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## Ordination of Bro. J. Dean Adcock.

Pursuant to a call issued by the Baptist Church at Lavinia, Carroll County, Tennessee, a council for the ordination of Bro. J. Dean Adcock to the gospel ministry, met at Lavinia on Saturday afternoon September 18, 1897, at which time the examination of Bro. Adcock took place. Rev. Alonzo Nunnery, pastor of the church, was selected as moderator, and Rev. Dr. David Hengle, professor in the Southern Baptist University at Jackson, was chosen clerk. Rev. Charles Lovejoy, pastor of the Highland Avenue Church in Jackson, was appointed to lead in the examinations. Bro. Adcock was examined quite thoroughly both as to his commission and call to the ministry and to his views respecting Christian doctrine. He passed this examination with entire satisfaction to all the members of the council, and accordingly it was voted to recommend him to the church for ordination. Rev. Bro. Lovejoy then preached a interesting discourse from Eph. iii. 17.

The ordination services took place on the Sunday following, and were largely attended not only by Baptists, but also by members of other denominations and outsiders. Rev. Dr. Beagle preached the ordination sermon, taking for his subject, "The Great Commission," and expounding it under seven different heads, namely, "Go," "Preach," "Gospel," "To every creature," "Be that believeth (and is baptized) shall be saved," "Lo! I am with you always," and "these signs shall follow." The ordination prayer was then made by Bro. Nunnery, who also presented the candidate with a copy of the Holy Scriptures. Bro. Charles Lovejoy then addressed the candidate with a warm and highly interesting charge, after which all Christian people in the assembly were invited to come forward, and by giving unto him his God-speed in the important office to which he had just been ordained.

Then as a regularly ordained minister in the Baptist denomination, Bro. Adcock pronounced the benediction, and thus these very interesting services closed.  
 D. HENGLE,  
 Clerk of the Council.  
 Lavinia, Tenn.

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NASHVILLE, TENN., OCTOBER 7, 1897.

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## Life's Opportunities.

BY MRS. M. L. OLDSMAN.

Not to all can come the golden chance,  
 The pomp and power of Circumstance.  
 To link our names with deeds sublime,  
 The peers of every age and clime.

To most men, through the simplest things  
 Life's work its greatest blessing brings  
 To self forgetting love, that tries,  
 To grasp Life's Opportunities.

For come they soon, or come they late,  
 On our own hearts the issues wait.

If we have clasped an outstretched hand,  
 Or cheered with smiles a falling band,

If for the weak we have been strong,  
 If to the sad we have given a song,

If cup of water, word of cheer,  
 Have answered o'nds when days were drear.

Paint heart, we have not lived in vain,  
 Is the dawn when we will not wax again,  
 Such deeds will blossom and yield again!

Oryon, Tenn.

## JAPAN.

In carrying out our purpose to give during the year an illustrated article on the different foreign fields operated in by our Foreign Mission Board, we begin with Japan, it being our youngest station in point of occupancy, and especially dear to us inasmuch as our much beloved Bro. N. Maynard and wife are stationed there. Everything about Japan is interesting at present, because in the last few years it has taken such tremendous strides forward in material development. We believe that our Government should exercise a most liberal foreign policy to this giant that is just breaking the ancient shackles of superstition that were upon it for so many thousand years. The following article taken from a recent issue of the *Foreign Mission Journal* gives a splendid condensed history of the island kingdom:

## HISTORICAL.

While the history of Japan runs back into the dim past, little is known of her until in 1298, when the Venetian traveller, Marco Polo, wrote his glowing account of "Jipangu."

Portuguese sailors entered in 1542, and with them missionaries of the Roman Catholic faith. These missionaries won many converts, but the Japanese becoming suspicious of the Portuguese drove out the missionaries, and with great cruelty killed many of the Christians. This brings us to the year 1639; from that time Japan closed her doors, keeping out other nations, keeping out her own people.

In 1853 Commodore Perry, sent by the United States, began a treaty with Japan which was consummated in 1854. Treaties with other nations quickly followed, and a new era dawned on the nation. Today Japan stands on equal treaty relations with all of the foremost civilized nations.

## THE COUNTRY, PRODUCTS, ETC.

Japan consists of four large islands, Ezo, Nippon, Shikoku and Kiushu, and nearly four thousand small islands lying in the Pacific ocean east of China, Korea and Manchuria. There are eighteen active and hundreds of extinct volcanoes. Being so mountainous, only about one-third of the land is arable. Beautiful streams abound. The forests are well wooded. There are many flowers. Fruits are much the same as with us. Horses, cows and dogs are among the domestic animals. The people grow rice, corn, wheat, tobacco, cotton, tea, peas, potatoes, etc. Coal mines are being extensively opened, and many ocean vessels stop there now for coal. Gold, silver,



AINO YOUNG LADY.

iron, copper and other minerals abound. The climate is delightful. The people are of small stature, very active, cleanly and polite, but very much given to sensuality, debauchery and falsehood. Externally society at first presents a pleasing appearance, closer knowledge shows depths of iniquity and uncleanness unnamable. Japan has forty million inhabitants, and the island of Formosa, recently ceded by China



KOBÉ, JAPAN.

to Japan, three million more. The area of Japan is about as large as South Carolina, Georgia, Alabama and Florida combined.

## GOVERNMENT.

The government of Japan is said to be the oldest on earth. One family has been on the throne for 2,400 years, and the present emperor is the one hundred and twenty-second in direct line. For a time the military were very strong throughout the empire, and their head, the Shogun, held as great power as, or greater than, the Mikado, the reigning emperor. The last Shogun resigned in 1867, and the Mikado again came into the full exercise of his rights as ruler, aided by heads of the different clans. In 1890 a regular parliament was established with members elected by the people. The Mikado has his cabinet. The old systems of feudalism and caste have been done away, and freedom is the heritage of the Japanese. The present government is similar to that of England.

## RELIGIONS.

There are two old forms of religion in Japan, Shintoism and Buddhism. Shintoism is the oldest, and consists in a system of negations with ancestral hero and nature worship. Buddhism came from India, through China. It is the more popular, though a man can be a Shintoist and Buddhist both. Buddhism teaches enlightenment as the way out of trouble, and lays down moral precepts. There are in Japan 78,000 Buddhist temples, and 60,000 priests, and \$12,000,000 are given annually for these.

## WONDERFUL CHANGES.

Japan is in many respects a new country. Contact with foreign people, thought and inventions and Christian truth have wrought wonderful changes. In the matter of education she has progressed wonderfully. Over seven million children are in school. Attendance is compulsory. Many high schools are all over the land, and eight universities with special departments. Telegraphs, telephones, railroads and postal service are found all over the empire. There are said to be 120 newspapers in Tokyo, the capital. The Asahi Shimbun (Morning News) has a circulation of 100,000 daily. In all Japan it is said that there are 2,000 periodicals. Factories are springing up all over the country. In Osaka there are eighteen large cotton factories and many other factories of various kinds employing thousands of men, women and children. Time manufactures turn out machinery, musical instruments, jewelry, watches, printing presses, matches, umbrellas, and other articles too numerous to mention. There is a strong standing army in Japan, about three times as large as that of the United States. Years ago the government sent to France for officers to train the army in the art of war. They exhibited in the late war with China not only the ability to fight, but a wonderful spirit of humanness in dealing with prisoners of war and the wounded. Japan is building a number of ships, thus preparing to compete with other nations in commerce on the highways of the seas.

## PROTESTANT AND BAPTIST MISSIONS IN JAPAN.

*The Beginning—1859-71.*—Five years passed after the signing of the treaty admitting foreigners before any missionaries began their work. The American Episcopalians, the American Presbyterians, and the American Reformed (Dutch) Church entered in 1859 in the order named. The next year followed the American Baptist Missionary Union. These four were not to be reinforced for nearly a decade.

*Time of Progress—1872-93.*—There had been one baptism in 1860, but the first church was organized in 1872 with a membership of nine natives. The

working force had now begun to increase rapidly. In 1869 The American Board of Commissioners (Congregational) and The English Church Society had entered, and within five years five more bodies began work. By 1880 fifteen organizations were on the field, and by 1890 the number had grown to twenty-seven. The excitement of the revolution having subsided, the inquiring Japanese mind began to reach out after the wonders of the Western World. Japan was thus brought in close contact with Christian thought, which fact was to bear luxurious fruitage in missions.

## OUR MISSIONARY WORKERS IN JAPAN.

It should be interesting to our Tennessee Baptists to know where our workers in Japan are located. Rev. and Mrs. E. N. Walie at Nagasaki, a very important city of 70,000; Rev. and Mrs. Nathan Maynard at Kokura, a city of about 15,000; Rev. and Mrs. John McCallum at Fukuoka, which with the adjacent territory has a population of about 60,000.

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## THE CHILDREN OF JAPAN.

BY ANTONETTE WHITMAN.

How swiftly as I sit thinking what to write about Japanese children a multitude of little people pass before my mind's eye. There are boys and girls with black, tangled hair and soiled, ragged clothes, each child carrying on its back a smaller child no less dirty, and not much less ragged. The little bearers trot along munching roast sweet potatoes; the babies, sleeping some of them, some crying lustily, and some quieting themselves with potatoes or salt cakes. These children have come out from their wretched, dingy, tiny houses to seek amusement. They do not go to school, they can scarcely tell where they live, they spend their days on the street, playing, quarreling, and carrying babies. When they are ten or twelve years old they will be put out to service.

In the multitude before me are schoolgirls with bright faces and bundles of books tied up in squares of cloth. There are black-eyed boys, too, talking busily as they pass along with satchels of books slung over their shoulders, and on their caps the signs of the school they attend. Occasionally there passes a girl with face powdered, hair dressed in a bow on the back or top of the head, glossy with oil, and decorated with bright-colored hairpins. Her narrow, long sleeved dress is fastened by a gay sash tied in stiff bows standing flat against her shoulders.

If the time be the New Year, even my little ragged children have their hair dressed; from somewhere fairly decent garments have been produced, and the children are in festive attire. They are playing

make you laugh. Some girls learn to arrange flowers or to perform the tea ceremony. These are accomplishments for Japanese girls.

Now, do you wonder what these boys and girls are like, with their strange dress, black hair and eyes, and a language so different from ours? First, you must remember that their grandparents were not like yours, born in a Christian land, and only Christianity can make a good character-foundation for boys and girls. The girls are taught to be like the willow-tree, yielding and gentle. This is perhaps why they appear quiet and gentle and are slow to show their real obstinacy and willfulness; it has also made them deceitful and sly, sad qualities, strong in Japanese girls; and has perhaps caused them to be too easily led into wrong. The boys' symbol is that fish which can climb even a waterfall. Boys must be courageous. They make brave soldiers, true to their country, yet how few learn to conquer or deny self in common life. They expect everything to bow to them; mother, willow-like sister, teachers. In short, they expect their own way always and everywhere. A boy who is selfish and does not gain the victory over self does not make a true man. We see many men here who can conquer the Chinese in battle, but are slaves to their own appetites and know nothing of that victory greater than taking a city.

These children will soon be Japan's men and women, and missionaries want to help them to be true and noble, for the Christless religions of Japan do nothing for them.

Probably there are eight or ten thousand children



JAPANESE KINDERGARTEN IN TOKIO

battledore and shuttlecock. Some have streaks of black ink on their faces because they have missed striking the shuttlecock. They are laughing merrily, and the babies' heads nod and bounce about as the little players run back and forth. Some boys are flying kites, and how well they do it! You American boys will have to give them the prize every time, for they beat you at kite flying. Girls and boys who have gardens are playing there instead of on the street. At other seasons boys walk on astonishingly tall "bamboo horses" (stilts), play a kind of war game with bits of wood, a sort of football, and quoits; boys and girls play different games with cards, and girls "play house" and with dolls the year around. The girls have special plays for March 3rd and the boys for May 5th.

Many of the children go to school. The schools are something like common schools in America, only less quiet and orderly. The children learn to read and write, study arithmetic, history, geography, composition, drawing, elementary science, and singing. All study the queer Chinese characters, and the girls study sewing. The books open at the wrong end and read the wrong way to our eyes, and for writing, brushes are used instead of pens. After school, some girls go for music lessons as some of you do. Arrived at the teacher's, a girl does not ring but calls; when the door is opened she leaves her wooden shoes, enters and bows to the teacher, then sitting opposite her teacher, who has a separate instrument, she watches her, doing what she does, moving her slender, flexible fingers over the strings and keeping her throat so stiff that her singing would

in mission schools, about five hundred in Baptist schools. Besides their other lessons they are taught the Bible, to be truthful, honest, kind, pure, and to bear the children's Savior bidding them follow Him.

In Sunday-schools nearly thirty thousand children, three thousand in our own schools, learn of the true God. Our Sunday-school rooms are not beautiful like yours, but plain and small; sometimes teachers and pupils sit on the floor; but they sing hymns that you know, learn the Golden Texts you learn, and look at the same "lesson-pictures" you see in America.

We love these boys and girls and want you to remember them and pray that from our schools and Sunday-schools many may grow up to know our God and Savior and serve Him.—Our Boys and Girls.

## Notes and Comments.

BY OBSERVER.

Brother Editor:—By chance I got hold of *The Layman* of Mississippi a few days ago, and read what Dr. Johnson, the editor, says about our Tennessee State paper. The highly cultured doctor is so complimentary to your management of our paper I fear your modesty may prevent your copying it. So I clip it out and insert it here, as follows:

"The genial editor of the BAPTIST AND REFLECTOR attended our Convention and was much interested in the matters that most interested us. A brother said to him in our presence: 'Yours is the best Baptist newspaper published in the South.' We did not contradict him, because Polk was a visitor in Mississippi and his paper is an admirable one; and really the

brother came as near to the truth as men usually do. He only needed to add, 'except *The Layman*,' to have the thing right."

Of course we Tennesseans had made this discovery sometime ago; but we are glad to know that our neighbors are learning to appreciate your efforts, with the assistance of that Meek, publisher to make ours the best Baptist paper in the South or North either.

Here is what Dr. Johnson says in the same paper concerning

## THE WHITSITT CONTENTION:

"Talking of the 'Whitsitt matter' a brother said to us: 'If Dr. Whitsitt and Dr. Eaton would resign, we could declare peace.'"

This set me to thinking, and here is the result of my thoughts, which I trust may set the rest of our Baptist hosts to thinking also.

Brethren tell us that this is much ado about nothing. It is merely a difference of opinion about a question in English Baptist history. Granted. Then think of our folly in allowing one or two men's opinions on such a subject to break up the unity and harmony of the largest body of Baptists in the world, and to cripple the influence of the largest and most popular Theological Seminary in the United States! But how are we to prevent it? Is the pertinent question.

Some think it can be done by passing resolutions, as the Kentucky and Mississippi Baptists have done, requesting the Board of Trustees to remove Dr. Whitsitt, and by withholding contributions and refusing to send their young preachers to the Seminary till the Board does dismise him.

If this would bring union, harmony and peace, I would rejoice at it, since one man, however good he may be, had better down and out than a whole denomination should suffer its influence to be crippled and the constituency of its noble Seminary hopelessly divided.

But I am sorry to say to these brethren I think they are making a big mistake if they imagine they can have peace and harmony on these terms. If the Board were to remove Dr. Whitsitt to-morrow, at your request, instead of peace the contention would break out afresh. Dr. Whitsitt would become a martyr around whom his friends would rally with counter resolutions, then censure and criticize the action of the Board till these good brethren would wish they were down and out, or somebody would remove them from their responsible and thankless position. You good brethren forget that the main question is now almost lost sight of, and the contention has, with many, degenerated to a personal matter, especially in Kentucky. It is Whitsitt or no Whitsitt. While your friends would boycott the Seminary unless Whitsitt is removed, his friends would boycott it if he is removed. So whatever action the Board may take one of the parties will be offended.

This is a sad state of affairs for all who love the cause of God. But I have stated only facts to set you to thinking seriously upon this subject. The facts connected with all such cases in the past show that I am correct in my conclusions as to what would be the results in the present case.

Not long since, the Trustees of Richmond College found it necessary to appoint a new President and make some changes in its faculty for the greater efficiency of that institution. While some were highly pleased at the action of the Board, the friends of the old members of the faculty made the welkin ring with their lamentations over the injustice done these old professors, as they thought.

No longer than yesterday I picked up a copy of the *Texas Baptist Standard*, in which was a long article from Dr. B. H. Carroll, showing the trouble the Board of Trustees of their big college in Texas had brought upon themselves by retiring old Dr. Burleson from the active duties of the Presidency on account of the infirmities of his age—and making him President emeritus, with a salary of two thousand dollars a year. Wise and considerate as this action seems to have been, it has raised a storm of disapproval from the friends of the old President—and they threaten when their convention meets to leave Dr. Carroll and several other Trustees out in the cold by having their names removed from the Board of Trustees.

I have given these facts to show that at this stage of the contention the Board of Trustees of our beloved Seminary are powerless to give peace and harmony to both parties.

What, then? Is there no remedy? Is the case hopeless? You naturally ask. Yes, there is a remedy. There is only one man on earth who can remove our troubles and give us peace and harmony. That man is Dr. W. H. Whitsitt. If he will, in a magnanimous and Christian spirit say, "Brethren, while I cannot give up my convictions, I can and will give up my position here before I will be the cause of dividing the great Southern Baptist Convention and crippling the influence of this noble Seminary; so I tender my resignation and beg both parties to heartily unite in the support of this Seminary, as I have resolved to be no longer in the way of your peace and harmony." If he can only find it in his heart to make this sacrifice, for the good of the cause, it will cause the hearts of all lovers of our Baptist Zion to rejoice. If he will not do this, there is no union and peace for us is evident to all who are conversant with the facts.

I do not pretend to say who is right and who is wrong in this matter of church history. I only wish to impress my brethren with the fact that the peace and harmony of the Southern Baptists, as well as the full usefulness of their noble Seminary is, by the permissive providence of God, placed in the power of one man. Upon his decision depends either our future union and harmony or our division and contention. Let us pray for him, that he may decide for peace and harmony and not for discord and contention. He needs our prayers.

## DR. HAWTHORNE'S ORATION ON DR. JONES.

Dr. W. P. Jones was born in the State of Kentucky about seventy-eight years ago. A half century of his life was spent in Nashville. During all this period he was a conspicuous figure in his chosen profession, and also in the commercial, political, social and religious life of our city. In each of these spheres he displayed exceptional wisdom, energy and fidelity. He occupied many positions of responsibility and distinction, and retired from them with the respect, confidence and applause of the entire community.

As a practicing physician, as a writer upon various branches of medical science, as President of the Medical Department of the University of Tennessee, as a Senator in the Tennessee Legislature, as postmaster for the city of Nashville, as President of the Tennessee Baptist Convention and as deacon of the First Baptist Church of Nashville he illustrated those qualities of mind and heart which mark the noblest type of manhood. Whatever he did was done well. His contributions to medical journalism will constitute a part of the standard literature of his profession. The charitable and humane institutions established under his leadership stand today as eloquent and enduring witnesses to his wisdom, public spirit and goodness of heart. It is doubtful whether our city and State ever had a more patriotic citizen or a more thoughtful, sagacious, painstaking, self-denying and faithful servant.

I believe that the instinct which moves us to commemorate the virtues and deeds of those who have served well their day and generation was implanted in our breasts for wise and noble purposes. The ancient Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their homes that they might be continually reminded of the qualities which made them great, and history records the names of many illustrious Romans who had descended from families in which this custom was observed. In our Capital Park stands an equestrian statue of Andrew Jackson. What is the use of it? It serves to keep alive from generation to generation the memory of his exalted patriotism and the distinguished services which he rendered to his country in some of the most critical periods of her history. Hopelessly depraved is the man who can look upon that monument and recount the heroic deeds and the lofty virtues which it commemorates without feeling in his soul new and stronger aspirations for usefulness and honor.

One of the most useful as well as one of the most attractive books ever written by an American is William Wirt's *Life of Patrick Henry*. No boy ever read it without catching the spirit of that forest-born Demosthenes, who championed the cause of an oppressed people, and whose eloquence, inspired by an unfeigned love of liberty, kindled the fires of the American Revolution.

There is no element of the world's literature that does more to excite laudable ambition, to promote social progress and to strengthen the love of truth and righteousness than the biographies of men who devoted their lives to great undertakings for the betterment of the world's condition.

The Bible, the wisest and divinest of all the books we read, is made up largely of biography. God inspired men to write these sacred histories which record the toils, struggles and sacrifices of those who loved truth, justice and rectitude more than themselves.

Jesus Christ praised the living who illustrated great virtues. He pointed to an honest and pious Jew and said, "Behold an Israelite in whom there is no guile." He said of the woman who anointed him in anticipation of his burial, "Wherever this gospel shall be preached, this, that she has done, shall be spoken of for a memorial of her." Paul commended his fellow-laborers in the gospel and exhorted men to emulate their example.

Our Divine Lord tells us that in the final day, when men shall be rewarded according to their deeds, he will say to those who have served him with fidelity, "Well done, good and faithful servants." During my long acquaintance with the world I have found no one more deserving of this tribute than the man who sleeps there in that casket.

There are some distinguished men whom we refrain from eulogizing because there were dark spots upon their lives. Mark Antony, standing over the dead body of his royal master, exclaimed, "I come to bury Caesar, not to praise him." Why could he not praise him? Had he not fought for Rome? Had he not extended her borders? Had he not carried her ensign in triumph from nation to nation? Had he not enriched the Imperial City with all that was most beautiful in nature and art? Had he not made Roman power dominate the world? Yes, he had done all this; and yet Antony dare not laud his name in the presence of the Roman people because they knew that he had been unlawfully ambitious, and that he had sacrificed their liberties and hopes on the altar of his unholily lust for power.

We can do more than bury our distinguished friend and brother—we can praise him. He was not unlawfully ambitious. He sought fortune and distinction at the sacrifice of man's rights and happiness. On the pages of his long and eventful history there is no record of wrong or dishonor. There was never a moment of his life when he was not loyal to truth and right, and when he did not seek the good of others as earnestly as he struggled for the advancement of his own welfare.

No one who knew Dr. Jones will suspect me of exaggeration when I say that he was an exceptionally strong man. Nature endowed him with faculties that could easily master great problems. He had an intellect that was diamond pointed, and that cut straight through to the very core of every subject that he touched.

He was strong in his knowledge of divine truth, and in his ability to teach and defend it. He was always able to give a sufficient reason for the hope that was in him.

He was strong in his deathless devotion to great principles. His character rested upon a foundation of immutable and eternal verities.

He was strong in courage. He stood unflinchingly by his convictions. He dared to do what he believed to be right in the presence of any opposition or danger.

He would have gone to jail, and slept there until the moss grew over his eye-brows, before he would have violated his conscience. Neither sneers, nor frowns, nor threats, nor gibes, nor mobs could frighten him from the path of duty. Great was his fortitude and patience. He carried up the rugged steep of life heavy burdens without a groan or a murmur. Confident that his labors of love were not in vain, he never grew weary in well doing.

He was strong in hope. He saw a star of promise on the brow of every storm. In the midst of difficulties and troubles that would have overwhelmed and crushed a weaker man he was wont to exclaim, "Sorrow endureth for the night, but joy cometh with the morning."

He was strong in sympathies which embraced all humanity. His great heart was responsive to every Macedonian cry. Ignorance, poverty and sorrow never went from his door unpledged and unblest.

He was great in his freedom from unrighteous envy. No word of calumny or detraction ever defiled his lips. With the utmost sincerity he might have said in the language of Daniel Webster, "If I have too little of that spirit which would raise mortals to the skies, I have none of that other spirit which would drag angels down."

He was strong in his fellowship for all lovers and servants of Christ. While he maintained with an absolutely uncompromising spirit every distinctive principle and practice of the denomination with which he had identified himself, he stretched out the hand of Christian brotherhood to Christ-loving men of every sect and name under the sun.

What was said of Barnabas may with equal jus-

tice and propriety be said of him—"He was a good man, full of the Holy Ghost and of faith."

Goodness is love in action, love with its hand at the plow, love with the burden on its back. It is love carrying medicine to the sick and food to the famished. It is love reading the Bible to the blind, and explaining the gospel to the felon in his cell. Whatever task it undertakes it is still the same—love following the foot-steps of Him "who went about doing good."

The goodness illustrated by the life of Dr. Jones was never passive. He was always more than an innocent, circumspect and inoffensive man. He had the spirit of a soldier, and felt that his place was close to some banner that was moving steadily in the smoke, flame and thunder of battle.

He thought profoundly upon every problem of human progress with which he grappled—thought until his head burned and his brain ached, thought until he had reached a conclusion which he felt was worthy to be given to the world.

He planned great schemes of usefulness, and executed them with rare energy, wisdom and skill. But every new achievement only intensified his aspiration for some higher and grander attainment. Day by day there hovered over him a vision of angels, saying, "Do better than you have ever done; be more than you have ever been."

Barnabas was a good man because he was full of the Holy Ghost and of faith. It was the Holy Ghost and the power of a conquering faith within him that made his goodness pre-eminent and great.

The same was true of our deceased brother. He believed in the Holy Ghost and threw open every door and window of his spiritual being to receive him. No man ever heard him pray, no man ever heard him speak in a religious assemblage without being convinced that God was with him; that he was divinely taught, divinely illumined and divinely empowered.

Great was his faith; faith in God as the Mighty Maker and Ruler of heaven and earth; faith in the Bible as the infallible revelation of God's will and wisdom; faith in Jesus Christ as "God manifest in the flesh," and as God's Messiah, sent to redeem our fallen and fettered race; faith in the preaching of the gospel as the grandest of all instrumentalities for advancing the kingdom of truth and grace; faith in an overruling Providence, which wisely and mercifully disciplines the lives of God's people and guides them steadily in the path of duty and obedience; faith in a coming judgment, which shall fix the destinies of men in glory or despair; faith in the final heritage of the righteous; faith in heaven "where rivers of bliss unceasingly roll, and the smile of the Lord is the feast of the soul."

His highest aspiration was to be a good man. A few years ago he was heard to say, "My fondest desire is that when I die those who have known me best may deem me worthy of this epitaph, 'He was a good man.' I am confident that the thousands of men and women who were daily witnesses of his godly walk and conversation are prepared to face the world and testify that he is pre-eminently worthy of such an inscription upon his monument."

The First Baptist Church of Nashville needs not to be told that the death of Dr. Jones removes from her a pillar of light and strength. As a spiritual counsellor his words were always freighted with wisdom. As a watchman on the wall his trumpet gave no uncertain sound. As a leader in Christian warfare his judgment was unerring, his courage unflinching and his devotion unaltering.

His brethren will carry to their graves the recollection of the last public religious service in which he participated. He made the closing prayer at our last Wednesday evening's meeting. It was a prayer of rare beauty and pathos; a prayer in which he expressed the deepest and tenderest solicitude for the spiritual welfare of every member of the church; a prayer in which he seemed to see the angels of God "ascending and descending;" a prayer in which he seems to have a vision of the glorified Christ and the "rainbow around his throne."

From that prayer meeting he returned to his home, and there gathering his loved ones around the family altar, he commended them for the last time to God's guiding and keeping care. The most eloquent and convincing testimony to the fervor, consistency and uniformity of his Christian life comes from the lips of his own dear wife and children. One of them said, "His example of fealty to his Christian faith and principles is the richest legacy that he leaves to his household."

I had seen more of him than any member of the church. He came often to my study to discuss with me new means and methods for advancing the Master's cause. Last Tuesday afternoon he came and we exchanged thoughts about heaven. He expressed the hope that, up there, under better conditions and



In a vaster field, he might be commissioned to perform some service in which he could more adequately express his appreciation of God's infinite love and mercy to his soul.

You need not be assured that his death was as tranquil as his life had been beautiful. There was no strife, no fear, no pang. Having served his day and generation according to the will of God he sank to his rest as the sun sinks behind the western hills laden with the benedictions of a grateful world.

Standing at the gate of death, which was to him only the portal of eternal day, serene, confident and jubilant, he looked for the last time into the faces of those who were dearest to him on earth, and seemed to say, "Tell me not good-night, but on some brighter shore bid me good-morning."

## Two Associations.

### FRIENDSHIP ASSOCIATION

met with Parish Chapel Church Sept. 23 and 24, 1897. It was organized by electing Bro. B. F. Whitten Moderator and Bro. E. F. Byars Clerk. The preachers and brethren of the Association were nearly all present. C. A. Clift, J. A. Mitchell, Thomas Sanders, B. F. Whitten, W. L. Norris, J. A. Jackson, S. K. Tigrett, J. A. Welborn and probably others were present and took an active part in all the work. There were several visitors—J. N. Hall, G. M. Savage and the writer. The Spirit of the Master seemed to be present with the brethren and all their deliberations were very harmonious and the general reports were discussed with great interest. The letters showed that the most of the churches had gracious revivals and many gatherings of souls, but I found from the letters that there was a general falling off in missions, I think due principally to the discussion heretofore of the so-called gospel plan, which has had a tendency to paralyze the mission interest.

The introductory sermon was preached by Bro. B. F. Whitten, and a good one it was, full of life and admonition and delivered in the spirit of Christ.

The preaching was done in the grove by Bros. J. N. Hall, G. M. Savage, W. L. Norris and the writer, and a good time was enjoyed by all.

And last, but not least, Parish Chapel Church knows just how to entertain an Association, and do it well, with the live, zealous, Christian-spirited pastor, Bro. Welborn, and J. H. Jones, the inviolable, wide-awake deacon, at the helm. Everybody had a good home. And such burdened and well-laden tables—loaded down with the very best eatables! The large crowd was abundantly fed with plenty to spare.

Bro. Hall and I had to leave after two days, but permit me to say Friendship is a young Association, but is fast coming to the front and will soon stand in the front rank with our very best and leading Associations in the State. May God bless them. The next Association goes to Dyersburg.

### BEULAH ASSOCIATION

met with Alamo Church, Obion County, Tenn., Sept. 28 and 29, 1897. It was organized by electing Bro. J. H. McDowell Moderator, W. B. Clifton Clerk and J. S. Bowlin Treasurer.

The introductory sermon was preached by E. Stubblefield on the Holy Spirit. A good subject, a good sermon.

The meeting was very harmonious. All the committees brought in good reports, and they were well discussed. And great interest was manifested on all the subjects, but especially on Missions, Sunday-schools and Temperance, and the indications are that they will do more in these lines than in the past, for we did very little the past year, only \$228 brought up from the churches to the Association for all purposes, when from such a rich Association it ought to have been over \$1,000.

Our ministerial brethren were out en masse—R. A. Beauchamp, J. W. Gillon, G. L. Ellis, T. A. Waggener, I. N. Penick, T. F. Moore, W. B. Clifton, J. M. Nowlin, E. Stubblefield, Allen Moore, H. L. Eligs and maybe others.

The visiting brethren were J. N. Hall, Geo. H. Simmons, W. J. Bartos, Terry Martin, Colporter Price, and maybe others, and took delightful interest in the discussion of all the various subjects.

The preaching was done at the church and neighboring churches and school-houses by Brethren E. Stubblefield, J. N. Hall, G. L. Ellis, T. F. Moore, H. L. Eligs and Terry Martin.

Alamo showed herself ready, able and willing to entertain the Association and the large crowds that attended, and everybody had good homes and was amply supplied by the church and community.

Now let me say for Beulah that she is said to be one of the richest Associations in the State and has some of the strongest ministerial talent in the State,

and yet we are far behind in development. Brethren, let's arise and do better.

The next meeting of the Association goes to Obion Church, Obion tation, Obion County, Tenn.

J. M. NOWLIN.

### Clarksville News and Views.

Dr. T. S. Potts of Memphis is with me in a meeting of much interest. Good congregations and deep feeling from the beginning. It may not prove to be a numerical success, but we only want those whom the Lord will add unto the church. Bro. Potts is an uplifting preacher and gives us a gospel of good will.

Rev. J. P. Weaver has resigned at the New Providence Church. His resignation was accepted last Sunday.

Rev. J. H. Burnett of Auburn, Ky., continues in bad health, much to the sorrow of his congregation at Spring Creek. We hope he may soon be himself again. This church thinks she has the best pastor anywhere, and there are others who agree with her in this opinion.

Brethren are constantly writing to me proposing to have various entertainments in my church for the benefit of the church. Sometimes it is a lecture, sometimes a magic lantern show, sometimes a reading. Now I hereby give notice that I am opposed to raising money in any of these ways for religious purposes. There is a time for entertainment and a time for giving. I believe this entertainment business in connection with church finances to be a nuisance. It seems to me to be at once unprofitable and unscriptural.

Bro. Grace, "Them's my sentiments" exactly. You have said just what one might have expected you to say. Your head is level and your heart is in the right place. I love you and I am proud of you. God grant us rest and peace.

The salvation of this generation is our work, the sword of the Spirit is our weapon, the Spirit of God is our power, and the Word of Christ is our inspiration. To advise ways and means to bring Tennessee Baptists closer to the Lord is the work of our State Convention. On to Fayetteville, praying for a great spiritual meeting such as we had at Mossy Creek and Paris. Surely Bro. Eastes is not the man to stir up strife. I am persuaded that he will "please don't do it." One thing is pretty certain, whatever Bro. Eastes does he will do in love. God bless you, brother, we all love you and pray a Father's blessing upon you.

A. U. BOONE.

### "Profits of Whitticism."

An article in last week's BAPTIST AND REFLECTOR on the above subject not only does Dr. Whittle great injustice as a matter of business fact, but imputes to him the basest of motives and the worst of crimes. He is charged with the scheme of making money out of the publication of his book, at a high price, by forcing his brethren to read his views in book form when he might have published them in the papers; and then he is charged with the crime of purposely coloring the troubles of his brethren (made by himself) into gold—transmuting their sorrow into dollars, making profit out of the distresses of Zion—and is stigmatized as a "happy magician" in the art thereof! I know of no baser motive or crime possible to be imputed to mortal man; and everybody I have met, whether for or against Dr. Whittle, has expressed a sense of surprise and outrage at this imputation.

In the first place, Mr. C. T. Dearing of Louisville, Ky., is the publisher of Dr. Whittle's book, and only pays the doctor a percent. of the sales, which, up to date, has netted him the enormous sum of about \$80, an exceedingly small compensation for the labor bestowed and the persecution endured for his publication. The publisher fixes the price of the book he sells; and while the book seems high, it is no more costly than thousands of other books which or glibly bring out new developments in science and history. As a matter of policy and profit, it would have paid better at half the price. So far as copyrighting the book is concerned, it must be copyrighted if sold at all.

In the second place, all who know Dr. Whittle, know him to be an honest man, a gentleman, a scholar, a Christian. He is absolutely incapable of the motive of money-making through the afflictions of his brethren—created for the purpose or without the purpose. He thought it better to put his views in permanent and compact book form than in disjointed newspaper articles in order to be readily and easily understood; and as an honest investigation of history—aligned with such scholars as Newman, Vadder, Burrage, Evans, Gould and other Baptist writers of our day—he never dreamed of the vicious

and venal motives which have been so often attributed to him in the publication of his book. I unhesitatingly repeat that Dr. Whittle is incapable of such a thought.

GEO. A. LOFTON.

### A Note From Dr. Whittle.

To the Baptists of Tennessee Dear Brethren:—Through the BAPTIST AND REFLECTOR and other denominational papers you have been acquainted with the fact that I have been elected to a professorship in the Southwestern Baptist University at Jackson. For two years past I have been one of the faculty of the National Sunday-school Seminary and Preachers' Bible School; but my work in the University proper is just now beginning. I want to assure you of what you already know, namely, the fact that I am deeply interested in everything that pertains to the Baptist cause; and I shall, therefore, put forth every energy to build up this cause in Tennessee. My interest in, and shall be, confined to no one section of the State, East or West, but to the whole State. Whatever tends to strengthen one member will contribute to the healthfulness and vigor of the whole body. Therefore while I am working in Jackson I shall feel that I am taking some humble part in strengthening our cause in all sections of the State.

I would not, under any circumstances, have the brethren believe that I have set aside preaching for teaching. I have been called of God to preach the gospel. I have taken hold of the plow handles, and I shall not look back.

For the past year and a half I have been engaged in evangelistic work in Alabama and other States. The Lord has graciously blessed me in winning souls. I am sure that the best work of my life has been done during this period.

My presence will not be required in the University at Jackson all the time; and I expect to spend half of my time or more in holding meetings wherever the Lord may direct. If I can serve God and my brethren in this capacity while in Tennessee, I shall be very glad to do so.

For years I have carefully watched the trend of denominational affairs in this State. I am greatly delighted to see the progress that is being made in State Missions, under the wise management of my friend, Dr. A. J. Holt. Also, the great advance along educational lines in the different denominational colleges of the State. I shall esteem it a privilege to be allowed to take some humble part in further advances along these lines.

W. A. WHITTLE.

Jackson, Tenn.

### The Tennessee Valley Association.

This Association held its second meeting with the First Baptist Church of Dayton, Tenn. The annual sermon was preached by Rev. T. F. Shaver from John xvii. 18, "As thou didst send me into the world even so send I thee into the world."

All the preachers belonging to the Association were present and Rev. A. J. Holt, D.D., State Secretary, Rev. T. G. Davie from Sweetwater Association, Rev. Z. T. Manis and Rev. S. Z. Rose from Big Emory, Rev. T. F. Hale from Sequachee, Rev. W. S. West from Texas Grove Church, Bro. James Spradling from Etanallie, and Rev. Peter Gwinn, financial agent of Nelson Merry College at Mossy Creek, Tenn.

Rev. Gwinn made a fine speech on Negro Education and received a collection of \$10.45 for the school. Reports were read as follows: Missions, Z. T. Manis; Sunday-schools and Colportage, D. V. Culver; State Missions, A. J. Holt; Education, T. G. Davis; together with several minor reports.

Rev. T. F. Hale preached from Luke ii. 40, "What ye not that I must about my Father's business?"

On the third day Rev. A. J. Holt addressed a goodly company of women preliminary to organizing a Woman's Missionary Society.

At the close of Bro. Holt's talk on the Orphans' Home Rev. Z. T. Manis came forward and in a brief talk called for a contribution of \$25. The collection was \$28.00 for the Orphans' Home.

Our little Association of eleven churches has contributed for benevolent purposes during the year \$131, about \$63 of which was raised at this Association.

One newly constituted church—Grand View—joined the Association, and one—Private Springs—came from the Blawasse Association.

On Sunday morning Rev. Wm. White preached at the Cumberland Presbyterian Church, Rev. T. G. Davis at the M. E. South, and Rev. Z. T. Manis at the First Baptist. Good congregations were in attendance.

D. V. CULVER.

Dayton, Tenn.

## NEWS NOTES.

### Pastors' Conference Report.

Nashville.

North Edgefield—Good day. Pastor preached at both hours. Large audiences. Two joined by letter and one by experience. Baptized one into our church and six into the New Bethel Church as a result of a recent meeting held there. Good young people's meeting. 178 in S. S.

Central—Pastor Lofton preached to two large congregations. 280 in S. S. The attendance at communion the largest in years.

Seventh—Bible reading in the morning on the Lord's Supper and observed the Supper. Pastor preached at night. One received by letter.

Howell Memorial—Pastor Burns preached in the morning and Bro. S. H. Price at night. Pastor Burns is assisting Pastor Price in a meeting at Mill Creek.

Mill Creek—Pastor Price preached at the morning hour. Observed the Lord's Supper. 63 in S. S. Bro. H. F. Burns preached at night. Protracted meeting in progress.

Memphis.

First Church—Pastor preached in the morning and Bro. Hamlett preached at night.

Central—Good congregations. One baptized and one received for baptism.

Central Avenue—Good services. Bro. Whitson preached.

Collinsville—Pastor preached to good and interesting congregations both morning and night.

Rowan—R. P. Lucado took charge of the church, and preached morning and evening to good congregations. Two came forward for prayer at the evening service.

Johnson Avenue—A good sermon at 11 o'clock by Bro. Hamlett. Young people's meeting and preaching at night by the pastor. Congregations not so large as usual. Pastor preached to about 65 persons at our mission station. 73 in S. S. Bro. T. H. Granberry will be ordained next Sabbath at 3 o'clock to the full work of the gospel ministry. At the same time two deacons will be ordained.

I am here in a meeting with Dr. R. W. Morehead the pastor. This is the second week; four approved for baptism, and others enquiring the way of life. This is my old home, where I was born, converted, and ordained. Of course I am enjoying my visit.

E. C. FAULKNER.

Cerulean Springs, Ky.

Just closed a glorious revival at Providence, assisted by Revs. H. C. Brooks and Thomas Marcum. About 40 conversions, 45 additions to the church, 41 baptisms. The church was much revived and strengthened. The Lord has done great things for us whereof we are glad. May the Lord bless you in your noble work.

W. L. WINFREY.

Oldtown, Tenn.

We have just closed a good meeting at Mt. Pleasant. There were 15 additions—0 by experience and baptism and 6 by letter. Also the church at this place closed a good meeting two weeks ago. Bro. McNatt was with us and did the preaching. Thirteen additions—12 by experience and baptism, and one restored. We praise the Lord for his wonderful work to the children of men.

J. E. SULLIVAN.

Kagleville, Tenn.

I noticed in our BAPTIST AND REFLECTOR of this week your statement on the Whittle matter which ought to satisfy every thinking man and woman in our Zion. As to myself, I think we ought to thank you for the wise course you have pursued, for we have a greater work to perform than the ousting of Dr. Whittle. While I think he ought to step down and out, yet we don't want to act in a way to bring strife and confusion in our ranks.

J. M. NOWLIN.

Martin, Tenn.

Elder J. H. Wright of Nashville has just closed a ten days' meeting here with great success. There were eight conversions and seven additions by baptism to the church. We greatly rejoiced at Ool. J. J. Ford's conversion. He is about 75 years old. The church was much revived and many were inquiring the way to be saved when the meeting closed. Bro. Wright spoke many great truths with much force. The people in and around Alexandria would like to have Bro. Wright and wife visit us again. We pray that God's blessings may be with him wherever he may go.

D. L. SMITH.

Alexandria, Tenn., September 30th.

The New Providence Church last Sunday accepted the resignation of Pastor J. P. Weaver, who has faithfully served us for the past five years. May God's blessing attend him wherever he goes....

This church also selected delegates to the next session of Cumberland Association, and instructed them to vote for anti-Whittle resolutions. Spring Creek and Little Hope churches, in this county, have done likewise.... The Clarksville Baptist Church is in the midst of a series of meetings conducted by Dr. Potts of Memphis. His preaching is highly acceptable and we look for great good to result.

W. D. TURNLEY.

We have just closed a 12 days' meeting at Baker's Grove. Results: 11 conversions, 10 additions to the church by experience and baptism, and unto several were restored the joys of the Lord's salvation; yes, unto us all. Bro. G. A. Ogle was with us 10 days. His preaching was powerful and earnest. He preached in the power and demonstration of the Spirit. His preaching was so powerful that it made the—thee kick. When they kick you may know that the gospel is being preached. In short, we all were blessed by his preaching and genial presence. By the influence of the Spirit through his preaching our faith was increased, our hopes confirmed and our prospects of glory brightened.

P. W. CARNEY.

Silver Spring, Tenn.

We learn that you propose to show up Martinism as held by one M. T. Martin in Tennessee. This same man Martin (we will not say brother) came to Georgia several years ago and sowed seeds of error until he caused some division in the churches and a few of our preachers followed after him awhile, but they soon saw their error and returned to the fold. Martin found Georgia a hard field for his peculiar doctrines; and justly so, for the Baptists cannot afford to leave the old beaten paths to follow such men and such teaching. Let Baptists be careful who they take hold of these times. The time is here that we should watch and pray that we may enter not into temptation.

J. S. WILLIAMS.

Cumming, Ga.

A request from the pastor of the First Baptist Church, Dyersburg, Tenn. Dear Brethren:—After much earnest prayer and thought I have arrived at this conclusion. Seeing the situation, which is this: We are agitated about a certain question. Good, earnest, godly and faithful brethren are on both sides. Nearly every brother, in fact, is settled in his convictions on the subject; hence a public discussion will oblige no one, and possibly result in no good, to say the least of it. Well, brethren, it would be so much the wisest and best thing to do just to introduce a resolution either advising Dr. Whittle's resignation, or deploring the unprofitable discussion and leaving the matter of Dr. Whittle's resignation with the trustees of the Seminary; and take a private vote without any discussion whatever. Brethren, let us do this. In God's name I ask it.

W. L. NORRIS.

Saturday we had a large crowd at Fall Creek. One month ago I offered my resignation. Saturday I was recalled by an overwhelming majority to continue as pastor. I respectfully declined the call, having served the church for nineteen years. The church then by a committee put before the church the names of five brethren who agreed to serve the church if elected. Bro. Gilliam received a majority of the votes cast and was declared unanimously elected. It is hoped he will accept. We had one addition. I will preach my farewell sermon the first Sunday in November. A great meeting is in progress at Hurricane; 44 baptized today. Bro. Dilloe is assisted by Elders Fuqu, Ralikes and Bingham. The meeting continues. I will preach a sermon on sanctification at Rocky Valley the fourth Sunday in this month. All are invited.

J. T. OAKLEY.

"United we stand, divided we fall." Let the Baptists of Tennessee not bring the "Whittle matter" before our Convention. Let us leave it in the hands of the trustees. For the sake of the cause of Christ, for our own beloved Baptist cause, and for peace and harmony let us keep this matter before our Convention. Our people are now united, and let us not agitate a matter which our Convention cannot settle. It will only engender strife and hinder the work in our State. If Dr. Whittle has committed a mistake, let us not commit one also. Let's not be too hasty. I know that every Baptist of Tennessee who has our cause at heart wants peace and harmony in our ranks. Now, my brethren, who love our cause and the religion of Jesus Christ, keep this matter before our Convention. I do not write this as a friend to Dr. Whittle, but as a friend to our Baptist cause in Tennessee. While I am not prepared to accept Dr. Whittle's utterances, I want our brethren to carefully study the matter before they agitate it too much. Time will settle the matter. Shall we throw the most orthodox Seminary in the world aside because one man has made a mistake? Now, my dear brethren, let us pray much over this

matter and move with great caution, and not act without much deliberation. May the Spirit of Almighty God guide our Convention.

JAMES D. JENKINS.

Elisabethton, Tenn.

### Tennessee Baptist Preachers.

I desire to have the register of ministers in the State Convention minutes correct, and I hereby request that those who have moved into the State, or changed their post office since our last State Convention, will drop me a card giving their present post office.

It would be well, also, for the friends of deceased ministers to send me the necessary data for the Committee on Obituaries, which I will put in the hands of that committee as soon as appointed at Fayetteville.

J. D. ANDERSON, Rec. Sec'y.

415 Court St., Memphis, Tenn.

### Jackson Items.

The First Church is in a fine spiritual condition. On yesterday there were three accessions by letter and one by baptism; three professions and several others asked for prayer.

The Second Church is being supplied by Dr. Heagle. The congregation is much pleased with the doctor and he is delighted with the work.

Brother Lovejoy is moving along smoothly and nicely, with the Highland Avenue Church.

The University is still growing, new pupils every day, five this morning. The Theological Department is working very nicely. The students are highly pleased with the professors in that department. Dr. W. A. Whittle began his work in sacred geography and Biblical antiquities today. On account of the slow growth of the new chapel and the lack of money to complete it, the trustees have asked the First Baptist Church for the loan of pastor Simmons for two months in which to raise the money. The completion of this building is an absolute necessity in order to accommodate the school with its continuous growth.

MADISON.

### Seminary Notes.

The thirty-sixth session of the Seminary began on October 1st with promises of a good attendance. Dr. Whittle delivered a short address to the students, after which the students were enrolled. The records showed an increase from North Carolina, Georgia, West Virginia; about the usual number from Kentucky, Maryland, Tennessee, South Carolina, Missouri, Alabama; a slight decrease from Louisiana, Mississippi, Texas and Arkansas.

The introductory lecture was delivered Friday night by Prof. F. H. Kerfoot. "The Southern Baptist Theological Seminary in the Light of Forty Years" was his subject, and much valuable information was brought to view. The speaker outlined the history of the institution, and dwelt on the peculiar plan of the Seminary in reaching all grades of men, giving to the less cultured the opportunities needed by them, while furnishing great privileges to the competent ones for high scholarly work. The address will doubtless be published for distribution.

The number of students on Monday was about 220, which is only a few less than at the same period of last session.

BOND.

### B. Y. P. U. Convention in Nashville Oct. 18, 19.

The Tennessee Baptist Young People's Convention will meet in this city on the above dates. The sessions will be held at the First Baptist Church Monday night, October 18th, and Tuesday morning, the 19th. Delegates to the Fayetteville Convention from East Tennessee by buying Centennial tickets to Nashville can get stop over privileges at Decherd on Thursday and Friday and come on to Nashville on Monday to the young people's meeting without extra cost. Delegates from West and Middle Tennessee can be with us without any inconvenience. The following is a program:

Monday night, 7:30.—Devotional Exercises by Fleetwood Ball, Paris.

8.—Address, Duty of Young People to Denominational Enterprises. Rev. T. S. Potts, D.D., Memphis.

8:30.—A Young Baptist; What He Should Do. Rev. A. U. Boone, Clarksville.

9.—Business and adjournment.

Tuesday morning, 10.—Devotional Exercises by J. S. McCullough, Memphis, Tenn.

10:30.—Address, Young People and Missions. Rev. R. N. Larratt, Gallatin.

11.—Address, Bible Culture. Luther Little, Brownsville.

11:30.—Address, Tennessee Baptists and the Southern Union. Rev. R. R. Aorne, D.D., Knoxville.

Bro. M. D. Jaffris of Knoxville, President of our State Young People's Convention, will preside at these meetings. We will leave Fayetteville on Monday in time to reach Nashville for the evening session of the year's people's meeting.

Any information can be had by addressing Rev. W. C. Goldsaw, Nashville, Tenn.



## MISSIONS.

## MISSION DIRECTOR.

**State Missions.**—Rev. A. J. HOLZ, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOODCOCK, Treasurer, Nashville, Tenn.

**Foreign Missions.**—Rev. H. J. WILLIAMS, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. SNOW, Knoxville, Tenn. Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**State Missions.**—Rev. L. T. TIGHE, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. JENNINGS, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

**Missionary Education.**—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newnan College, send to J. T. Henderson, Mosby Creek, Tenn.

**Orphan's Home.**—Send all monies to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Chock, Nashville, Tenn. All supplies should be prepaid.

**Woman's Missionary Union.** President—Mrs. A. O. S. Jackson, Nashville, Tenn.

**Corresponding Secretary.**—Miss M. M. Claborn, Maxwell House, Nashville, Tenn.

**Recording Secretary.**—Miss Gertrude Hill, Nashville, Tenn.

**Editor.**—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

## Woman's Missionary Union.

—A party of pleasure-loving young people were overheard discussing the subject of suicide. The prevailing opinion seemed to be, not abhorrence of the awful crime of self-murder, but rather of sympathy with the disgust at living experienced by one who had suffered failure or disappointment.

What a contrast, what a rebuke, are the brave words of a noble old frontier preacher, now 77 years of age, having spent forty five years in toil and poverty endeavoring to win one of our border States for Christ. His only friends have passed to their reward, but he says: "On this field, to which I know God directed my steps, where there is such wide-spread destitution, I would rather labor, weep, suffer, pray and preach for the next ten years than to share with my companions the glories of the heavenly world."

It is a privilege to show our appreciation of such a life, of such a testimony. These are the men, living not for self, but for the glory of God, who are our nation's builders and defenders.

Send for a letter from one of these heroes, read for yourself his work and its results, and then give your church friends the pleasure of sharing in a box of comforts and delicacies for your missionary and his family. Remember that Miss M. M. Claborn, Maxwell House, Nashville, is the

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

Central Committee Secretary, who will furnish the letter, and to whom the box and its value are to be reported as soon as sent.

—Baptists insist upon the study of God's Word as essential to Christian character. What shall be done in regard to the Roman Catholics who outnumber Baptists in the United States? These professors of Christianity avow: "The vast majority of our members never open a Bible. To them no text has any intrinsic weight of its own, being dependent for its force upon the teaching of the church. When in search of light or guidance it is not to the Bible that the people have recourse, but to the church or its head, the Pope."—*The Contemporary Review*, London.

Truly there is need that Baptists who stand solely for the Word of God as their rule of faith and practice should be energetic in circulating the Scriptures. Our Sunday-school Board recognizes the urgency of this demand, and offers to double every contribution made to its Bible fund. Every missionary should have a supply of Bibles to carry into destitute localities. And we of the Woman's Missionary Union should see that no member of our household, no stranger sojourning for a season within our gates, no poor family whom we visit with material assistance, is without a copy of that which alone can make wise unto salvation.

—All who expect to attend the meeting at Fayetteville, October 15th, should send their names at once to J. H. Burnam. Conference is the most efficient means for stimulating to intelligent, systematic work. Many would like to do if they knew "how." Many are but waiting to be told ways in which they can be useful. Let us come together with a strong desire to help one another and to increase our own power for good.

—Reports for the quarter ending September 30th should have been sent already to Miss Claborn; but perhaps they will be received in time to be included in the year's report, if mailed as soon as you read this. Do not hesitate to report small sums, or your example will encourage others, and "many a nickel makes a muckle."

## The Whitlitt Matter.

I am glad that our Bro. T. J. Eastes has expressed his determination to present resolutions on this subject before the Tennessee Baptist Convention in Fayetteville. I think Eastes is the proper man to offer the resolutions. There is no minister in our State that shares more largely in the confidence and esteem of Baptists generally than Bro. Eastes. He is known to be intelligent, conservative and loyal to Baptist principles, and who for many years has been earnestly and consistently devoted to the work of the ministry. Such are the men that ought to come to the front at this crisis in our history. And the time certainly demands that a representative body like the Tennessee Baptist Convention should be heard concerning this matter.

I do not understand that the object of the resolutions discussed and passed in our respective bodies are intended to settle the correctness or the inaccuracy of Dr. Whitlitt's historical position. That point has been past, and right or wrong a very large majority of Southern Baptists condemn the unwisdom of his course, and demand his removal from the Seminary. The object of these resolutions is with the hope of exerting an influence on the minds of the trustees and saving us from disintegration and disunion in our missionary work through the South-

ern Baptist Convention Kentucky, Mississippi, Arkansas, Louisiana, North Carolina, Indian Territory and Texas have spoken out in unequivocal terms for his resignation. A majority in Tennessee many in South Carolina, Missouri, Alabama and Virginia are of the same sentiment.

Dr. B. H. Carroll says of Georgia: "I would count my life in danger, if risked on this issue, that seven eighths of Georgia Baptists—preachers and churches—think with me that Dr. Whitlitt ought to resign."

This shows the views and feelings throughout the South. We may hope that if the trustees see that an overwhelming majority in the bounds of the Southern Baptist Convention desire his removal from the Seminary, they will ask him to resign. This would, to a very large extent, lessen the strain on our mind and bring peace to our spiritual Zion. Now it is the absorbing matter, and a hindrance to missionary work.

But will the trustees act in accordance with the expressed wish of these resolutions adopted in the different States? I think they will. They have seen that the dumb-dramatic scene in the Southern Baptist Convention, which was flashed on the wires over the land as a grand triumph for Dr. Whitlitt, did not settle this matter and bring peace. They are good, intelligent Baptists and do not so clearly love legal power as to wish the Seminary placed in the same condition of a private school without any claim on the denomination and finally left as a habitation for bats and English sparrows.

It seems that the denomination has not a modicum of legal power in the Seminary. And God in his infinite wisdom may have suffered us to be placed in this distracted and humiliated condition to wake up Baptists to the danger of their drifting condition. It is a matter of surprise that the founders of the Seminary so fully ignored the rights of those who furnished the money to build it, and the principles of Baptists and Baptist polity as to become by charter a complete oligarchy. To what extent this high example has exerted an influence on the minds of our preachers we are not able to say. But it cannot be denied that the same old Baptist principle that has come down to us through the ages from the days of the apostles, that all the executive, representative and judicial power is vested in the local churches, is being ignored, and we are drifting into an assumed oligarchy, which is a thousand fold worse than regular episcopacy. The Baptist mind is being aroused to see our departure and our danger, and I think we might include a petition to the trustees that there be such legislation and such amendments in regard to the Seminary as will bring it under the control of the denomination through our representative bodies. But we this as it may now, the time will come, if the trustees desire to secure the co-operation of the rank and file of the denomination. Baptists love liberty and have labored and suffered much to secure it. They firmly believe it is founded in the Word of God, and they will not be voluntarily brought under the domination of a priesthood.

It will not be my pleasure to cast a vote in the Convention, but I will feel assured that Tennessee will be found in line with her sister States who have spoken concerning this important matter, and hope for and pray for the return of the halcyon days of peace, union and prosperity.

WM. HUFF.

Bell Buckle, Tenn.

—"Go ye into all the world and preach the gospel to every creature."

Ephesus and America; or, Diana and the Baptists.

## A Chaucer Study

When Paul preached at Ephesus he stirred the votaries of Diana and they, in turn, proceeded to stir the city. The material substance of the goddess must have trembled with the concussion of sound in her honor that day, whatever may be said of her fine appreciation of what the fuss meant. "Some cried one thing and some another." But above all the din the slogan of wordy warfare sounded out clear and strong, "Great is Diana of the Ephesians."

We are having a similar stir just now in our Southern Baptist Zion; and if the Baptists could be made great by loud and continuous ories about their greatness we would be looking in the face of an already great accomplished fact. But unfortunately, as with the Ephesians, "some cry one thing and some another," and the suspicion is aroused that, like the Ephesians again, "the more part know not why they are come together," and some of the less part are afraid of danger to their "craft" and the loss of their "wealth."

There does not seem to be unanimity in this waying, shouting, sweating mass, even as to what constitutes Baptist greatness. Some tug at a chain of historic evidence, manufactured, no one knows at whose forge, and declare they hear it rattle in the hands of John the Baptist on the banks of the Jordan. These seem to see no greatness in Baptists if the chain does not have this peculiar rattle, and if they do not feel the pull of the John the Baptist muscle. Others say they do not feel any such pull, and that the rattle aforesaid did on the circumambient air of—they would be afraid to say how many—centuries ago. But, all the same, the Baptists are just as great as if they heard all the rattle and felt all

## Chronic Malaria.



I thank you a thousand times for your trouble. I now feel all right, and, so far, am entirely well. All who know me are wondering about me. We will not let Peruna out of our reach I am ready every hour to recommend your medicine to all who ask about it. Had my brother known about Peruna he would not be dead, for he died with the same sickness I had. I thank you a thousand times, and inclose my photograph. One physician said that I had weak nerves and indigestion; another said my head and stomach were affected; another said my stomach and kidneys were affected; another said my liver did not work; another said I had la grippe, and still another said I had Bright's disease. He said I could be cured, but that it would take a long time. But I continued to get worse. I was not able to walk up the steps; could not sleep; in the morning when I got up I was obliged to sit down for an hour before I could do any work. I would often remark to my husband that I wished that I was dead, because then I would have rest. I had cold hands and feet, could not sleep, had a sour stomach, and felt heaviness after eating. I belched up and had chills and fever, and my flesh was flabby, dry and cold.

MRS. BARBARA DIESCHWIGEL, Forsythe St., Allegheny, Pa.

Send for free book on malaria. Address The Peruna Drug Manufacturing Co., Columbus, Ohio.



The Boundary Line.

When a young girl steps from girlhood into womanhood, she enters a new and strange country. A land of promise and hope, yet full of hidden dangers. Whether she will find happiness or misery depends largely upon the health and condition of the delicate, special organism which is the source and center of her womanhood.

The lives of young women are often wrecked because of a mistaken sense of modesty, which leads them to neglect the earlier symptoms of feminine weakness.

These troubles, unless corrected, develop into serious chronic difficulties which become a dragging burden, ruining life's best opportunities and blighting all possibility of happy matrimony and motherhood.

Any woman suffering from these delicate complaints, needs the health-giving power of Dr. Pierce's Favorite Prescription. It heals and strengthens the womanly organs; stops weakening drains; gives vitality to the nerve centers, and restores perfect organic soundness and constitutional energy. It is the only medicine devised for this purpose by a skilled and experienced specialist in diseases of the feminine organism.

Mr. W. R. Dossan, of Arlington, Mo. writes: "I have used your Favorite Prescription and am never tired of saying its praises. When my lady friends complain, I say, 'Why don't you take Dr. Pierce's Favorite Prescription?' I told an anxious mother, whose daughter (16 years old) had not been right for five months about the medicine, and after the young lady had taken two bottles of a bottle of Favorite Prescription she was all right. She had been treated by two of our best doctors."

Dr. Pierce's great thousand page illustrated book, "The People's Common Sense Medical Adviser," sent paper bound on receipt of 21 one-cent stamps to pay the cost of mailing only. Or a handsome cloth bound copy for 50 cents. Address, Dr. R. V. Pierce, Buffalo, N. Y.

the pull claimed by the other contributors to the confusion galore. Others still, in too mild a tone for such a crowd, declare that, while it would afford them satisfaction to hear the rattle and feel the pull all along through the Baptist past, they are somewhat a little deaf—at least in one ear—and that another inexplicable "somehow" afflicts them with a lack of sensitiveness to the John the Baptist pull. They do not affirm, nor do they deny. It may all be there, as is claimed. The claimants must bear with their infirmities. But waxing bolder and speaking a little louder, they remind those who say the other thing that Baptists are doing now what John did at the Jordan—the New Testament being witness—and that they do not see why present day Baptists are not as good Baptists as John the Baptist. They say, too, that the burial of the last Baptist ten or a dozen centuries ago, if proven, does not offset the life of the crowd whose liveliness is very much in evidence in these parts at this present era of Baptistdom. And growing bolder still they wax louder yet in tone and assert their unshaken opinion that Baptists are the greatest people in the world.

Now, thanks to what ordinarily is thought to be a superior civilization, the Baptists have the advantage in noise making over the Diana worshippers in that they are not shut up to its manufacture by word of mouth; but to a degree unknown in that primitive age of Greek culture and Roman rule, they can swell the sound by word of print, and can even hitch up to the car of noisy progress the thunder cloud and shout in word of lightning. So the noise in Ephesus did not make Diana near so great as the noise in America, at the present writing, makes Baptists great.

Along with this throat-splitting, wrist-aching, ink-spilling, lightning-tiring creation of noise it is not surprising that some Baptists should take it as a personal affront that all Baptists do not shout in the same key, and say the same thing, with themselves. And that this should de-

## Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery Dr. Kilmer's Swamp Root Sent Free by Mail.

People doctor their troubles and try different medicines so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing exactly what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scalding irritation. As kidney disease advances the face looks sallow or pale, eyes puffy, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring.

The mild and extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to Prove its wonderful merit you may have a sample bottle and a book, both sent absolutely free by mail. Mention BAPTIST AND REFLECTOR and send your address to Dr. Kilmer & Co., Birmingham, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

Now if I understand Bro. Eastes' purpose, it is not to introduce the subject in contention, as to whether Baptists ever ceased to practice immersion in England or elsewhere, but it is to set forth the grievances of brethren whose convictions on all the subjects named are being antagonized by the teachings of the Seminary as it is now conducted; and to request that these objections shall be removed. No other course is open to those who feel thus aggrieved.

## The Whitlitt Contention.

In deference to the wish expressed by Bro. Eastes in his notice given in the BAPTIST AND REFLECTOR of his purpose to introduce resolutions at the State Convention condemning the teachings of the Southern Baptist Theological Seminary, I ask for a place in your columns in which to express my views on the subject.

I agree with Bro. Grace in the desire that this question shall not come before the Convention for consideration and action.

But how can we manage to keep it out? Brethren are divided in their opinions as to present management of the Seminary, under the presidency of Dr. Whitlitt. Many claim that it has been directed from the line of policy marked out for it by its founders. They claim that it was the intention of its founders that its teachings should not antagonize the convictions of any considerable portion of its constituents on the subjects of "Church Succession," "Landmarkism" and "Allen Immersions"—subjects about which the Baptists of the South are not agreed. It was contemplated, they say, that on these subjects the teachings of the Seminary should be non-partisan in character, giving the arguments on both sides of these questions, and leaving the student free to form his own conclusions.

But Dr. Whitlitt in his teachings in the classroom, and more especially in his publications through the press, has arrayed himself as a partisan on these questions, and is using the influence of the Institution over which he presides to overthrow the cherished views of a large portion of the denomination in the South. They do not complain that their views on these subjects are not taught in the Seminary; that would be in violation of the policy marked out for the Institution by its founders. But they do complain when the Institution is used to antagonize and overthrow their convictions on these subjects and demand that the Institution shall be restored to the original lines along which it had been administered up to the time of Dr. Whitlitt's accession to the presidency. They admit that the State Convention has no jurisdiction in the control of the Institution. This is vested in its trustees. They have the authority to correct the grievance complained of and place the Institution on its former line of policy. If they refuse to do this, they can no longer run as a denominational school, but as a private, privileged corporation, having no special claims on the denomination at large.

## Interview.

Mr. James B. Wright, a young attorney of Knoxville, Tenn., and who at present is engaged as chief of the Bureau of Publicity and Promotion of the Free Street Fair and Carnival at that place, was in the city during the week in the interest of that event. Mr. Wright has devoted the past few weeks to advertising the carnival, and being an old member of the newspaper

fraternity he has succeeded in reaching the people on this subject. He never tires of telling what the people of Knoxville are going to present to their friends on October 12th, 13th, 14th and 15th. He says that he has not only advertised the carnival, but Knoxville and East Tennessee as well. People from all States in the Union, especially the Southern States, are expected to be present, and it is to be something more than local.

Gov. Robert L. Taylor will be one of the principal speakers, and he will be attended by Governors from other States. Hon. Wm. Jennings Bryan will also probably be present.

The center of all attractions will be the Velled Prophet of the Smokies, about which so much has been said since the inauguration of the carnival at Knoxville. The coming of the Velled Prophet of the Smokies is an annual event in the mountains of East Tennessee.

Mr. Wright stated further that the woman's department will be a surprise to visitors on that occasion. On Governor's day they will give a reception in the Woman's Building in honor of the visiting Governors; they will have complete control of the grand historical ball; they will hold a Woman's Congress, in which such distinguished women as Mrs. Van Leer Kirkman and Mrs. J. W. Thomas, Vice President of the Woman's Board of the Tennessee Centennial, will participate. In addition to this the women will have a building of their own, in which will be displayed every variety of work "not foreign" to woman's brain.

In conclusion be stated that Buffalo Bill's circus on the day before the carnival, the base-ball game between the New York and the Baltimore teams, foot-ball games, sham battles, dog shows, bicycle parades and athletic sports of all kinds, along with various other side attractions, will make this the greatest occasion and perhaps bring about the greatest gathering ever held in the Southern States.

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Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CURCURA SOAP, a single application of CURCURA OINTMENT, the great skin cure, and a full dose of CURCURA LAXATIVE, greatest of blood purifiers and humor cures, when all else fails.

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# BAPTIST AND REFLECTOR.

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4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
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The offer to give a watch premium for four months clubs has proven very popular. A great many have begun work and a number of watches have been sent. Our object is to put the paper into every Baptist family possible. Four months for 50 cents for new trial subscribers, and to any person who will send in a club of 22 new trial subscribers at 50 cents each for four months will be given a splendid watch for the work. The watch is a gold-filled case watch, good time-keeper, and will last for years. Never mind how we do it. The BAPTIST AND REFLECTOR must go into every home possible. You can have your choice of either a lady's or gentleman's watch. Now here is how to do it. Take a neat, clean paper (we will send you samples free for the asking) and show it to the people, telling them that the BAPTIST AND REFLECTOR is a 16 page weekly paper; that it is a Baptist paper; it is a paper for the homes; it is clean, wholesome and helpful. Write the names plainly and send in the money and you will get the watch by return mail. Address BAPTIST AND REFLECTOR, Nashville, Tenn.

## Reply to Brother Hall.

Bro. Hall of the *American Baptist Flag* fires quite a broadside at us in the *Flag* of September 23rd, in which he manifests considerable irritation and makes some rather vicious thrusts at us—all because of our recent articles on the subject of Martinism. We are not quite sure whether his anger was due to the principle expressed in the old adage that "truth hurts" or whether he was simply giving us a free exhibition of his pugilistic powers as a "denominational bully, prize fighter and all-round bruiser"—to quote the expressions of Dr. Crauford with reference to him. It is charity to assume that it was the former. At any rate we shall try to reply, not in kind, but in kindness, though in earnestness.

1. The larger part of Bro. Hall's tirade is taken up with impugning our motives for writing on the subject of Martinism and daring to say anything about himself in connection with it. He charges that our reason for doing so was to check the growing circulation of the *Flag* in Tennessee, which was about to sweep over the whole State and threatened to engulf the BAPTIST AND REFLECTOR in its vortex. Well, well! We have to say:

(1) We have no doubt that the *Flag* has secured some subscribers who ought to be taking the BAPTIST AND REFLECTOR—the more's the pity for them—and it may be that some have stopped the BAPTIST AND REFLECTOR in order to take the *Flag*, but if so we are not aware of it. As a matter of

fact, the BAPTIST AND REFLECTOR has not for years, if ever, received so many new subscribers or had so few discontinuances as for the past few months. While its policy may not have been pleasing to Bro. Hall and some of his followers, evidently it has been to the Baptists of Tennessee generally.

(2) Impugning motives is quite an uncertain business. It is easy to make charges of the kind, but very difficult to sustain them. Besides, it is quite a dangerous business. Dr. Eaton is accustomed to saying that when a person charges bad motives to you it is good evidence that he himself is apt to be actuated by such motives. As he can not know your motives he simply judges you by himself. Thinking that he himself would act that way in such circumstances, he jumps to the conclusion that you must have done so yourself. Then, too, impugning motives is a game at which he can play. It would be very easy for us to impugn Bro. Hall's motives for his course. He has laid himself peculiarly open. If we were disposed to follow his example we should do it. But we refuse to do so. It would be unbrotherly and might not be considered very parliamentary. Besides, we have no liking for such methods of controversy. We mention these things to show, as we said, that we could play at the game of impugning motives, too, if we were so disposed.

2. Bro. Hall does not think that we had sufficient occasion to say what we did about Martinism. Not sufficient occasion, when it had caused the greatest confusion in Baptist ranks in Georgia, Texas and Mississippi! Not sufficient occasion, when its prominent advocates had been driven out of Georgia and Texas and were making desperate efforts to gain a foothold in Mississippi, but it had been condemned by the Baptists of that State by an overwhelming majority! Not sufficient occasion, when one of them had come over into Tennessee and held a meeting, in which the pastor of the church had felt it necessary to publicly denounce his teachings, and strife and division had resulted! Not sufficient occasion, when he had allied himself with Bro. Hall and had opened a branch office in Memphis as the Memphis editor of the *Flag*, and thus went forth to spread the seeds of confusion and of heresy as the accredited representative of the *Flag*, and with all of the authority and influence of the *Flag* back of him! Not sufficient occasion, when the editor of the *Flag*, Bro. Hall himself, after his attention had been called to these facts, only answered by coming to the defense of his Martinite ally and giving a *quasi* endorsement to his orthodoxy, and thus presumptively of Martinism itself! We said little up to this time, but under all these circumstances what else could we do but show the character of Martinism and its baleful influence, before it gained too great a hold upon the Baptists of the State? When we did start out to discuss it, we thought it best to do so fully and thoroughly. We did not act simply upon the principle that an ounce of prevention is worth a pound of cure, though that of itself would have been sufficient reason for doing as we did. The time to check yellow fever is not after it has gained a foothold in every city in the South, but when it first breaks out. But as a matter of fact the disease was already at work and was in a fair way to spread under the most favorable conditions.

3. But Bro. Hall denies indignantly that he himself is a Martinite. Well, if he is not he is like old dog Tray—in mighty bad company. We have charged that Bro. Carswell is a Martinite, and we have proved it by reliable witnesses, despite all the denials of Bro. Carswell or Bro. Hall. We have shown from Bro. Martin's own writings how different is Martinism from the old Baptist faith, and how close kin to Campbellism it really is. These writings are endorsed by Bro. Carswell. As a rule "birds of a feather flock together." "A man is known by the company he keeps." If Bro. Hall does not believe those doctrines, he should not be allied with one of their prominent advocates. The fact that he is, throws a suspicion upon him, and as long as he continues the alliance it becomes proof presumptive, as we said—we did not say proof posi-

tive—that he endorses the doctrines. Let us say, however, that we are not disposed to believe that Bro. Hall is really a Martinite, despite his alliances. We are inclined to think that he has simply allowed himself to be led into the alliance without sufficient investigation. Bro. Bacon of Hernando, Miss., could tell a fine tale along this line. We believe that really the special point of sympathy between Bro. Hall and Bro. Carswell was their mutual "Gospel Mission" sentiment. But to remove all doubt and clear himself of all suspicion will Bro. Hall answer the following questions?

- (1) If a person has doubts of his salvation is it proof that he is lost?
- (2) Does regeneration mean a second spiritual birth as distinguished from generation?
- (3) Can a sinner pray to God acceptably?
- (4) Is the sorrow which precedes faith that which is called godly sorrow in 2 Cor.?
- (5) If a person believes in falling from grace is it necessary evidence that he never had any grace?

As for Bro. Carswell's challenge to a test of orthodoxy, to which Bro. Hall refers, we did not think it necessary to pay any attention to it after having shown Bro. Carswell's beliefs. We should about as soon think of entering into a test of orthodoxy with a Campbellite.

4. Bro. Hall attempts to break the force of what we said about Martinism by arraigning us for not having "spoken out" on the Whitsett matter recently. We gave in the BAPTIST AND REFLECTOR last week our reasons for our course. We have nothing to regret about it. Continued events have only deepened our conviction as to its wisdom. It may be that Bro. Hall has no concern for our work in this State and would not object to seeing it go to pieces, but there are some of us in Tennessee who do care about it. We do not want such a condition of affairs here as exists today in his own State of Kentucky, for instance.

5. Bro. Hall asks if we will put our name to this sentence: "We do not believe in Martinism, nor any other ism that is not straight-out, up-and-down, day-and-night, year-in-and-year-out Scriptural, old-time landmark Baptistism." Why, certainly we will, with pleasure.

6. While we are signing sentences let us give Bro. Hall one or two to sign.

(1) "I believe in the Southern Baptist Theological Seminary, and if Dr. Whitsett resigns as President and as Professor of Church History, I will do all I can to support it; I believe in our State Mission Boards, our Home and Foreign Mission and Sunday-school Boards; I believe in having Secretaries of these various Boards; I believe in the State Conventions and General Associations and in the Southern Baptist Convention and all of our organized work, and I shall do what I can to help all these interests." If Bro. Hall cannot sign this sentence will he sign this: "I am opposed to the Southern Baptist Theological Seminary, Whitsett or no Whitsett; I am opposed to all of our Boards—State, Home, Foreign and Sunday-school, together with their Secretaries; I am opposed to our State Conventions and General Associations and to the Southern Baptist Convention—in other words, I am opposed to all the organized work of Southern Baptists, and propose to use my influence constantly to break it down." Which of these sentences will Bro. Hall sign?

## The Tennessee Association.

This Association includes all the churches in Knoxville, together with a large number of country churches, about fifty altogether. It is one of the strongest Associations in East Tennessee, or in the State for that matter.

It met on Thursday, September 30th, with the church at Dumlplin. We did not reach the Association until Saturday morning, October 2nd. It had been organized by the re-election of W. R. Cooper as Moderator and M. J. Brown as Clerk.

We had echoes of the introductory sermon preached Thursday night by Rev. John Anderson, and of the doctrinal sermon preached Friday at 11 a. m. by Dr. M. D. Jeffries, both of which were said to have been very fine.

We did not learn the names of all the pastors in

the Association who were present. The following are some of them: John Anderson, J. F. Hale, H. C. Hamstead, M. D. Jeffries.

Among the visiting brethren were: W. C. Bayless, W. S. Bryan, J. J. Burnett, E. A. Cate, J. T. Henderson, J. N. Maynard.

When we reached the church the Centennial exercises in celebration of the 100th anniversary of the Dumlplin Church were taking place. Prof. J. T. Henderson had made, we learned, a splendid speech on the subject of "A Hundred Years of Education." Rev. J. F. Hale, pastor of the church, as we entered the house was reading a history of the church during the 100 years of its existence, which we hope to publish soon. Bro. Alex Hinds of Dandridge gave some interesting facts with reference to the Dandridge Church, the mother of the Dumlplin Church. The editor spoke on "A Century of Baptist Journalism in Tennessee."

The attendance Saturday was estimated at about 2,500. The Association adjourned Saturday afternoon.

The editor preached Sunday morning to a large audience.

The Dumlplin Church has a membership of over 300. Rev. J. F. Hale of Sevierville is the popular pastor. They ought by all means to support him or some other good man for all his time.

Rev. D. F. Manly, who used to be the general agent of the BAPTIST AND REFLECTOR in East Tennessee, has a nice home at Dumlplin and preaches to several churches around.

We, together with everyone else, missed the genial and versatile Dr. R. R. Acree at the meeting. This is the first time he has failed to attend the Association since he has been pastor of the First Church, Knoxville.

The next meeting of the Association will be held at the Second Church, Knoxville, Rev. J. F. Hale to preach the introductory sermon.

Our home while attending the Association was with Bro. W. G. Cate. To him, to the pastor, Bro. Hale, and to others we are indebted for much kindness.

## The Convention.

Remember the State Convention meets at Fayetteville on Friday of next week and the Pastors' Conference the day before. We think it was a mistake having the Convention to meet on Friday. It will be very difficult to hold the brethren over until Monday. But since the time can not be changed now, we hope they will make up their minds to stay over Sunday, so as to finish the business of the Convention, some of the most important of which will necessarily come on Monday.

For the information of our Middle and West Tennessee readers, we may say that the best way to get to Fayetteville is by way of Decherd, on the N., C. & St. L. R. R. The following are the best schedules: Leave Nashville at 9 a. m. Arrive at Fayetteville at 1:50 p. m. Leave Nashville at 5:30 p. m. Arrive at Fayetteville at 10:25 p. m. Returning: Leave Fayetteville at 2:15 p. m. Arrive at Nashville at 6:55 p. m. Leave Fayetteville at 4:05 a. m. Arrive at Nashville at 9:20 a. m. Those coming by way of Chattanooga will have several hours to wait at Decherd at any time they come.

## To the Brethren of Tennessee.

As I leave this city, I learn through a private letter that at the Beulah Association last week Bro. J. N. Hall stated that I was a "Harperite." I do not know what he means by this term. I do not know fully what Dr. Harper believes. I have never expressed any views favoring his theories. But I want to say that I believe the Bible, every word of it, is God's word inspired by the Holy Spirit, and that it is our all-sufficient rule of faith and practice. I propose to stand by the old Book, and the Book only, all of my life. I have never given Bro. Hall or anyone else any privilege to state my views as to the Whitsett controversy. I have resigned my position as associate editor of the BAPTIST AND REFLECTOR.

W. Y. QUINNBERY.

Nashville, Tenn., Oct. 1, 1897.

## PERSONAL AND PRACTICAL

—A conference of some prominent friends of Dr. Whitsett from over the South was held in Nashville last week. We do not know what was done. We learn, though, that those present will issue a statement for publication in a short while.

ترقی

—We enjoyed having a visit from Rev. John D. Jordan, pastor of the First Baptist Church Savannah, Ga., last week. He had been spending his vacation in Kentucky among his old friends, and was looking quite strong and well. He has a fine field in Savannah and he has taken a firm hold upon it during the few months of his pastorate.

ترقی

—It was a peculiar pleasure to see Dr. R. R. Acree, the able pastor of the First Baptist Church, Knoxville, in our office last week. He is one of the best men that we know of anywhere. We have learned to love him like a brother. We were glad to learn that his health is a good deal better than it has been. We hope that it may soon be fully restored.

ترقی

—They had a baby show at the Centennial Exposition last week in which there were about five hundred babies. There were different prizes given for different ages, but the baby which was decided to be the finest in the State was named Lape McCord, Jr., of this city. We are sure that we have a fine one at home, though fortunately for young McCord we did not show him.

ترقی

—It was a pleasure to see Rev. S. M. Provence of Tallahassee, Fla., in our office last week, as he was in the city attending the Exposition. Bro. Provence used to be pastor at Brownsville, and we believe it was under his ministry that the present beautiful house of worship there was built. He has been at Tallahassee now for some years and is doing a noble work there. We were glad to see him looking so well.

ترقی

—We were glad to see Bro. J. A. Brown, the singing evangelist of Texas, as he was passing through this city that week on his way to visit his old home in Chattanooga. Bro. Brown is one of the sweetest singers we ever heard. Together with Sid Williams, the evangelist, he has been doing a wonderful work all over Texas for some years past. Why can't some of our churches in Tennessee induce them to come over here and hold a meeting?

ترقی

—Brethren W. Y. Quisenberry and W. M. Vines passed through the city last week on their way to the University of Chicago. While some of their friends might have chosen some other school for them, yet we are sure that they are an well rooted and grounded in the faith that they will not be affected by any winds of heresy which may blow there. We commend them very cordially to the Baptists of Chicago and of Illinois as consecrated Christian gentlemen and earnest preachers of the simple gospel of our Lord Jesus Christ.

ترقی

—Dr. P. T. Hale, pastor of the Southside Baptist Church, Birmingham, Ala., celebrated the ninth anniversary of his pastorate there September 28th. At that time there were 171 names on the roll. Since then there have been received in the various ways 1,009 people, and the present membership is 571. During the nine years the following sums of money have been raised: Current expenses, \$28,403 90; building and lot, \$40,677 72; educational interests, \$3,935 05; relief of poor, \$603 89; missions, \$4,095 21; total, \$75,678 40. This is a remarkable report. We congratulate Dr. Hale upon it. He is widely known as one of our best preachers and most popular evangelists. We are glad to know that he is also so successful a pastor.

ترقی

—Rev. J. A. Vance of Baltimore in the *Christian Observer* of last week gives the following figures, showing the additions on profession of faith during the past four years in both branches of the Presbyterian Church:

	1894	1895	1896	1897
Southern Presbyterian	14,794	15,794	11,874	10,192
Northern Presbyterian	14,826	67,938	64,866	37,031

Bro. Vance adds: "These figures show a steady and alarming decrease for four years." He asks, "What is the matter?" and answers his question by saying: "There is something the matter with the world, with the pulpit and with God's people." Does it not seem also that there is something the matter with the Presbyterian in particular? Have they the evangelistic spirit they ought to have? Does not their requirements of an educated ministry tend to draw their ministers away from the people? It may be well for them to consider these points.

—His hosts of friends in this city were delighted to see Dr. W. R. L. Smith, the former beloved pastor of the First Baptist Church, Nashville, now the pastor of the Third Baptist Church, St. Louis, Mo., in the city last week attending the Exposition. He was looking remarkably well. There is not a sweeter spirited, truer hearted, nobler Christian gentleman anywhere in the world than is W. R. L. Smith. It is gratifying to know of the splendid success which he is having in St. Louis. At the same time, however, his friends here have never quite forgiven him for leaving them.

ترقی

—It is a great pleasure not only to the members of his own church, but also to his many friends in this community, to have Rev. A. J. Ramsey, pastor of the Immanuel Baptist Church, this city, back with us after a protracted illness, which at times was quite dangerous. It was not generally known that he had a spell of typhoid fever in the summer. When he recovered sufficiently to travel he went to Old Point Comfort, Va., and from there took a sea voyage to Boston. He says that his health is fully restored. We hope that he may have no farther trouble. He is one of our most eloquent preachers. One thing, however, he lacks—he needs some one whose special business it will be to nurse him in case of sickness. Can any one be found who would be willing to take the position?

ترقی

—The *Christian Index* states that a brother in sending an account of a protracted meeting in which he had been engaged, said, "Results, seven received for baptism and ten subscribers for the *Index*." Why can't many of our pastors in Tennessee do the same for the BAPTIST AND REFLECTOR? We are in the midst of the season of protracted meetings. Why not make an effort to have every convert in the meeting subscribe to the BAPTIST AND REFLECTOR, if it does not already come into his home, and thus tie him on in the beginning to all our denominational interests and make a strong Baptist and a true Christian of him? The *Index* well says: "Of course the conversion of souls is the richest result that can come from a meeting. But if, along with the conversion of men, agencies are set at work immediately for the development of those converts into intelligent, working Christians, an added richness is given to the result, the value of which no one can estimate. Who can tell what results may come in the way of Christian development from the placing of the *Christian Index* in ten homes into which it has not previously come? There will be better educated Christians in these homes—educated in the ways and works of God. Out of one or more of those homes may come missionaries of the cross whose first impressions shall come from the mission teachings of the paper. Our brother worked wisely when he put a religious paper into the homes of his people, to preach for him through the days and weeks that he is away."

ترقی

—There has been a crisis in Spanish affairs. The Cabinet has resigned. It is said that Senor Sagasta, the liberal leader, has been called upon to form a cabinet. It is a question, however, whether he will undertake to do so, inasmuch as the present cabinet, or, as we should say, congress, is Conservative. And it is quite risky just now to have a new election on account of the danger of an uprising in favor of Don Carlos as king. The most gratifying fact in connection with the change of ministry has been the recall of General Weyler from Cuba. This is understood to be simply a prelude to acknowledge the independence of Cuba. It is stated, though on how good authority we do not know, that President McKinley has proposed through General Woodford, minister to Spain, that Cuba buy her independence by paying \$200,000,000. This amount will be guaranteed by the United States and will be taken out of the custom receipts of Cuba each year. These are said to amount to about \$25,000,000 a year now, so that in eight years Cuba would pay off her independence. In the meantime she would be free from the domination of Spain, and would be in a position to grow much more rapidly than she has in the past. Not only would Cuba be free from the domination of Spain, but she would also be free from the still more galling yoke of Roman Catholicism, which is connected with the Spanish rule, the Catholic Church being supported as a State Church by Spain. Turned away from Catholicism, we believe that Cuba would turn and swing to the other extreme and come over to the Baptists, especially with the strong hold which Dias and his co-laborers have taken on the Cubans. Free from persecution will tend to bring about this result. God will make the wrath of man to praise Him.



## THE HOME

## Do Thy Little.

Do thy little, do it well,  
Do what right and reason tell,  
Do what wrong and sorrow claim;  
Conquer sin, and cover shame.

Do thy little; never fear  
While thy Savior standeth near,  
Let the world its javelins throw;  
On thy way undaunted go.

Do thy little; God has made  
Million leaves for forest shade,  
Smallest stars their glory bring;  
God employeth everything.

—Selected.

## The Opportunity Seekers.

"If only you were going with me, Miss Ward," said Agatha West to her Sunday-school teacher, as the dreaded moment of parting drew near. Agatha was going away from the place, and she felt sure that in her new home she would not find such help as this dear teacher had given her.

"I mind leaving you more than I do any thing else," the girl went on. "You know how to help me in the best way. I don't know how I'm to live a Christian life without you."

"Dear girl," said her teacher in a startled tone, "I can't bear to have you put your trust in me. Perhaps the Savior is taking you into the new place to teach you to lean on him alone. Whatever help you need from others, he will be certain to give you. Find some work to do for your Lord as soon as possible. Don't wait for it to come to you; find it. What your hands find to do, do it with your might, and keep near to him that he may help you. A loving heart, a trustful spirit and busy hands will make life happy and useful in any place."

When the good-byes were said, Agatha went her way comforted by the last helpful words.

On the first Sunday in the new home, Mr. West and family attended the church of their choice nearest them. On entering they were handed calendars for the day containing announcements for the week. They were early, as their custom was, and while others were coming in, Agatha glanced over the calendar, which was something new to her. Evidently there were many organizations in this church, from the number of notices of meeting. Among them, the girl's attention was attracted to this short line:

"The Opportunity Seekers will meet on Thursday afternoon at three."

"I like that name, whatever the Society may be," thought Agatha, and then the organ prelude began, the calendar was laid aside, and the young girl reminded herself that she must set the best possible example to the restless little brother beside her. The two sisters in the West family each had a small brother younger to care for in an especial manner, the girls being much older than the little boys. It did the girls good to have each her own particular charge, and it was good for the boys. The rule was, "Each do all you can for all the rest, but let Agatha be especially responsible for Herbert, and Grace for George."

After service Agatha was detained

a few moments in the pew by some little need of Herbert's, and, in consequence, she walked down the aisle a little behind the others. Helen Faye, who had lingered also a moment, saw her coming.

"There is a stranger," said conscience to Helen. "Ask her to come back to Sunday-school."

"I can't get my courage up to speak to strangers. Somebody else will be sure to ask her," was Helen's mental answer. She truly was a very shy girl.

"This is your opportunity, for no one else is near," conscience whispered again, and Helen hesitated no longer. Stepping into the aisle, she gave a pleasant invitation, and was made happy by its cordial acceptance.

"If you would like to come into our class, I will wait for you at the door at half past two, and take you in," she said, and Agatha promised to be prompt, hastening then after the rest with a happy warmth in her heart that expelled the chill of homesickness in a delightful way.

At the appointed time Helen had four Wests instead of one to introduce to the superintendent. When Grace and the boys had been placed in other classes, Agatha followed Helen into hers, being much more pleasantly impressed with teacher and scholars than she had expected to be. For among all the disappointments that come, there are often some very happy ones, and again and again things turn out better than our fears, if sometimes they are possibly below our hopes.

At the close of the school the superintendent gave several notices, among them this: "The Opportunity Seekers will meet Thursday afternoon at three o'clock."

"I wish you would come," said Helen softly to Agatha, sitting next her. But there was no chance for anything more, as Helen was called away at close of school.

But the attractive name of this circle was an invitation in itself, and at the appointed time Agatha conquered her own shyness, and went to the church, assured that she must be eligible in some way to membership, or Helen would not have asked her to come.

The welcome she received from the leader and from the young girls made her feel comfortable at once. From the former she received an explanation of the organization.

"It is very simple," said Miss Ray. "Our name tells what we are, and our motto is, 'Whatever thy hand findeth to do, do it with thy might!'"

Agatha thought of Miss Ward's parting advice at once.

"We find," said Miss Ray, "that unless we set ourselves to seek opportunities, a great many will slip by. We have our little weekly meetings to keep ourselves in mind of our privileges, and to pray for help to use them."

"Last week," said the leader, later on, "we promised to use our opportunities to give invitations. We think (here she looked at the new-comer) that it is well to have something specified before us each week, though we are to seek for all sorts of opportunities daily."

Then followed some perfectly informal talk and a happy interchange

of experiences. These were general. Helen did not say, "I invited Agatha to Sunday-school," but in her heart Agatha said this, and blessed Helen for finding this opportunity.

"This week," said Miss Ray, "I want you to seek opportunities to do little kindnesses. Make it your business in a very special way. It is not enough to give to him that asketh; you must often go out to find those in need, or you will miss them altogether. When people are fainting for a kind word, or a little sympathy, they can't always ask for it. Don't wait for them to do it. Look for a chance to give it. 'Be ye kind one to another,' is the text I want you to take for the week. Notice that it is one to another, it is a hand-to-hand personal thing, not something to be done to a great company, nor something wholesale."

Then there was a circle of prayer, when each offered a sentence petition, and the informal, friendly, delightful meeting was over. Agatha joined the Opportunity Seekers, and found in this even more help than ever came to her from Miss Ward's counsels. God knew how to guide her.

But this circle is open to all. Who will join it? Will you?—*Ex.*

## The Religion That Sings.

We are quite justified in claiming that Christianity is not only a religion that sings, but also that it is the religion that sings. If it had not an absolute monopoly of all the meters, it is in so much greater degree than all other religions the generator of a moral melody as to render it distinctively the source and soul of song. No other faith is so the cult of carols and the school of praise.

And the explanation is not far to seek. The Christian sings because he has something to sing about; that is, a Christ, a redemptive grace and a hope of glory. Since light for the believers is lighted up with a preparadisaical glory, therefore the believer's face is aglow with joy, and his speech inevitably quickens into song. When Jesus Christ put Himself into the world He put song into it, too—not in the sense that He then and there created clefs and notes and musical vibrations, but because by His advent He gave song a spiritual substance and caroling a content. Christ made His meanings musical and music meaningful. By saving men He saved their music, too.

And so ever and everywhere, the religion of Jesus is a cult of hope, of brave joy, of cheery optimism. Christian faith already puts the heaven to which it is going into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music in Christianity. Skepticism is not singing, but Christ today is leading the grandest choruses of the world. There is not even an agnostic dogmology running "Praise the Unknowable, from which, or possibly from whom, we do not know whether or not all blessings flow." Spence-rianism and the like do not suffer the meters and the music; and where in ostensibly non-Christian quarters there may be heard now and then a

struggling note of song, it will be found in many cases to be but a plagiarized praise.

But English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to His name. The sublimest oratories have had inspiration from the Nazarene, or have been set with Scriptural words which convey His ideas. The heathen jest of the early centuries, that "Christianity is the religion of the sorrowful," was early disproved. Christianity is a religion that can sing, and that does sing.—*New York Observer.*

## Mother Loves.

A dear little five-year-old ran up to a very busy mother the other day, said a writer in *Harper's Bazar*:

"Mother, mother, does you love me today same's any other days?" she asked anxiously.

"Why yes, dearie. But mother's so busy she can't talk now. She can't spare a minute."

"But, mother, mother, it doesn't take a minute just to give me a mother-cuddle."

And at this pleasing request of the child, down went the mother's work, and the dear baby had the mother-cuddle she longed for.

"It doesn't take a minute," if we only thought so, for the mother-cuddles that both older and younger children need for their best growth!

We are all busy—so busy with the piled up work—that, as one anxious mother sighingly said: "I've given up any hope of ever getting through." And often, although we know how much good these gifts of mother-love and mother-talk and mother-help might do, we feel constrained to put them off because of the hard insistent demands of more material things.

But sewing, or house work, or social duties should have no rights where the call comes for a little pure expression of the love which makes the motive of all work, and without which all our work is a shallow pretense. Perhaps if we looked upon "mother-cuddles" as hard but necessary work, we might give more time to give them!—*Ex.*

## Mike and the Priest.

A poor son of Ireland came to his priest and asked permission to read the Bible.

"But," said the priest, "the Bible is intended for the priest, and not for such men as you."

"Is that so," said Mike. "But I read in my Bible that we are to instruct our children in the way they should go, and the priests have no children."

"But, Mike," said the priest, "you cannot understand the Bible. It is not intended for people like you."

"Ah, father," said Mike, "if I can not understand it, it will not hurt me. And what I do understand does me good."

"But listen, Mike," said the priest, "you must come to church, and the church will instruct you. The church will give you the milk of the Word of God."

"But where does the church get that," said Mike, "if she does not get it from the Bible? Because me, father, but then I would rather go on to the cow."—*Selected.*

## YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor.

404 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: *Nulla Venia in Forum.*

Our missionary's address: Mrs. Hattie Maynard, 21 Sakai Maehi, Kokura, Japan, via San Francisco Cal.

—Mission subject for October, *Frontier Missions.*

"One soweth and another reapeth." During the past year 343 boxes, worth \$8,927.28, have been sent from the States to those servants of God toiling on the frontier. Many more are needed? Has your church helped in this way to bring sunshine into those lowly homes in the far West?

The salaries paid to these home missionaries are so small that even the comforts of life are beyond them, and our commonest luxuries are never to be thought of. These gathered tokens of our interest in them and our love for their work cost each of us so little, and mean so much to them. Miss M. M. Claiborne, Maxwell House, Nashville, Tenn., will send you the name of a worthy, needy toiler in one of these home fields, and give you besides a description of his family, so you can make your gifts appropriate. Write her about it and begin to collect a box now, and send it on before Thanksgiving.

L. D. E

## When Jesus Comes.

When Jesus came,  
I looked with trembling toward the coming year,  
And the lone way looked lonelier seen through tears.  
The red rose at life's window bloomed in vain:  
With every song there came a sad refrain.  
And young itself walked hand in hand with pain.

When Jesus came,  
I sat no more by March's bitter spring.  
Love taught my elient lips the way to sing.  
Hushed the wordless from my pallid cheek.  
Strengthened the hands that were so strangely weak:  
And this proud heart for love of Him grew meek.

When Jesus comes!  
Dear one shall He yet longer stand and wait  
Outside thy spirit's closed and guarded gate.  
Yield up the portal to that gentle guest:  
And peace shall fill the place of long unrest:  
For heaven gives her choicest and her best  
When Jesus comes.  
—Eva B. Pillsbury

## Young South Correspondence.

Well! Are you quite ready? Here's October with its crisp, frosty mornings, its mellow sunshine, its outs and apples, its pop-corn and peanuts, and what else? Will not the cooler weather inspire us with more zeal, more energy, more earnestness in this work of ours? What are we going to do this last half of our fourth year? I trust we shall enter many new names upon our list, and hear again from all the faithful friends who have been so constant in the past weeks and months. And that makes me think to ask if you have noticed the offer Dr. Folk makes you if you will aid him to increase the circulation of the BAPTIST AND REFLECTOR? Who does not want a watch? Who could not get 32 subscribers for our paper at 50 cents for four months, and earn one? And that would not be the best part of it either. What a world of good will be accomplished by placing these weekly visitors in Baptist homes all over Tennessee or wherever our friends wave the Young South banner. I honestly believe this paper cannot fail to make any home it enters better and happier. Under Dr. Folk's wise editorial control it constantly grows better, and if I am sure it compares favorably with any denominational journal North or South. You want

to do good! Seize this opportunity. Dr. Folk will send you specimen copies if you wish them. Go right to work and as soon as possible send in the 32 names required for the watch, either gentleman's or lady's, as you choose. What Baptist will not give one-half dollar for the privilege of reading what these columns afford for 16 weeks? At the end of that time I feel confident that many will renew for a year. I believe, too, that many will be Young South workers for all time. Please write me what you do about this. I would like to publish the names of all the "agents" and especially those who are successful in winning the time piece.

But our letters? I am sorry there are not more. These will not take us long to dispose of. The first is in a familiar hand and bears date Trezevant:

"Enclosed you will find 60 cents for Mrs. Maynard. Since I last wrote you I have had three books given me—'Jarknapes,' 'Melchior's Dream,' and 'Titus.' I expect to read them all and enjoy them very much."

FAUSTINA WINGO.

I am so glad to know we have not stopped reading entirely. Who else will report new books? Thank you very much for this offering.

Next comes more good friends from Partlow:

"Enclosed find \$3 for Mrs. Maynard. A few months ago I gave each of my class a nickel as a beginning. From this a part return proceeds as follows: Mollie Lannom, 85 cents; Leonard Lannom, 90 cents; Elva Haralson, 75 cents; Agnes Shepard, 50 cents;

total \$3. The others will report soon." Mrs. BETTIE PATTERSON, Teacher. My! But isn't that a wonderful percentage? How I wish Mrs. Patterson had told just what each one did to make that original nickel grow to such splendid proportions. Is it too late yet? We would all like to repeat such gratifying experience, for

"All that other folks can do, We, with patience, enact you!"

Hurrah for our Partlow Band! May they be richly blessed in this work done in the dear Lord's name.

Then comes Rounton:

"While in Nashville recently I went out to the Orphanage to deliver a quilt, made by loving friends with deft fingers, to be sold for the benefit of our orphaned friends. It was 'Children's Day' at the Centennial, and I found the Home little ones just starting to the great Exposition. I only detained them a few moments to look in upon their neat and well-kept home. The children were so well behaved, and the matron and her assistant, Mrs. Collins, deserve great praise for their wise training. If the benevolent gentleman who gave them all tickets could have seen the enjoyment depicted on the bright faces that day, I am sure he would have felt repaid for his kindness. I hope there are many happy days yet in store for these dear children."

GERTRIE ROUNTON.

We are always so glad to hear of these visits to our Orphanage. I will send the leaflets with pleasure.

And now we have a new member from Kentucky:

"I write today for information. I want to start a Missionary Society in

our church up here in the mountains. I enclose 25 cents for such literature, etc., as you think will assist me. Our little town is hid away in the mountains on the Cumberland River, but we want to do something for the Lord."

Mrs. C. M. BLANC.

I will send the literature and give 15 cents of your quarter to Japan. I do not know who the Secretary for Kentucky is, but Miss Eliza Broadus, Louisville, will give you all needed information, I am sure. The Young South is always glad to take charge of contributions and send them on to the proper destination. Write to Miss Broadus for a constitution for your new society. Study the funds each month. Let us know if we can serve you further.

Now we shall hear from Brownsville:

"The mite boxes addressed to Miss Ople Mulherron were received after some days. I sent 13 cents for more, but these never reached us. We got some, however, from another source, and were not put to any inconvenience. We hope to observe 'Children's Day' according to programs received soon. We have a small sum, \$1.35, and will not wait for it to grow larger. The band requests it to go at once toward the salary of our missionary. 'The Maynards' are an interesting band of little folks, zealous and enthusiastic. We are doing our best to awaken their interest by telling them of Mrs. Maynard's work in bringing some apostate heathen to Christ. I hope we will reach our \$500 mark."

Mrs. J. B. READ, Leader of Juvenile Society.

Thank you for this help. I am so

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## OBITUARY.

Notice.—Obituary notices not exceeding 50 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Obituary notices will be sent exactly what the share will be.

**WILKES**—Departed this life June 17, 1897. Sister Polly Wilkes, who was born Sept. 24, 1818, nearing her 79th year. Sister Wilkes united with the Bethlehem Baptist Church about twenty years ago and lived a consistent Christian life up to her death. A husband and five children preceded her to the home beyond, leaving only one child, Bro. H. M. Wilkes, to mourn her departure. The funeral sermon was preached by the writer at the home in the presence of a large company of friends and relatives, and the body was borne by tender hands to the family burying-ground near by to await the resurrection. We sorrow not as others who have no hope.

G. L. ELLIS.

**RHEA**—Bro. David Rhea died at the home of his daughter near Whitesburg, Tenn., Oct. 31, 1896. He was born Aug. 29, 1834; was married to Miss Manerva Horner Aug. 20, 1854, and after her death to Mrs. N. J. Dyer. He united with the Whitesburg Baptist Church Dec. 22, 1894. Both wives and four children were called before the husband and father, then came his time to go. His Christian life was short, and God alone knows how many sheaves he gathered. Five children survive him, two sons and three daughters. Children, while you mourn the loss of a father remember he has only gone before and cannot come to you, but you can go to him.

J. M. OTT,  
W. R. HORNER,  
MILLIE WELCH,  
Committee.

**PEARCE**—Samuel J. Pearce, son of J. S. and M. A. Pearce, was born near M. Minn., Aug. 16, 1870; professed faith in Christ in the summer of 1885 and was baptized into the fellowship of Friendship Baptist Church; died of typhoid fever Sept. 3, 1897, aged 27 years and 17 days. Tons death has again this year visited the family of our brother and taken from the warmth and love of a Christian home the first born, who in the vigor of his early manhood had gained a good name among his fellows and attained quite an eminence as a teacher and debater. Alas! that one so gifted was cut down so early in life's battle. His funeral was preached at Friendship Church to a large congregation of sorrowing relatives and friends by Elder W. J. Hodges, after which his remains were laid to rest by the side of his brother, who had but recently preceded him to the goodly land. Peace to his ashes. Long will we cherish his memory and wait for the reunion where the pain of parting is felt no more.

W. J. HODGES  
Jacks Creek, Tenn.

**MAYS**—Bro. M. T. Mays was born Nov. 4, 1841 and departed this life Sept. 10, 1897, aged 55 years, 10 months and 6 days. He professed faith in Christ while in the army. He was married to Miss Maggie Johnson in 1860. He united with the Pinson Baptist Church in 1869, of which he lived a consistent member until his death. He served the church for many years as deacon. In the death of Bro. Mays the church has lost a useful member. In his daily life he was a true, devoted Christian and a sound Baptist. The community has lost a high-toned Christian brother, loved by all who knew him. In his death the wife has lost her best friend, a truly devoted, loving husband, whose place can never be filled in her home. The children

have lost a sympathizing father, whose kind words will never be forgotten.

*Resolved*, That we tender to the bereaved family our sympathy, friendship and love in their hour of sadness and sorrow. Sleep on, dear husband, father, brother. Soon we all may join each other in the land where death comes never.

Done by order of the church Sept. 25, 1897. J. H. PIPER, Pastor.

**PANGLE**—Bro. George C. Pangle died at his home in Whitesburg, Tenn., April 29, 1897. He was born March 11, 1849. Was married to Miss Eliza Beth Sangdon October 17, 1833. He united with the Bent Creek Baptist Church, now Whitesburg Church, August 29, 1840. Was ordained deacon the 3rd Saturday of June, 1846. This office he filled many years. In his declining years he was patient, gentle, kind, never murmuring, but pleased apparently at whatever came. During his last illness he at different times expressed a willingness to depart and be with Christ; but, said he, "Whatever is God's will is mine; whenever he calls I am ready." He leaves three sons and three daughters, with many other relatives and friends, to mourn his death. Children, he leaves you something to be prized more than rubies—the example of a pure Christian life. Sons, emulate the life of your father. His was a noble life, a life that points to Christ, our only refuge.

MILLIE WELCH,  
W. R. BORN,  
J. M. OTT,  
Committee.

**BAKER**—In memory of Mrs. W. C. Baker, member of the Baptist Church at New Middleton Tenn. We your Committee of Obituaries beg leave to report that since our last convocation in August death, the "silent reaper," again has entered our church and taken from our midst our dearly beloved sister, Lillian Baker, who was born March 20, 1857. She professed religion at the age of fourteen years and united with the Missionary Baptist Church, and died a triumphant death Sept. 15, 1897. She expressed her willingness to die, said she was ready to submit to the will of her Master, bidding her children, relatives and friends to meet her in heaven. Thus another of God's children went out. Though we could not hear the rustle of snowy wings or the music of silver voices, we know the angels bore her gently and sweetly home. We can truthfully say her life was Christlike, so humble, so meek and lowly, doing all in her power for the cause of Christ. She has led many a weary soul to Him; even in her last hours she called for her son and son-in-law, who are not Christians, to "Come fall at the feet of Jesus and pray." She is gone, her place cannot be filled. Be it

*Resolved*, That in her death the church has lost a faithful member, her husband a loving wife, her children a mother dear.

*Resolved*, That we imitate her worthy example and that we deplore the loss of Sister Baker with deep feelings of regret, but knowing from the confident hope that we will meet her again where congregations never break up and praises have no end.

*Resolved*, That a copy of these resolutions be placed on the church book, and a copy sent to the BAPTIST AND REFLECTOR and a copy to our county paper for publication.

CALLIE RICHMOND,  
JAMES BARRETT,  
Committee.

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## Meeting of Tennessee Associations.

Saviler—Jones' Chapel, east of Sevierville, Thursday, Oct. 7.  
S. W. District—Bethel Ch., near Huntingdon, Friday, Oct. 8.  
Harmony—Bethel Ch., Saturday, October 9.  
Midland—Piney Grove Ch., Anderson County, Thursday, Oct. 14.  
New River—Huntsville, Scott County, Thursday, Oct. 14.  
Providence—New Bethel Ch., Roan County, Thursday, Oct. 14.  
Riverside—Highland Ch., ten miles southeast of Livingston, Overton County, Thursday, Oct. 21.  
Pastors' Conference—Fayetteville, Thursday, Oct. 14.  
State Convention—Fayetteville, Friday, Oct. 15.

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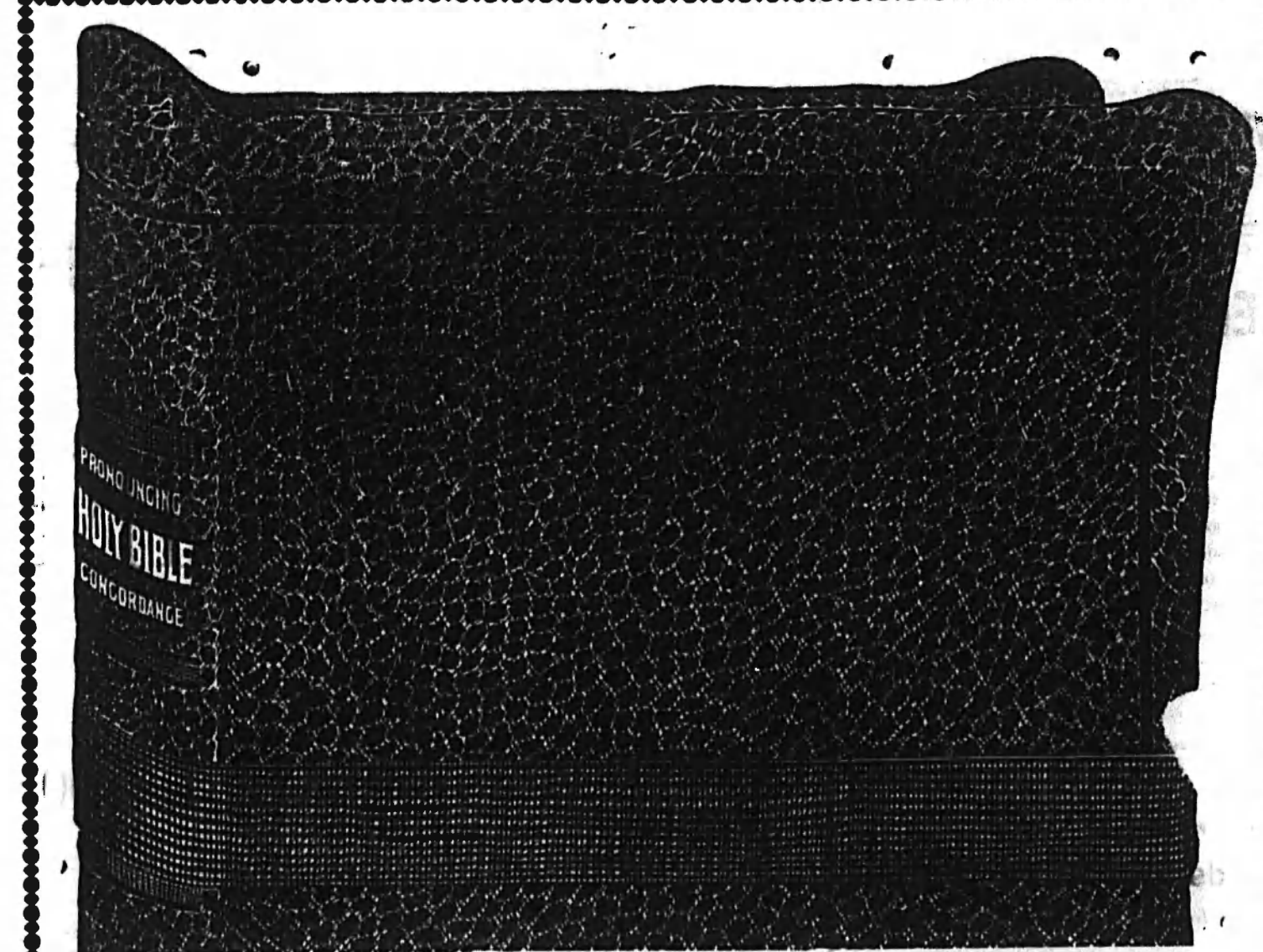
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NASHVILLE, TENN., OCTOBER 14, 1897.

New Series, Vol. LX, No.

HISTORY OF THE TENNESSEE BAPTIST  
CONVENTION.

BY W. G. INMAN, D.D.

The year 1833 may be regarded as the beginning of  
a new era in the history and progress of the Baptists  
of Tennessee. Up to this time they had made com-  
mendable increase both in their rapid growth and  
material strength, having maintained internal har-  
mony, and kept well up with the growth of the popu-  
lation; but the labor of evangelizing had been vol-  
untarily performed by the ministry at their own ex-  
pense and convenience. An extensive and general re-  
vival of religion, which began about this time and  
continued for two or three years, suggested the im-  
portance of a united and organized plan for supply-  
ing the destitute with the gospel and extending the  
influence of their denominational principles. The ini-  
tiative of the organization was taken in Middle Ten-  
nessee by Rev. Garner McConico, James Whitsett  
and Peter S. Gayle, who called a meeting at Mill  
Creek Church, near Nashville, in October, 1833, and  
organized a State Convention. Conforming to the  
peculiar formation of the State, the Convention ap-  
pointed three Boards to conduct its affairs, one in each  
division of the State. This plan continued about  
ten years, when it was found impracticable to unite  
the churches on a general Convention, and they  
organized three general Baptist bodies, one in each  
grand division of the State.

The West Tennessee Baptist Convention was the  
first general body formed; it was organized in 1833,  
and was a progressive and efficient body for forty  
years, during which time the Baptists of this sec-  
tion of the State made rapid progress along all de-  
nominational lines. Among the founders of this  
Convention were some of the most liberal and enter-  
prising ministers of the State, all of whom have



J. T. HENDERSON.  
President Tennessee Baptist Convention.

liven, R. W. Norton, J. P. Weaver, J. H. Bornum,  
J. F. B. Mays, Elias Dodson, M. H. Neal, W. H.  
Bruton, George W. and Reuben Day, and S. P.  
Jones. The West Tennessee Baptist Convention  
established the Brownsville Female College, which  
has done a good work in female education.

Middle Tennessee General Association. We find  
in the "proceedings of a meeting of Baptists held at  
Antioch, Davidson County, May 6, 7 and 8, 1842" the  
following: "Agreeably to previous resolutions and  
appointments of Concord, Liberty and other Asso-  
ciations, and numerous churches in Middle Ten-  
nessee, with the concurrence of the State Convention,  
and its Eastern and Western Auxiliaries, a large  
number of brethren assembled at Antioch, Davidson  
County, May 6, 1842, to devise and submit to the As-  
sociations and churches for their consideration the  
plan of Constitution, upon which, if approved by them,  
and they send delegates to a meeting subsequently to  
be appointed for the purpose, is to be organized a  
General Association for Middle Tennessee."

Among the ministers who were in the Constitution  
of this body were: John Bond, James Whitsett, W. A.  
Whitsett, R. B. C. Howell, John Selvig, N. H.  
McFadden, B. Kimbrough, R. W. Nixon, R. Will-  
iams, W. S. Perry, S. W. Haynes, John Rushing,  
J. H. Eaton, W. G. Wood, R. W. January.

This General Association was a very active body  
and did a great deal of excellent work in the cause  
of missions and Christian education.

In 1843, the General Association of East Tennessee  
was organized. The leading ministers engaged in  
this enterprise were Samuel Love, James Kennon,  
Elijah Rogers, Charles and Richard H. Taliaferro,  
Robert Sneed and Wm. Ballow. While it caused  
the secession of a few thousand of the Anti-mission  
Baptists, it imparted new life to the greater body of  
the churches, and inspired the ministry with fresh  
zeal, which gave increased momentum to denomina-  
tional progress.

In 1876 Middle and West Tennessee dissolved their  
general organizations, and with some East Tennessee  
churches united with the Union Convention. In  
October, 1885, the East Tennessee General Association  
was merged into the Tennessee Baptist Convention,  
which now gives promise of a successful union of the

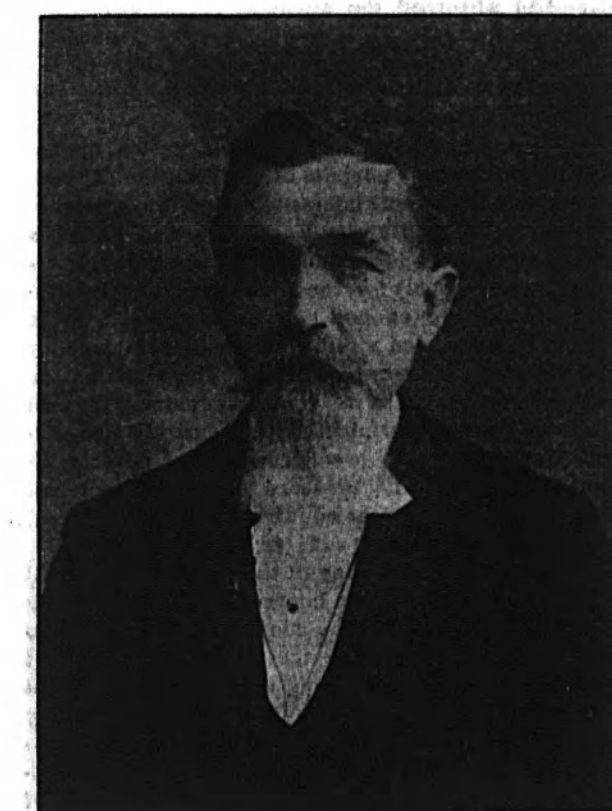
whole denomination in its missionary and educational  
interests.

The present State Convention was organized as an  
educational body; efforts were made to unify the  
denomination of the whole State, but no other basis  
of unification could be agreed upon. In April, 1874,  
a large number of Baptists convened in Murfrees-  
boro, to consider the interests of Union University,  
which had been suspended. This representative as-  
sembly of Baptists from all sections of the State  
organized at that time the present Tennessee Baptist  
Convention. The fifth Article of the Constitution  
adopted was in the following words: "This Conven-  
tion shall promote the educational interests of the  
Baptists of Tennessee, as a special object, but may  
patronize other objects of benevolence, and may ap-  
point commissioners to whom special charge of such  
objects shall be submitted, said commissioners to re-  
port annually to the Convention? This Article was  
amended at a subsequent session of the Convention,  
as follows: "This Convention shall promote the ed-  
ucational, missionary, and Sabbath-school interests  
of the Baptists of Tennessee as special objects, but  
may patronize other objects of benevolence; and may  
appoint committees to whose special charge such ob-  
jects shall be submitted; said committees to report at  
its annual meetings."

Thus it will be seen that this Convention was or-  
ganized with a special view to promoting the cause  
of education. At the time of its institution, a com-  
mittee was appointed on education to report the ed-  
ucational situation, and the committee reported the  
following:

"Your committee recommend:

1. That it is of vital importance to the denomina-  
tional interests of the Baptists of the State to es-  
tablish within or near the borders of Tennessee a  
well-endowed, thoroughly equipped University, of the



REV. J. D. ANDERSON.  
Recording Secretary Tennessee Baptist Convention.

highest order, with an interest-bearing endowment,  
at least, of three hundred thousand dollars.

2. That to this end a Committee of Location be  
appointed, consisting of nine judicious brethren,  
three from Middle, West and East Tennessee, re-  
spectively; that this committee meet, say at Nash-  
ville, at its earliest convenience, at the expense of  
the Convention; and begin its operations immedi-  
ately; that said committee be and are hereby authorized  
to consider the ways and means essential to the con-  
summation of the enterprise, as far as they may be

## AGENTS' REPORTS.

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J. W. Prickett	6 "	78 "
J. W. Patterson	6 "	81 "
C. H. Robinson	6 "	56 "
W. A. J. Robinson	2 "	22 "
T. R. Bennett	5 "	53 "
E. B. Patton	4 "	24 "
A. M. Burns	1 "	9 "
C. A. Barkley	2 "	27 "
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Senter and David Halliburton.

This Convention during its forty years existence  
embraced in its ministry some of the brightest in-  
tellects in the denomination: J. R. Graves, Matthew  
Ellisman, S. H. Ford, S. Landrum, A. B. Miller, I.  
T. Tichenor, G. A. Lofton, G. W. Griffin, C. R.  
Hendrickson, W. C. Grace, W. P. Bond, L. E. Mil-