

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., SEPTEMBER 5, 1901.

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## CURRENT TOPICS.

On Monday, Sept. 2nd., Labor Day was celebrated in various cities over the country. In Nashville there was an elaborate parade in the morning, together with games, speeches, etc., in the afternoon and evening. The laborers are certainly entitled to one day out of the year as a holiday.

The visit of Miss Annie W. Armstrong, Cor. Sec. of the Woman's Missionary Union, to this city was greatly enjoyed. She delivered an address to a large audience of ladies at the Edgefield Baptist Church last Sunday afternoon and also made a talk to the ladies of the First Baptist Church on Tuesday morning. She is a modest, cultured, consecrated Christian woman.

On Sept. 2nd., the fiftieth anniversary of the connection of Major James Geddes with the L. & N. Railroad was celebrated with an elaborate banquet in this city. Appropriate speeches were made by Major Jno. W. Thomas, Maj. W. F. Foster, Mr. Milton Smith and Judge W. H. Bruce. In token of their appreciation of his services, the managers of the L. & N. Road presented to Major Geddes a handsome silver service. He was also promoted to be Assistant General Manager of the system. Major Geddes has lived in this city for many years. He is a faithful official, a modest man, and a high-toned Christian gentleman, a member of the Presbyterian Church, enjoying the highest respect of all who know him. We congratulate him both upon his long service in the employment of the L. & N. Road and also upon his promotion.

We mentioned last week the withdrawal of the French ambassador, M. Constans, from Turkey. The consequent disruption of diplomatic relations between the two countries threatens to precipitate the downfall of Turkey. It was Mr. Gladstone who gave to that country the name, "the sick man of the East." The powers have been bolstering him up because they were afraid of each other. Ever since the Crimean war, Russia has been looking with longing eyes upon the Bosphorus, waiting for an opportunity to seize it so that she might have an outlet to the Mediterranean Sea, but England and the other powers have held her in check. If France and Russia should come to blows, it may be that it would precipitate the long expected Eastern conflict. Russia in that case would join France, while England and Germany with the allies of the latter, Austria and Italy, would probably be found on the other side. We shall see what we shall see a little later.

A bold robbery occurred in this city last week. In broad open day light a man took \$4,270 from another at the point of a pistol and ran, but was captured. It so happened, however, that the man from whom he took the money was a gambler and the money belonged to a gambling house. It represented the winnings of the house for one night. The man who took it was himself a gambler but had lost everything he had. He claimed that the house owed him the money. When thieves fall out, honest men get their dues. We do not know anything as to the merits of the controversy between these gamblers. As a matter of fact, we think it just as honest for a man to take money from another at the point of a pistol as to do so by dexterity in handling cards, and one method is as legal as the other. The incident has had the effect of calling public attention to the existence of gambling in the city. We hope that our honorable Mayor may learn from it the fact that there is such a thing as gambling going on here—a fact of which he seems to have been in profound ignorance. He has the authority to shut these gambling saloons any time he wishes, if he will. Will he do it? In the name of the citizens of this community, whose boys are being ruined in these gambling dens, we call upon him to perform his sworn duty.

## Let Me Lean Hard.

ELLA WHEELER.

Let me lean hard upon the Eternal Breast;  
In all earth's devious ways I sought for rest  
And found it not. "I will be strong," said I,  
"And lean upon myself. I will not cry  
And importune all heaven with my complaint."  
But now my strength fails, and I fall, I faint:  
Let me lean hard.

Let me lean hard upon the unfailing Arm;  
I said: "I will walk on, I fear no harm,  
The spark divine within my soul will show  
The upward pathway where my feet should go."  
But now the heights to which I most aspire  
Are lost in clouds. I stumble and I tire:  
Let me lean hard.

Let me lean harder yet. That swerveless force  
Which speeds the solar systems on their course,  
Can take, unfelt, the burden of my woe,  
Which bears me to the dust and hurts me so.  
I thought my strength enough for any fate,  
But, lo! I sink beneath my sorrow's weight:  
Let me lean hard.

## Practical Test of the Ministry.

BY REV. E. Y. MULLINS, D.D.

What is the final test of ministerial efficiency? It is the same as that which pertains to the ordinary Christian, viz: fruitfulness. "A tree is known by its fruits." This is Christ's universal account of the matter. "Every branch in Me that beareth fruit My Father purgeth it that it may bring forth more fruit." "I have ordained you that you should go and bring forth fruit." Now what does this signify as to the Christian ministry? It signifies that in his capacity as a preacher and pastor the supreme test is fruitfulness. He must bring forth ministerial and pastoral fruit if he is to conform to Christ's standard. Of course there must be a clear and scriptural view of what this fruit is. There should be no artificial or false ideals on the subject. Among these fruits may be named the growth spiritually of the church, their progress in usefulness as a spiritual force in the world, and along with these the salvation of souls. Now, as a matter of fact, we find that the churches of Christ as a rule apply to preachers this same standard of fruitfulness. In calling men to the pastorate they ask first of all does this man have in his ministry the tokens of the minister? Does he lead his church and edify it and develop it. Of course they require that he shall be a man called of God to the work and possessing the other ordinary qualifications. But these are presupposed in the case of most ordained ministers. The practical and decisive test with a church is, as a rule, not where does a man hail from, or how many diplomas does he carry, but does he edify, train, and develop his churches in spiritual things; and in so doing the churches are simply adopting the practical test which the Master Himself lays down. Of course there is a possibility that too great emphasis may be placed upon "visible" results, and there may be failure to take fully into account all the circumstances when such results do not appear. But as a rule I think churches do allow for these things, and are at least approximately fair in their estimate of ministers. It is also true that one should labor on when "visible" results are lacking, but one should guard against error here. We have all heard of the preacher who at the end of fifteen or twenty years had only been the means of saving one soul and who declared he was ready to labor a like period for another soul.

This was very beautiful and heroic, and yet a man ought to search his heart and his preaching very carefully if his ministry proves so scant of results.

Now this practical test which Jesus and His churches apply to preachers of the gospel is at the same time the hardest and the most just of all possible tests. It is the only preservative of His kingdom. Inefficient men cannot advance His cause.

It follows from the above that the real problem of the preacher is first of all not a field of labor, but equipment for the field. His chief qualification must always be spiritual, but along side of this he must be equipped mentally. He must understand the principles of exegesis if he is to be a good interpreter of scripture; he must know something of theology if he is to remain sound doctrinally; he must know something of church history and the history of doctrine if he is to understand the religious life of his times; he must know something of homeletics if he is to do the most effective work as a sermonizer; he must know something about Christian missions if he is to be an enthusiastic leader of his church in missionary activity. Of course the exceptional man of extraordinary ability may succeed without special training in the above studies, but even they usually say they would have done better with it. We had between twenty and thirty students at the Seminary from Tennessee last session. We look for many others at our opening Oct. 1st. Is there not some young preacher who reads this who ought also to come at once to Louisville for a theological course.

Louisville, Ky.

## Personal Experience Papers.—The Joys of a Pastor's Life.

BY REV. THEODORE L. CUYLER, D.D.

It is a lamentable and portentous fact that the number of candidates for the gospel ministry is steadily decreasing. In one of the leading Protestant denominations they have decreased from 1,508 to 917 within the last five years! At a quite recent graduation of a class of over 200 from one of our greatest universities, about fifty declared their purpose to enter upon commercial business, about the same number were looking to the legal profession, others to the medical and scientific pursuits; but out of all the Christian students in that class only eleven announced their intention to become ministers!

Various reasons may be assigned for this sad falling off of candidates for the pulpit. These I will not discuss; nor would I minimize the difficulties which a faithful, earnest, evangelical minister has to encounter. Some of these difficulties are arguments for multiplying rather than diminishing the number of the right kind of gospel preachers. My purpose is to present the golden side of the shield, and to tell young men of brains and culture and heart-piety what solid and substantial joys they forego when they turn away from a calling that an angel might covet. I do not underrate the need or the usefulness of godly laymen; but there are peculiar satisfactions and honors and spiritual rewards to be won by the preacher who preaches God's glorious messages to men, and the pastor who gathers and feeds and leads the Master's flock.

In the first place, he is in a close and covetable partnership with the Lord Jesus Christ. His work is on the same lines with Him who came to reveal the mind of God to sinning and suffering humanity, and to "seek and to save the lost." Christ's great commission to the band of men who were in the most intimate relations to himself was, "As ye go, preach!" They were to be his witnesses, his representatives, his heralds and his ambassadors; and that is the very same commission given to-day to every man whom he calls into his ministry. If you ask me, "What is a call to the ministry?"



I would answer that it is both the ability and the intense desire, with God's help, to preach the gospel of salvation in such a way that people will listen to you.

In addition to the joy and honor of a peculiar partnership with the incarnate Son of God, every true minister is, in the best sense of the word, a successor of the Apostles. Although without their infallible inspiration and miraculous gifts, yet, like them, the faithful minister is the ambassador of the Lord Jesus. The greatest of the Apostles, in addressing his spiritual children at Thessalonica, exclaims, "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Rising above his poverty, his homelessness and his persecutions, the old hero reaches out and grasps his royal diadem. It is a crown blazing with stars—every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God and an heir of heaven! Poor, he is making many rich; he would not change place with Caesar. My young brother, when you are frightened away by foolish fears, or drawn away by worldly ambitions from the gospel ministry, have you ever thought what an apostolic companionship you are despising? Have you thought of what a joy and crown of rejoicing you are flinging away?

Think, too, of the glorious themes and the sublime studies that will occupy your mind as a minister of God's Word. Is human science elevating? How much more is the science of Almighty God and of man's redemption, and of the unseen realities of eternity? Your themes of constant study will be the themes that inspired the mighty Luthers and Wesleys and Pascals and Chalmers; you will be nurturing your soul amid those pages where John Milton fed, and amid the scenes that taught Bunyan his matchless allegory and Jeremy Taylor his hearse-like melodies. Every nugget of fresh truth you discover will make you happier than one who has found golden spoil. The study in which a devout pastor prays, and pores over God's Word, becomes an ante-chamber of the King, and he hears the cheering voice of the infinite Love, "I am with you always."

If the high range of his studies and the preparation of his discourses are so stimulating to an earnest, soul-winning pastor, he finds even richer satisfactions in his pulpit, and in his labors among his flock and the surrounding community. John Bunyan voiced the feelings of such pastors when he said, "I have counted as if I had goodly buildings in the places where my spiritual children were born. My heart has been so wrapt up in this excellent work that I accounted myself more honored of God than if he had made me emperor of all the world or the lord of all the glory of the earth without it. He that converteth a sinner from the error of his ways doth save a soul from death, and they that be wise shall shine as the brightness of the firmament." The young man who enters the ministry with this hunger for souls has "meat to eat that the world knows not of." His purse may be scanty, his parish may be obscure, difficulties and hard work may often bring him to his knees, but while his Master owns his toils with blessings, he would not change places with a Rothschild or an Astor. Every attentive auditor is a delight, and when a returning and repentant soul is led by him to the Savior, there is not only joy in heaven, but a joy in his own heart too deep for words. It is full measure, pressed down, running over.

Converted souls are jewels in the caskets of faithful pastors; they will flash in the diadem which the righteous Judge will give them in that great day. Even here in this world, it is far better "pay" than any salary for a pastor to be told, "that sermon of yours helped me," or "that one brought me to Christ." During my fifty-five years' ministry I have had immense correspondence, but the letters that I embalm in lavender are those which express gratitude for a soul-converting sermon, or for words of up-lifting consolation spoken either in the pulpit or elsewhere. Happy the minister who is thus helped while he is helping others! He gets a small installment of heaven in advance.

Far be it from me to pronounce the ministry a bed of roses or a hammock of luxury. A faithful, courageous pastor has trials, and not a few temptations; they often attest his fidelity, they sinew his faith and drive him closer to Christ. A whining minister is a disgrace to his calling and an abomination to the Lord. The man who finds that he has mistaken his calling ought to demit the ministry at once. If the ministry were "weeded" to-morrow it would be the stronger.

I do not assert that every able and godly young man in our schools and colleges should enter a pulpit. There are many who can serve their Master and their country more effectively in some other sphere. It is equally true that the only occupation that is not overdone in America is the occupation of serving Christ

and saving souls. The only profession that is not overcrowded is the "guild" of good, clear-headed, conscientious, industrious, Christ-loving ministers. Not one such is likely to go begging for a place. They are in demand.

If there may be some in the pulpit who ought to be out of it, there are many out of it who ought to have gone into it. This decrease of candidates for the pulpit is a bad symptom; it shows that the thermometer is falling in the churches. It shows that ambition for money-making and worldly honors is sluicing the heart of God's church and drawing much of its best talent into these greedy outlets. Unless this depletion of the ministry is checked, a woe will be pronounced upon the churches and a gospel famine will be the penalty. My purpose in this plain article is not only to send a hailing word of good cheer to the thousands of faithful shepherds of Christ's flocks. It is to bring before Christian young men in our schools and colleges these two questions: Have I the necessary gifts, mental, physical and spiritual for the gospel ministry? If so, can I afford to rob my Master of the service and myself of its joys?

Borough of Brooklyn, N. Y.

### The Church at Antioch.

BY REV. ATHA T. JAMISON.

The date of the constitution of this church is not known, but in the year A. D. 41, the disciples preached there, having been thrust out from Jerusalem after the stoning of Stephen. These believers came, saw the grace of God and were glad. We are told of a great revival that lasted there a full year. The disciples were first called Christians at Antioch, the term being used as a reproach. Some things we may fully know about this church. For one thing, it was liberal. The great famine had made the Judean Christians poor, and the Antiochan brethren helped in a collection for their benefit. It was also a praying church. Before sending out Barnabas and Saul, they fasted and prayed. Again, they were willing to learn of their wiser brethren. When troublesome teachers came from Jerusalem, they sent reliable brethren to get advice, and they took the advice of the older and better-instructed church. It was a record-breaking church. They were not much tied to precedent. They were free to be led of the Spirit. It was a church without caste or social lines. Gentiles were received on equal terms with Jews and were entitled to full and equal privileges.

It was a missionary church. Read Acts 13th and see how they sent out their best two preachers into "the regions beyond." Follow them in their journey—Salamis, Paphos, Antioch, Derbe, Lystra—and note their return with the rehearsal of how God had opened the door of faith to the Gentiles. Yes, a man not a Jew might be saved! Long had the door been closed, rusty had its hinges grown, rubbish barred the way thereto, but God had opened the door of faith to the Gentiles.

Shall we gather some lessons from this great missionary church? At Jerusalem the disciples had been perforce scattered, but at Antioch they said: "Let us send them." They voluntarily engaged in this work. Did any member object that the heathen at home were not yet all converted? Did any say: "When God wants the heathen saved he will do it without your help?" At least, we do not so read. This has been called the first Christian Church. Perhaps so, in the sense that it was distinctively Christian and not Jewish in sentiment. It was, without a doubt, the first great missionary church. And the more they did the more they were able to accomplish. See how the "Hardshell" Baptists are growing feeble year by year. Their conversions appear fewer. As with a man, so with a church. The man who will not help his fellow, grows cold, selfish, non-sympathetic. Who ever saw a church in lively sympathy with missions that could be called dead? Who ever saw a dead church that took any interest in missions?

The one idea in their minds was that the gospel might be preached. They built neither schools nor made treaty with government powers. Even so brilliant a man as Lyman Abbott, recently gave as an argument for missions the fact that it helped the heathen to send them railroads, public schools, the telegraph and such like, and that these things were most effective means for bringing in to the benighted nations the gospel of the kingdom. But shall we for a moment say that these brought Christianity, and not Christianity them? Civilization is a veneering over the moral nature. Christianity gives a new heart. Though such as these are found only among the so-called Christian peoples, yet they did not bring in Christi-

anity. It is the new heart that we want people to have; a new disposition toward God the Father, and not merely that they shall be civilized. The two are confused. We are in a poor business to establish schools in heathen lands if they are not founded on Christian teaching. Otherwise we help only to polish heathenism and make it more formidable. Heathenism is not lack of polish or of education; it is essentially godlessness. It does not consist of eating with the fingers, ploughing with a stick, eating uncooked meat and sitting cross-legged on an earthen floor. It means essentially to be without God. We cannot police human nature with regulations against murder, arson, treason and crime. But human nature may be regenerated so that a new motive power from within—from above—shall say: "I will not engage in these things." No religion has ever yet erected barriers high enough to head off man from every vagrant evil. But the problem is solved if he is born again and has a new nature within.

Did any one at Antioch complain at the cost of the work? Judas cried out against the waste of the ointment that could have been sold for 300 pence and given to the poor. Men to-day have taken up the cry. But we hear nothing of the kind in the church at Antioch. A certain pastor in the South figured it out that it took \$256 to do in his church what it required \$152 to bring about in China. Is it not time that men ceased their prattle about the cost of missions?

The church at Antioch was made up of expansionists. We may be divided on politics, but we all ought to be gospel expansionists. The doctrine of expansion is not new, though some men appear to think it is brand new.

Nineteen hundred years ago Jesus taught us that, "The field is the world—go ye." His religion is the only one that ever made a serious claim to be universal. Confucianism began before Jesus came, but it has never gotten out of China, nor has it tried to. Buddhism is missionary, to be sure, but after two and a half millennia it has not crossed to a second continent!

"Fly abroad, thou mighty gospel,  
Win and conquer, never cease;  
May thy lasting, wide dominions,  
Multiply and still increase.  
Sway thy Scepter,  
Savior, all the world around."

Greenwood, S. C.

### Dedicatory Services.

Mulberry Baptist Church is happy. Within twelve months they have lost some financial strength. Notwithstanding they have heeded the admonition to "go forward," and have succeeded in erecting a neat and commodious house. And according to previous arrangement, on the third Sunday in July ult., the dedicatory services took place. By invitation Dr. A. J. Holt, Cor. Sec., preached the sermon from Gen. xxviii: 17: "This is none other than the house of God, and this is the gate of heaven." It was a strong presentation of Bible truth. The building committee made its financial report, showing that we propose to dedicate our house free of debt. This report showed that the house had been completed and furnished at a total cost of \$1,620.98, all of which had been liquidated, by unremitting toil and sacrifice of the brethren. And in addition to this we did not send our Cor. Sec. away empty. A free will offering for State Missions amounting to thirty-two dollars was made, and Bro. Holt went on his way rejoicing. Our annual protracted meeting dates from this time forward for two weeks. Bro. Geo. H. Crutcher, of Fayetteville, was engaged to do the preaching, and to say that he did it well is to say truthfully. The church and Christian community were much revived and sinners converted. The immediate and visible results of the meeting were eleven accessions to the church—four by letter, and seven by experience and baptism. May the good work go on, and the seed sown germinate and bring forth an abundant harvest to the honor and glory of God. The church has accepted her marching orders and is falling into line ready for duty and service. Progress and development seem to be the watchword of the hour. They have decided that their faithful and beloved pastor shall be their servant, for Christ's sake, for one half his time. This is quite a stride for Mulberry, contrasted with the conditions twelve months ago, when we were without a house of worship, and the Baptists tantalized and discouraged. We owe all of our success to the blessing of God and to the indefatigable energy of our worthy pastor.

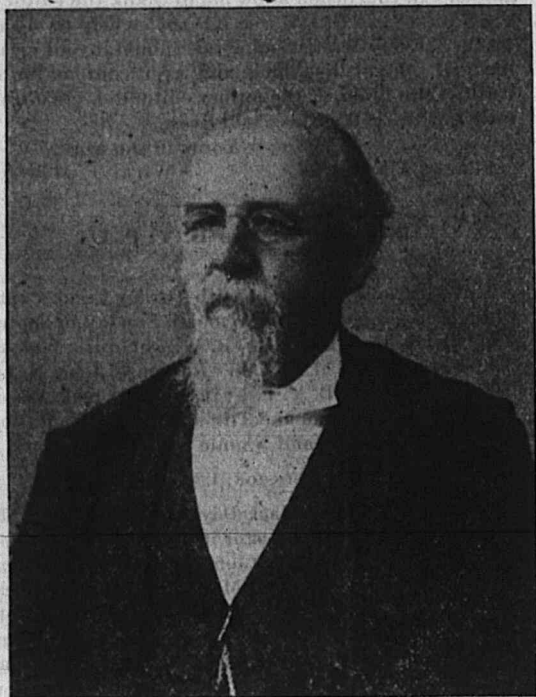
L. M. SHOFNER, Church Clerk.



## Dr. W. G. Inman.

The following sketch was written by the late Deacon A. B. Shankland, twenty-five years ago. As it is the only sketch that treats of the earlier years of the subject of this notice, it is thought best to use it in the present sketch.

Mr. Shankland was personally acquainted with his subject from his early boyhood, and was eminently qualified to write such a biography. Besides being a man thoroughly posted in the history of Baptist affairs, he was a fine biographical writer. He furnished to the



public press sketches of several distinguished men of the pioneer days of Tennessee. This sketch was written for a work which was being gotten up at that time by Rev. T. C. Boykin, of Atlanta, Ga., entitled the "Southern Baptist Pulpit." The sketch was never published, as Mr. Shankland died before the work was completed. His widow contributed the sketch, which she found among her husband's papers several years after his death.

"REV. W. G. INMAN.

Among the rising men of the Baptist ministry of Tennessee may be included the popular and successful pastor of the Central Baptist Church, Nashville, Tenn.

His father was of most honorable descent, distinguished for his enterprise in business, as well as for his bravery in the war of 1812; serving under Gen. Jackson, and participating in many of the hard fought battles of that renowned military chieftain.

His mother, an eminently pious lady, was the daughter of Edmund Turpin, Esq., who migrated in the latter part of the seventeenth century from Prince Edward county, Va., to Sumner county, Tennessee.

The subject of this sketch was born in Sumner county, September 24, 1836. His earliest recollections were beclouded by misfortune, first, in the death of his mother, and soon afterwards in that of his father. As with the Italian poet Tasso:

"Forth from his parent's fostering care  
Fate pluck'd him, in his helpless years."

At the age of twelve years, his guardian apprenticed him to a printing office in Nashville. Some of the elderly citizens of Nashville can remember the amiable and sprightly youth, who regularly brought them their morning newspaper twenty-three years ago.

Naturally of a buoyant, cheerful spirit, he was not wanting in tenderness of feeling. Conscience, that ever faithful monitor, would at times awaken in his mind thoughts of his unpreparedness to meet death. At length he had such a view of his sinfulness, and of the goodness of God, as caused deep repentance. From that time, his mind was absorbed in reflections on the divine purity until in his fifteenth year he found joy and comfort in an unwavering trust in the hopes and promises set forth in the gospel. October 30, 1855, he was received by the Benevolence Baptist Church, Robertson county, Tenn., and on the same day baptized by Rev. W. D. Baldwin. To the reading of his Bible and of religious books he betook himself with much ardor, both by day and by night, as he had opportunity. This habit of his did not escape the notice of the brethren, who suggested to him their conviction of his duty to preach the gospel, urging him to consider the matter favorably, not knowing that his mind was already exercised upon the subject. He was immediately licensed to preach, entered Union University, Murfreesboro, Tenn., where he graduated in July, 1857. He

went to Kentucky in September of the same year, and taught school one year, when he was called and accepted the pastorate of Hillsboro Church, Washington County, Ky., where he was ordained October 17, 1858, Rev. V. E. Kirtley and Daniel S. Colgan, constituted the presbytery. He was the stated supply of the Hillsboro and Beech Grove pulpits, alternating between the two, during eighteen months.

On March 15th, 1860, he was married to Miss M. B. Haggard, of Marion county, Ky., and at about the same time entered on the pastorate of the church at Uniontown, Ky., which position he held one year. The troubles incident to the war tended to discourage a permanent settlement. He, however, ministered under irregular appointments to the respective churches at Lebanon, New Market and Haysville. All these churches were located in the county of Marion. In 1863, he returned to Tennessee, taking charge of the Clarksville and Spring Creek churches. His connection with the Clarksville church continued two years; at the close of which his time was equally divided between the Spring Creek and Little West Fork churches, Montgomery county. For one year he served the Harmony church, Robertson county, and New Bethel, Davidson county. November 2, 1869, he entered upon his present field of labor, this being the sixth year of his Nashville pastorate.

Arduous and incessant have been his labors in Nashville. To the feeble few, many valuable additions have been made, some of whom bid fair in future years to become distinguished pillars in the church. The great change in the state of affairs pertaining to the church that has been wrought under Bro. Inman's ministry presents a monument of his faithfulness and the rich grace of God. His discourses are evangelical and richly stored with Scripture truth. Gentle and winning in manner, he touches the tenderer chords in the hearts of his hearers with a persuasive power, while he unfolds the profound mysteries of redemption.

Possessed of the gift of rare natural eloquence, with a rich vocabulary, he often holds his congregation in rapt attention, when presenting to their view the light and glory of the cross. He is eminently progressive, and now verging on the prime and might of his manhood.

July, 1875.

A. B. S."

In the latter part of the year 1875 Dr. Inman was called to the pastorate of the First Baptist Church, in Decatur, Illinois. He resigned the pastorate of the Central Church, Nashville, and entered upon his labors with the Decatur Church, Dec. 1st, and continued there three years. In November, 1878, he was called to the pastorate of the Baptist Church in Fox Lake, Wis. This pastorate also continued three years. In Nov. 1881 he was called to the charge of the Baptist Church in Humboldt, Tenn., and remained in that relation eleven years. In addition to the Humboldt pastorate, the following churches have been served only a part of his time to each one: Antioch, Madison County, three years; Henderson, Chester County, five years; Maple Springs, Madison County, two years; New Salem, Obion County, four years; Rutherford, Gibson County, two years; Oak Grove, Gibson County, eighteen months; Spring Creek, Madison County, six years; Pleasant Plains, Madison County, four years. The Second Church, Jackson, is his present field of labor. He is now in his third year with this church.

His pastorates in Tennessee, from 1863 to 1875, included much of the war period, and the dark days of reconstruction which followed. During this time the denomination was struggling with its paralyzed churches, mission and educational enterprises. The Tennessee Baptist Education Society was organized and chartered in 1869. This Society saved the property of Union University to the denomination. Dr. Inman was in the organization of the Society and was a charter member, and was elected one of the first four vice presidents, which position he filled until 1898, when he was elected the second President.

For three years he discharged the duties of Secretary of the General Association of Middle Tennessee and North Alabama. He was one year moderator of Concord Association, Middle Tennessee; two years clerk of the Springfield Association, Illinois; moderator two years of the Dodge County Association, Wisconsin. After returning to his native State he was elected moderator of the Central Association fifteen sessions; has served as one of the Vice Presidents of the Tennessee Baptist Convention six years, and three years as President. He was one of the constituents of the Convention which met in Murfreesboro in April, 1874, out of which the Tennessee Baptist Convention was organized.

As seen from the above sketch Dr. Inman has had quite an interesting history. He is a genial companion, with a rich fund of jokes and anecdotes on which he loves to draw. He has written a history of Tennessee Baptists which we hope he will publish soon. He probably knows more about Tennessee Baptist history than any man living.

## A Visit To Jonesboro.

Dear Bro:—Recently I visited Jonesboro, the oldest town in East Tennessee, which in its youth was the capital of the State of Franklin. There, years ago, W. G. Brownlow, commonly called Parson Brownlow, occupied a small brick house and edited a paper; the same caustic writer whose trenchant blade met so many distinguished men on the fields of controversy, and wounded if it did not vanquish them. There, also, that famous landlord, James Sevier, kept cheery hostelry, whose open doors and spacious dining rooms invited commercial men from all sections to enjoy its hospitality. His kindly spirit and brilliant anecdotes charmed a wide circle, as in his chair he wheeled himself among them from room to room. No wonder that when he died these same "knights of the grip" raised to his memory a beautiful marble shaft in the cemetery near by. There, too, the Hon. W. P. Brownlow, nephew of the Parson, the present Congressman of the first district, lives in the midst of his loyal constituency. Though not a brilliant orator, though not a forensic debater, yet, with consummate skill and tact, he holds within his grasp the votes of his people, because he really represents them and secures their appointments to positions of honor and profit. The postmasters, rural delivery mail carriers, revenue officers, all owe their positions to him. Hence, too, we shall soon have a Soldiers' Home between Jonesboro and Johnson City, that will occupy some four hundred acres of land, already selected and purchased, with capacity for many thousands of old soldiers. These men will still draw their pensions, as formerly, while they are cared for by the government. It is estimated that \$30,000 will be spent annually by visitors alone who come to see the Home and its inmates; so that the institution will be a source of great benefit to all upper East Tennessee, because of the many thousands expended upon it by the government, and by the soldiers themselves through the pensions they receive.

I had the pleasure, by the courtesy of the sheriff, of going into the Circuit Court room and into the Chancery above, built more than a century ago, and in a fine state of preservation, and well suited to all demands made upon them. The steps of the stairway are made of solid white oak timber, so hard and firm that the edges have scarcely been worn at all by the constant tread of more than half a century. Judges Campbell and Smith, on their respective benches, dispense justice to the people.

I was very much gratified to see many large and commodious church buildings. The Baptist church occupies a prominent position among the residences on Main street. I was pleased to hear excellent reports about the gifted young pastor, Brother Sharp, and the solid, substantial work he is doing, and regret that he was not in town when I called to see him.

Bro. I. G. Murray and his excellent wife are spending a part of their vacation there. He was raised in Jonesboro, and has many acquaintances and relatives there. The Bell Avenue church, Knoxville, gave him a vacation of six weeks, a part of which he and Mrs. Murray spent at Three Springs, one of the best summer resorts in East Tennessee, and headquarters for Baptist people. It is kept by Sister F. P. Bishop and her sons who do everything in their power for the entertainment and comfort of their guests.

Bro. Editor, you make a first-class religious newspaper, and all Baptists should be proud of it. It strikes a high key and its elevated tone should be heard and appreciated by all our people. J. PIKE POWERS.  
Knoxville, Tenn., August 20, 1901.

## Chilhowee Notes.

The body met with Pleasant Grove Church, Rev. W. A. Catlett, pastor. The introductory sermon was a strong presentation of the Bible doctrine of sanctification, by Rev. R. M. Murrell. Dr. Folk gave us a splendid gospel sermon on the "One foundation and the two kinds of life-structures built upon it." J. F. Hale made a good speech on colportage, and R. H. Anderson was continued Associational Colporteur. R. M. Murrell made a strong plea for purer motives and better work in the Sunday-schools. G. W. Brewer and J. H. Snow spoke for missions and the Orphan's Home. Prof. George Saunders represented the Chilhowee Institute, of which he is principal. The Moderator, R. A. Brown, fired up the Association to the support of its own school. W. L. Cate and the writer spoke for general education and Carson and Newman College. Rev. L. H. Maples made a good report on denominational literature, following it with a strong speech.

"By the grace of God I am what I am," was the text of a helpful sermon by Rev. J. H. Snow.

Despite the rain and mud we had a good Association. Over \$1,000 was raised for benevolent purposes during the year. Next year the Association goes to the Third Church, Knoxville. J. J. BURNETT.



### Visiting in Virginia.

BY J. M. FROST, D.D.

Leaving home on the morning of August 9, I headed for the "Old Dominion," to be absent about two weeks. The time is now spent and I am returning. This is a note of good cheer sent on in advance to the readers of the BAPTIST AND REFLECTOR.

During the early part of the summer and through that season of such intense heat my health was in serious danger of a break-down. I am very grateful to those at home and elsewhere who became solicitous for me. As a matter of fact, their earnest words were the first thing to awaken concern for myself. The trip has brought wonderful improvement and I will return to my work with renewed vigor and hope this fall, under the blessing of God, to make the most vigorous campaign that I have ever made for the Sunday-school Board.

I have gone much among the Baptists of Virginia. They are a noble people, not only in their history, but in the things they are doing to-day for God along the lines of denominational work. There is no mistaking as to where they stand regarding the Sunday-school Board and the interests committed to its charge. Their kind, earnest, helpful words have been to me as rich a tonic as I found in her mountain air and mineral waters. Like the Baptists in the other States and true to the heritage to their fathers, they set themselves for the things undertaken by the Southern Baptist Convention. They are just now making a great effort in a general educational movement. Dr. W. E. Hatcher, under the call of the Board of Trustees of Richmond College, gave up his pastorate, which for twenty-six years he had held in Grace Street Church, to head this movement. He is now canvassing the State in its behalf, and is hoping to raise \$75,000 by January next, which will make available \$25,000 more promised by Mr. Rockefeller. While this money is specifically for Richmond College, yet the movement is far more general and looks to the interests of all the Baptist schools in the State. I count the movement of vast importance. In my judgment the next few years will show great advancement in the educational work of the Baptists throughout all the Southern States. Nearly, if not quite all, the States are now into the movement with vigor. And we are going to get a larger conception of education—school education—in its relation to evangelizing the world, as so ably and gloriously set out in the address before the Georgia Convention last spring by Dr. Pollard, President of Mercer University. I believe in it very heartily and hope some day to see the Southern Baptist Convention in some suitable way give it emphasis and impetus.

I had opportunity to attend two of the most prominent District Associations in the State—the Potomac meeting with the Warrenton church, and the Albermarle meeting with Mountain Plain church, near Croget on the C. & O. Railway, and right in the Blue Ridge mountains. The attendance was good at both, but very large at the latter. The meetings were full of interest. The introductory sermon was preached by Dr. Thornhill, at the Potomac, and at the Albermarle by Dr. Tribble, so well known and beloved in Tennessee, who is now pastor of the High Street Church, Charlottesville, and president of the Rawlins Institute, an excellent school for girls that has a noble history. He is succeeding with this as with all he undertakes.

The District Association is an element of great power in all the States, and there is a striking resemblance between them. Each is independent, and has come along the line of its own history, doing its own work, while there has been no general model after which they were cast, and yet all of them are very much alike in general method of work and procedure.

I am writing this letter from Hot Springs, right among the Alleghanies. It is my first visit; the place is wonderful for situation. Leaving the main line at Covington, Va., the C. & O. has run a branch line, pushing right up among the mountains for a distance of twenty-five miles to this famous resort. It resembles Hot Springs, Ark., in nothing except that the water is hot as it pours fresh from the earth, and is possessed of marvelous medicinal qualities. Nature has done her utmost to make this place rugged, romantic and charmingly beautiful. And yet nature has yielded to the touch of human skill, as art and commerce have made themselves felt here. Vast sums of money have been expended in beautifying the place. Men of wealth have built summer homes here, and they grace the mountain sides and mountain summits as if belonging to the native growth. I am stopping at the Hotel Alphin, that is beautiful for situation, elegant in all its finish and furniture, and as well equipped as you will find even in a large city. Nearby stands a bath house of wonderful proportions and elegance, to which people come from almost everywhere for the healing of

the water. A new hotel is being now constructed that, when finished, will cost two hundred and fifty thousand dollars. As I go up and down the land I am frequently amazed at the vast outlay men make of their money for return in a commercial way. It pays them in dollars and cents by the returns they get. It is business with them. They work on the principle of outlay for income, and this same principle is necessary in working for the progress of Christ's cause in the world—only, of course, we must have behind it a nobler motive, and ahead of it a higher purpose.

Before this letter goes to print—if indeed it goes to print at all—I will be at home, at the desk clearing away the work that has accumulated during my absence. After all, work is a great joy, and my delight is to serve well in the place allotted me by my brethren.

### Our European Letter.

Here we are again in this great busy London. Is there anything else in all the world just like it? We stopped here two days in June, just long enough to whet our appetite, and now we have had six days. Of course, we cannot say that we have done London in eight days, but we can say that we have seen a good deal. We found special delight and profit, and oftentimes amusement, in threading the great thoroughfares, while perched high upon the top of an omnibus. This manner of travel never loses its interest and novelty. It is really the only way to see the streets of London to good advantage. Such crowds, such crowds of people and vehicles in all directions! And what narrow escapes all through the day! Were I given my choice to drive a hansom through the busiest of these streets for one whole day, or to shoot the rapids of Niagara, I should hardly know how to decide, and yet these bus and cab drivers assure me that August is the easiest of all the months.

We found much in London to interest and instruct us. It was an inspiration to come in contact with the great characters of English history, to walk the streets they walked, to look upon the scenes familiar to them, to visit their homes and haunts, to gaze upon their tombs or the monuments reared to their memory. Such experiences make English history and literature a living reality.

One of our party was delighted to find two of his ancestors buried in Westminster Abbey, with honorable mention. What effect this happy discovery will have on his future remains to be seen; but blood will tell, and perhaps this is one reason why he has shown such gifts and such unusual individuality.

We spent Sunday in London, and two of us went to four services: Joseph Parker's Temple, F. B. Meyer's afternoon service for men only, Spurgeon's Tabernacle at night and an Episcopal service in the early morning. It was a great day; a feast for our own souls, as well as instruction and inspiration for our future work. Congregations were large and very attentive in all four places. The way people attend church here in London was a surprise to some of us. Here we are in the middle of August, when most of our own city churches are largely deserted, and yet these churches seem well filled. If this is a fair specimen of a London August, I do not wonder that an increasing number of New York and even Boston pastors are accepting summer supply work in London.

Dr. Broughton has been very busy and very popular, and has had to refuse many pressing invitations to speak. His Sunday morning address at Kiswick was received with something of enthusiasm. He has had many invitations for next summer.

I cannot tell you how much I have enjoyed this vacation, the happiest and most beneficial of my life. Our "Party of Good Cheer," as we have named it, is unanimous in its praise of the entire tour. To-morrow we sail for home, and I may write you again from there. London, England.

JOHN HOWARD EAGER.

### Revival at Florala.

BAPTIST AND REFLECTOR.—We have had a glorious revival at our church. The first Sunday in this month Rev. T. V. Neal, of Birmingham, Ala., came to assist us in a meeting, and owing to the condition of the church, a revival began at once and continued ten days—in fact, the work is still going on. Twelve were baptized during the meeting and fourteen were received by the church otherwise. Last Sabbath we preached on the subject of "Baptism" to a very large and attentive congregation, and at the close a young lady came forward and was received by the church for baptism. At 4 o'clock we met at the beautiful lake, known by a number of your readers as the McDaniel's Pond. There we

buried three precious souls, all of whom were young people. At night we preached again and received two by letter. The Lord has done mighty works for us and we feel like using the language of David: "Let all that is within me praise the Lord." Our prayer services and Sunday-school are well attended. Next Sunday is our regular meeting day when we will elect delegates to the Association and call our pastor for the ensuing year. What a privilege it is that we can choose our own preachers which has ever been the custom of the Baptists.

Our church is missionary indeed. We feel it a duty to send money to help those who have not the gospel. In conclusion allow me to thank the editor for the BAPTIST AND REFLECTOR, it is such a help to me as a pastor. Every Baptist minister should, by all means, read it. May it live long and ever contend for the truth of the Bible, as the former editor did. We truthfully say Dr. J. R. Graves still lives.

Yours in the work,  
Florala, Ala. WILEY F. MARTIN.

### Program of the B. Y. P. U.

This service is to be held with Turkey Creek Baptist Church on Friday before the fourth Sunday in September: Devotional Exercises, R. W. DeFord. Welcome Address, Pastor J. M. Wood. Response, Jesse N. Lay. "The influence of B. Y. P. U. in Indian Creek Association," Alfred Shipman and Tilman Moser. Recitations, Misses Willie Kirby and Nannie Lay.

NOON SESSION, 1:30 P.M.

"The Life of Paul," Mack Davis and Jesse Lay. "The Responsibilities of the Pastor in Missions," Rev. R. M. Faubion and Rev. J. W. Stanfield. "The Christian in Daily Life," J. B. Davis and Mrs. Lizzie Moore. Recitation, Miss Edna E. Doran. "A Century of Baptist Growth," Rev. R. J. Wood and Bro. A. O. Montague. "How may Young Baptists help their Pastors," Thomas Woody and Miss Alice Davis. "Christian Education," Rev. J. L. Morrison and W. F. Copeland. "The Influence of Young People," Miss Edna E. Martin and Will Collier. Essay, Rev. J. R. Wiggs.

EDNA E. MARTIN, Secretary.

### Announcement.

The Board of Managers of the Tennessee Baptist Orphans' Home has this day elected Dr. A. J. Holt Superintendent, without salary; and his wife, Mrs. Holt, Matron at a salary of \$15. per month, they to pay the board of their children. This arrangement will put but little if any more labor on Dr. Holt, as he has practically had all of this to do for a year or two as Financial Secretary. And as he will live in the Home, it will make it all the easier for him to have a closer oversight over it, and will insure better management than we have ever had. They will move into the Home at once and take full management of the same.

Done by order of the Board Sept. 2, 1901.

W. C. GOLDEN, President.

### An Arbor Meeting.

A destitute point four miles south of Whiteville, Tenn., has been blessed with an eight days' meeting. There were twenty professed conversions. Most of them were adults. Two aged men, who were very hard sinners, came out of the woods from secret prayer, saying, "the Lord has saved my soul and I am happy." In this community, there were homes seated in darkness, but now walking in the beautiful light of God. The writer, your colporter of Memphis Association, did the preaching.

W. C. SALE.

—Pastor A. J. Byrd, assisted by Rev. A. Moore, of Kentucky, has just closed a two-weeks' meeting with Crocketts Creek Church. There were fourteen additions, nine by experience and baptism, and five restored. Ten were males and four females. Six of the men were heads of families, and the four women were all married. It has been a long time since this church has had such a meeting. This is one of the oldest churches in these parts, having been organized in 1812. The writer was present and preached twice. The meeting closed with a number of anxious inquirers. Pastor G. W. Bray is in a meeting at Rushings Creek Church. At last report sixteen had been approved for baptism. Pastor Walker, assisted by C. A. Stewart and J. W. Pruett, has held a meeting at Liberty Church, near Dover. There were six baptisms, and the church was much strengthened. B. F. STAMPS, Colporter. Model, Tenn.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Howell Memorial.—Pastor Peyton preached at both hours. Congregations good. Morning subject, "Our Sunday-school." Evening subject, "The Rich Fool."

Centennial.—Pastor Stewart preached at both hours. Good services; 110 in Sunday-school. B. Y. P. U. well attended.

First.—"The New Commandment," and "Complete in Christ," were Dr. Burrows' subjects. One received by letter.

Edgefield.—Dr. Rust preached in the morning to a good congregation, and at the union services at night.

Central.—Pastor Lofton preached at both hours to good congregations. Communion services well attended. 210 in Sunday-school.

Third.—Pastor Golden preached on "Christ Identified with the Christian." "Ready to Perish." One received for baptism and baptized. 194 in Sunday-school.

Immanuel.—Pastor T. B. Ray preached in the morning on "How to Know the Will of God," and at the union services at night.

North Edgefield.—Pastor W. J. Robinson preached at both hours. Subjects, "What Christ is to us," and "Christian Hope." One received for baptism.

Seventh.—Pastor Lannom preached at both hours. Morning subject, "How to be Happy." (Rev. 1:3.) Evening subject, "Know thou that God will bring thee into Judgment." (Eccles. 11:9.) Congregations good.

Murfreesboro.—Dr. Van Ness preached to a fair congregation.

Mill Creek.—Brother Gupton preached in the morning on the "Priesthood of Christ." Pastor preached at night on "Heaven."

Rains' Ave.—44 in Sunday-school. Brother Claiborne preached at night on "The Unpardonable Sin."

Bro. S. M. Gupton organized a Mission Sunday-school on Fillmore Street in the afternoon and preached at night. Good interest.

#### Chattanooga.

First Church.—Dr. Brougner preached to large congregations on "The Strong—Weak Christian," in the morning, and on "Jesus, the Ideal Working-man," at night. Prof. Moody, late of Ohio, took charge of the choir. A large number remained for the communion. 312 in Sunday-school. The pastor began a series of sermons on "Christ and the Laboring Classes."

—I closed a very successful revival in my church at Gatlingburgh, August 14, which resulted in fifteen professions and thirteen baptisms. Wiley Connor, of North Carolina, did the preaching. D. B. OGLE.

—The writer recently assisted Bro. W. H. Vaughn in a protracted meeting at Howell, Christian Co., Ky., with gracious results. While it rained every day but one, we never missed a single service. Bro. Vaughn, a former Tennessean, gives his entire time to this strong church, and is justly held in high esteem. Prof. Pate, who by the way will be connected with Boscobel College, with magnificent voice, led the singing.

Watertown, Tenn. J. H. ANDERSON.

—Although separated from you by many miles and the Mississippi River, yet I am interested in Tennessee. I will be present at the Central Association, which convenes at Trezevant, the best Baptist Church in Tennessee. We want to see every church represented. We will be delighted to care for all who will go. Let us pray that the Lord shall give us the best session this time that we have ever had.

Helena, Ark. W. H. SLEDGE.

—It is a relish to get hold of the paper after a six weeks' wandering all over the far west without seeing a religious paper during the entire time. I am fully persuaded that the BAPTIST AND REFLECTOR is a positive force for God and for good. I rejoice in her prosperity and usefulness. May her tribe increase. My church gave me six weeks' vacation, which I spent in Colorado, Utah, California, Yosemite Valley, Washington, Oregon, Yellowstone Park, etc. I. P. TROTTER.

Bardstown, Ky., August 26, 1901.

—We have just closed a six days' meeting at Woodlawn, conducted by our Pastor, S. E. Tull, in which the Lord has wonderfully blessed us. Three additions to the church and quite a number converted. We bespeak for our young pastor a glorious future, and entertain bright hopes for his success in doing battle for the Lord. His preaching has an earnestness that reveals the presence of the spirit, and our homes are brightened by his presence. May the Lord bless his work is our prayer. O. L. JEFFRIES.

Carolina, Tenn., Aug. 24, 1901.

—It was my happy privilege the fourth Sunday to bury twelve happy souls with Christ in baptism. These were baptized into the fellowship of Friendship Church, near Mifflin, Tenn. This grand old church will send up to the Association this year the best report it has sent for years; more baptisms, more for missions, more for minutes, and will also report more members than ever before. We are not as yet doing what we should to advance our Redeemer's cause, but we expect to come to it by and by. One of those baptized was a Free Will and two were Methodists. We had a good meeting the first week in August, for which we praise the Lord. A. L. BRAY.

Mifflin, Tenn.

—I have just completed a little itinerary of a fraction over a month among the churches I serve in conjunction with the Tifton Church. I did my own preaching, Mr. H. A. Wolfsohn, gospel singer, Atlanta, having charge of the music. Mr. Wolfsohn is a power for good in his line, and in handling the music as he does lifts no small care from the shoulders of the pastor. Every meeting held was blest of God, there being received into the churches served very nearly forty members. The churches were quickened in their spiritual life, and there is a good outlook for further accessions at all points.

Respectfully,  
CHARLES G. DELWORTH,  
Pastor Tifton Baptist Church.

Tifton, Ga., August 22, 1901.

—Perhaps a few words from our section might interest some of your many readers. The revival season is on and we have had some wonderful meetings. Bro. H. C. Brooks, our mountain evangelist, closed a six weeks' meeting in the mining towns, Beech Grove and Briceville, last Sunday, which resulted in forty-seven baptisms at Beech Grove, and 129 at Briceville and several restorations. Bro. Brooks is a young man, but has had wonderful success, having baptized about 3,000 people since his ordination only a few years ago. The writer is at present making an effort to supply the homes of the people with our literature, and I find that our brethren are becoming more interested in the enterprises of our denomination than they have hitherto been. Come up and see us, Bro. Folk, the first of Oct. Pray for us. W. L. WINFREY.

August 23, 1901.

—Bro. J. F. Ray assisted Bro. S. E. Tull in his meeting at Old Bethlehem. Results: Twelve professions of faith and eleven stand approved for baptism. Bro. Tull will baptize these with, perhaps, several more, the second Sunday in September. Bro. Ray greatly endeared himself to the Bethlehem saints. His preaching was deep, earnest and spiritual, and he proved himself to be a revivalist of no mean ability. The rains caused several services to be missed, otherwise there would no doubt have been far greater results. Miss Jamie Hefley and Miss Linnie Bills both deserve mention because of their faithful aid in the music. Bro. Hunter reports a very successful meeting at Spring Creek. Something over 30 professions of faith, some of whom were the hardest sinners in the community. Prospects flattering for a big opening next Wednesday at the University. F. C. FLOWERS.

Aug. 26, 1901.

—The BAPTIST AND REFLECTOR has contained no article for some time that so much touched me as the one of this week from Bro. Hooker, of Mexico. It gave me a determination to make known my own personal feelings toward Foreign Missions. Since my conversion, and the first call to the ministry, there has been nothing which has appealed so strongly and so forcibly to my love for humanity, and love for God's cause, as that of missions, and foreign missions especially. It has been the greatest experience of my life, and I am glad that it has come as a "special call" from God. Surely he could have called me to no grander work, no nobler cause, no higher position, and none in which could be found more heart's satisfaction. I do not feel that it will be a sacrifice to go, but indeed a great privilege. The one great purpose of my heart, and the highest ambition I have ever known, is to go as a foreign missionary. And I say with all the intensity and earnestness of my being, "Here am I, send me."

Trenton, Tenn., Aug. 30, 1901.

M. E. DODD.

—We have just closed a glorious revival of religion at Selden, Texas. The visible results were twenty-three additions to the church; twenty by experience and baptism. The church is revived and very much encouraged. This meeting closed the fourth year of service there by the present pastor, during which there has been built a nice, commodious, house of worship, and it is all paid for. When the present pastorate began, but forty-eight members worshiped in a little school house. Now there are 125 members and a good house, and last Saturday the church gave the pastor a unanimous call for another year. Bro. John P. Gilliam, well and favorably known in Tennessee, assisted us in the meeting, and as of old preached the plain old story of the cross. In Texas, as in Tennessee, he is everybody's Gilliam. God bless Gilliam. He is pastor at Hico, and works anywhere there is a chance to do good. Brother Editor, come to Ft. Worth to our State Convention and learn what Baptist Conventions really mean. Love to the brethren in good old Tennessee.

J. B. FLETCHER.

Stephenville, Texas, Aug. 27, 1901.

—Our meeting at Grand Junction closed last night. We had a good meeting. Seven professed faith in Christ, and the church and Christian people of the town were greatly revived. Seven were received into the membership of the church—two by baptism. The interior of our church house has recently been remodeled at a cost of about two hundred dollars and it now presents quite an attractive appearance. The people gave some of their means to the Lord and He has given them a great blessing. The attendance was unusually large and the interest good throughout the meeting. I regret so much that we could not have a ten days' meeting. But we had to close last night. Bro. Moore preached the gospel in his usual interesting and forceful way, and while he was dearly loved before, he is more dearly loved now by all who attended this meeting. And when he left this morning for Jackson, he carried with him the love, prayers and best wishes of scores of people. Thank the Lord for this good meeting. May he do still greater things for us and help us do for Him our level best. I leave for Jackson Tuesday to resume my work in the dear old S. W. B. U. Please change the address of my paper from Bolivar to Adams Hall, Jackson, Tennessee. Yours fraternally,

J. W. DICKENS.

Bolivar, Tenn., Sept. 1, 1901.

—BAPTIST AND REFLECTOR:—As you seldom hear from this part of the State, I thought I would write you. Bethel Baptist Church is a splendid church, considering all circumstances. We were organized by Revs. L. L. Maples and P. Williams, with about fifty members, January 14, 1872. Since that time we have been blessed under the work of such noble men as E. F. Jones, J. J. Cole, S. C. Deloach, W. D. McPhetridge, B. F. White, W. H. Hicks, J. M. Richardson, and E. H. Hicks, as pastors. E. H. Hicks, our present pastor, has been preaching for us about six years, during which time our church has been greatly blessed and scores of sinners have been converted and baptized. Since Brother Hicks has been laboring with us 146 have been added to our membership, eighteen of whom were added as a result of a recent revival, conducted by our pastor. God be praised for the great work accomplished under the faithful ministry of our brother. We are determined to do much more for our Master in the coming years. Hitherto we have had to battle against many opposing forces which have become weakened in the last few years. We expect to come out victorious in the name of Jesus our great Captain. Our country churches all over this section, with only one exception, have been trying to live by having preaching only once a month, but we have reached the point where we think we must have more preaching, so at our business meeting yesterday we called Brother Hicks to serve us as pastor half his time. There is a very strong inclination on the part of many of our brethren to have him work for us all the time, which we hope very soon to be able to do. We desire your prayers, brethren, that God may help us in our efforts. We feel the need of advancement and are going, by the grace of God, to do better than before. Success to the BAPTIST AND REFLECTOR. JOHN M. STOUT.

Pandora, Tenn.

### Orphans' Home Notice.

There are a number of empty fruit jars at C. T. Cheek & Sons, Nashville, that are asking to be filled with fruit or berries. Please to send for a dozen, or call by and get a dozen and fill them and return them for the Orphans' Home. We need the fruit badly, and there is much fruit going to waste, which would feed the orphans. Who will help? A. J. Holt, Sup't., Nashville, Tenn.



## MISSIONS.

### MISSION DIRECTORY.

**STATE MISSIONS.**—Rev. A. J. Holt, D.D., Corresponding Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn. The State Board also represents Home and Foreign Missions, without charge to these Boards.

**FOREIGN MISSIONS.**—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

**HOME MISSIONS.**—Rev. F. H. Kerfoot, D.D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

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

**S. S. AND COLPORTAGE.**—Rev. A. J. Holt, D.D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent. For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

**WOMAN'S MISSIONARY UNION.**—President, Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary—Mrs. W. C. Golden, 709 Monroe Street, 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.

Our workers, Miss Armstrong and Mrs. Jackson parted at Dayton, the former going to Chattanooga, thence to Monteagle for a few days' conference with Mrs. Stakely, President of the general Union.

Mrs. Jackson assisted in re-organizing the Society at Dayton, and from there expected to visit Spring City, Rockwood, Kingston and Cardiff, also to attend Big Emory Association at Crab Orchard.

Everywhere have these sisters found evidences of Providential care and guidance, and have been assured of renewed interest on the part of their hearers.

The time of holding the Woman's meeting in connection with the State Convention is a difficult matter to arrange. It is considered impracticable to assemble at any other date, and yet many object to being kept away from the exercises of the Convention. It has been decided that Tuesday afternoon, during the proceedings of the Ministers' Conference, and Wednesday morning, while the Convention is organizing, will afford the best opportunity for two sessions of Tennessee Woman's Missionary Union.

The occasions are of great importance. They are a benefit to all who attend and to every church represented. Will not our sisters make a strong effort to gather at Harriman and enjoy the privileges and extend the benefits of this year's annual meeting?

### PROGRAM FOR SEPTEMBER, 1901.

Subject—The Home Mission Board.

It is said that "Hand-shaking is a means of grace." Remember this and have a welcoming committee to see that every one has a personal greeting.

1. The Lord's Prayer—In concert.
2. Bible Reading—Christian Patriotism: Isa. 40:9; Prov. 14:34; Isa. 59:19; Isa. 60:1,3,4.
3. Hymn—"Our Master has taken his Journey."
4. Conversation—Begun by Leader: "Why I am glad to be an American. The Responsibility involved."
5. Nuggets of Thought—All the New England States could be placed in Indian Territory and there would be enough left for another Vermont. 97 nationalities are represented in one year's immigration. 80,000 of our people are employed in the factories of the South, whereas there were but 20,000 a dozen years ago. This means increase of towns and cities, and the city will control the nation. (For others see annual report, W. M. U.)
6. Leaflet—"Home Missions and World Wide Evangelization," by F. H. Kerfoot, D. D.
7. Of Interest—Cash receipts of the Home Board last year \$91,075; of this amount W. M. U. contributed \$20,549. Boxes valued at \$26,887 were sent Home missionaries.
8. Prayer—For our native land with special petition for the work of the Home Board.
9. Systematic Gleaning—Are there not some who will engage in house to house visitation, and ask every woman to pledge a definite sum for the work of the Society?
10. Seasonable Query—Will the Society send a box to missionary? If so, why delay?
11. Business—Collection, etc.
12. Closing Hymn—"America."

OUR AIM: "Ourselves, our cities, our rural regions, our sunny Southland and needy Cuba for Christ."

### FOREIGN POPULATION.

The importance of State and Home Mission work among foreigners who have come to our shores, and are still coming, is more and more manifest as the years go by. During the past year, in addition to what we have been doing for foreigners in co-operation with the various State Boards, we have continued to support Miss Buhlmaier, in Baltimore, who meets every in-coming ship from foreign lands, and renders invaluable services to those who find themselves in a strange land, among strangers whose language they do not know, and sorely in need of such advice, help and sympathy as this godly and consecrated woman is able to give. She sends many of these foreigners on their way rejoicing into the various States where they expect to make their homes, with letters or cards of commendation to the pastors of the Baptist churches, asking that help and sympathy be extended to these strangers upon their arrival. Some of the incidents of help which she has given, and of the appreciation which has been shown, are touching in the extreme. The good that this noble woman is doing will never be known on earth. It is a work which might be increased many fold, and still the demand would not be fully met. The Board is doing some independent work among the Italians in Baltimore, and among the Germans and Swedes in Missouri. Other problems, however, which press upon us in the South are so engrossing as to leave little ability with the Board to carry on just now any very extensive independent work among the foreigners.

### CUBA.

The work in Cuba has gone on quietly during the year. The sentimental period of Cuban missions is now fully passed. Since the American occupation, nearly all denominations have entered Cuba for missionary work. The Baptists have no longer, by any means, a monopoly of this work. Churches and denominations protesting against Romanism are no longer a sensation in the Island. American occupation, we are sorry to say, does not seem, as yet, to have been at all helpful to missionary effort. The strained conditions now existing between the people of the Island and the United States government renders less effective the efforts of Christians to reach the people with the gospel. Until these questions can be settled, we have simply to work and wait as patiently as we can. During the year the Board has made a new departure in sending two excellent women as missionaries to Cuba. The Board was enabled to do this without any special increase of expense, inasmuch as the women of Missouri offered to support a missionary from that State, and the women of Florida also offered to raise the money, independently of their other contributions, for the support of another lady missionary.

The report of work done during the past year, roughly stated is as follows: Money spent, \$12,278.63. Baptisms, 157.

### Outlook on Missions.

O. C. PEYTON.

It is our blessed privilege to co-operate in the most glorious work in this universe. Let us get above the common plane of duty, with reference to giving to missions, and esteem it a joyful privilege that God bestows upon us in permitting us to co-operate with him in saving men.

The man who contends manfully for believer's baptism and gets red in the face, when he argues for the independence of his church, and yet is not dead in earnest about missions—well, he is a sorry sort of Baptist, anyway, and the careful, prayerful, open-eyed study of the Bible, will surely make him a better one. It takes the belief and practice of all Christ's commands to make a genuine, full-fledged Baptist. Is there a twist in you?

There is not one iota of reason in any one of the objections the opponents of mission work argue against it. It is of the Lord! He commands it, directs it, blesses it. All the marvelous achievements along mission lines prove the cause is of the Lord. Who dares fight against Him?

### The Indians.

Dr. F. H. KERFOOT, Atlanta, Ga.—Dear Sir:—I enclose you herewith, a paper adopted by our General Conference Board on the 26th, and a duplicate to Dr. Morehouse also, which needs no explanation from me. The Board authorized the President, Secretary and Treasurer to employ a good, active, consecrated young man to go to the Creek Nation and begin the work there, as soon as the right man (God's man) may be found and a fund provided for the expense of the work so as not to involve the Convention in debt, the Board having already made appropriations as far as we thought safe to go, taking care of the work we inherited from the other two Conventions.

There appears to be an unusual demand for us to undertake to do more for the full-blood Indians in all these tribes than has heretofore been done and more than the Board can possibly do without further aid from the co-operating Boards.

Now, while the Indians are all disturbed and distressed over the political conditions surrounding them, which to them seems to threaten their total destruction as a people, appears to us to be a very opportune time to begin this work.

We hope you will give this matter the consideration its importance requires and that some way will open up to you to aid us in this undertaking.

Fraternally,

J. G. STALCUP.

South McAlester, I. T., March 26, 1901.

The Executive Board of the Baptist General Convention, Indian Territory, to The Home Board of the Southern Baptist Convention, and The American Baptist Home Mission Society:

Dear Brethren—Feeling profoundly the importance of enlarging our missionary work in the Indian Territory, so as to include the "full-blood" Indians of the five civilized tribes in whose country we are living, and who are so sadly in need of help, we have determined to undertake the task, being led thereto by the Holy Spirit, as we believe.

At the very threshold of this work we are confronted with the fact that the work we have already undertaken from the hands of the two bodies which merged into the formation of our present General Convention, has absorbed all the funds at our command, and consequently we are forced to look to the enlargement of our funds or let this great demand for our help continue to go unheeded at our very doors. In this great extremity we respectfully call upon you for further help in this work, and beg to request you to make as large an appropriation for this work as you may think wise to do, in addition to that which you have already made, on the same general plan and in the same ratio of your former appropriations, we pledging our Convention to do our part in the same ratio.

If you cannot do anything for the remainder of the year (which we hope you may be able to do), we hope you will be able to arrange to help us take up this work (so sadly neglected in the past) with the beginning of next year, October 1st.

By order of the Executive Board in session.

J. C. STALCUP,  
President.

W. P. BLAKE, Rec. Secy.

South McAlester, I. T., March 26, 1901.

### The Mormon Monster.

REV. E. E. FOLK, D.D.—Dear Sir: I have just finished reading the "Mormon Monster," and must say that I am amazed that men and women of intelligence, as many of them certainly are, could believe such a system of religion as they profess and practice.

That such a system can be believed and practiced by man is one of the strongest proofs of the total depravity of the race that I have ever met with. The book is timely and ought to be read by every man and woman in this broad land, and I verily believe that should they read it, it would effectually estop the propagation of what I conceive to be the most damnable heresy that has ever been attempted to be palmed off upon the human race as truth.

DAVID P. BROWDER.

Nashville, Tenn.

The Religious Telescope says: "The author of 'The Mormon Monster' evidently has carefully studied the entire system of Mormonism. It is profusely illustrated and will do much toward protecting our churches against the inroads of that religion with all its accompanying evils."



## Washington Letter.

Perhaps your readers would enjoy reading several things about the "Evergreen State." One writer has called it "the garden spot of the world."

Its matchless climate, wonderful scenery, grain, fruits, minerals, timber, fishes, etc., are beyond any other State in the Union. Farming, lumbering, mining, ship-building, fisheries, real estate and business ventures of every kind hold out most attractive possibilities to the young.

The East is crowded, it can't offer but few opportunities to the young. The Pacific coast is the land of promise and Washington is the star of hope. It has all climates except the tropical.

The State is divided by the Cascade mountains into two divisions. The Puget Sound country or Western Washington really has no winter, the roses bloom in December and the grass is green the year round. It never gets hot here but just pleasant.

My wife and self are just delighted with the climate. In Eastern Washington the climate is different, being much drier and warmer in summer. In many places the people have to irrigate to carry on farming.

The climate in both Eastern and Western Washington is free from sudden changes. We have no thunder storms, cyclones, blizzards, drouths, floods, sunstrokes, grass-hoppers, army worms and chinch bugs.

There is a great diversity of soil. The land on the Puget Sound is rich and productive. We grow fruits, vegetables and field crops almost to perfection.

In Eastern Washington the soil is lighter and sandier, but they grow fruit to perfection. The soil is rich, loose and lasting either under rainfall or irrigation.

Free government homesteads can be taken in many sections, but personal investigation is the thing to do should any one want to purchase or take out claims.

It would fill a book to tell all about the fruit growing of Washington. West of the Cascade mountains and along the Puget Sound there are magnificent specimens of apples, peaches, pears, quince, plums, cherries, strawberries and all kinds of smaller fruits. Frost never injures the fruit.

Wheat, oats and barley are the chief grains of Washington. The tinkle of the cow-bell can be heard upon the land in December and the sheep upon the lowlands whiten the earth. I saw about 6,000 brought across the Columbia river the first of June and it was wonderful to behold them.

Taken as a whole, the State of Washington offers wonderful opportunities to stockholders. Markets and prices are good on all products.

Once a man visits this wonderful State and sees the glorious mountains, the wide fertile valleys, the waving grain fields, the fruit-laden orchards, the banks of flowers and enjoys the soft balmy air, the breath of the great Pacific Ocean and all the delights of this favored land he will only leave long enough to go and sell his worn eastern farm and bring his family to the "Land of Promise."

Now, what we need most is to turn the interests of this State for the Lord. We need more Christian workers to help in the Master's kingdom.

My work starts off alright at Snohomish and we have been warmly welcomed to the field. I have the best people in the State and am happy in my work.

S. M. McCARTER.

Snohomish, Wash.

## A Pioneer Preacher.

It was my exalted privilege in colportage work this summer to have with me for ten days a pioneer preacher, seventy-one years of age. He has fought many battles and won many victories over Satan's hosts, because he ever stood behind the cross of Christ. His physical strength is failing, yet he is untiring in the Master's service. His eye sight is so far gone that he cannot read, but he meditates in the law. When he preaches he forgets everything else and loses himself in his discourse. His words seemed to be luminous from the touch of divine power, as I listened to him speak from the pulpit on different occasions. We journeyed together on the Cumberland Table Land, and spent one night high on the Big Brushy mountains overlooking the penitentiary, where at that time were seven hundred and eighty prisoners. On this mountain my soul was moved with heavenly emotion, as I listened to this old man plead with God for the prisoners in the valley below. He is one of the old pioneers who, in his earlier days, accumulated some financial strength which is blessing him in his declining years. Just completed near his home stands one of the finest, if not the finest, country Baptist churches in Tennessee. It is up-to-date in its construction and equipments, even heated with steam. Into that church he put twenty-five hundred dollars. He realizes the truth of the statement, "It is more blessed to give than to receive." He heard the appeal of Prof. J. T. Henderson for the endowment of Carson and Newman College and responded with a five hundred dollar voice. In 1877 he changed the educational status of his own community by a gift of 300 acres of land to Roane College, besides money and labor spent in erecting the college building. Into that building, which stands on an eminence in front of his home, are gathered over a hundred boys and girls. From its walls have gone forth scholars to fill the various vocations of life. Roane college, the new church building which is surrounded by the college farm, and many other blessings that are destined to live, would never have existed if it had not been for the aged divine who is at this hour (11 o'clock a.m., Saturday, Aug. 24, 1901) ten miles away from home preaching to the Hickory Creek Baptist Church, in Providence Association, Loudon county, Tennessee. His name I do not give now but it is sacred to hundreds of hearts in East Tennessee, and ought to inspire other souls to know that there is such a character living and toiling for the advancement of Jehovah's kingdom.

D. W. WHITE,

Colporter of Big Emory Association.

## Asheville, N. C.

After many years absence, it is my happy privilege to spend some weeks in my native section. My heart is made to rejoice to see the cause of truth advancing in this growing city.

The First Church, where I have the privilege at present of worshipping, is making gratifying progress. Our pastor, W. M. Vines, has not only the esteem and confidence of his flock, but he has their love. His sermons are always full of pure gospel, earnest and persuasive, and his wonderful faith in God's power and willingness to save is such that souls are saved almost every week. The Sunday-School has an enrollment of about six hundred, with an average attendance of over four hundred. J. H. Tucker,

a more consecrated layman I never knew, is the efficient superintendent. The church has a number of mission stations in the city, all of which are in a hopeful condition.

W. F. Staley, from Ohio, has recently been ordained to the full work of the ministry by the First Church. He is a young man of excellent gifts, full of zeal and consecration. He has been chosen as Pastor Vines' assistant, as the work of the church has enlarged to such an extent that it is beyond the power of one man to meet all the demands.

The pastor yesterday preached the last of a series of sermons on the 'Sacred Mountains.' The subject was, 'Mt. Pilgab and The Life and Death of Moses.' I will not attempt to give even an outline, because I could not give it justice. I would that these sermons were printed in book form and scattered broadcast over the land; but the reader would then miss the burning eloquence of the speaker as he held his audience spell bound from peroration to climax.

Ere long I shall extend my visit to the country where I first saw the light and eighteen years later gave my heart to Jesus.

P. R. YOUNG.

## A Glorious Meeting.

The meeting at the Spring Creek Church commenced on the third Sunday and continued eight days. The preaching was done by our noble pastor, Rev. Wm. E. Hunter, of Jackson, Tenn., who is surely a workman approved of God. He is universally loved and his influence with the young is remarkable. We have never had such a revival in our church. In every respect it was a grand success, but "to God be all the glory." I wish I could describe how the Christians were aroused to a sense of duty and sinners to believe and confess Christ, but I can only say that the Lord was with us at every service in his convicting and converting power, and it seemed that the entire church was filled with His glorious presence. There were thirty conversions and up to date ten have united with the church. Others will follow. Many who found Jesus precious to their souls had passed the meridian of life. The interest never abated, but at the last service some twenty-five sinners presented themselves for prayer. While we regret that the meeting should close and leave so many souls unsaved, yet our pastor has other fields calling him. Yesterday afternoon one of the largest crowds ever known to assemble on Cane Creek, witnessed the ordinance of baptism scripturally administered. Brother Hunter goes from here to Mississippi to begin another meeting. Let all who love the Lord and hate sin help us pray for his meeting, and may we ever sing "Praise God from Whom all blessings flow." Work on dear brethren, for soon some will pass beyond sorrow and pain and join those who sing on the banks of the beautiful river.

The congregation showed their appreciation of our pastor's faithful service in a substantial way.

I note with pleasure the constant improvement of the BAPTIST AND REFLECTOR under your wise management.

A MEMBER.

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## The Engineer

Leaning from the cab window does more with his ears than his eyes. The "rumble and grumble and roar" of his engine are to him articulate speech, and a false note in that jumble of sounds



would catch his ear as quickly as a discord would strike the ear of the leader of an orchestra.

He thinks more of his engine than himself. That is why he neglects to notice symptoms which are full of warning. The foul tongue, the bitter taste, sour risings, and undue fullness after eating are but symptoms of dyspepsia or some form of disease involving the stomach and organs of digestion and nutrition. In time the heart, liver, lungs, or other organs are involved and the engineer has to lay off.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and organs of digestion and nutrition. It purifies the blood and builds up the body with sound healthy flesh.

"I used ten bottles of Dr. Pierce's Golden Medical Discovery and several vials of his 'Pleasant Pellets' a year ago this spring, and have had no trouble with indigestion since," writes Mr. W. T. Thompson, of Townsend, Broadwater Co., Montana. "Words fail to tell how thankful I am for the relief, as I had suffered so much and it seemed that the doctors could do me no good. I got down in weight to 125 pounds, and was not able to work at all. Now I weigh 160 and can do a day's work on the farm. I have recommended your medicine to several, and shall always have a good word to say for Dr. Pierce and his medicine."

Dr. Pierce's Pleasant Pellets cure constipation.

## Great Revival!

Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men! Many Christians in and around Trezevant have recently been made to rejoice on account of the glorious manifestation of God's love.

Brother W. H. Sledge commenced a meeting in our church on Monday night after the fourth Sunday in July. The interest was intense from the beginning. The stately steepings of our divine Master were felt in our midst, the "joys of salvation" were restored to Christians, back-sliders reclaimed and many sinners converted.

Thirty-seven were baptized, nine received by letter and restoration. Of those baptized one was approved for baptism while Brother Hall was pastor, one was baptized the morning before the meeting commenced and two were members in good standing, but said they were mistaken in themselves and had experienced no change of heart until this meeting.

Brother Sledge preached day and night for three weeks except two days (I think) when Brother Wright, of Union City, preached.

There were five congregations the whole time, the house overflowing at night. The interest was but little abated at the close and two have professed faith in Christ since.

Our hearts are sad at the thought of losing Brother Sledge and many of us believe the Lord is calling him to remain here.

A MEMBER.

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## A PRINCE WITH GOD.

In our last lesson, we saw Jacob at Bethel just starting from home, fleeing from the wrath of a brother whom he had cheated and defrauded, seeing the vision of the ladder reaching to Heaven with the angels of God ascending and descending upon it. You remember the story; how he went to Padan-Aran to the home of his uncle Laban; how he served seven years for his cousin Rachel, but by a trick was given her elder sister Leah instead, thus being paid in his own coin; how he served seven other years for Rachel, though marrying her a week after marrying Leah; how he prospered through diligence and ingenuity until he owned large flocks and herds; how he concluded to leave Laban and return to his old home; how he dreaded to meet his brother Esau; and how he prepared to turn away Esau's wrath by valuable presents to him.

On the night before he was to meet Esau, after having sent all of his flocks and herds and his family across the brook Jabbok he himself remained alone to pray. It was certainly time he was calling upon God. He needed to do so to gain strength to meet Esau. Besides, the prospect of that meeting had a disquieting effect upon his conscience, recalling the wrongs which he had done to Esau and he needed the presence of God with him. While in that frame of mind and in the act of prayer, "there wrestled a man with him until the break of the day." That man was an angel of the Lord. He was perhaps Christ himself. He found Jacob there and grappled with him. The wrestling seems to have been a real physical contest, but there also took place a similar wrestling in Jacob's soul. When the angel grappled Jacob, Jacob caught hold of him and he clung to him, wrestling with all his might. When the angel saw that he did not prevail against Jacob, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint. Ah, it needs only a touch from the Lord to throw us out of joint, and to make us realize our weakness and our dependence upon Him. This is true with the sinner in coming to Christ. It is true with the Christian when misfortune or trouble

or death overtakes him. But despite the fact that Jacob's thigh was out of joint, he did not turn loose. He seemed to cling all the tighter to the angel, and when the angel requested him to let him go, he replied, "I will not let thee go except thou bless me." What a blessed thing it is to hold on to Christ, to cling closely to Him in every time of need until we receive a blessing from His hands. He has taught us so to do in the parable of the importunate widow and has told us that the effectual fervent prayer of a righteous man availeth much. The angel then told him that his name should be changed from Jacob the supplanter to Israel, a Prince with God. This new name given to him was expressive of the change which had come in his character and which would come in his life. At first, Jacob was tricky, crafty, but later he was a noble, consecrated man of God. Men would hardly have selected Jacob to be a Prince with God, but God saw that he had the making of such a man in him and carried him through a course of training by which he finally developed into such a character. But the birth-place of the new man was at Jabbok and it was in the throes of prayer that he was born. In a similar way, it will be remembered, the name of Simon was changed to Peter and of Saul to Paul.

It was the earnest and persistent determination of Jacob which enabled him to prevail over the angel and finally brought him the blessing. Had he turned loose, had he shown less courage, less persistence, the angel would probably have left him without bestowing a blessing upon him. Oh, for such faith, such earnestness, such determination in every Christian! No wonder Jacob called the place Peniel, which means the face of God, saying "I have seen God face to face." He felt it. He realized it. This experience of his must have been a blessed memory to him during all his after life. It was the crisis, the turning point of his life. Have you ever been to Jabbok? Have you met God face to face? Have you wrestled with him? Have you received a blessing? If ever you do come to Jabbok, if ever there comes a crisis in your life and God is wrestling with your soul, hold on to him, never turn loose until the blessing is bestowed upon you.

## PAUL'S DETERMINATION.

It was to "know nothing else among men, save Jesus Christ and Him crucified." This noble man of God, realizing his lofty mission and the supreme importance of Christ's atoning work, resolves to discard all other knowledge, to seek not "excellency of speech," to make no effort to clothe his message in "enticing words of man's wisdom," to count of little value stores of human learning, but, in short, to make the one theme of his preaching "Jesus Christ and Him crucified." Sore need there is to-day of a revival of this earnest purpose in the hearts of all whom God has called to preach, proclaiming "Jesus Christ and Him crucified"—holding up the suffering, bleeding, dying victim on the cross as the preacher's one business. He turns aside from this at his own peril and the spiritual loss of his hearers. Think of the transcendent importance of the theme and, like the apostle, make "Jesus Christ and Him crucified" the theme of your preaching. Do this, dear brother, for several reasons:

1. It is implied in your claim to have a divine call to preach. God's Word reveals but one theme, and that is the blood-shedding on Calvary of the Son of God.

2. It is the one condition of power: "Go ye into all the world and preach the gospel," and "I am with you alway." He promises to be with those who go and preach the gospel. His presence means power.

3. It develops zeal. Nothing can stir the soul like the contemplation of the tragedy of Calvary. Standing before the cross of the dying Redeemer the mind is instructed, the heart is warmed, and the energies are quickened. We are never going to do much for God or man, unless our zeal is aroused at the cross.

4. It guarantees success. Let it never be forgotten that in Christian service saving souls alone is success. That is the main thing. All else is sec-

ondary. The externals may be ever so fine and costly, but it is as sounding brass and a tinkling cymbal, if souls are not born into the Kingdom of Christ.

5. It meets personal responsibility. It is a thing of awful solemnity to stand for God before men. Well may the preacher fear lest he betray his sacred trust. He must face at the judgment those to whom here he preaches. If he boldly tells men of their sins, their need of pardon and the way of life eternal through "Jesus Christ and him crucified," he can say here and there, "I am free from the blood of all men."

6. It is the theme for these times and for all times. Jesus Christ is "the same yesterday, to-day and forever." There is much said about reconstructing theology to adapt it to the need of our advanced age. Hear us! This much is true and always will be—there has never been, there is not now and there never will be any other way for a sinner to be saved except through Jesus Christ and him crucified.

"Oh, that I could all invite  
This saving truth to prove,  
And show the length, the breadth, the height  
And depths of Jesus' love!  
Fain would I to sinners show  
The precious blood by faith applied,  
Only Jesus will I know  
And Jesus crucified."

## THE BIG EMORY ASSOCIATION.

This Association lies in East Tennessee, just on the other side of the line between Middle and East Tennessee. It includes the churches at Harri-man, Rockwood and a number of country churches. A delightful ride of about seven miles over the N. C. & St. L. Ry. to Lebanon, the Nashville & Knoxville to Monterey, and the Tenn. Central brought us to Crab Orchard, where the Association met this year. The scenery along the line of these roads is very fine.

The Association met on Thursday. On account of a delayed train coming from the East which brought a large part of the delegation, the organization was not effected until the afternoon. The following officers were elected: P. W. Evans, Moderator; Wm. Whitlock, Ass't. Moderator; W. N. Rose, Clerk. Brother Evans has served the Association first as Clerk and second as Moderator, for over a quarter of a century. He is an excellent man. The following ministers in the Association were in attendance: E. J. Baldwin, Asa Butler, A. L. Davis, R. J. Gorbett, George Jones, C. L. Ledford, Z. T. Manis, Grant Moroney, B. L. Peters, W. N. Rose, James Stringfield, Spencer Tunnell. Among the visitors were: W. N. Ferris, H. Proctor, A. J. Hoyt and Mrs. A. C. S. Jackson, President of the Woman's Missionary Union. Dr. Holt preached a strong sermon Thursday night and made a fine missionary address the next morning. The editor preached at eleven that morning. We regretted that we were compelled to leave to attend another Association and missed a large part of the discussions. Rev. Spencer Tunnell was to preach the introductory sermon Friday night, it having been postponed on account of the late arrival of his train. We are sure that it was good.

The Big Emory Association has developed very much along missionary lines. It is fortunate in having a large number of excellent pastors in it.

Crab Orchard is situated on the top of the Cumberland Mountains, in a basin which forms a rich valley. It is on the line of travel between the East and the West. There is an old Inn there, built some sixty-five years ago, which used to be the stopping place for travelers on the old stage road, and it is said that Gen. Jackson was accustomed to stop there on his way to and from Washington in his carriage. It is in an excellent state of preservation and is now kept by Brother W. C. Renfro, a good Baptist. Since the railroad came through, the town has grown considerably. The Crab Orchard Coal and Coke Co. has recently opened a mine there which promises to yield a rich return after it is fully developed. The Baptist Church, known as Haley's Grove Church, is located about a mile from the town. It has a good membership. It is without a pastor at present. Rev. Asa Butler lives in town and acted as pastor during the Association. To him and to Brother Renfro and others, we are indebted for many courtesies.



## UNITY ASSOCIATION.

This Association lies in the southern part of West Tennessee. It includes the towns of Henderson, Saulsbury and a large number of country churches, most of them quite strong. It met this year with Walnut Grove Church, near Bolivar, on Saturday, August 31. Dr. Holt and the editor left Nashville on Friday night, expecting to reach Bolivar early the next morning, but our train was a little late and when we got to Milan we found that the train on the Illinois Central Road had been gone just a few minutes, and we realized the truth that time, tide and trains wait on no man, not even a Baptist preacher. There was nothing to be done but to wait in Milan all day. Thanks to Dr. A. E. Cox and other friends there, we spent the day very pleasantly, despite our disappointment. Dr. Holt, however, was not feeling very well and concluded to return home that afternoon. But we determined to go on to the Association anyhow, notwithstanding the fact that we could only remain one day. It was quite a pleasure to spend the night in the hospitable home of our friend, Dr. W. J. Cox, at Bolivar.

We learned that there was a large attendance at the Association on Saturday. It was organized by the election of Rev. C. C. McDaniel as Moderator, Frank Dorris as clerk, and W. H. Thomas as Treasurer. The introductory sermon was preached by Rev. W. D. Siler, and was an earnest gospel sermon. Dr. G. M. Savage made a fine speech on Ministerial Education, and a good contribution was given for that cause. Brother J. N. Hall, who had been holding a meeting at the church during the week, preached on Saturday night. He also preached in the house Sunday a strong Baptist sermon, while Rev. W. Q. Young preached in the grove. In the afternoon the editor preached in the house and Dr. T. J. Perry in the grove.

We regretted very much that we could not remain over one day, but important business required our return. We have been attending Unity Association for a number of years and we always enjoy meeting with the brethren. They are a noble set of brethren. The attendance at the Association was very large, especially on Sunday, when it was estimated that there were about 1,000 people present. The hospitality seemed to be abundant for all. Brother C. C. McDaniel is pastor of the church. To him and to Dr. G. M. Dorris, Chairman of the Committee on Entertainment, we are indebted for much courtesy. It was expected that the next meeting of the Association would be held at Clover Creek Church.

## WHAT ARE YOU LOOKING FOR?

The *Word and Way* had the following suggestive paragraph:

As a general proposition, a fellow finds about what he is looking for. We used to go frequently coon and possum hunting with some cousins. They had one particular dog that was never known to find a coon or possum, but that rarely failed to find a skunk. He seemed to have a special faculty to find that kind of an animal. If there was such a thing as dogs reporting to each other their findings and observations, no doubt old "Trip" would have given out that there was nothing in the way of animals in the woods but skunks.

You can find much in the church to object to and complain of, if you just turn your attention to these things. You can find many flaws in the character and conduct of your brethren if you care to train your eyes for such observation. If you will give your time and turn your attention in this way, you can begin in your home, and moving out from that go through the church, the community, the Association and Mission boards, and then on to the National government, and you will find no end of unwise things, unlovely things, disagreeable things and bad things, to gorge you and make you miserable and transform you into a nuisance. But it won't pay you to do this. Don't shut your eyes to these things. Of course not, but don't put in your time hunting for them. There are many good, right, bright, blessed things. Look for these.

Unfortunately there are a good many "Trips," whose whole ambition seems to be to hunt for skunks. As a matter of fact, every man has two sides, a good side and a bad side. If you hunt for

the good you can find it. If you hunt for the bad you can find that. A person usually finds what he wants to find. Generally, too, he finds the reflection of his own character. A bee finds clover and a buzzard finds carrion. What are you looking for?

## PERSONAL AND PRACTICAL.

—Dr. Holt said in a speech recently that a Missionary Baptist is a *sent* Baptist. Yes, but too often he is a *cent* Baptist. Sometimes he is a *dollar and cent* Baptist. And occasionally he is a *scent* Baptist.

—The *Clarksville Leaf-Chronicle* gives a glowing account of what it calls "a great missionary sermon" preached by Dr. R. R. Acree at the First Baptist Church, that city, recently. Dr. Acree can preach such sermons.

—Remember that the Tennessee Baptist Convention meets at Harriman, Wednesday, October 16, 1901. That is only six weeks away and all who go ought to be planning for the trip. We hope that there will be a large attendance.

—The *London Baptist* truly says: "The hen that sets on a nest of duck eggs is sure to hatch ducks, if she hatches anything. The teacher or preacher who sits on a nest of doubts, as to the inspiration of the Bible and the divinity of Christ, will most likely hatch a brood of skeptics, if he hatches anything."

—Rev. R. E. Chambers and wife were tendered a farewell reception at the First Baptist Church, Washington, D. C., Aug. 29th. They leave this week for Canton, China, to continue their work as missionaries. The prayers of Southern Baptists will go with them. We hope that their money will also.

—A man calling himself a "high caste Hindu by birth," of the "princely class," has been collecting money in this country under the pretensions of "aiding missions" in his "native country." He has been an Episcopalian, Free Churchman, a Wesleyan, a Baptist, and now claims to be an Episcopalian. He seems to be mostly imposter.

—The earnest, God-fearing and God-loving missionaries at the front are planning for larger work, and calling for more workers. Dr. Willingham and the Board at Richmond are compelled to tell these noble workers to hold up, as the receipts have already fallen short to the amount of \$20,000. This must be hard on the faithful ones at the front.

—It is stated that when Crispi, the famous Italian statesman, who passed away recently, was dying, he replied to a priest who desired to administer the sacrament to him: "It is a matter between myself and Christ." Crispi must have heard Dr. G. B. Taylor or some other Baptist preach. At any rate, this answer shows that he was nothing of a Roman Catholic.

—Returning from the Unity Association, we had the pleasure of preaching at Bolivar on Sunday night. Brother J. F. Ray is the popular pastor of the church there. He has done a great work and is justly held in high esteem by everyone. The church is stronger today than it has ever been. The membership is not very large, but it is composed of an excellent class of people and is growing.

—At a meeting of the Home Mission Board last Tuesday, Dr. F. C. McConnell, Pastor of the First Baptist Church, Lynchburg, Va., was elected Corresponding Secretary. Dr. McConnell was at one time Assistant Corresponding Secretary of the Board, and so is well acquainted with the duties and responsibilities of the office to which he is elected. We congratulate the Board upon its wise selection.

—The *Baptist News* denies that Methodism is a breaker down of denominational lines, as recently claimed by the *New Orleans Christian Advocate*. The *News* says: "Its preachers labor with as much zeal to build up the M. E. Church as if they thought the salvation of the people depended on it. They were so afraid of the breaking down of barriers between the denominations that

to hold their own young people the closer to Methodism, they would not stay with the Y. P. S. C. E., but organized the Epworth League. They glorify Methodism on all possible occasions. They are among the most sectarian of the sectarians."

—Every week and nearly every day we receive appeals from people all over the State, and in fact all over the South, asking for assistance for their churches in various ways. Now, we presume that all these appeals are alright and we should be glad to respond to all of them with a liberal donation. If we had the wealth of Rockefeller or Andrew Carnegie we would certainly do so. But not having that wealth, and our income being limited, if we were to respond as generously to these appeals as those who make them ask and seem to expect, it would not be long before we should have to make appeals to our friends for assistance ourselves. This will explain why we have not made responses to some appeals received recently.

—A negro went to the home of a farmer in Franklin County, this State, recently, shot and killed his young wife, shot but failed to kill his five-year-old boy, robbed the house of what money he found, fled, was captured and put in jail, but a mob soon formed, overpowered the sheriff, took the negro and burnt him at the stake. That the negro deserved death no one questions, but it should have been death by hanging at the hands of law and not death by burning at the hands of a mob. He should have had a speedy trial and should have been convicted and sentenced at once, and hanged within a week's time. This would have satisfied both the demands of justice and also of the law. If this mob spirit continues, we do not know where it will end. As we have frequently said, mob law is no law. It is the absence of all law. It is anarchy, barbarism.

—It has been officially announced that the Baptist schools of Texas will be out of debt by November, only \$50,000 remaining to be cleared off. The denomination will then own in fee simple property worth more than \$700,000 used for school purposes. Since the beginning of the year \$307,000 has been raised and used to extinguish the indebtedness. In addition to this, large sums have been spent in improving the school buildings and in erecting new ones. The schools are located in different portions of the State, the most important one being Baylor University, at Waco. It would seem to us in Tennessee that \$50,000 would be rather a large sum of money to be raised, but that appears to be a small amount in the eyes of Texas Baptists, especially when Dr. B. H. Carroll is the Secretary of the Educational Commission. He has certainly done a great work in that position. After he has finished this work in Texas, we wonder if he could not be induced to come over to Tennessee and undertake a similar work here.

—Prof. Triggs, of the University of Chicago, recently declared that Rockefeller is as great a genius as Shakespeare. Then he discovered and announced that there is no poetry in the hymnology of the church, and later he has set aside Holmes, Whittier and Longfellow as unworthy of classification among true poets. Prof. Triggs gives the following selection from Walt Whitman as a sample of what he calls true poetry:

"He was a frequent gunner and fisher, he sail'd his boat himself, he had a fine one presented to him by a ship-joiner, he had fowling-pieces presented to him by men that loved him.

When he went with his five sons and many grandsons to hunt or fish, you would pick him out as the most beautiful and vigorous of the gang.

You would wish long and long to be with him, you would wish to sit by him in the boat, that you and he might touch each other."

Prof. Triggs ought evidently to be sent to the insane asylum, where he belongs, rather than be in a Professor's chair. And this is some of the teaching which the University of Chicago is giving out as "original research," "broad and liberal mindedness!"



## THE HOME.

Build thee more stately mansions, O  
my soul,  
As the swift seasons roll.  
Leave thy low-vaulted past!  
Let each new temple nobler than the  
last,  
Shut thee from Heaven with a dome  
more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's  
unresting sea!

### The Helping Along of Ran.

"I tell you the girl is a stupid, a born blockhead!"

"No, no, John, not that bad. I know she is dull, and often it is hard to be patient with her, but she has common sense."

"I am beginning to doubt it. Seems to me her head gets thicker every day. I've done all in my power to educate that girl, but it's no use. She will never amount to anything. I consider myself unfortunate to be the father of such a daughter."

"Don't, John! That Ran is dull is all the more reason we should be patient, and try the harder to help her make something of herself."

"I tell you it can't be done, I've given up all thought of such a thing. My only hope is that somebody will be foolish enough to marry her, when my responsibility in the matter will end."

The exasperated man strode noisily out of the room, and kind little Mrs. Sykes was left with a load on her mind. It was worse than useless to try to discuss with Mr. Sykes any plan concerning his daughter; she would not try again. Through the open door-way she watched Ran moving about with a half-sullen, expressionless face. Poor Ran! No wonder her father was disappointed in her. Tall, angular in form, awkward in movement, slow of speech, she was what people called "queer." Nature seemed to have done a poor part by this duckling.

"There is some allowance to be made for her," the new Mrs. Sykes said. "She has been so long without a mother to sympathize with and help her. She and her father are so unlike that they have grown apart and are little to each other."

To this she might have added that the father, a nervous, irritable man, ambitious for his daughter and mortified by her manifold failures, had grown really harsh to her. And she, with an over-sensitive spirit, so dreaded his scathing criticisms and stinging rebukes, that when in his presence she was sure to lose self-possession and do her worst. With mother gone, and no beauty or comfort in the home, and no friend to turn to, it was small wonder Ran's larger nature was dwarfed.

The young stepmother had quickly seen the root of the trouble and her heart was filled with pity for Ran. It did not seem long to Mrs. Sykes since she had had lofty ambitions and hoped great things, but circumstances

had been too much for her and she had fallen far short of her ideal. And now she felt if she could help this groping soul into fuller light, it would make up for much she had lost. There arose from the woman's heart a cry to the great helper for wisdom in trying to guide and make the most of this life that had come under her care and influence.

"She shall not throw her life away. I must help her to be something, I must," Mrs. Sykes declared again to-day after her husband had gone out.

"We'll have to move around lively to get things in trim for our boarder by Friday," Mrs. Sykes said, joining Ran in the kitchen. "And, Ran, I mean to use Cousin Cornelia's board money to brighten up the house and make home more comfortable; and you are to have some of it for your own, to spend as you like."

Ran looked up in surprise and said, "Oh!" Ran always lacked words.

"It isn't as if she were my own cousin," Mrs. Sykes continued, "she is a distant relative and would not come for the summer without paying her board. And as she is amply able to pay, I think it right to accept it because it will do so much for you."

Ran's eyes brightened. It was a new experience, this having some one interested in her. "I should like to have her come," the girl said presently, "only I do so hate meeting strangers. I shall feel afraid of this city lady."

Mrs. Sykes smiled. "You will not feel afraid long. Mrs. Baird has not always been a city lady; she was a country girl, and a very poor one. Her only capital was health and ambition. She determined to have an education, but her way up was slow and difficult. By patient work she made a place for herself and became an accomplished woman, afterward marrying a wealthy man and occupying a position of honor. Her story is only another illustration of the fact that a girl in this day can make a place for herself."

Ran listened to this new teacher in silence, but the seed fell on good ground.

The summer proved a time of growth to Ran; latent chords were awakened, and finer sensibilities aroused. The interest and sympathy of her stepmother began the work, and additional causes strengthened it. One of these was the love and constant care of Mrs. Baird's baby daughter, Margaret. The lonely girl who had never had anything to love, found her heart bound up in this little one who did not care that she was shy and awkward and queer. Another cause was Mrs. Baird's music. When she played any of the small instruments with which she amused herself, Ran would sit spell-bound; every discordant element vanished, and for the moment, perfect happiness was hers.

It was near the close of her summer vacation that Mrs. Baird one evening joined Mrs. Sykes as she sat shelling peas for the next day's dinner.

"I hope we shall not be disturbed, Mary," she said, "I want to talk to you about Miranda. I believe I have made a discovery. This girl, who has all her life been laughed at

and called stupid, has musical talent of a high order. For weeks I have been teaching her on my guitar. Her ability is undoubted, and her desire to learn is intense."

Then followed there in the gloaming a talk between these two earnest women that was to affect the whole life of this hungry-hearted girl. It was decided that Ran should accompany Mrs. Baird to her city home to receive the best musical instruction.

"Don't mention the expense," Mrs. Baird protested, as Mrs. Sykes spoke of the cost. "I am so glad to be able to do a little good in the world, and besides, who can take Ran's place with baby Margaret?"

They agreed to say nothing for the present about their plan further than to secure Mr. Sykes' permission to Ran going with Mrs. Baird as a nurse girl. Ran was full of joy in the good fortune that had befallen her.

The house was very lonely when they were gone, but if Mr. Sykes missed his daughter he did not betray the fact. Letters were now all that Mrs. Sykes had to break the monotony of her life.

These came frequently from both Cousin Cornelia and Ran. Mr. Sykes never read the letters, and merely asked if all were well.

In the Autumn, when Ran had been gone two years, there came a letter of unusual interest. Mr. and Mrs. Baird were about to celebrate the tenth anniversary of their marriage and begged the presence of Mr. and Mrs. Sykes. Besides, there was a dainty invitation announcing the event for Tuesday, October 10, 1899.

Mr. Sykes laughed at the idea, declaring he was no society man, and should not know what to do among a lot of aristocrats.

"But, John," his wife remonstrated, "Cornelia says there is to be only a small company, most of them friends of her youth." Mrs. Sykes' heart was set on making the trip, and in the days that intervened brought to bear all her diplomacy and womanly tact, which finally won the day. She was ready to give up, though, when they reached the station and found the train three hours late. But to her surprise Mr. Sykes waited patiently.

The delay brought them to the reception at rather a late hour. Mrs. Baird carried Mrs. Sykes off to dress, and Mr. Sykes was left to make his way in what seemed to him a large company. He sank into the first seat he came to, already wishing himself at home. Some one at the farther end of the long room began playing the piano in a way that attracted his attention. It was no fine music that he could not understand, but a simple piece, perfectly executed. He leaned forward to get a sight of the player. She was a slender, white-robed girl. At request she sang in a sweet voice, a beautiful, old-fashioned ballad.

"That is the kind of a girl I should have been proud of," Mr. Sykes thought as the song was finished. Mrs. Baird came up and spoke to the singer just then. As she turned fully around, Mr. Sykes could hardly believe he was awake as he recognized his daughter Ran. As she moved toward him, pausing to speak to

some late arrivals, there was no hint of awkwardness in her manner. Kindness, sympathy and association with cultivated people had proved effectual. Ran was no longer "queer."

"I am glad to see you, Ran," Mr. Sykes said, as she held out her hand to him, "and glad you have learned to play the piano. I enjoyed your music."

"Thank you, papa; I have worked hard and tried to please you." For the first time in her life Ran was at ease in her father's company.

John Sykes had time for some serious thinking in the midst of the gaiety that evening. He acknowledged that his stupid daughter had within her the making of a noble woman, only he had been too hasty and impatient, and had failed to recognize her worth.

When alone with his wife, almost his first words were: "Mary, I confess I have wronged Ran. She has proved that she is not a blockhead. I was very proud of her to-night, though she owes none of it to me. You women have been the making of her."

Mrs. Sykes smiled a happy smile. "No, John, she has by hard work been the making of herself. We only helped her along."—Luella R. Spencer, in *Young People*.



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## YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

324 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: *Nulla Vestigia Retrorsum.*

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

Mission Topic for September, THE HOME BOARD.

This Board, located at Atlanta, of which the lamented Dr. Kerfoot was the Secretary, has 811 missionaries in the field. Last year they built 100 churches, and organized 511 Sunday-schools, spending in their work over \$91,000. I am sure we shall give them \$100,000 this year. Will you tell these facts to your societies, your bands, your classes? Will you pray for these devoted Christian men who control the work here in our own land? Will you give liberally, so that the work in the mountain regions, among the foreigners coming to our shores, among the negroes at our doors, in Cuba, in the slums of our great cities, among factory hands, and wherever the unsaved are calling for help, may prosper? God help us all to do our full duty by the Home Board!

L. D. E.

### Bible Learners.

Learn this week God's promise to Jacob, Gen. 28: 13-15.

### The Student Band.

Attention! The Student Band will come to the front. Let us have the roll-call. Anna Kate Montgomery, Sevierville; George S. Range, Whitesburg; Bettie D. Arnold, Wartrace; Agnes Shepard, Partlow; Ferdie Fox, Jr., Clarksville; Lemma E. Drake, Verona; Reese Pucket, Water Valley; Frank F. Gillard, Newbern; Willie Collins, Antioch; Chas. D. Turner, Milan; Mary E. Joiner, Adams; Lillian A. Blankenship, Surprise; Elizabeth Pauline Stocks, Miss.; Everett Sisters, Trenton; Bernice Baker, Antioch.

Seventeen girls and boys have sent in answers to Miss Heck's questions on "Rome" in the August Journal, viz:

1. How old is Rome? 2. Of what religion is it the center? 3. How long have the Popes claimed to be prisoners? 4. How large are the Vatican palace and gardens? 5. What does the Pope claim to be? 6. What does infallible mean? 7. Can you give a text that shows this to be impossible? 8. What is the name of our oldest Southern Baptist missionary? 9. How many native evangelists have we? 10. How many Protestants are there in Italy?

I hope each one kept a copy of the answers sent in, so that they may be compared with these I now give you.

1. 2,700 years.
2. Roman Catholic.
3. Since 1870.
4. They cover three miles.
5. Infallible.
6. The Pope can do no wrong.
7. "For all have sinned and come short of the glory of God." Rom. 3: 23.
8. Dr. George B. Taylor.
9. 26.
10. About 30,000.

ELIZABETH PAULINE STOKES.

Baldwyn, Miss.

I find that the answers mostly agree with these. I have been interested in the variety of verses disproving the

Pope's claim to infallibility. There has certainly been much "searching" of the scriptures. I shall send each one of these a "Bible-button" in a few days. I want you to attach the brown and yellow ribbons of the Young South to it and wear it as a badge of victory. I am sorry that there are no questions in the September Journal. Perhaps Miss Heck will give us some more in October.

There is a pretty poem, however, that you can learn to recite for some Band meeting or Missionary Day. It is about the "Aloe Plant."

The class is dismissed!

### YOUNG SOUTH CORRESPONDENCE

The event in Baptist circles of Chattanooga this past week was the coming of Miss Annie Armstrong. She talked to a goodly number of ladies in the lecture room of the First Baptist Church last Thursday, Aug. 22, and we counted it a rare privilege to sit at her feet. I feel quite sure that we shall do better work and more of it because of what we learned from her. A number of the Young South Band acted as ushers and assisted in serving the refreshments during the "social hour." They wore the brown and yellow badges, and Miss Annie had a kind word for each one, as Mrs. Rape, President of the Ocoee W. M. U., introduced them to her.

I had the great pleasure of taking tea with Miss Armstrong at the home of her hostess, and she told me something she did not tell those members of the Ocoee Union. I have been thinking of it ever since. I am very glad she left it out, for there were members of several other denominations there, and I should have bowed my head in shame if they had heard it. I almost blush to write it. She asked me if I knew what was the average offering to missions from the Baptist women and young people of Tennessee. I said, "It must be at least \$1.00 a member." You see I never had thought about it before, and I have no head for statistics. Well! What do you think she said Tennessee Baptist women and children gave last year?

FOUR CENTS A YEAR APIECE!

Think of it! Two red postage stamps! You see there are so many Baptist women and children who give nothing at all. Oh! the pity of it. Now I believe that every one who reads these lines gave more, much more, than a pitiful four cents last year. Will you not think of those poor souls who did not give, and double your offering this year, thus raising our Tennessee average? Will you not pray that all may be taught to give? *Four cents a year!* And a whole world crying for the gospel. Oh! ye Baptist women in city, town and country, awake! Throw off this lethargy, this indifference. Did not the Master say with almost His last breath, "Go ye into all the world!" Does not the word of God tell us that they cannot hear without a preacher, and that the preacher must be sent? And we, here in our own beautiful Tennessee, have been giving four cents apiece a year, to obey the Master's last command! Oh! does it not make you weep for Tennessee? It must not be! We will rouse our friends, our companions. The Young South must lose no time in bringing forward Tennessee's mission offerings. Let us go hard at it.

Let me remind you once more that Sept. 18 will end our record for the report we send to the Harriman meeting. Write that date down in your memorandum books, and work up to it. We must not report a deficit in the salary of the

### YOUNG SOUTH MISSIONARY.

We can't "go back" on her, as the boys say. She will be there to hear that report. She will speak to the

Young South members, and all the delegates from East, West and Middle Tennessee will listen. You will not let me report a defeat. I know you will not, and yet I confess I am growing anxious now that September is here. The 18th will be here so soon and our books must close. The only way is for you to send immediately the very largest offering you can give. I must ask that you give Japan the preference this month. Don't delay, I entreat you.

Oh! yes. There are letters, more than for some time, and a goodly aggregate of offerings. Here they are:

In No. 1, Willie Collins, of Antioch, acknowledges the receipt of her pin and the literature sent with it, with thanks.

No. 2 brings a star dollar from Chas. D. Turner, of Milan, and has our thanks.

In No. 3, Mrs. Annie Flippen, Carthage, asks for ten star cards and the same have been forwarded with literature and boxes. If she could send in part of the receipts from them before Sept. 18.

Lenox sends No. 4 with \$2.00 from the Kirby Band, which we most gladly give to Japan with deepest gratitude. Oh! if all our young people gave like these, there would be no "four cents" givers in Tennessee.

No. 5 is from Nashville and is marked "private," but I must quote one sentence from it. It says: "I will always be thankful for the Young South. It made real 'Missionary Baptists' of my children." It brings another star dollar from the prettiest little lad in Nashville. I hope to "talk over" some things with the writer at Harriman. She must not be discouraged.

No. 6 brings 25 cents for the Orphans' Home from Mrs. Sarah Carothers, of Johnson City. All aid is doubly appreciated just now, and we are delighted to enroll you among our helpers.

No. 7 is from St. Elmo and brings \$1.00 for Japan and \$1.00 for the Orphans' Home from Miss Louise Golling. I am sure the Second Church regrets Miss Louise's removal, and we are so glad she still remembers the Young South. She will certainly come to the First Church in October to meet Mrs. Maynard. We are so much obliged.

No. 8 is from Reese Puckett of Water Valley, who always sends in an offering after his study of a mission field. That's consistent. Shall I give the dime to Italy? Come again, before Sept. 18, if you can.

In No. 9 Rev. T. G. Davis sends \$1.00 from class No. 15, of the Second Church Sunday-school, South Chattanooga, and has our sincerest thanks. Mrs. Eakin hopes to see every one of those boys with a brown and yellow badge on when Mrs. Maynard comes. God bless them!

No. 10 is from dear old friends at Brush Creek, and encloses 65 cents for Japan. Thanks to each one! Could you let us hear again before Sept. 18, Miss Turner?

In No. 11 Mrs. M. E. Joiner sends 25 cents for herself and Mary Eager, and wishes it was "dollars" instead of "cents." Many thanks!

No. 12 brings a splendid offering from our Bowden Band at Puryear, \$3.00, birth-day offerings from Bennie, Lois, Otis and Lynn, and the good news that the oldest son has openly given himself to Jesus. Shall I divide equally between Japan and the Orphans' Home? Many thanks! May the next year be full of blessings!

No. 13 brings some more "bug money!" \$1.00 for Japan from our Everett Band at Trenton. The "button" is also acknowledged. We are deeply obliged.

No. 14 is from Antioch, and brings thanks for the "Bible Button."

"I enjoyed reading 'T'other and Which,' and 'One of Mamma's Plans' very much," says Miss Bernice Baker.

Now, that is a very fair beginning for September, is it not? But that is not all?

No. 15 is from Youngville:

"Please find enclosed

FIVE DOLLARS

for the Orphans' Home, the birth-day offerings of the Lone Star School, a mission of Hopewell Church. We collect as the birth-days pass. How anxious we are to know Dr. Holt's other 'secret' that you 'almost told!' I am so proud of the Young South, and it does me good to read its record each week. We are glad to join this great Band."

MRS. SALLIE DEAN, Sec'y.

Dr. Holt has not "given me leave" yet! Watch the BAPTIST AND REFLECTOR. What a "grand finale" you have given us for our first week in September! We are most sincerely grateful. The Home needs are great just now. That "Lone Star" Sunday-school does well and we welcome them most heartily. If every school would send us their birth-day offerings before Sept. 18! Won't you ask yours?

Fifteen letters are not so bad. We feel greatly encouraged. You will have just one dozen days to work when you read these lines. Don't lose a single hour! Ask yourself prayerfully, "What can I do to bring up our missionary's salary for April, May, June, July, August, and September, 1901?" See how close we are to the necessary \$300 in our "Receipts." Then sit right down and send on what you can at once, and then go out and gather more and send again! We must not fail!

Most earnestly, yours,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

First quarter's offerings ..... \$223 62  
July offerings ..... 58 29  
August offerings ..... 41 28  
First week in September, 1901.....

### FOR JAPAN.

Chas. D. Turner, Milan (star) ..... 1 00  
Diaz Roth Nashville (star) ..... 1 00  
Louise Golling, St. Elmo ..... 1 00  
Ora Allen, Brush Creek, by J. T. ..... 25  
Elbert Phillips, Brush Creek, by J. T. ..... 10  
Maud Turner, Brush Creek, by J. T. ..... 10  
Mrs. M. E. Joiner, Adams ..... 15  
Mary E. Joiner, Adams ..... 10  
Borden Band, Puryear ..... 1 50  
Kirby Band, Lenox ..... 2 00  
Class No. 15, Second Church Sunday-school, Chattanooga, by T. G. D. .... 1 00  
Everett Band, Trenton ..... 1 00

### FOR ORPHANS' HOME.

Mrs. Sarah Carothers, Johnson City ..... 25  
Borden Band, Puryear ..... 1 50  
Lone Star Sunday-school, Youngville, by Mrs. Dean ..... 5 00  
Louise Golling, St. Elmo ..... 1 00

### FOR ITALY

Reese Puckett, Water Valley ..... 10  
For postage ..... 02

Total ..... \$340 47

Received since April 1, 1901.

For Japan ..... \$224 79  
For Orphans' Home ..... 87 25  
For Babies' Branch ..... 13 21  
For State Board ..... 9 84  
For Home Board ..... 81 13  
For Mexico ..... 8 00  
For China ..... 10 83  
For Brazil ..... 8 00  
For Italy ..... 20  
For Foreign Journal ..... 1 75  
For Sundries ..... 4 22  
For Postage ..... 1 65

Total ..... \$340 47  
Star Card Receipts ..... \$ 60 75

We must have \$75.21 by Sept. 18, or acknowledge ourselves behind with the salary of

THE YOUNG SOUTH MISSIONARY.

Can we get it? If each one does the very best he or she can do! Will you do that? L. D. E.



# Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

## Have you seen a copy of KIND WORDS in its new and enlarged form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children pay it the highest possible compliment. Instead of glancing through it and then throwing it down, as I have seen them do, they watch for it eagerly and then read it through."

Another says:

"My mother always tells me to be sure and bring her a copy of Kind Words."

Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.

## All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher .....	12
Advanced Quarterly .....	2
Intermediate Quarterly .....	2
Primary Quarterly .....	2
The Lesson Leaf .....	1
The Primary Leaf .....	1
Weekly Kind Words (enlarged to 8 pps) .....	18
Kind Words (semi-monthly) .....	6
Kind Words (monthly) .....	4
Child's Gem .....	6
Bible Lesson Pictures .....	75
Picture Lesson Cards .....	25

**B. Y. P. U. QUARTERLY** For Young People's Prayer Meetings. Per quarter, 10c. single copy; ten or more to same address, 6c. each.

## RECENT EVENTS.

—The *Argus* says President B. D. Gray is capturing the people in the Kentucky Association.

—A Korean woman walked thirty-three miles, carrying her babe on her back, to attend a Bible class.

—Rev. U. A. Ranson, of Hopkinsville, Ky., has been called and has accepted the care of the church at Bastrop, La.

—Rev. W. W. Payne, one of our best young preachers, has been called to the care of Smith's Grove, Ky., and has accepted.

—The church at Maysville, Ky., has finally accepted the resignation of Rev. J. W. Porter, who was called to Newport News, Va.

Rev. William Ritzman, one of Louisville's faithful workers, has accepted the pastorate of the German Baptist Church, Kaukaee, Ill.

—Rev. T. T. Alfred has resigned the pastorate of the First Baptist Church, Rockdale, Texas, his resignation to take effect October 1st.

—The church in Anniston, Ala., where Geo. C. Gates had 360 additions in a meeting, has received additions to the number of 400 now.

—Dr. L. G. Broughton has returned to this country and preached in his pulpit, the Tabernacle Baptist Church, Atlanta, Ga., last Sunday.

—Rev. Geo. W. McDaniel, pastor of the First Baptist Church, Temple, Texas, is holding a meeting in his church. We hope to hear of good results.

—Dr. C. A. Stakeley, of Montgomery, Ala., is filling the pulpit of the Southside Baptist Church, Birmingham, Ala., during the absence of the pastor, Dr. A. C. Davidson.

—Rev. A. J. Moncrief is filling the pulpit at the First Baptist Church, Gainesville, Ga., during the absence of the pastor, Rev. J. A. Wynne, on a month's vacation to Washington, Baltimore and Norfolk.

## A TEXAS WONDER.

### Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and Page & Sims, Nashville, Tenn.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney trouble. Yours truly, W. H. BRUTON, Pastor Baptist Church, Ripley, Tenn.

—Rev. J. H. Grime, of Watertown, Tenn., has been called to the care of the church at Cave City for half of his time, and it is expected that he will move to Cave City and begin his work there in November. Brother Grime is a fine preacher, a strong Baptist and a clever man. We wish him abundant success in his new field.

—Rev. J. S. Pate has made arrangements to move to Nashville with his family. He will teach some classes in expression in Boswell College and also in Peabody Normal College; and will also teach private classes in Voice Culture. He is an excellent preacher and would be glad to supply churches as they may need his services.

—A revival has just closed at Monticello, Ga., in which the pastor, Rev. C. A. Ridley, was assisted by Rev. H. L. Martin, of Ozark, Ala. It is said to have been the greatest revival ever carried on in that County. The meeting was held in a large tent with a seating capacity of 1,000, and toward the close of the meeting no more than half the people could get under the tent. There were more than one hundred conversions.

—Dedicatory services were held at the First Baptist Church, Asheville, N. C., beginning August 25th. Drs. John Mitchell, W. A. Nelson, J. L. White and J. S. Felix, former pastors of the church, were present and took part in the exercises, together with the present pastor, Rev. W. M. Vines. The church has just finished paying off a heavy debt. The many friends of Brother Vines in Tennessee are delighted to hear of his great success in Asheville.

## Carson and Newman College.

THE FIRST SUNDAY OF THE PRESENT COLLEGIATE YEAR—AN EXCELLENT BEGINNING—JEFFERSON CITY.

It always does one much good every way to begin well. We rejoice that our first Sunday was such a beginning.

AT THE SUNDAY SCHOOL.

Prof. W. T. Russell still superintends efficiently and to the delight of all. Largely to him is due the successful methods and lively interests in the Sunday-school. We love to see a man of Prof. Russell's ripe experience. He is no less alert, zealous and vigorous now, than twenty-five years ago when first met him. The many bright and hopeful young faces before him are an inspiration. It is worth "more than thousands of gold and silver" to have occupied for so many years and so helpfully and faithfully a position of such lofty trust and blessing!

Ours is quite a model Sunday-school and a great power for good. President Henderson and nearly all the professors of the College are Sunday-school teachers, while quite a number of students of the higher grade also teach.

Some of us think President Henderson is as great a teacher as a money-raiser. We have no doubt the teaching is the more pleasant of the two. The school is large and enthusiastic.

THE PREACHING AT ELEVEN.

Our pastor, Dr. J. M. Phillips, preached a most timely and excellent sermon to a representative congregation. Dr. Phillips' discourse was an answer to the question, "Why go to Church?" Five or six reasons were given and enforced: (1) To worship; (2) To get new spiritual impulses, (clocks run down and fire go out unless more coal is put on, etc.); (3) To get instructions from the pulpit. The pastor is or ought to be a specialist in his line. He is supposed to live close to God and make his word a close study and therefore can instruct all callings in spiritual things. (4) To get comfort. Here the preacher grew in pathos and power? as he told us how God enlightens the burdens of life and ministers comfort to stricken hearts. Why do persons recently bereft of their loved ones stay away from the sanctuary? There God through his servants gives special comfort.

"Earth hath no sorrow,  
Heaven cannot heal"  
In the sanctuary.

(5) To give moral and financial support. It is useless to add that no Christian has any excuse for habitually neglecting the house of God, except in the rarest cases. How blessed the state of those who love God's courts!

I love thy Kingdom Lord,  
The House of thine abode;  
The church our blest Redeemer saved,  
With His own precious blood.

AFTERNOON IN THE COLLEGE BUILDING.

Here the young men and some of the professors met for prayer and edification. It was good to be there. Timely and earnest talks were made by two of the young ministers, Edens and Branson, on (1) The injury of indecision (2) The need of decision. Profs. Henderson and Jones responded, trying to encourage and strengthen this most praiseworthy weekly effort. It is thought that nearly all the young men will join in this afternoon worship.

The young ladies will soon organize for Christian work.

When our College ceases (but this will not be) to make character first it ought to drop the name Christian College. We make it a point to teach philosophy, mathematics, and so on, but if we professors know our business and calling it is more than college text-books.

Our boys and girls are not well educated if they go out of College prepared to quote Shakespeare and Hegel and Kant, and to demonstrate the 47th of Euclid, but unable to quote the 23d Psalm.

THE EVENING SERVICE IN CHURCH.

Rev. G. W. Edens, in the absence of of the pastor, preached on the text, "Restore unto me the joy of thy salvation." The discourse was well thought out, gracefully delivered and well received by the very large audience. We thank God for our young preachers. They will be heard from one of these days.

S. E. JONES.

Carson and Newman College, 9-1-1901.

## Athens Female College.

Our faculty is now complete, five States being represented. Miss Mary B. Oliver is from Talladega, Ala., Miss Georgia Foster, from Eastman, Ga., Miss Mary J. Bradley, from Danville, Ky., Miss Lillian Alderson, from Alderson, W. Va., and the rest from Tennessee. No two of the teachers are graduates of the same College or University, and nearly all have studied teaching in a professional school. No one is in any way related to any of the rest. All are members of Baptist Churches, devoted Christians, and of the highest social standing, and of the best family connection. They all come from centres of influence and homes of refinement.

W. TINDELL.

One word—

MACBETH—stands

for everything good

in lamp chimneys.

My name on every one.

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

MACBETH, Pittsburgh.

—Fine congregations, baptized three in the creek Sunday afternoon.

S. W. KENDRICK.

Pulaski, Tenn., Sep. 1, 1901.

—Sweetwater Association meets at Christianburg, five miles east of Sweetwater, Thursday, Sep. 19. We will welcome all visitors. All who come by rail will be met at Sweetwater and conveyance provided for them to place of meeting, if they will notify me.

WM. A. MOFFITT, Pastor.

Sweetwater, Tenn., Sep. 2, 1901.

—I am in a meeting at Barton's Creek, my home church. We have held two weeks on half time, the first ten days with partial congregations. We have had nineteen professions and all are interested. The power of the Christ is such that we expect to continue a week longer. I go to Cedar Creek this week.

S. N. FITZPATRICK.

## Libby's School Lunches

A variety and excellence is afforded by using Libby Foods for school lunches that cannot be secured in most homes. Attractive and nutritious, in key-opening cans, they please the youngsters.

Libby's Atlas of the World, 32 new maps, size 8x11 inches—practical for the home—sent anywhere for 10 two-cent stamps. "How to Make Good Things to Eat," free.

Libby, McNeill & Libby, Chicago

—The cornerstone of the new Broadus Memorial Baptist Church, Richmond, Va., was laid on August 24th. The church occupies one of the most beautiful situations in the city. When completed, it will cost about \$20,000. Mr. B. F. Johnson, the great book publisher, is the moving spirit in the church.

## HALL MOODY INSTITUTE

Thorough, Classical, and Scientific College Courses. Preparatory Work Includes Business and Teachers Courses.

Strong Schools of Music and Expression Expenses Very Low.

Session opens Sept. 2nd, 1901. Write for rates to O. E. BAKER, President, or V. A. BIGGS, Secretary, Martin, Tenn.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

Louisville, Ky.

Next session of eight months opens October. First. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, Pres.



**How's This?**

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRAU, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Drug stores. Testimonials free.

Hall's family pills are the best.

**AMONG THE BRETHREN.**

Evangelist Geo. Stewart, who travels with Sam Jones, held a meeting lately at Rockdale, Texas, and fifty people united with the Baptist church.

Rev. J. J. Crundwell, who is temporarily residing at Paris, Tenn., preached at Trezevant, Tenn., last Sunday to the delight and edification of the saints there.

After a pastoral service extending over nineteen years, Rev. G. W. Black has resigned the care of the church at Graham, Texas. He will become a missionary in the Macedonia Association.

Rev. Calvin S. Blackwell, of Wilmington, N. C., went away to spend a vacation and preached six days at Berea, Va., and the pastor, Rev. D. P. Harris, baptized fifty-one as a result of the services.

Prarie Springs Church, near Jonah, Texas, enjoyed a gracious revival in which Rev. W. L. Whitley was assisted by Rev. D. C. Hardin, of Waco. Thirty-eight additions, twenty-nine by baptism.

Evangelist L. D. Lamkin held a revival with Rev. Mark L. Voyles, at Magazine, Ark., which resulted in about 100 professions and seventy-five accessions. It only continued eleven days.

Rev. C. L. Neal, of Murray, Ky., has just closed a meeting at Ledbetter, Ky., which resulted in thirty-three accessions, twenty-seven by baptism. This is the revival of a practically dead church.

Rev. D. T. Spaulding, of Paris, Tenn., was assisted in a meeting at Bethel Church, near Huntingdon, Tenn., by Rev. W. C. Gilbert, of Christmasville, Tenn., There were seventeen accessions by baptism.

Rev. Geo. C. Cates, the notable pastor-evangelist of Louisville, Ky., is to assist Rev. Chas. L. Anderson, of Brownsville, Tenn., in a revival in which they contemplate the accomplishment of great good.

Rev. J. H. H. Wright, of Union City, Tenn., aided Rev. W. D. Powell in a meeting at South Fork Church, near Halls, Tenn., which resulted in eighteen accessions. The work was far reaching in its effects.

Rev. Geo. W. Elliston, formerly of Huntingdon, Tenn., who is returning from Oregon to Fulton, Ky., held a meeting at Flat River Church, near Esther, Mo., which resulted in forty-one accessions, twenty-two by baptism.

The revival at Union Academy Church, near McKenzie, Tenn., in which Rev. Alonzo Nunnery, of Jackson, Tenn., assisted Rev. Fleetwood Ball, of Paris, resulted in many conversions and eleven accessions by baptism.

The death by paralysis of Frank Taylor, a prominent member of Beulah Church, near Martin, Tenn., is a severe blow to the cause there. Funeral services were conducted by Revs. G. L. Ellis, of Martin, and J. H. Wright, of Union City.

—I have just returned from a two weeks' meeting at Crass Creek Church, in which Bro. B. R. Downer aided me. There were seventeen professions and eleven additions, nine by baptism. Bro. Downer labored as volunteer to our mission work. I leave to-night for old Reuben Ross, where Bro. H. F. Burns has been laboring a week. He is also doing volunteer work for missions.

GILES C. TAYLOR,  
Missionary Cumberland Association.

—I was at Prosperity Saturday. On account of the revival at Auburn, we had no services Sunday. Sunday afternoon I baptized thirteen happy converts into the fellowship of Prosperity Church, among them two grown brothers of Prof. Turney, of the Watertown High School. I began a meeting last night at Cottage Home in the school building, about two miles from the church. The crowd was large; profound attention; and some fifteen stood for prayers. We are expecting a good meeting. Salem Association meets next week. Come and be with us.

J. T. OAKLEY.

—Len's Chapel is a Methodist house of worship twenty miles east of Memphis, near the N. C. & St. L. Ry. The Methodists have had three houses of worship in this neighborhood and they think it unwise to have so many in such a small territory. They want to sell one house of worship to the Baptists. I believe we ought to buy Len's Chapel. It is five miles to the nearest Baptist Church. The majority of the people who live near this house of worship are Baptists. We can secure the house for \$125 and it is worth that money. I held a meeting there last week which resulted in four conversions, and good interest was shown on the part of Christians. If we organize and receive those who will join by experience and baptism, we will then be twenty-five strong and will be a church able in every respect to stand alone. As a rule, I do not believe in organizing a church that cannot take care of itself. These people are prepared and are waiting to be called out and become an Assembly for Christ. My dear brethren of Memphis Association, what do you think of this field?

W. C. SALE, Colporter.

**The Value Of Charcoal.**

Few People Know How Useful It Is In Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

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

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

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

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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

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

**A FEW FACTS**

About the New Catarrh Cure.

The new Catarrh Cure is a new departure in so-called catarrh cures because it actually cures, and is not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new catarrh cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, guaiacal and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.

—I leave to-morrow, Tuesday, Sept. 3, for various points in the West. I will conduct meetings at Bonham, White-wright and other places in Texas before I return. I will spend several weeks in the "Lone Star" State in the service of the Master. I sincerely desire the prayers of both editors and readers of the BAPTIST AND REFLECTOR that much good may be the result of my tour. Am sorry that I will be away during our Association which convenes in this month. I trust the Lord will give the brethren a great meeting.

Fraternally,  
J. W. SLATEN.

Tellico Junction, Tenn., Sept. 2, 1901.



**SALESMEN AND AGENTS WANTED**  
**BIG WAGES**—Our Famous Puritan Water Still, a wonderful invention—patented in 1890—has been sold in 25,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated distilled water, pure, delicious and safe. Only method. Distilled water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; nervous fevers and sickness. Write for Booklet, New Plan, Terms, etc. FREE Harrison Mfg. Co., 359 Harrison Bldg., Cincinnati, O.

"Best of all Hymn Books."  
**GOSPEL SONG GEMS NO. 1**

For all church services.

\$25 per hundred, 30c single copy  
Address H. A. WOLFSOHN,  
154 Gordon St., Atlanta, Ga.

**SUCCESS—WORTH KNOWING.**

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and 1.00 bottles.

CHURCH BELLS, PEALS AND CHIMES  
OF LAKES SUPERIOR INGOT COPPER AND  
EAST INDIA TIN ONLY.  
**BUCKEYE BELL FOUNDRY,**  
THE E. W. VANDUREN CO., Cincinnati, O.

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use  
in time. Sold by druggists.  
**CONSUMPTION**

**A \$12 Bath Cabinet for only \$5.00**

Our new 1901 style Square Quaker guaranteed best of all cabinets at any price. Has real door on hinges, steel frame, best materials, rubber lined, folds flat, lasts 20 years. Turkish and Vapor baths at home 50c each. Open the millions of pores, sweats poisons out of the blood, keeps you clean and healthy, beautifies complexion. Physical class recommends it for Colds, LaGrippe, Rheumatism, Neuralgia, Obesity, Female Ills, all Blood, Skin, Nerve or Kidney troubles. Money refunded after 30 days use, if not as represented. Price with heater, directions, formulae, \$5.00. Face Steamer \$1.00 extra. Order today. Write us. Valuable Book FREE. Agents Wanted. Big Wages. Splendid Sellers. World Mfg. Co., 87 World Bldg., Cincinnati, O. (We recommend above firm as reliable.—Editor.)

**LOOK! A STITCH IN TIME**

Saves nine. Hughes' Tonic (taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

The revival at Pleasant Plains Church, near Jackson, Tenn., in which Rev. Ross Moore was assisted by Rev. Floyd T. Wilson, of Humboldt, Tenn., resulted in a number of conversions and accessions. Bro. Wilson's forceful sermons were greatly enjoyed.

Rev. Fred D. Hale who has lately taken charge of the Bales Chapel Church, Kansas City, Mo., is to begin the construction of a handsome church building on the site of the Third Church, Owensboro, Ky., only it will be much larger than the Owensboro church.

**LET US START YOU! \$100.00 MONTHLY**

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—It is announced that on Sept. 10th, Mr. Edgar Allen Forbes, the Librarian of the Seminary, will be married to Miss Mary Pearl Collier, of Franklin, Tenn. The bride-elect is the daughter of Rev. W. J. Collier, a prominent Methodist minister.

—Dr. A. W. McGaha, pastor of the First Baptist Church, Waco, Texas, has been in bed for over three months, part of the time critically ill. We are glad to learn, however, that his condition is improving. We hope that he will soon be restored to health and strength.

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Lv. Cincinnati.....Penna	4.30 pm	8.30 am
Lv. Loveland....."	5.16 pm	9.08 am
Lv. Morrow....."	5.38 pm	9.30 am
Lv. Xenia....."	6.30 pm	10.17 am
Lv. London....."	7.20 pm	11.00 am
Ar. Columbus....."	8.00 pm	11.35 am
Lv. Columbus.....C.A. & C.	8.30 pm	12.05 n'n
Lv. Akron.....Erie	1.08 am	4.30 pm
Ar. Lakewood (Chautau-)	5.45 am	10.18 pm
Ar. Jamestown (qua Lake)	5.55 am	10.30 pm
Ar. Buffalo.....Erie	8.15 am	12.50 n'n

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For occasion of the National Encampment, Grand Army of the Republic, Cleveland, O., Sept. 10th to 14th 1901, the Southern Railway and the Alabama Great Southern Railroad will make very low rates from all points on their lines. Tickets will be sold September 7th to 11th inclusive, with final limit September 15, 1901. By depositing ticket with joint agent at Cleveland on or before twelve o'clock, noon, of Sept 15th, and payment of a fee of fifty cents, an extension of final limit up to and including October 8, 1901, may be secured.

For further information call on any agent or passenger representative of the Southern Railway or Alabama Great Southern Railroad.

## OBITUARY.

NEWMAN.—Margaret Virginia Newman, youngest daughter of Mr and Mrs. Thomas H. Newman, of Alpha, Tenn., left her beautiful earthly home July 4, 1901, for one of far exceeding loveliness prepared for her among the "many mansions of the skies."

She was in the nineteenth year of her age when life seemed all before her, and her future shone with a rainbow of love and promise, when sudden sickness seized her fair young frame and she was bidden to prepare for the coming of the king. But to Margaret Newman he was no king of terrors. To her vivid spiritual nature death was but a summons to those higher, purer realms of heavenly bliss where her heart's best treasures had long been stored.

Margaret was gifted with a voice of unusual power, which had been cultivated and trained by the best teachers, and it was in the service of song that the beauty of her soul found expression. Though that voice is now stilled here, yet we know that there she has joined "The Choir Invisible."

Since the day on which she had yielded her young life to Christ, she had felt no fear, no dread of death. Her conversion, under the ministry of Rev. Jesse Baker, D. D., then her pastor at Alpha, was a singularly bright one, the altar-lamp of her renewed spirit shining out with a strange, deep radiance from her placid, up-lifted face.

It was easy to see that she had been with Christ, and from that moment Margaret was indeed a new creature, answering in her own gentle, spiritual way to the voice of daily duty, and ready to meet both life and death with a brave and tranquil soul.

She will be long missed from her accustomed place in the family circle which her death has left empty and desolate. For it was in the home of her happy childhood that her smile of love and tenderness shone most brightly, and her radiant young spirit reigned so sweetly and unselfishly. A wealth of affection was lavished upon this gentle girl by an indulgent father, fond and tender sisters and brothers. Yet their bereft and stricken souls have learned to say: "Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit that they may rest from their labors, for their works follow with them." And, in time, their chastened faith will realize that while

God calls our loved ones, yet we lose not wholly

What he hath given;  
They live on earth in thought and deed as truly  
As in His heaven.

LUCIE DAYTON PHELPS.  
Jefferson City, Tenn.

HOWLAND.—Whereas, It has pleased God in his providence, to take from us our beloved Sister Ellen Howland, wife of Bro. R. M. Howland, and only daughter of Bro. D. C. Townsend;

Whereas, The church has lost a devoted and consecrated member, who was ever ready and willing with both mind and hands to do the Master's bidding;

Resolved, That while we bow in humble submission to the will of our Father, we do not the less regret to lose our dear sister;

Resolved, That the husband and father have the heartfelt sympathy of the church, praying God's sustaining grace in their sad bereavement.

Smyrna Baptist Church, Marshall County, Tenn.

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Rev. T. E. Pinegar of River Hill, Tenn., says: "I would not be without a copy for 25 times its cost."

Dr. W. M. Paden, pastor of the First Presbyterian Church, Salt Lake City, says: "It is surprisingly accurate to have been written by one who had been so little in contact with the whole machine."

Dr. G. A. Lofton, pastor Central Baptist Church, Nashville, Tenn., says: "Undoubtedly it is the most needed and timely work of the kind which has appeared in later times."

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## Tennessee Associations, 1901.

Tennessee Valley—Birchwood Church, James County, Thursday, September 5.

Central—Trezevant, Wednesday, September 11.

Eastanalle—Calhoun Church, McMinn County, Thursday, September 12.

Salem—Mt Zion Church, Thursday, September 12.

Stockton's Valley—Beech Grove Church, Monroe County, Ky., Saturday, September 14.

Mulberry Gap—Sneedville Church, Hancock County, Tuesday, September 17.

Friendship—Fellowship Church, Stokes' Wednesday, September 18.

Wiseman—Rocky Mound Church, Macon County, 5 miles northwest of Epsom Springs, Wednesday, September 18.

East Tennessee—Point Pleasant Church, Thursday, September 19.

Holston Valley—Shaday Grove Church, Thursday, September 19.

Sweetwater—Christianburg Church, Monroe County, Thursday, September 19.

Beech River—Bible Hill Church, Decatur County, Friday, September 20.

Weakley County—Bethel Church, 3 miles east of Greenfield, Friday September 20.

Indian Creek—Turkey Creek church, Hardin County, Friday, September 20.

Wm. Carey—Union Hill Church, Giles County, Friday, September 20.

Union—Philadelphia Church, Grundy County, Saturday, September 21.

Nolachucky—Talbot's, Tuesday, September 24.

Clinton—Robertsville, Thursday, September 26.

Beulah—New Liberty Church, Lake County, (Cronanville), date not given in minutes; presumably first week in October, (October 1?) Tuesday.

Cumberland Gap—Blair's Creek Church, Tuesday, October 1.

Tennessee—Smithwood Church in auditorium of Holbrook College, Fountain City, Tuesday, October 1.

NewSalem—Hickman Creek Church, Smith County, Wednesday, October 2.

Ocoee—Cookston's Creek Church, 15 miles east of Cleavland, Thursday, October 3.

Providence—Cave Creek Church, Roane County, October 3.

Riverside—Mount Union Church, Fentress County, Friday, October 4.

Judson—Missionary Ridge Church, Hickman County, 2 miles west of Bon Aqua Station, time not given in minutes; presumed to be October 5, first Saturday.

Cumberland—Little West Fork Church, Montgomery County, Tuesday, October 8.

Northern—Cedar Ford Church, Union County, Tuesday, October 8.

Enon—Conwall's Chapel Church, 7 miles north of Carthage, Wednesday, October 9.

Western District—Cottage Grove Church, 12 miles west of Paris, Wednesday, October 9.

Nashville—Mill Creek Church, Davidson County, Thursday, October 10.

Sevier—Bethel Church, Eldee, Sevier County, Thursday, October 10.

Harmony—Hormony Church, Friday, October 11.

Southwestern—Chalk Hill Church, Benton County, 3 miles east of Camden, Friday, October 11.

West Union—Paint Rock Church, near Almy, Scott County, Friday, October 11.

Midland—Mount Harmony Church, Knox County, Wednesday, October 16.

New River—Macedonia Church, Scott County, Thursday, October 17.

Dover Furnace—New Association will be organized at Model, Stewart County, Wednesday, October 30.

Baptist State Convention—Harri-man, Wednesday, October, 16.

The above list is made out from the minutes of the various Associations. Read it over and if there are any mistakes in it we shall be glad to correct them. If any Associations are omitted let us know.

## OBITUARY.

OGLE.—Sarah Ogle, wife of Rev. E. W. Ogle, was born April 28, 1848, died August 9, 1901; was married to Rev. E. W. Ogle, August 29, 1867. She professed faith in Christ in her eleventh year and soon joined the White Oak Flats Baptist Church and lived a consistent member till her death. She was a great worker in her church. Having great zeal for the cause of Christ, she labored hard in revival meetings, praying and instructing poor lost sinners in the way of righteousness. Sister Sarah has stood like a wall of defence; a help for twenty years or more to Bro. Ogle in his ministry. But her work is over and she is in heaven, reaping the reward of the good.

D. B. OGLE, Pastor.

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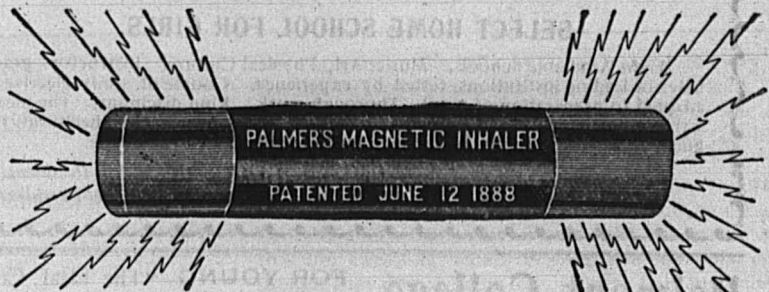
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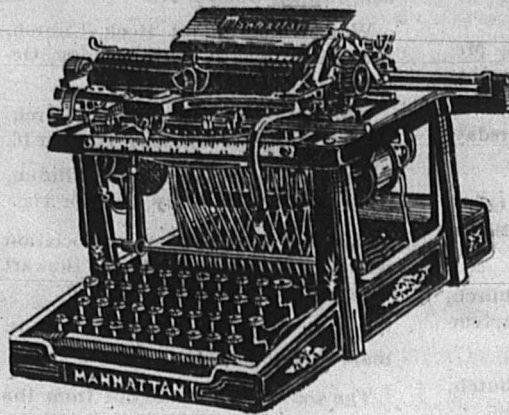
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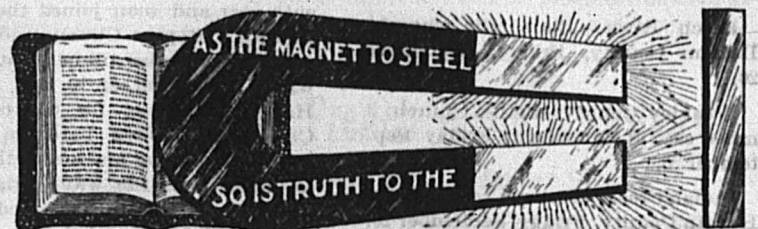
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