was buried and rose again; we are buried in water and raised again, as a LIKENESS of what He did. But the LIKENESS of His death cannot affect our souls. We must apprehend Him, lay hold on Him BY Faith, and be baptized in water as a SYMBOL of our being baptized into Him in spirit. It is a significant fact that the Savior and the apostles never used the words, Baptized in water. We read, Be baptized into, or, for remission; Baptized into Christ; Baptizing them into the name of the Father; Baptized unto death. How strange it would sound, were we to read, Baptized in water into Christ! Could any one accept such words? Suppose we read, Be baptized in water, in, or on the name of Jesus Christ for the remission of sins, how could we accept it? Yet those to whom these words were spoken were baptized in water. How, then, shall we interpret this? Man is a compound of spirit and body. Baptism applies to the spirit as well as to the body. The spirit is baptized into Christ, into his death, and the body is baptized in water, as a SYMBOL of the baptism of the spirit into Christ.

Again: As the body is buried in water, so is the old man buried, and as the body is raised up, so the new man raises up. Of this burial of the old man, and raising up of the new, the burial in water and the raising up of the body is SYMBOLIC.

I will now make a statement of the general truth, which I hope will meet the approbation of all. It is not new, but very old. For every state of the inward man there is an outward FORM, an ACTION corresponding as a SIGN of that state. We bow the knee as a sign that the spirit is bowed; we prostrate

the whole body as a sign of the prostrate state of our soul; we wear black as a sign of the mourning of the soul; we are raised out of the water as a SIGN that the new man raises to walk in a new life; we eat bread and drink wine as a sign that the soul feeds on the Savior by faith. There were the outward and the inward circumcision; the one in the flesh, and the other in the heart, in spirit. So I UNDERSTAND BAPTISM. The baptism in water is the OUTWARD SIGN of that which takes place within; *signum visibilia gratiae invisibilia*—a visible sign of an invisible grace.

SO I PERCEIVE WILL MEN UNDERSTAND WHO KNOW HOW TO INTERPRET THE LANGUAGE OF THE SCRIPTURES. When I read such expressions as "baptized into Christ," "baptized into his death," I look to the STATE of the man, not to the fact of his having been baptized in water, though I by no means disregard that fact. One of the best remarks that I ever heard from Bro. Campbell was this: "Paul had his spirit baptized into the Spirit of the Pentateuch." I understand that every Christian is baptized in spirit into the Father, Son and Holy Spirit, and remains so baptized. We say of men they are immersed in sorrow, in debt, in sufferings. In the SAME SENSE of the word immerse, we say of those who love Christ that they are immersed in him. It is wholly unscriptural to limit the idea of baptism to the act of being buried in water. For one I have never done so.

The Disciples are fond of the expression, "law of pardon." The Baptists can never accept of this. They would say that the idea of justification by faith admits not of the idea of law of pardon.

Remission of sins is received by faith, not by obedience to the law. Here you and the Disciples can never agree. I state the fact candidly. What is the remedy? The disciples must, if they form union with you, accept of this: that faith is the only appropriating principle. By FAITH we RECEIVE the remission of sins; by faith we are justified; by faith we do all that we do, and everything done by a Christian is acceptable to God ONLY through faith. No work, as a work, can be acceptable to God. A work is acceptable to God only as it is an exponent of faith. Faith appropriates the promises of God. We do not get the promise by doing something for it. God gives, we receive. Grace, not law, reigns in the kingdom of God. You will not agree on the evidence of pardon, for the Disciples love the "law of pardon;" and when they have obeyed the law of pardon, they have the promise of pardon as the evidence of it.

Not so with the Baptist. He wants the Spirit bearing witness with his spirit that he is a child of God. Man is guilty before God, and he must FEEL this; He must know that he is condemned and FEEL his guilt. When the feeling of guilt is removed he KNOWS it. This feeling of guilt is removed by the blood of Christ applied to his conscience. The blood of Christ applied to his conscience from dead works, so that they may serve the living God.

When this is done, a man KNOWS it and the Spirit that God gives him is within him enabling him to feel like a child and call God father. THIS IS THE SCRIPTURAL EVIDENCE OF PARDON. No man can enjoy freedom unless he has known what it is to be a servant. Men are the servants of sin. They must know themselves to be servants of sin and feel its weight, before they can enjoy the freedom that Christ gives. THE EVIDENCE OF PARDON IS WITHIN A MAN, NOT WITHOUT HIM.

There is a vast difference between a written promise and the thing promised. The Holy Spirit and the remission of sins are promised; and if promised they are to be received; and if received, to be enjoyed. Now, must the believer content himself with the fact that the promise exists, or must he enjoy, be conscious of the thing promised, as possessed by himself? There is a reality in the consciousness of sin and when the conscience is cleansed from sin by the blood of Christ, there is reality in being thus cleansed. He that is cleansed from sin knows it. He is made free and feels free. This internal state, the CONSCIOUSNESS of freedom from sin, is the pith, the EXCELLENCE of the gospel. Why tell me that I am free if I am not to know it? Now this knowledge of freedom is to be described, NOT

TO ONE HAVING OBEYED A LAW, but to one having received THROUGH FAITH the thing promised.

Faith appropriates the promise, and it is the only appropriating principle. Faith and love are eternal and immutable principles underlying all the moral government of God. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength." The second is like it; "Thou shalt love thy neighbor as thyself." This with faith remains immutable in all dispensations. Faith working through love has been, and still is, and always will be, the only justifying principle. By faith in Christ we appropriate to ourselves all that he has done for us. BY WORKS. ON THIS GROUND THE TRULY INTELLIGENT CHRISTIAN HAS ALWAYS STOOD AND WILL ALWAYS STAND. Hence, there is no glorying before God, for we are but the receivers of His grace.

I have, I hope, fairly and faithfully laid down the difficulties in the way of a union on the part of the Baptists and Disciples. I now add that unless a union can be effected on Scriptural grounds, it will be better to remain as you are. You want no elements of discord among you. I therefore see that a union can be effected only in one way; and that is, by a candid confession, on the part of one or the other, of error, and an acceptance of sentiments such as will be in harmony with the whole truth of God. I must be permitted to say for myself that I have been with the Disciples for nearly forty years, and I know them. I have been thrown into very happy acquaintance with some Presbyterians. I understand them. I now have to say. AFTER studying the Scriptures for forty years, and AFTER having made a second translation of the New Testament, that the dispensation of the gospel is a dispensation of grace; as such it must be RECEIVED INTO THE HEART BY FAITH AND LOVE, NOT BY WORK OR WORKS. The gospel received into the heart by faith becomes an inward principle that subdues the whole man, and makes him a servant of God and of Jesus Christ. Through faith Jesus Christ is made to us from God, wisdom, righteousness, sanctification and redemption. So, then, we have nothing to boast of as of ourselves; "but if any man glory in the Lord, let him glory." We have a right to glory in the Lord, but not in ourselves, nor because of anything we do or can do; for evident is it that we cannot bring God under obligation to us. He owes us nothing; we are debtors to him, for what we receive is grace.

I trust what I have written will be offensive to no one. I have judged no one, condemned no one. My faith is in God and his Son Jesus Christ, who has, THROUGH HIS BLOOD, WASHED ME from my sins. To him be honor, both now and through all ages. Amen. H. T. Anderson.

Caroline Co., Va., Jan. 16, 1871.

A GREAT MEETING.

It gives me pleasure to speak to the Baptists of Tennessee concerning our great meeting at Greenwood Baptist Church, Doyle Station, Tenn. State Evangelist Earle D. Sims came to us from the State Convention two weeks ago and began his work with us by giving his missionary lectures. These were enjoyed by the large congregations who heard them, and we feel that much good was accomplished in giving our people a broader vision of the Master's last command.

I don't know how many souls were saved during the services, perhaps thirty or forty, but the church records show thirty-four additions, nineteen baptized, five stand approved, seven came by letter and three were restored.

Yesterday at 3 o'clock we went to the river, where an immense crowd had gathered to witness the baptismal service. There we preached the gospel by symbol, as no other people in the world can do. It was one of the most happy occasions of my life when I led five boys and a girl from one family into the water and baptized them. These are students of Doyle Institute, as a number of the others are, and how we hope to see them in the future go out from that community to bless the world. Carver and Dement were once students in that school and wor-

shipped in old Greenwood church. May we not expect to see some of the dozen students baptized yesterday go out and become a power for God in the world? God grant that it may be so.

As to Bro. Sims I wish to say that his preaching was powerful and convincing. He held up the crucified Christ in each service, and told men that if they did not love Him they were lost, and if they did not follow Him they don't love Him. In the power of the Spirit the Christ is the greatest drawing power in the world. That community that has Bro. Sims will be blessed. May God bless him as he goes from place to place preaching the gospel of the Lord Jesus. We will ever hold him in kind remembrance, a pleasant fellow with whom to work, and one who can do more work to the cubic inch than any man we ever worked with.

Our collection for State Missions amounted to \$55 in cash. You will hear more of Greenwood. The brethren are talking "new house."

I stop at home long enough to see Mrs. Sharp and write this note. I will begin a meeting at Manchester to-night, Bro. C. B. Waller assisting. Pray for our meeting. J. H. Sharp.

McMinnville, Tenn., November 16th.

TIDINGS FROM THE WEST.

It has been a long time since I have said anything through your columns, and thus venture some things which will perhaps be of interest to some. During the summer I was in several meetings with my brethren, which were greatly blessed of God. When shall I ever forget Pastor Floyd and his noble band at Middleburg, and Martin's faithful flock at Grand Junction and others who were so kind to me during my labors with them? And then, that precious week in Petersburg, the town of my birth, where God so mightily manifested himself in the salvation of souls! That meeting will never cease to be an inspiration to me. It taught me a lesson that will linger with me until my dying day. Knowing the field as I did—no pastor for several years; no revival in any of the churches since I could remember; spirituality at a low ebb; men and women to preach to with whom I had grown up from infancy—all these things staring me in the face, I went down expecting nothing, but resolved to give the whole thing over into the hand of God. And how he did manage it to his glory! I didn't even carry a suit of clothes to use in baptizing, for I thought it would be an unnecessary burden. We began on Monday night. The weather was against us, but God was with us, and when we closed Saturday morning of the same week there were seventeen for baptism and many requests for prayer. It seemed at the last service that God was almost visibly walking in our midst. It was a glorious time.

My churches here in Memphis are doing things. Recently movements have been started to make extensible improvements on the Central-avenue church building. No more loyal people ever lived than those who worship at Central avenue. They love their pastor and stand by him in every possible way. Last week they gave me a storm party, and left many substantial proofs of their regard for me. I am going to divulge a secret to brother ministers. When your pantry begins to run low, invite some of your brethren or sisters home with you for lunch. Mrs. Reese invited two young ladies of my congregation to spend the night with her, and the very next week the brethren came in with a pounding. Try it.

I have a band of God's chosen ones here at the Lenox Church. Organized about a year ago with less than 30 members, we now have a membership of over 65. Recently we have purchased a lot on which to build a house of worship at a cost of \$3,950. On this beautiful lot we hope to erect a magnificent \$10,000 house. The church supports pastor for half time, and they don't starve him to death either. I could write much more, but guess even now you will consign this to the waste basket. I go to Helena, Ark., next Sunday to supply for Bro. Sledge. E. W. Reese. Memphis, Tenn.

The church at Kenton, Tenn., has called Rev. I. N. Penick of Martin, Tenn., with some assurance that he will accept.

OUR PREACHER BOYS.

How can Baptists believe that hell is a reality and that heaven is a reality and that the sufferings of the one and the joys of the other are everlasting and that a necessary means of salvation is the gospel—and put ministerial education at the bottom of the list, or do what is worse, not mention it at all? The wise thing to do is to pray the Lord of the harvest to send more laborers, and then to help them to work when they are sent. It is stunning to hear a Baptist say that relief of physical wants is the most important thing we have to attend to. A man or woman had a thousand times better be tied to a stake and die of cold and starvation and thirst, and like Lazarus go to heaven, than like the rich man, faring sumptuously every day, die and go into the tormenting place—forever.

Brother, do you regard the preacher boy whom God has called to preach His soul-saving gospel an object of charity? It is such fatal shortsightedness as this that is killing. Feeding these preacher boys is a work of charity, but the beneficiaries are the people who will go to hell if they do not preach, and will go to heaven if they do preach. A second class of beneficiaries are the churches that will grow strong if they preach or go down or not exist at all if they do not preach.

The preacher that says feeding and clothing orphans or any one else is more important than ministerial education is either ignorant or insincere. My church yesterday took up a large cash collection for the orphanage at Jackson, Miss., all my churches do. The surest way to clothe and feed the orphans of the future is to have able, enlightened preachers in sufficient numbers.

But, thank the Lord, some do appreciate the magnitude of this work. Bro. W. A. Rushing has just given \$50 of his money for ministerial education. Dr. H. P. Hudson gives from \$50 to \$60 a year for this purpose—he has already given \$30. Some of the elect will have to give largely this way till pastors, Sunday-school superintendents, ladies' aid societies, churches generally become interested and commence giving.

This is just a start on what I want to say.

G. M. Savage.

NEWS FROM VIRGINIA.

We had the annual meeting of our State Association at Staunton under the most cheering conditions of good fellowship and enthusiasm. A skillful moderator, Judge W. W. Moffett of Salem, Va., and a well-schemed program are largely the explanatory elements. The cut and dried speech, as introducing the discussion and limited to twenty-five minutes, was a brilliant success. The program worked splendidly. There is not a single exception to be made in the warm commendations merited by the appointed speakers. They pitched the meetings on a high intellectual and spiritual plane, and kept them there.

The total benevolence of our people went up this year to something over \$101,000, a fact that helped in the inspiration of the hour. All our Boards are in healthy condition, and their prospects were never quite as bright nor their hopes quite so large.

Two new features came into play, one pertaining to our educational system in Virginia, the other to the spiritual obligations of Southern Baptists to the negro.

A charter and by-laws were unanimously adopted, on the basis of which an Educational Commission, consisting of twelve brethren, is to be organized in the near future. Virginia Baptists are profoundly convinced of the inexorable necessity of freeing our colleges from debt, of giving them proper endowments, and at the same time correlating them into a mutually helpful and harmonious system. The pressure of State competition in the matter of schools, makes it imperative that something be done without delay for the preservation of our denominational education. Of course, it is too early to venture on any guess as to what will be done by the Commission, which is yet to effect organization and devise schemes.

In response to a request from the Richmond Pastors' Conference, the Association appointed a committee of eleven to ask the especial attention of

our Southern Convention next May to the negro problem in the South. Our Conference has been grappling with the matter of late, and we wished to throw out some suggestions to the general brotherhood which may be contributive to a good end. Time has demonstrated the peril of the black man. One of the weakest races, imbedded in the immense mass of the strongest race of men on earth, is a situation without parallel. This contact, considered within light of racial repulsion, which seems inveterate and inexorable, makes rational the direct foreboding. The strong can destroy the weak, or he can bear the burden of the weak. The gospel is the only force that can bind this strong man, and never was it so clear that it is the negro's only hope. The politician has done him great harm, the social reformer likewise. The teacher and economic leaders have helped him materially, but this very advance has thrust him into new perils. The problem is insoluble to human ingenuity. In the slow unrolling of his providence, God will solve it. He knows the principles on which it will be done. The Christian teacher has the only cue that leads infallibly to the clearing of the mystery. It is with a feeling of this kind that we have ventured to suggest the appointment of a committee by the Convention with a view to studying the racial situation afresh, and eliciting the wisest measures of relief. Many characteristics of the negro dangerously excite and inflame the feelings of his powerful neighbor. Pathetically deficient in foresight, he dreams not of the awful menace of touch with the Anglo-Saxon race. The gospel must reduce unchristian alienations, kindle human sympathies, and make all men brothers. Prof. S. C. Mitchell of Richmond College is Chairman of this most important committee, and you will likely hear from him next May.

Richmond, Va.

W. R. L. Smith.

REVIVAL AT FRENCH BROAD.

It seems that the Lord has been and is being very gracious to the people of the French Broad Baptist Church. For the last few months there has been a continuous stream of blessing to the pastor and church. A number of professions have been made at the ordinary services, at the regular appointments, and in the neighborhoods adjacent where worship was conducted Sunday afternoons. A few days ago Elder J. M. Anderson of Morristown, Tenn., did a week's preaching for the church. There were in all some twenty professions.

It is due to Bro. Anderson to say that he is one of the finest preachers. He is a sound expositor of the gospel. His preaching is with great simplicity, clearness, unction, power. He is in hearty sympathy with pastors and always leaves the church stronger, and, if possible, more attached to the pastor.

What I heard of his preaching was of that clear, pronounced and saving type which always rejoices the heart of the lover of truth.

Baptized six. Others are approved for baptism. May God abundantly bless Bro. Anderson in his evangelistic and pastoral labors. We thank God and take courage.

S. E. Jones.

VIRGINIA INSTITUTE.

As I did not have the privilege of going to the Tennessee Convention, I was the more anxious to attend the General Association of Virginia, which met the 13th inst. at Staunton, a beautiful town of some 12,000 people, and known as the Queen City of the Valley of Virginia.

There were about five hundred delegates present. The Treasurer reported \$101,556.25 contributed to benevolence. The speeches were strong, the enthusiasm ran high, and the spirit was fraternal.

I considered it a great meeting. Virginia Baptists number about 125,000, and are planning for \$110,000 the coming year. The Association, on the morning of the second day, devoted three full hours to the consideration of education and this did not include the report and discussion on Ministerial Education, which came later. This is in harmony with President Savage's view, and I confess that I was pleased with it. Our schools are basal. The report of the Education Commission was an able and conservative document, and was adopted by a rising,

unanimous and enthusiastic vote. It was a great triumph for Baptist education in the Old Dominion. All were happy and sang the Doxology with spirit, but Dr. Hatcher's cup ran over. The speeches were made by Dr. S. C. Mitchell, Hon. Robert Frazier, Dr. John Pollard, President Boatwright, Dr. Willingham and others.

The Commission is pledged to the policy of paying all the debts of our schools the first thing, and may undertake this work the coming year. Virginia Institute was the first to feel the benevolent touch of the Commission. It means to be thoroughly loyal to the ship that carried it safely through the storm and into the harbor.

One friend sends word to the Commission that he wants to pay \$1,000 on the debt of the Institute if they will pay the full \$25,000.

To report the many interesting features of the Association would make my letter too long. It was a great pleasure to meet several Tennesseans, to receive a warm greeting from so many Virginians, to hear the venerable Dr. Taylor of Rome, Italy, and on Sunday to hear M. Ashby Jones preach one of the most able and eloquent sermons I ever heard.

J. T. Henderson.

ALABAMA NOTES.

There are quite a number of good churches in the State pastorless now. Among them are Troy, New Decatur, Florence and Roanoke.

The annual meeting of the State Mission Board was held in Montgomery recently, and the work for next year laid out on a \$15,000 basis.

The Judson and Howard Colleges are full this year. In fact there are more girls at the Judson than ever before, and the number of students at Howard College is much larger than last year.

Dr. C. A. Stakely of the First Church, Montgomery, is rejoicing that work will soon begin on the new building. When completed this will be the most valuable piece of church property in the State.

Dr. O. F. Gregory of Adams-street Church has recently closed an excellent meeting in which he was assisted by Bro. J. J. Wilkes of Trenton, N. J. Costly improvements have recently been made on the church, and the outlook is hopeful.

Clayton-street Church, Montgomery, is moving forward under the pastorate of C. F. Tredway. Congregations are large and additions are frequent. This church recently raised about \$1,000 for repairs on the building.

At Birmingham things are moving forward. Dr. Dickinson and his First Church people will soon be in the Sunday-school room of their splendid new building.

The Southside Church has recently been blessed with a good meeting. Dr. Davidson was ably assisted by Bro. T. B. Ray of Nashville.

The First Church, Tuscaloosa, is rejoicing that her gifted pastor, L. O. Dawson, declines the call to St Joseph, Mo., and will remain with them. They have shown their appreciation by increasing his salary.

Dr. W. J. E. Cox of the St. Francis-street Church, Mobile, recently celebrated the fourth anniversary of his pastorate. The past year has been the best of the four.

C. H. M.

November 19, 1903.

THANKSGIVING AND THE ORPHANS.

We want to suggest that while seated around the table on Thanksgiving Day the Baptist families of the State make an offering in money for the children of the Orphans' Home. In our feasting let us remember the children whose need Providence has relied on us to supply. Send in the money, even if it be only five cents.

We have a large number of tracts giving a history and other useful information about the Home. We will be glad to send these tracts out upon application. Ladies' Societies and Sunday-school workers, as well as pastors, could use these tracts to great advantage.

T. B. Ray, Secretary.

It would do you good to see the row of J. R. G. Society men extending all round the walls of their hall in their Friday afternoon meetings. These men are all preachers attending college, and among the best intellects in the University.

G. M. S.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Central Church—Pastor Lofton preached on "Man, God's Similitude," and "Valley of Humiliation." Fine congregations. Two received by letter and one for baptism. 270 in S. S.

First—Pastor Burrows preached on "The Watch With Christ" and "What the Stars Teach." Good day.

Third—Bro. Smith preached in the morning on "Glorying in the Cross." Pastor Swope preached at night on "Courtship" to an overflowing audience. Dr. Lofton's lecture on Friday night on "Chains of Habits" was heard by a large and appreciative audience.

North Edgefield—Bro. J. C. Midyett preached on "Steadfastness in Christ" and "Condemned Already." Bro. Wright preached in the afternoon on "The Body and the Members." Received two by letter, seven for baptism. Two baptized.

Immanuel—Pastor Ray preached at both hours on "Make His Praise Glorious" and "Christ Liveth in Me."

Seventh—Pastor Wright preached funeral of Bro. Ed. Benson in the morning. At night preached on "Former State."

Lockeland—Bro. Ross preached on "The Christian Race" and "Growth in Grace."

New Hope—Pastor Gupton preached on "The Christ of the Gospel" and "Love."

Union Hill—Pastor Burns preached on "Do unto others as ye would have others do unto you." Preached at Goodlettsville in the afternoon on "Let Your Light Shine."

Clarksville—Bro. Van Ness preached on "Bearing Your Own Burdens and Bearing Other People's Burdens" and "The Deceitfulness of Sin." One received by letter. Young Peoples' Union organized auspiciously. Bro. Van Ness gave a very favorable report of his visit to the Arkansas Convention.

Mill Creek—Bro. Norman Claibourne preached in the morning on "Living Our Religion."

Chattanooga.

First Church—On account of the illness of the pastor, Staff Captain Borriman of the Salvation Army filled the pulpit at 11 o'clock, giving a very interesting account of the work being done by this body. At night a typical Salvation Army meeting was held, which was enjoyed by an immense congregation, over 200 standing after the seating capacity of the great auditorium was exhausted. Many songs were sung by the members of the army, accompanied with cornets banjos, tambourines and drums. Some 20 arose for prayer. Dr. Brouger is improving.

Beech-street—Pastor Vance preached on "The Day of the Lord" and "Prerequisites to Acceptable Service." The Church is negotiating a sale of their church property, with a view of change of location and a new church building.

Second—Pastor Waller being absent, engaged in a meeting at Manchester, Tenn., the pulpit was supplied by Rev. J. H. Sharp of McMinnville, Tenn., Themes, "Christ Our Ideal" and "The Christ Crowded Out." Two approved for baptism. Large congregations and great interest manifested. 195 in S. S.

Hill City—J. W. Sanders preached on "Be Ye Steadfast" and "The Prodigal Son."

East Chattanooga—Pastor Bryden preached on "Thanking God" and "Sin." Good congregations and good S. S. Three received by letter.

Central—Pastor Vines preached on "Walking With God" and "Building on the Rock." Two joined by letter and two by baptism.

St. Elmo—Pastor Tolles preached on "Obedience to God" and "The Unsaved Sinner."

Knoxville.

First Church—Pastor Egerton preached on "The Conquering Mission of Christ" and "Secret Engagements and Broken Promises." 373 in S. S.

Island Home—Pastor Dance preached on "The

Divinity of Christ" and "The Rich Young Ruler." 98 in S. S.

Second—Pastor Atchley preached on "First Things First" and "Conditions of Admittance Into the Kingdom of God." 288 in S. S. One approved for baptism.

Third—Pastor Medaris preached on "God's Call for Volunteers" and "Christ Seeking the Sinner and Admonishing the Sinner to Seek Him." 150 in S. S. Meeting continues and interest increasing.

Grove City—L. H. Maples preached on "The Apostle's Creed on Prayer" and "Paul's Estimate of Christ." 70 in S. S.

State Board Meeting.—The Baptist State Mission Board will hold its next meeting at the Board rooms, 910 Church St., Nashville, Tenn., Wednesday, December 2nd, 3 p. m. A full meeting is desired as this is a special time for appropriations.

W. C. Golden.

At Hillsdale Sunday. We had a good service. Good audience. One approved for baptism and five baptized. The writer was unanimously called to the care of the church for next year. The church is, perhaps, in better condition for work than ever before. The Lord be praised. Don. Q. Smith.

At Round Lick Saturday and Sunday. Fine Saturday congregation. Sunday the house was crowded and many on the outside. Bro. Eastes preached for us. Bro. Hiff preached at night. Watertown people are a church-going people. We will observe Thanksgiving. I will go to Scottsville, Ky., this week to assist in a revival. J. T. Oakley.

There has been a great meeting at Hillsdale, Macon County, Tenn., conducted by Elder Don Q. Smith, the beloved pastor. The meeting continued eleven days and nights. There were 21 conversions and 16 baptized. Several more stand approved for baptism, one restored. May the Lord continue to bless the pastor and church is my sincere prayer.

W. N. Wood Summar.

UPPER EAST TENNESSEE.

We are anticipating with pleasure having our beloved Secretary Golden for a few appointments in these parts. The itinerary as now arranged includes Limestone, Bowmantown, Jonesboro and Johnson City churches. Further details will be given next week. It is hoped that much good will result from this work. We want all our Baptist people to see, hear and know personally our worthy Secretary, and we feel sure their interest in the cause he represents will be increased. Whatever one may think of the work of Foreign Missions, if he has a heart that feels at all for his fellow-men he must be in favor of State Missions. Even putting it on the low plane of patriotism (to say nothing about higher obligations) we owe it to the people of our State to give them the gospel.

I hear good accounts from the different fields in this section. Johnson, at Johnson City, has been gathering the fruit from the recent meeting, led by J. M. Anderson. Tipton, at Elizabethton, is getting a good hold on his people and his work is promising.

Here, there are encouraging evidences of a deeper and more wide-spread interest in the work. Our choir is rallying from the shock incident to the loss of its former leader. The B. Y. P. U. is doing well. The W. M. Society has as its President one who is thoroughly missionary in spirit. A box will be prepared and sent to the frontier by the society. The pastor will put all of his books along mission lines at the service of the society this winter. Missionary spirit is increased by imparting missionary information.

O. C. P.

Jonesboro.

FROM TEXAS.

How exceedingly I regret missing the Convention at Dallas recently. I have missed but few meetings of our General Convention since I came to the State. Glad you were one of the honored guests, and glad so many of our distinguished men from other States were present to witness and participate in the proceedings of the great body of Texas Baptists.

The yellow fever has kept us all on watch the past months. This coast country is a ready field

for this contagion. The Southern Pacific Road passes through the entire latitude of the contagious limit. This and neighboring towns were visited with the yellow fever some years ago, and sad was the havoc among the people. The cotton crop was exceedingly short in this country on account of the boll weevil. Legislation and conventions have utterly failed to reach the pest. From all appearances, the insect is here to stay. They are inhabiting other vegetation besides cotton. They are found in the acorns from the trees, and other kinds of fruits. The cotton outlook for the future is gloomy. The prohibition tide rolls on with increasing power. The principal contest has been and will be with the foreign people. They are here in Texas in great numbers. A number of counties in this Southern section are entirely dominated by that class of people, and, consequently, saloons and lawlessness hold carnival, and the better class of people, with the Sabbath also, are ignored and run over rough shod. The dawning of a better day and state of things is in sight, and we hope to live to see it.

T. E. Muse.

Columbus, Tex., November 18, 1903.

JACKSON ITEMS.

Bro. Crouch of Corinth, Miss., began a series of meetings with the First Church on the evening of November 15. He is a very strong and forceful speaker, and presents the words of life so clearly that no one is left in doubt as to the teachings of God's word. The meeting has a bright promise. Bro. Crouch has attended chapel exercises each morning since his coming to Jackson, and has made very helpful talks every visit. The other Baptist churches, with their pastors, are taking part in these services and enjoying them. The Highland-avenue Church lost Bro. Walter Foster by death. He was a devoted Christian and will be greatly missed.

The University force did a large work for churches last Sunday.

Prof. G. M. Savage preached for his charge at Boonville, Miss., and was called for another year. He is a great favorite among his native people, Mississippians.

H. C. Walters filled his regular appointment at Pleasant Hill, Weakley County, and was called for another year and accepted.

C. W. Stumph had a full house at Friendship, Henry County, and took a good collection for University work.

W. C. Sale made his regular appointment at Middleton and Pocahontas, and received a nice collection for the Orphans' Home at Middleton.

L. D. Summers had a packed house at the Royal-street Church at both hours, and reports a healthy growth in the Sunday-school. Quite a number of the young preachers of the University take an active part in this Sunday-school and church and add much strength to both.

J. G. Cooper preached for the hosts at Old Union, and was called to the pastorate and accepted for another year.

L. B. Smally preached for F. W. Muse at White Station.

D. S. Bonkley met his congregation at Pleasant Hill, Henderson County.

E. G. Buttler preached to a crowded house at Mt. Pleasant, Weakley County.

G. S. Price preached to a large crowd at Murray City.

E. Z. Newsome had a good day with Cotton Grove Church.

Roswell Davis preached to a good congregation at Chapel Hill.

M. E. Dodd, assisted by Bro. W. E. Neil, is engaged in a fine meeting at Bolivar.

Rev. Fleetwood Ball of Paris, Tenn., paid his Alma Mater a visit last Friday, attended the meeting of the J. R. Graves' Society of Religious Enquiry and made a very eloquent address.

There have been six accessions to the University this week. There is a much larger attendance now than at this time one year ago, and the teachers claim better class workers. Scott Williams of Eagleville, J. W. Holland and Beatrice Bell of Jackson have been chosen to represent their literary societies on the celebration of Washington's birthday, 1904.

Madison.

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. K. 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.

REPORT OF THE STATE MISSION BOARD.

To the twenty-ninth session of the Tennessee Baptist Convention, and to the Baptist brotherhood of our churches, the State Mission Board extends Christian salutations. Many and great are the reasons for gratitude and rejoicing, as we present this annual report of our stewardship.

This has been a most eventful year in the history of our work. The blessings of the Lord have been so abundant, the achievement of our workers so great and the gifts of our people so liberal, that our hearts are overflowing with gratitude. The death of two of our workers, Brethren B. F. Bartles and A. W. White, is the only thing that mars the passing hours.

The gifts of our people have surpassed the hopes of the most hopeful. The receipt of \$5,848.00 last year for State Missions, with the splendid foundation laid by the workers then on the field, lead us to hope for \$8,000.00 this year. We are gladdened by the receipt of \$7,802.50 for State Missions proper, \$1,158.50 for the Building Fund and \$141.47 for the Loan Fund, making a total of \$9,102.47 for our State Mission work.

The work done by the noble men employed by the Board, and supported by our churches, is worthy to be placed on record with the splendid giving of our people. The itemized statement herewith submitted will show, as far as figures can, the work that has been done. This record has been gathered from the quarterly reports of the men who did the work. The reports are in the handwriting of the men who made them, and are bound in

book form for permanent preservation.

Work and Workers.

Missionaries and colps employed.	100
Days labored	11,718
Stations supplied, reg'ly & irreg'ly	732
Miles traveled	\$9,700
Sermons preached	6,159
Addresses delivered	2,177
Total sermons and addresses	8,336
Churches organized	11
Constituent members of the same	216
Baptisms	820
Received by letter	588
Total received	1,624
Professions of faith	1,665

Church Building.

Church houses erected	9
Church houses repaired	17
Total church houses put in service	26
Total cost of building & repairing	\$9,101.72

Sunday School Department.

Sunday schools organized	89
Enrollment in same	3,084
Sunday school addresses	885
Sunday schools sup. with literature	84
Sunday school institutes held	58

Colportage Department.

Colporters employed	34
Missionaries doing colportage work	12
Pages of tracts	102,663
Bibles and Testaments sold	2,619
Bibles and Testaments donated	412
Other books sold	3,448
Tot. Bibles, T's & other bks. sold	6,067

House-to-House Work.

Family visits made	23,400
Families prayed with	6,286
Families found without a Bible	976

Laborers and Divisions of Labor.

White missionaries	53
Missionary evangelist	1
Colporters	34
Total white workers	88
Colored missionaries	12
Total workers employed	100
Stations occupied by white workers	575
Stations occupied by colored workers	153
Total stations occupied	728

Your Board desires to call special attention to some of the more prominent features of our work, and to emphasize some of the new departments that have been inaugurated.

Work and Workers.

The 113 workers under our Board, including the thirteen volunteer evangelists, have preached 6,417 sermons, delivered 2,183 addresses, witnessed 1,757 conversions, baptized 820 persons, received 589 by letter and 216 constituent members of new churches, making a total of 1,625 received. These are some of the visible results of the work done. The uplift that has been given to the churches, the hearts that have been comforted and the souls saved that are unknown to us, Eternity alone can tell.

Church Building.

Our missionaries and colporters have been the leaders in building nine church houses and repairing seventeen others. Church building is no small problem with us. Our people are not sufficiently careful about the location and the building of their church houses. They are often unwisely planned, frequently mislocated and sometimes dislocated. To save a few dollars many of our church houses are put in such out-of-the-way places as to make success almost impossible. Besides all this, there are from 300 to 500 Baptist churches in our State that have no house of worship at all, or are in partnership with other denominations, or lodges. This is but little better than no house at all.

Building Fund.

The Board created this department at the beginning of the year to meet an emergency. By it we have been enabled to save one house from threatened sale, and four others from prolonged and embarrassing debt. This was done largely by special calls through the paper, personal letters to individuals and direct appeals to congregations. Such contributions made by churches or individuals to mission buildings, not their own, are accredited to State Missions. We have received and paid out \$1,158.50 through this department during the year.

Loan Fund.

This is to be a permanent fund for loan to weak and struggling churches trying to build. The fund is yet small, only \$141.47 having been received during the year. The legal restrictions and safeguards around this department are very strong. A church can borrow from this fund only one-fifth of the value of its building, and this must be the last payment. The loan can be made for only five years at a time, and the building becomes security. Into this department our people can place their gifts with the assurance that they will go on building churches and doing good after they are gone.

Sunday School Department.

The only solution to many of the problems before the Christian worker is found in the opportunities offered in the Sunday school. We must make more of this work, or lament the loss later. Our missionaries and colporters have organized 89 Sunday schools with an enrollment of 3,084 teachers, officers and scholars. They have made 985 Sunday school addresses, held 58 institutes and supplied 84 schools with literature, through the Sunday School Board. This, however, is but a beginning, as hundreds of our churches have no Sunday school, and there are more than 150,000 children under the age of fifteen, in our State, that attend no Sunday school whatever. The Executive Board in every Association ought to plan for Sunday school campaigns, institutes and rallies. All our pastors and superintendents ought to avail themselves of the best books on the Sunday school question. The Sunday school spirit should be aroused from one end of our State to the other, until there is not only a Sunday school in every church, but a mission school in every community.

Colportage Department.

We have had 34 colporters and twelve missionaries doing colportage work during the year. Churches have been organized, and houses have been built under their labors. The colportage work is now on a basis that we hope will bring the churches and associations into closer touch and more intimate relations to the work and the workers. We now see our way clear to prosecute the work without drawing on the State Mission funds, as the Board was compelled to do in the past. The invoice of our colportage stock is \$3,369.42. Of this amount \$1,427.58 is in the stock room, and \$1,941.84 is in the hands of the colporters. On this we owe less than \$200. Every Association ought to have one or more colporters laboring in its bounds. The executive boards ought to take the matter in hand, and help to make this work what it ought to be. These men not only place Bibles, Testaments and other good books in the homes of the people, but they are also messengers of the Gospel of Peace.

House-to-House Work.

Our missionaries and colporters have made 23,400 family visits. Many of these were in homes where little is known of prayer, and the preacher is almost a stranger. The results of this kind of work are being appreciated more and more as it is being better known. It has been ignored in the past, but that time has very largely gone by, for they who serve the Master well must go about doing good.

THE OLD RELIABLE



**Absolutely Pure
THERE IS NO SUBSTITUTE**

This is a kind of pastoral work honored by the Lord and appreciated by the people. If we would carry the Gospel to the whole world, this house-to-house work must not be neglected. The example of our Lord and his apostles indicates clearly that this is a part of the work of every good minister of Christ. The time has come when the people will not be satisfied with anything else. If needs be, we must go to their very doors, and urge the lost to accept the Savior.

Laborers and Division of Labor.

We have 100 workers who have given either a part or all of their time in our service. Of this number, 88 are white and 12 are colored. Our white workers have occupied 575 stations, while the colored workers have occupied 153, making a total of 728 stations occupied regularly and irregularly. Our colored brethren are doing a splendid work, far surpassing what might be expected from the small amount we are giving them. We should be glad of the privilege of rendering them assistance. Beside this, we could not be true to their needs, nor faithful in the disbursement of the gift of the Home Mission Board to us, if we did not help the colored Baptists of our State. They are struggling to evangelize and uplift their people, and they are making a noble effort to that end. We should not only help them, but remember them in our prayers.

Volunteer Evangelism.

The Board has adopted a plan of volunteer evangelism that has done great good, and is destined to do much more. More than thirty brethren have offered their services for two weeks each in revival meetings at such points as the Board may decide to send them. They give their labor, their churches give the time, and the Board pays their expenses. This is a splendid example of co-operation. So far thirteen brethren have held meetings, resulting in 131 professions of faith, 38 baptisms and received 25 by letter, making a total of 63 additions to the churches where they labored. In each case the brethren were sent to weak churches, and most of them to mission points, struggling against great odds.

Missionary Evangelism.

The Board has ventured to put in the field a missionary evangelist in the person of Bro. Earle D. Sims. He was for six years a foreign missionary. He has also had experience as missionary evangelist in the West, a work

which he resigned to come to us. He has been on the field six weeks and has held three meetings and organized one church. During this time he has preached 56 sermons, delivered 27 addresses and missionary lectures, made 80 family visits, witnessed 29 conversions, received 22 for baptism and 35 by letter. This makes an addition of 57 to the churches where he has labored. We have calls for his service sufficient to keep him busy until spring. We need two more such men to meet the calls from our people.

Enlargement of Our Work.

We must enlarge our work. Our people will give more if we will undertake more. The gross receipts this year are more than \$40,000, or a net increase over last year of \$7,588.79 for all purposes, and we should not think of less than \$50,000 for another year for all purposes. The Lord will bless more if we will do more. The cry of need does not appeal to us as it should. There are five whole counties in this State without a Baptist church and three others with only one each. There are at least nine county sites, and between 200 and 300 towns with a population of 200 and upwards that have no Baptist church. There is need of a dozen more churches in Knoxville, Chattanooga, Memphis and Nashville. We have sections of as much as 500 square miles without a Baptist church. To delay in occupying these fields is to prove recreant to the trust committed to us. If we do not enter the many towns along the new Tennessee Central Railroad very soon, it will mean to turn them over to other denominations or to leave them without religious instruction of any kind.

The cry of need comes from every part of this great State. Our people are giving as never before. There are 146 more churches giving to State Missions than last year. These are opportune times for us in Tennessee. Thousands of people by their offerings bid us go forward. The need of a million of lost people in Tennessee make the call all the more imperative. Every member of every church in this goodly State should hear the call of Christ and awake to duty. Oh, that the soul saving spirit of our Lord might become incarnate in the lives of all His followers. We must needs tarry at the Mercy Seat for visions. We need a vision of Christ, of Calvary, and of Christian duty, that we may hear the cry of a lost world and be moved by it. Let us wait at the Throne of Grace, and the visions will come. There may we see Jesus with marred face, and thorn pierced temple, and wounded side, and bleeding hands, and feel the fulness of the truth that this was not only for us, but for all who will believe on Him. May we be inspired to go forth, laboring to bring, not only Tennessee, but the whole world to Christ.

From the Treasurer's Point of View.

The receipts of the convention for the year ended Sept. 30 was the greatest in the history of the convention.

The aggregate increase was about \$7,500.00, or 22 per cent. Nearly 20 per cent., or about one-fifth the whole amount, was received in September alone.

The unprecedented rush of September extended well into October, carry-

ing the receipts for that month for State Missions to 15 per cent. over October, 1902. At the present writing (Nov. 17) the indications for a similar increase in November are not so good.

The collections for last year came from near 700 churches, leaving about 800 that do not appear in the record as giving anything to missions.

Quite a number of churches give to missions, though, that get no credit therefor. It is hoped that Association Treasurers will hereafter, when remitting to the Convention Treasurer, give a list of the churches and the amount each gives for each object. If the proper care is used we can, with the fine advance movement in Missions that appears to be on hand, raise the number of contributing churches to at least 1,000. There would be an inspiration in that fact alone that would help to give us a good start in the work of the following year.

It occurs to me that Tennessee is not showing a proper appreciation of the work that is being done in her borders by the Home Mission Board.

Last year we gave to Foreign Missions nearly \$11,000.00, and I hope to see that amount increased to \$15,000.00 this year.

In the same year we gave to the Home Missions \$8,500.00, of which over \$3,000.00 was in boxes that were a great blessing to the missionaries, but did in no way help the Board in paying the salaries of the Missionaries.

Thus you see the Home Board received only about \$5,000.00 in cash from Tennessee, and they sent \$2,500.00 of that back to your State Treasurer to be expended in the State under direction of the State Board.

But whatever we may do, let's begin now, and not defer so much till the last month of the year. The total receipts for all the seven objects of the State Convention last year were as follows:

Ministerial relief	\$ 575.47
Ministerial education	1,196.27
Orphanage	3,150.56
Sunday school and colportage	5,333.54
Home Missions	8,501.04
Foreign Missions	10,889.77
State Missions	11,975.14
Total	\$41,541.73

The State Mission account includes \$2,500.00 received from the Home Mission Board, leaving collections in Tennessee \$9,375.14.

W. M. WOODCOCK.

Hicks and Hall.

[The following article is copied from the Baptist Banner of Jackson. —Ed.]

"Bro. Folk jumped on to the alleged 'blackguard' without any provocation, and now that he is getting the worst of it and wants to get out is no reason why other editors should get caught in the same trap. Bros. Folk and Hicks have had a hot war of words, and at this distance Bro. Folk seems to have been 'bested,' and we are sorry for him, for he is a 'gentlemanly gentleman.' But that sort of folks ought not to provoke personal conflicts, for they are not usually equal to the emergency. Hicks is still scott free, and more popular than ever in the very localities where they allege he has done most viciously. But he and the people deny the charges. It may be a good idea for the brethren to get Bro. Folk out of it if they can, and let this be a lesson to him."—American Baptist Flag.

We are very much surprised, and we may say grieved, at seeing this statement from Bro. Hall. It is almost entirely destitute of the truth.

(1) The above charges that the matter between Bro. Folk and Hicks

is a personal tilt, when Bro. Folk has said time after time that he had no personal feelings of unkindness towards Hicks, and we are not sure but that Bro. Folk has said that he had never met Hicks and that he published him as a fraud purely in defence of the cause.

There has never been the least trouble between Bro. Folk and Hicks of a personal nature. Then why attempt to make such an impression on the minds of the public?

(2) That Folk "jumped on the alleged blackguard without provocation." Bro. Folk has written documents by which he can prove beyond a possible doubt that Hicks is guilty of lying and forgery and many other things equally as mean, and we have the same kind of documents here in our office, and more and worse ones. If Bro. Hall will come to our office we will show him these documents and he nor any other man can't help but see that Hicks is a fraud of the first waters. Hicks forged the name of E. F. Romine (of Corinth, Miss.), to an article that was published in the Primitive Missionary of Aug. 4th, 1903. This fact was published in the Primitive Missionary but a few weeks ago and Bro. Hall gets the Primitive Missionary in exchange. Why can he not see this? Bro. Folk did nothing but his duty in exposing such a fraud as Hicks, and Bro. Hall is the last man that should kick at such things, for no man can jump on a man for doing things that Hall thinks is wrong harder than he himself can. We published Hicks as a fraud, not because we had any unkind feelings towards him; we were really grieved because he could not be saved to the denomination, for he has a wonderful knowledge of the Bible, and if he was only a clean man he would be a power for good; but the facts about his villainous character were known to us and we felt duty bound to inform our brethren as to his vile conduct, and we did so. We feel that we would have been untrue to the Baptist cause not to have done so.

(3) Bro. Hall says Hicks is more popular than ever in the very localities where they allege he has done the most vile, and that the people do not believe the charges. We suppose that we might safely say that more has been said about Hicks in this city than anywhere in the country. We will venture to say that Bro. Hall can't find a man in Jackson, black or white, that will say that this is true in Jackson. In fact, we do not believe that Bro. Hall could get a man in Jackson that would say that Hicks is a gentleman, and we know that he would not be allowed to preach in a single Baptist church in Jackson, and have a doubt if there is a church in West Tennessee that will let him preach in their house.

Where did Bro. Hall get his information? It is so humiliating to us to see Bro. Hall equalizing himself with such a low character as Hicks. We love Bro. Hall; it was through his preaching that we were led to see the harmony between the Bible and the Baptists.

There is no man in this country that has been more universally loved, admired and trusted than has Bro. Hall. Many of his friends are mortified to see him stoop to equalize

himself with such a low down blatherskite as W. M. Hicks.—Baptist Banner.

PARTING WORD TO A GOOD PASTOR

Rev. J. M. Phillips, Dear Sir and Brother—At the Business meeting of October 14 a committee was appointed to notify you by letter of the church's acceptance of your resignation. It was accepted with reluctance, the entire church and the community at large feeling that it was a serious thing for our church. You came to us almost an entire stranger, finding the church in a somewhat disorganized condition, yet by faithfulness and untiring effort on your part order has been brought out of what was almost chaos. We feel in giving you up that we are the losers, for you have so endeared yourself to us that it is like giving up a beloved member of the family.

You have given wise counsel, spoken comforting words, rejoiced with us in our rejoicing; helped to provide for the needy, ministered to the suffering, given consolation to the bereaved; in short, done all that a true minister of the gospel of Christ could do. Your work at times has seemed heavy, but you went about it cheerfully, earnestly, prayerfully, trusting the results of your efforts to Him "who doeth all things well." While we dislike to part with you, we feel you are being guided by the Master, to whom we must commit all things, trusting implicitly in Him for direction. Be assured, our brother, that wherever you go, there will ever be a warm, sympathetic place in our hearts for you and yours.

We cannot close this letter without speaking a word for your excellent wife. By her gentle Christian manner, her kind words, her noble efforts in the Sunday school, the church, and the societies—Sunbeams, as well as others—she has endeared herself to the children and parents alike. She has been an earnest and faithful worker, a devoted friend, a wise counselor and a devoted Christian laborer with you in all your works.

May God spare you both for more and more usefulness in the years to come, and may you be a great blessing in your new field and accomplish much good for the Master in bringing souls to Christ, in healing breaches that have been made and in building up Zion, is the prayer of the members of Howell Memorial Baptist Church.

Yours in Christ Jesus our Lord,
ALBERT EWING,
GEORGE GRIGG,
H. T. BLACH.

Done by order of the church, Oct. 14, 1903.

Baker Monument Fund.

Dear Brethren and Sisters: Since our last report contributions still continue to come in slow. We have only received \$12, and \$10 of this was sent in by a good lady of Dandridge Baptist Church. Has Bro. Baker not got a host of living friends who are able to do as this good sister has done?

Brethren, we have always flattered ourselves with the idea that our beloved dead had a host of friends. But it seems that our friendship is more for the almighty dollar for self than to show our love by bestowing a liberal donation to the memory of one whom we have avowed ourselves to as a true friend. Brethren of Tennessee, are you going to help us or not? Please respond promptly. We have now about \$70. How many will send us a thanksgiving offering? All we can do is to wait and see. Do not disappoint us. May the Lord impress the Baptists of East Tennessee to give to this worthy cause is our prayer.

R. M. Bales.
Jefferson City, Tenn.

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BAPTISM.

Last week we quoted the Midland Methodist as saying recently:

"Concerning the mode of baptism, we will say that some of these fine mornings we are going to screw up our courage and say a word."

We begged the editor to screw up his courage and say a word on the subject. In last week's issue of the Methodist, sooner than we expected, he did so. His article is nearly two columns in length. We can give only a few extracts from it. The Methodist says:

"Every argument for immersion or affusion is inferential. From either point of view it may be a strong inference, but inference it is, not a 'thus saith the Lord.'"

Is it? Let the editor of the Methodist read Matt. 3:13-17; Mark 1:9, 10; Acts 8:36-39; Rom. 6:4; Col. 2:12. Let him read John Wesley's comment on Rom. 6:4: "Referring to the ancient practice of baptism by immersion." After reading these things will the editor of the Methodist still say that "every argument for immersion is inferential?"

The Methodist says again:

"To appeal to the original Greek word is not to settle the matter, since it shades off into various meanings, among which are 'wash,' 'cleanse,' 'sprinkle,' 'pour,' etc., so the linguist tells us. Inasmuch as the question is an open one and has been through the ages, we conclude that the mode is not fundamental."

But the editor of the Methodist himself said, as we quoted last week:

"We are not a Greek scholar. We do not know the opinion of all commentators, by a good deal. But we presume that not one of them denies that the primary meaning of the word is immerse, plunge, dip, wash. Some of them contend that it carries a secondary meaning of pour, sprinkle, etc."

Will the Methodist give us the name of a single linguist of world-wide reputation who gives as one of the meanings of *baptizo* "to sprinkle?"

We know that in their third edition, we believe it was, Liddell and Scott, gave that as one meaning of the word. But the scholars of the world protested against it and they left it out. We have their seventh edition. It is not in that. In fact, among scholars it is not an open question. It is a closed question, a *res adjudicata* as to the meaning of *baptizo*.

But the Midland Methodist contends that "immersion is impossible in many places and to many people," and that "baptism that is impossible to some sections all of the time, and to some persons in mild climates some of the time, cripples the gospel and puts on it a burden not needed to be borne."

The editor of the Methodist seems to forget that in cold countries immersion is the almost universal mode of baptism, if we may use such an expression. While curiously enough it is the warmer countries that the custom of sprinkling prevails. As to invalids, they are not so many nor is their immersion so difficult as to make it impracticable. The editor of the Baptist and Reflector once baptized an invalid in a river on a cold November day. The baptism of invalids is not unusual, and we never heard of any of them suffering from it.

The Methodist says, however, "But it is not admitted that Christ was immersed."

It is not? We are surprised. In this remark the editor of the Methodist runs counter to the almost universal admission of many scholars of all denominations. The contention of scholars is not that Christ was not immersed, but that the church has the right to change the original ordinance either because it has equal authority with Christ or for the sake of convenience.

But the Methodist adds:

"True, he went into the water, but that was not baptism. If so, he was immersed three times: (1) he went down into (under) the water, (2) he was baptized, (3) he came up out of the water. The claim proves too much."

Well, this is about the most curious specimen of logic that we have come across for some time. In the first place it is nowhere said that Christ first went down under the water and then was baptized. It is not even said that he went down into the water. This was said of Philip and the Eunch, and implied of Christ from the statement that he came up out of the water, but "into" does not necessarily mean "under."

The idea of immersion comes from the word *baptizo* not simply from the preposition *eis*.

But the Methodist says again:

"They were by the river side. They wore sandals, fastened on the feet by strips of leather. To step into the water was not only easy but refreshing. Footwashing then was a matter of cleanliness as handwashing is now after coming in from toil. What could they do, if pouring or sprinkling were the desired method, but walk into the water, dip some of it in the hand and lift it to the head, and then walk out of the water?"

This sounds very pretty, but it seems to us it would have been very foolish—we speak reverently—in Christ to have gone down into the water just to have John sprinkle a little water on his head. We have entirely too much confidence in the common sense both of John and of Christ to believe that they would have acted thus. The Methodist adds:

"That the early church practiced this method is conceded by Dr. Whitsitt, a Baptist scholar, though many of his brethren enter a protest."

Now, Dr. Whitsitt said some things which we think very unfortunate, and with which we did not agree, but on this particular point he was very clear. In the introduction to his book, "A Question in Baptist History," he said:

"Immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Savior upon all his ministers to the end of time. No other observance was in use for baptism in New Testament times.

The practice though sometimes greatly perverted has yet been continued from the apostolic age down to our own."

Once more the Methodist says:

"A pool in the Philippian jail is necessary to immerse the Philippian jailer. To think of the company going out at midnight in search of much water is quite improbable. Paul would have been disingenuous to have demanded that he be taken out of the jail publicly when he had already been out during the night. The jail pool theory is a little lonely."

The editor of the Methodist does not seem to have read his Bible very closely. The account of the baptism of the jailer says very distinctly that the jailer "brought them out" of the jail before he was saved and before he was baptized. The pool was not necessarily in the jail, but in the jail yard.

There are other points in the editorial of the Methodist which we would notice if we had space, but these are sufficient, we think, to show its general inaccuracy. You will have to screw your courage up again, Dr. Burrow, and say something more on the subject.

A PROPOSITION.

The American Baptist Flag honored us overmuch a week or two ago by using several columns of its valuable space in pouring out the vials of its wrath upon our devoted head. Evidently the editor was hard hit, and was very mad in consequence, while for lack of argument he turned to abuse.

We asked him a few questions and he replies with a flood of mud and a gush of slush. Well, if he and his readers can stand it we can.

We have no disposition to reply in kind. We have too much respect for our readers as well as too much self-respect to do so. Besides, we recognize that he is an adept in mud flinging and could beat us at it if we should be disposed to try it. But a few words will be allowed. We write them without bitterness, though in all earnestness.

We really feel sorry for Bro. Hall. He knows that he owes us an apology, but he is doing his best to avoid making it. That is why he is kicking up so much dust. But he must come to it sooner or later, and the sooner the better for him.

Bro. Hall does not entirely get down off of the fence in regard to W. M. Hicks. But he leans very far toward Mr. Hicks and hugs him affectionately to his bosom. Very well. We repeat that we have positive, convincing and over whelming evidence that W. M. Hicks is a fraud and that he has been guilty of both lying and fogery in numerous instances. We have not published this evidence, because, first, we did not care to soil our columns with it, and for another reason because one of the charges against Mr. Hicks is fogery, and if we were to publish this evidence he would immediately proceed to manufacture evidence to meet it, and we would have the trouble of catching up with him again. Bro. A. Nunnery of the Baptist Banner knows of the evidence we have. Read what he says on another page. Dr. J. B. Moody knows it. So does Bro. J. H. Grime, and he has warned Bro. Hall against Hicks. We again demand an apology. We insist upon it more strongly than before since this last editorial in the Flag which adds insult to injury.

To show how the editorial struck others we give the following letter from a brother in another State:

"The following is a copy of the letter I sent to J. N. Hall to-day: 'Whatever pretention one may make he is judged by the company he keeps. You may, therefore, stop my paper at once, as I desire no longer to associate with you and W. M. Hicks, as you seem inseparable. Any man who knows them both and will believe

W. M. Hicks in preference to E. E. Folk is no better than Hicks.' His editorial was a disgrace to him and a reflection on every minister in the denomination."

In the spirit of fairness we will make Bro. Hall a proposition similar to the one we made Mr. Hicks, and which Hicks declined: Let him select two men. We will select two. Let them select the fifth and also the time and place of meeting. If in the light of this evidence this committee shall decide that what Bro. Hall has said constituted no ground of offence, then we will publish their finding and withdraw our demand for an apology. But if the committee shall decide, as we believe they must and will decide, with the evidence before them, and in the light of his editorials, that Bro. Hall owes us an apology, then he must publish their finding and make a public apology to us. This seems to us a fair proposition. It is scriptural. It is made in a Christian spirit. Will it be so accepted? If not, and if Bro. Hall still persists in making his bed with Hicks he must lie in it.

In regard to Diaz, Bro. Hall comes down off of the fence and plants himself squarely on the side of Diaz. In the light of the statement made by the Home Board, which presented uncontested facts, he is welcome to do so if he wishes.

On the question of organized work Bro. Hall still hugs the fence, but with strong leanings against the work. He asks us some questions about the Boards which we have no objection to answering, but respectfully decline to do so until he makes that apology to us. That must come first between gentlemen.

Meanwhile we may say in general that we do not, of course, endorse everything the Boards do and say. But we believe in the Boards, both in the system and in the men who compose them, though recognizing that they are fallible, and we propose to stand by them and help them and not be continually assailing them.

Let us hear from you with regard to that proposition, Bro. Hall.

THANKSGIVING.

The day on which this paper is issued is known as our national Thanksgiving day. It is set by proclamation of President and Governor and Mayor as the day on which, at the close of the harvest season and near the end of the year, the people of this country in their respective States and cities and communities shall formally express their thanks to almighty God for His blessings upon them during the year.

Have you anything to be thankful for? Nothing? Think again. Why, there is the blessing of life and health and food and raiment and shelter and home and loved ones, the blessing of living in a Christian land, a land of Bibles and Sunday-schools and pulpits and with all these Christian influences. Then above all, there are the spiritual blessings which have come to us, the saving mercy of God in Christ Jesus in taking our feet out of the mire and the clay and putting them upon a rock and putting a new song into our mouth, even of praise unto our God. There is the sustaining mercy of God which strengthens us and comforts us and helps us all along the journey of life. "Underneath us are the everlasting arms," undergirding us, upholding us and supporting us. Oh! the blessings of God to us have been numerous, innumerable. Let our hearts go out in deepest gratitude to Him, the giver of every good and perfect gift, for these blessings. And let us express our gratitude not only by our words, but by our works, not only by our lips, but by our lives as well. Let us resolve that henceforth we shall be more thoroughly consecrated unto the service of our Master than we

have ever been before. Let us at this Thanksgiving season re-dedicate our lives unto Him, present our bodies as "living sacrifices, holy, acceptable unto God, which is our reasonable service."

WORKERS' CONFERENCE.

A Workers' Conference will be held at Humboldt December 7th-12th. The following speakers have been invited, nearly all of whom have promised to be present: T. T. Eaton, J. N. Prestridge, G. W. Perryman, H. B. Taylor, A. U. Boone, T. S. Potts, T. B. Ray, W. H. Ryals, J. H. Anderson, J. B. Lawrence, G. H. Crutcher, I. N. Penick, C. S. Gardner, G. S. Williams and R. W. Hooper. We regret our inability to accept a cordial invitation to be present and take part in the exercises. We are sure that the meeting will be a delightful and helpful one. We hope there will be a large attendance.

PERSONAL AND PRACTICAL.

Has the Baptist and Reflector helped you? Then will you not help it?

If a gentleman resents an insult, spit in his face and then ask him what he is going to do about it. This seems to be the new code of manners. But will it become popular among Baptists? We think not.

We do not remember when there were ever so many pastors at work for the Baptist and Reflector as now, nor when we have received so many new subscribers in one week as we did last week. We received so many, in fact, that we ran short on papers. Thanks, brethren, all. Keep up the good work.

The Board of Publication of the Cumberland Presbyterian Publishing House last week elected Dr. J. E. Clarke as editor of the Cumberland Presbyterian in place of Dr. Ira Landrith, resigned. Dr. Clarke is pastor of the Addison Avenue Cumberland Presbyterian Church. He is a hard student, a fine writer and a clever man. We welcome him to the editorial ranks.

We have received a copy of Peloubet's Select Notes for 1904. These notes are just about the best commentaries on the Sunday-school lesson each year. No Sunday-school teacher's library is complete without them. They are published by W. A. Wilde Co., Boston, Mass. The price is \$1.25. We will order them for you, if desired, or you can have the book with your subscription to the Baptist and Reflector for \$1 additional.

"The General Association of Arkansas met on October 30th in the city of Little Rock, in its second annual session. The size of the meeting was a genuine surprise to even its most sanguine friends. About 600 churches were represented by about 1,200 messengers."—American Baptist Flag, Nov. 5th. "There were two hundred and eleven (211) churches represented by five hundred and two (502) actual messengers."—Landmark Baptist, Nov. 4th.

We acknowledge receipt of an invitation from Mr. and Mrs. Byrd to be present at the marriage of their daughter, Miss Lillie Edna, to Rev. Ross Moore, on November 26th, at the First Baptist Church in Pine Bluff, Ark. Bro. Moore is the popular pastor of the First Baptist Church and is one of our finest young preachers. We understand that his bride-to-be is a most excellent lady. We extend our heartiest congratulations, with our very best wishes.

Rev. M. P. Hunt last week resigned the pastorate of the Patee Park Church, St. Joseph, Mo., to become Field Secretary of the three Boards of the Southern Baptist Convention for the territory West of the Mississippi River. It will be remembered that the Convention at its session in Savannah authorized appointment of such a secretary by the Boards. Dr. Hunt seems to be peculiarly fitted for the place. His headquarters will be in Kansas City.

We have received an invitation from our friends, Dr. and Mrs. W. W. Bacon of Albany, Ga., to at-

tend the marriage of their daughter, Miss Julia Baynard, to Mr. James Wilbur Osborne on November 25th in the First Baptist Church at Albany. We have known Miss Julia from her childhood. She comes of a fine family and is herself a bright, cultured, consecrated lady. The bridegroom, we presume, is everything that she could wish. We extend to both of them our very heartiest congratulations, with wishes for happiness and usefulness.

Don't you want an assistant pastor, some one to help you do your work? You may have one very cheaply. How? Get every member in your church to subscribe for the Baptist and Reflector. It will come to them each week and give them information about all of our denominational work, just such information as you want them to have and such as it would take you a good deal of time and trouble to give. A pastor who does not try to get all of his members to read the Baptist and Reflector is standing in his own light as well as in the light of the highest efficiency of his church.

We ran up to St. Louis on a little business last Friday night. On Sunday morning we had the pleasure of attending services at the Third Baptist Church. The congregation overflowed the house. Dr. Williamson, the popular pastor, preached a fine sermon. At its conclusion some eight or ten joined the church, among them the Pendleton family from Chattanooga. We met several other Tennesseans also. At night we attended the Second Baptist Church. Special thanksgiving services were conducted by the able pastor, Dr. W. W. Boyd. The congregation was very large. Dr. Boyd's remarks were quite appropriate to the occasion. The music was fine. We met most of the other pastors in the city at the Baptist Pastors' Conference Monday morning. They are a noble band of brethren, and are doing excellent work against many odds. We visited the World's Fair grounds. The main buildings are about completed, and the fair promises to be in a good state of readiness by the time of its opening, May 1st. It will certainly be a gigantic affair, about two or three times as large as the World's Fair at Chicago. We enjoyed very much being in the homes of our brother, Mr. Joseph W. Folk, and our uncle, Judge Frank M. Estes. Dr. J. C. Armstrong, editor of the Central Baptist, and A. W. Payne, Business Manager, are making the Central one of the best Baptist papers in the country.

"Yes," 'the Baptists of the South are fast getting their eyes open,' and they are seeing something, too. But the Baptist and Reflector never opened these eyes, nor revealed anything for the opened eyes to see. Who ever saw in its columns a statement of details in that "investigation?" Who ever saw in that paper an exposure of that baby in Lydia's arms? Who ever read any plea for justice to Diaz in that paper."—American Baptist Flag. In reply we have to say: (1) We published in full the statement of the investigating committee. On that committee were a number of prominent and honorable gentlemen, including Dr. J. J. Porter, the personal representative of Mr. Elijah Ford, who brought the charges. Every member of the committee, including Dr. Porter himself, signed the statement thoroughly exonerating Dr. Frost from any blame whatever. And yet the editor of the American Baptist Flag is still harping upon it. (2) The baby is question was not in Lydia's arms. We did, however, publish a statement to the effect that so far as the baby in the picture would suggest infant baptism to any one, we regretted that it should have been sent out by the Sunday-school Board at all. We called attention to the fact also that while the Sunday-school Board sent out a few hundred copies of scrolls containing this picture, the American Baptist Publication Society published it in all of its literature and scattered it by the millions. (3) Most of the readers of the Baptist and Reflector will recall a number of pleas for justice to Diaz which we published. In charity we presume that Bro. Hall's memory is failing him and that he has forgotten the above facts. These statements, however, are unfortunately of the same character as other statements appearing in the American Baptist Flag every week. Alas! Alas!

THE HOME

Thanksgiving Hymn.

Infinite Truth and Might! whose love
Unmeasured ceaseless bounties prove,
Our Guide and Refuge, Guard and
Stay,

Our Light by night, our Shade by
day—

Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

Because our fainting souls had fed
On heavenly wine and living bread;
Because our ears Thy Voice have
heard,

And in our life Thy Life hath stirred—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

For all Thy goodness has supplied,
For all Thy wisdom has denied,
For all Thy love always has ta-en
Of what we counted joy or gain—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

If we have said a kindly word,
If we a kindly word have heard,
If we human woe relieved,
Or human comfort have received—
It was Thy doing, Lord Most High,
Thy name we bless and magnify.

For private blessing, public good,
For right upheld and wrong withstood,
For strength with present ill to cope,
And for our everlasting hope—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

—Rev. John Power in Christian Ob-
server.

Grumbleboy and Smileyboy.

In the Jones house there were two small boys, Johnnie Grumbleboy and Johnnie Smileyboy, but no one ever saw both at once. At first they hardly realized, this little boy's father and mother and Aunt Emma, that there were two boys; but when one morning a little chap came down to breakfast with a big frown on his face and blue eyes that were so cross that they looked nearly black, and when pleasant remarks from the family had no effect in making the boy look pleasant, they were obliged to make up their minds that a strange little boy had come to take the place of their pet. So they treated him with all the ceremony necessary with a stranger, and pretty soon he found himself feeling strange and queer.

But he wouldn't tell anyone that he felt strange. Not a bit of it. He was not that kind of a boy. When he came down feeling that why, why, everything was wrong. The oatmeal was too salty, his milk didn't taste right, and his egg was boiled too hard. And he just didn't want to wear his old cap to kindergarten. It wasn't comfortable at all.

This sort of thing went on for some time, until Aunt Emma made up her mind that some remedy must be thought out. The mornings when Smiley Johnnie came down there was the happiest little boy around the house all day, and home was a very different place from what it was on Grumbleboy's days.

So auntie thought and thought, and one day when Johnnie came down, and it was the Grumbleboy Johnnie who climbed up to the seat beside father, he found a great change in the atmosphere of the family table. Usually when he came down looking frowning and sour and complained about everything, the kind members of his family tried to persuade him by cheerfulness that things were not as far wrong as he thought them. But to-day it was different.

"This hominy is too hot," piped a small voice.

"It is entirely too hot," Aunt Emma agreed, sulkily.

"Mine's burning my mouth," mother said sadly.

"Mine's simply scalding," growled father.

Grumbleboy looked up, surprised, and for five minutes there wasn't another word said.

Then came the boiled eggs and toast.

"My egg's too hard," growled Grumbleboy before he thought, just because he was in the habit of saying it when he felt cross.

"So's mine," wailed auntie.

"And mine," sobbed mother.

"Mine's like a rock, it's so hard," growled father.

Grumbleboy could hardly keep from smiling, it was all so like the good old story of Silverlocks and the three bears, but he'd come down stairs feeling cross, and it was his habit to stay cross.

And then the finish came when some lovely hot griddle cakes were brought on. Grumbleboy wanted to complain, just because he felt like it, so after he'd poured maple syrup over his cake he touched it with his fork and grumbled:

"These cakes are tough."
"Aren't they?" sighed Aunt Emma.

"I can hardly cut mine," wailed mother in a tearful voice.

Father started to cut his just then and so did all the others, and at the same time father growled:

"Shame to send such tough cakes to the table," and the cakes simply fell apart on their forks, and everybody burst into a roar of laughter.

After that, when by chance the Grumbleboy appeared at breakfast it was enough for auntie to say:

"Hello, are your cakes tough this morning, boy!" to break the clouds and bring back the sunshine.—The Examiner.

How to Keep in Good Health.

We have always been much interested in reading the rules for health in the publications which have departments devoted to diet, hygiene, sanitation and other matters of that kind; and it has seemed that it would be a great advantage if these rules could be collected and printed together so that they could all be read at one time instead of appearing here and

there. We have therefore made a collection of these rules, being careful not to include any which did not have some respectable authority to support it. This collection is not yet complete, but a conscientious regard for the well-being of our fellowmen does not permit us to withhold longer the valuable information already gathered. We trust our readers will receive much help from this carefully selected collection of rules for health. They are arranged in order of time for use during the day.

"Get up at five o'clock in the morning."

"Sleep until thoroughly rested, no matter how late it is."

"Take a cold bath the first thing in the morning."

"Cold baths are injurious in the majority of cases and should be sparingly resorted to."

"Hot baths relax the skin too much and must be used sparingly."

"Remember the shock to the system of suddenly encountering heat or cold is very injurious."

"Washing the face once a day is usually sufficient."

"Run or walk two miles every day before breakfast."

"Never attempt to do anything on an empty stomach."

"Eat only light breakfast."

"Breakfast should be the best meal of the day."

"If you would have a good digestion eat no breakfast."

"Eat only at mealtimes."

"Eat whenever you are hungry."

"The English, who have excellent digestion, eat six meals a day."

"Millions of the human race who work hard eat but one meal a day."

"Eat no meat."

"If you would be strong eat plenty of fresh meat."

"Oatmeal makes strength. Look at the Scotch."

"Oatmeal is heating and causes humors."

"Persons with delicate stomachs should avoid anything in the shape of mush."

"Cereals are the most nourishing and easily digested of foods."

"Pickles purify the blood."

"Pickles are indigestible and weakening and should not be eaten."

"Milk is a natural food."

"Milk is an active promoter of biliousness."

"Milk may contain germs of disease and should always be boiled before using."

"Drinking water should always be filtered."

"Drinking water should always be boiled before using."

"Never drink anything but distilled water."

"Tea and coffee are always more or less injurious according to the constitution of the person using them."

"Tea and coffee in moderation are an aid to digestion."

"Always take a nap in the afternoon."

"Do not get in the habit of sleeping in the day time."

"Never use a pillow."

"The most refreshing sleep is had when the head is elevated."

These are by no means all the valuable suggestions which might be made regarding the preservation of health. And when our readers have attained a reasonable degree of health, prosperity and happiness by carefully observing all these rules, we will make an effort to assist them still further in this direction.—Watchman.

Small Differences and Great Calamities.

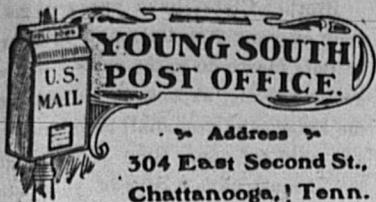
Very few, even of the small minority who keep their golden wedding anniversary hand in hand, can fail to find the record full of shadowy interludes. Recurring times of sunless and untroubled experience mar the years, and a strange knowledge of what brought about these disturbances comes as they dispassionately review their now irrevocable past.

When loss narrowed the family store and anxiety pressed hard upon the husband's heart and brain, these enemies to health and strength did not shut out love's sun. Never before had the wife been more tender—never had she found such manifold ways to endure herself—never had her voice been so unvaryingly tender, her touch so soothing. The year of failure took nothing from the grace of life, and behind the cloud was the sun still shining.

But it had been a different matter in those common-place years, in which the little comprehended agencies of loss or grief had been far away from their home and their world moved on in the beaten track of everyday wear and fret. The murky, ungenial atmosphere, very well remembered by both, which so dulled and made cold and cloudy the autumn of such a year—what caused that? It hardly seemed possible that people who so truly loved each other had been so unhappy for nothing! Yet it all began about whether they should spend Christmas at home or with the wife's mother.

There is a mysterious ratio of increase to ill-feeling which has no real cause or foundation; the logic of the matter is missing, you cannot define it, but the domestic storms caused by struggles to prove a debated fact or to gain submission to an opinion or a wish, which is after all of no consequence whatever, are apt to be violent and lasting, and to deprive many an otherwise happy day of sweetness and joy.—Ex.

Pure White Leghorn Roosters for sale cheap. Address, B. R., Station B. Nashville, Tenn.



Mrs. Laura Dayton Eakin, Editor

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn. Young South Motto: *Qui non profluit, deficit.*

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

Mrs. R. H. Graves, care Wm. B. Graves, Pikesville, Maryland.

The Y. S. Pins.

Just after I sent off last week's letters to the Young South, I received No. 1 from Mrs. J. M. Phillips of Howell Memorial Church, West Nashville, ordering 11 pins for the Sunbeams. This so encouraged me, that I ordered 50 more immediately. The little ones of that Band will be wearing them before they read this, I trust. Now, you understand I must pay cash for this installment before I take them from the jewelry firm. So I am hoping your orders will pour in fast. Don't you think they will make nice presents for Christmas for your class, dear teachers? They suit either boys or girls, young men and maidens, or those who have gray hairs. Any one who is interested in the work of the Young South is entitled to wear one. They are sterling silver shields, with the monogram "Y. S." in raised letters, and the cost is only 25 cents. If Bands or Societies would present one to their leaders, or all their officers, it would be a graceful courtesy, and they would be so pleasantly reminded of our work all the time, that they could not forget to pray and plan for it. Over 300 are shining now in East, Middle and West Tennessee, in Virginia, West Virginia, Mississippi, Kentucky, Colorado, New Jersey, Texas, Oklahoma, Washington and Japan. Is not that a wide distribution? Can you add another State? Can you increase the number worn in any of these? Send on at once.

L. D. E.

YOUNG SOUTH CORRESPONDENCE.

Isn't it queer how we see-saw in this world of ours? For perhaps six weeks past, the Young South has been suspended high up in the air. This week we are down with a dull thud! I feel sure though that the Thanksgiving offerings will send us up, up, up again to begin December, the last month of our third quarter and the good year 1903. I want an offering from every thankful soul who reads this page. If it is only a few pennies, one for each year of your life, perhaps, or an offering for some special blessing of the past year, send it on!

"Count your many blessings, Name them one by one, And it will surprise you What the Lord has done."

We sing that at our church very often, and I try to do it, and my list is very long. Well! Have you finished counting yours? Then ask yourself what you can do to show your gratitude to the dear Master, who gives us everything, and who confers upon us

the great privilege of doing His work in the world. There are the dear orphans in Nashville! Money is much needed there at all times. What will you send me to make them happier at Christmas time? There's one missionary in Kokura, Japan! Let's bring her salary up to the necessary \$450 by

January 1, 1904. There's that "Home" in the Hak-ka country that the Board is building for those who count their lives nothing, if souls are saved. Shall we let them die from Chinese filth while they represent the home-dwellers in this fair land? No! A thousand times, No! Tennessee's offering has already doubled what was pledged at Savannah last May, because the Young South has given so generously. Dr. Willingham has ordered two houses built at an expense of \$2,500. Shall we not go on putting in our offerings? Think of the wan little ones belonging to this mission! Let us give them fresh, pure air hereafter. The sun shines in China! let them have it in their home. What will your Band send to the "Hak-ka Home?" What will you give?

And then it seems I can't get through with the Convention. I pledged \$3.00 for you there, and I shall smile if you make it \$6.00 or even \$10.00. Mrs. Tunnell of Columbia read a touching appeal for aid on the "Tichenor Memorial Fund." And what is that? Did somebody ask that?

Perhaps, you do not know the great need of church houses even in our own Tennessee. Mrs. Tunnell told of one church that worshipped all summer under a tree! There were others in shelters unworthy of God's name. Whole counties with no churches, and many without any Baptist place of worship. I said I knew the Baptists of the Young South would help the destitute places to build this year. Mrs. J. H. Snow, our good friend at Knoxville, told me she felt sure her Band would give \$1.00 of it. What will your Band do? Think of it, as you look around your own comfortable church home. Let's see how quickly we can send in that \$3.00 to Mr. Woodcock!

Now, up and at it for December! Just send those offerings in so fast I must work hard to keep up with them. Who comes first?

And, oh! Yes. Don't forget the doll transportation.

There are some dear, faithful souls that begin to send that see-saw up again.

No. 1 that I spoke of sends \$2.75 to pay for 11 pins, and 25 cents to Martha Elizabeth Thomas, West Nashville, which I gave to the "Home" in China, that this baby may help make life happier for some baby of that mission station. Many thanks to Mrs. Leascher and Mrs. Phillips for the large order.

No. 2 is from Knoxville:

"I am not a member of the Young South, but I belong to the 'Cheerful Workers' of the Third Church and our Band have decided to work with the Young South this year, and you will hear from us later. I am a little boy of 12, and I want to do something for Jesus. I have a lot of cards for some missionary. Please tell me where to send them."

Eddie Ford.

With pleasure! Mrs. J. G. Chastain has asked for them, and Mrs. Maynard always wants them. Address

NOT RECOMMENDED FOR EVERYTHING

But if You Have Kidney, Liver or Bladder Trouble, You Will Find the Great Remedy Swamp-Root, Just What You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

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

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

Doctors Prescribe Swamp-Root.

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

S. Newton Smith, M.D.

276 9th St., Borough of Brooklyn, N. Y. Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

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

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

No matter how many doctors you may have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp Root a trial. Its staunchest friends to-day are those who had almost given up hope of ever becoming well again.

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

Sample Bottle of Swamp-Root Sent Free by Mail.

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

the former at Guadalajara, South Mexico, and the latter's address always heads our columns. I dare say Mrs. Calder Willingham, 141 Sunoko Machi, Fukuoka, Japan, would also be glad to have some. Send cards with one side blank, if possible, so the missionaries can paste Bible or hymn verses on them. Tie them up carefully in packages of not more than 25, and don't seal. Ask your postmaster just what amount of postage is required, and send direct to the missionary, and always pray God's blessing on them.

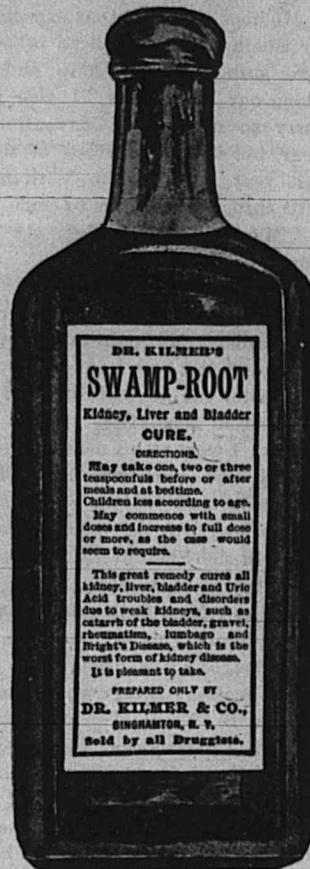
Mrs. Maynard is especially anxious for the roll pictures of the life of Christ. I hope several schools have met this appeal, but none has reported. We shall hope to hear from the "Cheerful Workers" soon, Eddie. Knoxville leads to-day! No. 3 is also dated there, and says; "I have not written to the Young South in some time, but I sent a doll by Mrs. Snow to the Convention at Murfreesboro. "I send \$1 now. The Centennial Sunbeams are going to have the 'nest and eggs.' "I was baptized two weeks ago. Love to the Young South!"

Julia Moore.

That's good tidings! May God help you to be an earnest working Christian from the first. Then you are sure to be a happy one. I give your offering to Japan, where it is badly needed, as you do not place it for yourself. Let us hear from that "nest." May it be full to running over!

Now, No. 4 finishes November for us very nicely and saves the week very largely. It comes from Durhamville from an old prized Band leader:

"Class No. 3, Elim Sunday-school, sends the Young South \$1 for the Orphans' Home and one for the Wil-



Swamp-Root is pleasant to take.

liams Home' in Hak-ka. We have not been idle, though silent. Enclosed we send postage for some device for collecting pennies, and we will try to fill it by Christmas.

"I read your Convention report with pleasure, and felt thankful that the Young South had accomplished so much this year.

"I hope you had that expected trip to Shelbyville, for there is nothing like 'going home' to help and cheer along our busy lives. I was indeed sorry to miss the Convention this year, but the impressions of the one last year still remain with me and will through the years to come.

"May God richly bless the Young South in all its work!"

Olive Anthony.

I have sent all I had, an ark and star-cards. My coin-takers are all gone, and just now I am out of boxes. The latter can be had of Mrs. A. C. S. Jackson, Nashville.

Yes! I went to my dear old home on Friday and remained until Monday afternoon, and enjoyed every moment of my stay. I am hoping that the Band in the Shelbyville Church will soon be re-organized. Miss Daisy Lane and Miss Sallie McDonald almost promised me to take it up.

I thought I was through, but a telephone message brings word from the Junior B. Y. P. U. of the First Church, Chattanooga, that they wish to begin the aid to the Tichenor Memorial Fund by giving 27 cents. Miss Cora Vaughn Smartt, Treasurer, will thank them. They are helping largely in the Mission School on the outskirts of the city, but they will "sow beside all waters." Mrs. Moody had over 100 present at their last meeting and is doing a grand work for the future church. Who else will give to help build churches in the waste places of our own State?

Now, I must say "good-bye." Let us begin December with a rush and keep it until New Year dawns. Most hopefully yours.

Laura Dayton Eakin.

Chattanooga.

Receipts.	
First half-year's offerings.....	\$465 35
October offerings.....	50 86
First three weeks in Nov. 1903.....	59 76
Fourth week in November.....	
FOR JAPAN.	
Julia Moore, Knoxville.....	1 00
FOR ORPHANS' HOME.	
Class No. 3, Elm S. S., by Miss Olive Anthony.....	1 00
FOR HAK-KI HOME, CHINA.	
Class No. 3, Elm S. S., by Miss Olive Anthony.....	1 00
Martha Elizabeth Thompson West Nashville Babies' Branch, by L. D. P.....	25
FOR TICHENOR MEMORIAL FUND.	
Junior B. Y. P. U. First Church Chattanooga, by Cora V. Smartt, Tr.....	27
FOR Y. S. PINS.	
Howell Memorial Sunbeams by L. D. P.....	2 75
For postage.....	02
Total.....	\$584 47
Received since April 1, 1903.	
For Japan.....	\$908 41
" Orphans' Home.....	68 47
" State Board.....	24 17
" Home Board.....	42 00
" S. S. Board.....	1 00
" Foreign Journal.....	9 50
" Ministerial Relief.....	1 00
" Hakki Home.....	50 34
" Y. S. Pins.....	74 75
" China.....	1 00
" Tiche or Memorial Fund.....	27
" Postage, etc.....	4 43
" Transportation, (Dolls.).....	55
Total.....	\$500 76

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\$5,000 BANK DEPOSIT
 Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick
 GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

WANTED—A man or woman of executive ability who desires to own a business. We want to establish a store for a household staple in every community. But small capital required. Address with reference, A. J. TARBLET, 111 Main Street, Peoria, Ill.

Pastor preached on "Overflowing Cups" and "Contrary Winds." Two large audiences. One received by letter, one restored and four baptized. 140 in Sunday-school. Collection \$2.51. Dr. J. B. Moody will be with us in a series of doctrinal sermons. The pastors of the Association are cordially invited to hear these discourses. Raleigh Wright. Tullahoma, Tenn.

Be Warned in Time.

Constipation needs a cure. A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, or some similar purgative or cathartic. They temporarily relieve, but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. Constipation often sows the seed of death. One small dose a day will cure any case, light or bad. It is not a patent medicine or liquor. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Write for sample to-day. It will be sent gladly. Address, Vernal Remedy Co., 68 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

Our meeting here, with Pastor R. W. Moorehead, is assuming gratifying proportions. During the past week there have been about ten professions. Many people assembled on Sunday afternoon to witness a baptizing. It reminded one of the days of John the Baptist. Pastors and churches desiring aid in revivals address me at Dayton, Tenn.

W. A. Giboney.

BRIGT'S DISEASE

Caused the death of Dr. Bright. Bright's Disease is simply a slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidney and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes throughout the body from inflammation and Catarrh and cures Catarrh, Constipation, Liver and Kidney disease to stay cured. It gives relief immediately, builds up vigor and health, prolongs life and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of the Baptist and Reflector who will write for it to Drake Formular Company, 400 Drake Building, 100 Lake St., Chicago, Ill. A postal card will bring this wonderful tonic Palmstto medicine to you absolutely free. It is a boon to disease-laden, pain-ridden men and women.

Is Cancer Hereditary.

DR. BYE, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted or having friends afflicted should write him. Address Dr. W. O. BYE, Kansas City, Mo.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

It is a matter of pleasure that I am able to announce that the splendid college property of Pure Fountain, at Smithville, valued at \$5,000, has been bought by the Baptists in Salem and New Salem Associations, and a board of trustees elected who have elected the following faculty: Prof. John W. Williams, of Eagleville, President; Prof. Bailey, of Crab Orchard, and Miss Effie McMillen. The remainder of the faculty will be selected soon. The prospects are bright for a prosperous school. Smithville is a fine location for a school, and the people generally hail with pleasure the outlook for a fine school.

J. T. Oakley.

We have just closed a ten days' meeting at Trenton Street Church, Harriman, Tenn. It was one of the most successful meetings ever held in the church. Bro. J. F. Vines, of the Central Baptist Church, Chattanooga, did the preaching. Bro. Vines preached to a packed house every night. He set forth the warnings and judgments of God in a marvelous way. He never failed to preach Christ as the remedy for sin. He is a forceful speaker. Men and women came asking the way of salvation. Thirty-six added to the roll—twenty-eight for baptism. This completes a list of fifty-four in the last two months. We are planning now for a missionary rally in January. Brethren, let us do great things for the Lord this year.

F. J. Fowler, Pastor.
Harriman, Tenn.

Brother Clerk, have you sent me a copy of your Associational minutes? If not, please do so at once. If you are put to any expense in so doing, let me know, and you shall be reimbursed and paid for your time if you want it. I must have a copy of your minutes. G. M. Savage.

We closed a profitable and interesting meeting with our church here last Friday evening. There were nine professions of faith as a result of the meeting, three of whom were baptized yesterday evening in the presence of a large crowd of witnesses. The church was strengthened and I think much real good was done. Bro. Wilson, of Humboldt did the preaching, and I do not know that I ever heard a series of finer sermons, which were delivered with fervor and force. Truly the Humboldt saints have cause to congratulate themselves that they have such a man as Lloyd T. Wilson.

W. H. Ryals.

Paris, Tenn., November 16th.

We are in the midst of a great upheaval at Iron City. The anti-saloon element and the saloon element will measure their strength on December 5th. The churches are organizing their forces, and the Christian women are requested to be at the polls. We ask the prayers of all God's people that this accursed pollution may be swept out of existence. The debate between Dr. A. S. Pettie, of Mayfield, Ky., Baptist, and C. E. Holt, Campbellite, will take place Tuesday, December 8th. Come down ye Baptist host and help us in this victory. "When the battle is over we shall wear a crown."

J. R. Wiggs.

West Point, Tenn.

IT IS A JOY TO BE CURED.

Painful Piles Become Painless at Once and Are Cured in Short Time.

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the affected parts at once and the pain ceases and a mild feeling of comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely cured.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy, and nothing will cause happiness so much or do it so quickly as relief from pain and the cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cures and rejoicing and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package, or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co. Write for free booklet on the nature, treatment and cure of piles.

MINUTES WANTED.

The secretary greatly desires a copy of the minutes of each association in the State. Will clerks, moderators and brethren keep this in mind? Up to date only two copies of the Associational Minutes have reached me. One from Duck River and the other Concord. I shall await an answer from every association. Yours, waiting,
W. C. GOLDEN.

Giving one-tenth is not a bad practice. We have just received \$147, one-tenth of a man's wages for the past year, for our new church building at La Follette, Tenn. The Lord bless all those who give liberal of their means.

The Lord was gracious, to us yesterday. Two confessed the Lord by uniting with the church, and two others proposed to have been saved since our last meeting. Let us strive to win men to Christ at every service. Why not have persons saved all along? If we expect conversions and labor to that end, the Lord will not disappoint us.

A. C. Hutson, Missionary.
La Follette, Tenn.

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RECENT EVENTS.

The First Church of Chicago recently celebrated the 70th anniversary of its organization.

The church at Monroe, La., has called Rev. W. T. Tardy of Dallas, Texas. It is thought that he will accept the call.

The contributions for the objects fostered by the General Association of Virginia exceeded \$100,000 last year. That was fine.

Bro. D. T. Spaulding changes his address from Paris to Routon, Tenn. His correspondents will please take notice of the change.

Rev. and Mrs. E. Allison invited us to the marriage of their daughter, Miss Mary Lettia, to Mr. John Hall Bowen on Nov. 6th, at their residence in North Brevard, N. C. Congratulations and best wishes.

The Tabernacle Baptist Church of Atlanta, Dr. Len. G. Broughton pastor, raised recently, \$16,500, for the purpose of lifting all of its indebtedness and making substantial improvements in the church property.

Bro. Edgar T. Thorn asks to have his paper changed from Tiptonville, Tenn., to Germantown, Tenn. Bro. Thorn is an excellent minister of the gospel. He has a delightful field of labor in Germantown. We wish him much success.

Dr. Thomas J. Perry, Kossuth, Miss., would like to return to Tennessee. He is both an excellent physician and a good preacher. We know him personally and take pleasure in recommending him to any community which may need both a physician and a minister of the gospel. He formerly lived in Tennessee.

On Thursday, November 26th, Thanksgiving Day, the Nashville, Chattanooga and St. Louis Railway will sell round trip tickets to points on its lines within a radius of 160 miles at one fare for the round trip, minimum rate 50 cents. These tickets will be sold on the 26th only and will be limited to return on the 27th.

The Baptist Chronicle announces that Dr. W. S. Penick has offered his resignation as pastor of the First Baptist Church Shreveport La. He has been pastor there about fourteen years, with an interval or two years spent at Elizabeth, N. C., and has done fine work.

"Dr. Chambliss is a thorough scholar, a sound theologian, and an evangelical and effective preacher. His ministry has always been fruitful in spiritual results, and we are confident that the same success in soul-winning and the upbuilding of believers will mark his labors in Plainfield."

"Editor Folk has editor Eaton up a tree, so to speak. The Young Ladies' Missionary Society of the Walnut-street Church gave a reception in the church house. A feature of the entertainment was the trial of certain old bachelors for being bachelors. Report of this was made in the Recorder. Editor Folk intimated that such an entertainment was hardly the proper thing. Editor Eaton comes back in a reply that is no reply."—Word and Way.

The First Baptist Church, Plainfield, New Jersey, has called Dr. J. A. Chambliss as pastor. Dr. Chambliss was formerly pastor at Richmond, Charleston and Baltimore and East Orange. He is the father of Hon. A. W. Chambliss, Mayor of Chattanooga, and of Mr. R. M. Chambliss of Brownsville. The Examiner says:

The Illinois Central Road recently ran a palatial special train from Chicago to New Orleans and return, a distance of nearly 2,000 miles. Nearly 100 General Passenger Agents and their families

were the guests of the Illinois Central during the trip, everything, including entertainments in the observation car, being provided by the company. Had any one undertaken to purchase the service and entertainment provided the cost could not have been far from \$10,000. The Illinois Central now practically has a double track system all the way between Chicago and New Orleans, and rock ballasted roadbed with few grades and curves, which is capable of accommodating an enormous volume of traffic.

Referring to a letter from California recently published in the Baptist and Reflector saying that the papers of the West have announced that Dr. J. W. Brougner of the First Church, Chattanooga, has received and accepted a unanimous call to the White Temple Church, Portland, Ore., Dr. Brougner states in the Baptist Visitor that he has not received such a call and therefore has not accepted it. We join the members of the First Baptist Church, Chattanooga, and his many friends in rejoicing at this statement.

We have received an invitation from Rev. and Mrs. Martin Ball to attend the marriage of their daughter, Miss Jennie Booth, to Mr. Robert Leslie Howard, in Springfield, November 25th. We have known Miss Jennie for years. She is a lady of the highest character, cultured and consecrated. The bridegroom we are sure is all she could wish. We extend warmest congratulations with best hopes for happiness and usefulness.

From the Ball Room to Hell.

A book that deals with facts, explains the natural and necessary effects of modern waltzing, and why thousands of girls are ruined every year through its influence.

ENDORSED BY PULPIT AND PRESS.

The Christian Herald says: "The language is plain but never coarse, and is entirely justified by the array of facts which it presents. A book which should be in every library and home. A well bound volume of this book will be sent to any address in the world for 50c. Cargille Household Supply Co., 66 Washington Place, New York City."

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Nashville.....Lv.	9:00	9:30	10:30	4:30
Lebanon.....Ar.	10:04	10:42	11:38	5:30
Watertown.....Ar.	10:15	10:57	11:45	5:45
Carthage Junc.....Ar.	10:46	11:30	.....	6:17
Carthage.....Ar.	11:27	12:12	.....	7:00
Cookeville.....Ar.	12:43	1:21	.....	.....
Monterey.....Ar.	1:28	2:00	.....	.....
Crossville.....Ar.	2:24	3:00	.....	.....
Emory Gap.....Ar.	3:40	4:15	.....	.....
Harriman.....Ar.	3:55	5:00	.....	.....
Knoxville.....Ar.	3:55	8:15	.....	.....
	P. M.	A. M.	A. M.	P. M.
WESTBOUND.				
	*No. 2	No. 4	No. 6	*No. 8
	Nashville Day Express.	Volunteer State Limited.	Nashville Local.	.....
Knoxville.....Lv.	9:45	7:00	.....	.....
Harriman.....Ar.	11:42	9:45	.....	.....
Emory Gap.....Ar.	12:02	10:10	.....	.....
Crossville.....Ar.	1:42	11:40	.....	.....
Monterey.....Ar.	2:38	12:52	.....	.....
Cookeville.....Ar.	3:20	1:43	.....	.....
Carthage.....Lv.	4:32	3:00	.....	6:05
Carthage Junc.....Ar.	5:10	3:50	.....	7:25
Watertown.....Ar.	5:40	4:30	1:15	7:50
Lebanon.....Ar.	5:51	6:00	1:27	8:02
Nashville.....Ar.	6:55	4:40	2:30	8:10
	P. M.	A. M.	A. M.	A. M.

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

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AMONG THE BRETHREN.

Rev. H. L. Martin, of Stanton, Tenn., assisted Rev. E. W. Reese, of Lenox Church, Memphis, in a revival. There were 19 accessions, 7 by baptism.

A revival of interest and power is in progress at the Second Church, Jackson, Tenn., Rev. D. A. Ellis, the pastor, doing the preaching.

Rev. John R. Clark, of Osage, Tenn., has accepted the care of the North Fork Church near Paris, Tenn.

Much good is being done in the meeting at Paris, Tenn., where Rev. Lloyd T. Wilson, of Humboldt, Tenn., is assisting Rev. W. H. Ryals. There have been 8 or 10 conversions.

A revival is in progress at Clinton, Miss., in which Rev. W. A. McComb is doing the preaching. Nineteen have been baptized already.

Rev. J. B. Fletcher, of Tyler, Tex., formerly of Tennessee, lately assisted Rev. E. G. Lane, of Boulder, Col., re-Brinkley, Ark.

Rev. M. T. Webb, of Augusta, Ark., has accepted the call to the care of the church at Judsonia, Ark.

The Lafayette Park Church, St. Louis, Mo., has called Rev. H. N. Quisenberry, of New Orleans, to that pastorate, and he may accept.

Rev. J. H. Dew is assisting Rev. J. J. Porter, of Joplin, Mo., in a revival. Already there have been 27 accessions.

Dr. Len G. Broughton, of Tabernacle Church, Atlanta, Ga., has declined the call to Clarendon Street Church, Boston.

Rev. L. H. Huff, of Mulberry, Tenn., lately assisted Rev. J. W. Vesey in a revival at East Florence, Ala., resulting in 36 professions and 24 accessions.

Rev. J. J. Wicker, of Trenton, N. J., has been assisting Dr. O. F. Gregory in a revival with Adams Street Church, Montgomery, Ala. There were 50 professions and 16 accessions.

Evangelist L. D. Lamkin, of Houston, Tex., lately held a meeting with Rev. E. G. Lane, of Boulder, Co., resulting in 180 professions, and 57 accessions.

Rev. R. D. Haymore, of Mt. Airy, N. C., has lately assisted Rev. W. M. Vines in a revival at the First Church, Asheville, N. C. There were 75 accessions.

Rev. R. W. Merrill, of Longview, Tex., has been called to the care of Valence Street Church, New Orleans.

On account of failing health Rev. A. E. Riemer, formerly of Milan, Tenn., has resigned as missionary in New Orleans.

Rev. W. F. Dorris, of Camden, Ark., has been called to the care of St. Charles Avenue Church, New Orleans. He has not accepted, but will doubtless do so.

A revival has been in progress at Adams, Tenn., conducted by Revs. W. F. Shannon and Martin Bell, of Springfield, Tenn.

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If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

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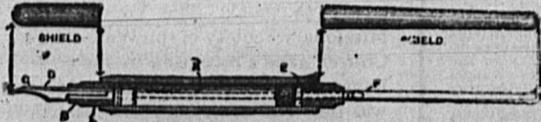
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OBITUARY.

Severson.—Mrs. Allie Cranor Severson was born July 6, 1877; professed faith in Christ and united with the Baptist church at 12 years of age; was married to Hon. Severson July 9, 1902; died Aug. 31, 1903, aged 26 years, 1 month and 24 days. In the above dates we have the short life of one of Milton's purest girls, the community's ideal personage and the church's efficient member. She seemed to live in a realm above the ordinary, which brought to her a reserve force of character and influence that made her a model in social, literary and religious life that, gathered about her those of her community that readily recognized in her a grace of appearance and speech and admonition that would help them over the hard places of life. Allie was of the best family, married an honorable Christian gentleman, died in triumph of living faith; leaves one precious, sweet babe. She sleeps in Milton Cemetery, with roses on her grave till that blessed morning.

G. A. Ogle.

Milton, Tenn.

Slagle.—Mrs. Elizabeth C. A. Foust Slagle died at her home near Mascot, Tenn., Oct. 22, 1903. She was born Feb. 7, 1867, and professed religion about eighteen years ago. She was baptized into the fellowship of Roseberry Baptist Church in January, 1901, of which she remained a consistent, active member until death. On October 28, 1888, she was happily married to John E. Slagle. Five sons were born to them, four of whom survive. The husband and father died in March, 1897. Sister Slagle was an eminently affectionate and devoted wife and mother, a kind neighbor, a consecrated Christian, an active church member and a faithful friend. She was always very considerate of her pastor. A fearful vacancy has been left in the home, the church, the neighborhood and the hearts of hosts of relatives and friends.

Resolved, That Roseberry Church extend its prayers and sympathy to the four little orphan boys who are left in a world of sin never to hear mother's voice again.

Resolved, That a copy of these resolutions be spread upon the church record, one furnished the bereaved children and one sent to the Baptist and Reflector for publication.

S. J. Webster,
S. J. Troutt,
W. O. Majors,
Committee.

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