

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII

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CURRENT TOPICS.

August 14th was the anniversary of the relief of the legations in Pekin, China. So far as we know, it was passed by unnoticed in the main. It was a day of great storms along the southern coasts.

The Tuberculosis Conference in London, England, a few weeks ago, was very important from the discussion of the milk and beef question. Dr. Koch, of Germany, declared that his extensive investigations proved that the tuberculosis in cattle was so different and foreign from that in the human body as not to be transmissible. This will probably help to allay much fear on this subject that is very wide spread.

Maj. Andree, the North Pole explorer, put the farthest limit of his return at July, 1901. That time has now gone by, which was the extreme limit because of food as well as all other reasons for returning. Since this date has gone by, the last hope of his return is at an end. So ends another useless and hopeless effort of men to reach the North Pole. We have sometimes wondered what they would do with it if they should find it.

The Chinese mission of expiation, headed by Prince Chun, to Germany to apologize for the murder of Baron Von Ketteler last summer, was received by Emperor William last week at Potsdam. The ceremony was marked by severity. Emperor William remained seated and at the conclusion of Prince Chun's speech of apology replied with solemn words of warning. The whole ceremony was calculated to impress upon the Chinese the enormity of the crime which they had committed.

The Nashville papers announced last week that Senators Jno. I. Cox, Jno. M. Davis and J. J. Bean were in the city. These three were known as the "Triumvirate" during the last meeting of the State Senate. They stood together on nearly all questions which came before the body, and especially on the question of temperance. These three did more than any other three or perhaps any other six men to defeat the Peeler Bill. The *American* concludes its notice of their presence in the city as follows: "Each member of the 'Triumvirate' said that he was coming back to the Senate in 1903. This means a continuance of the organization, which was so effective in the last Senate." We have only to say that if they do come back, it will be to the everlasting shame and disgrace of their Christian constituents. We hope that no Baptist will so stultify himself as to vote for them, or for any one else who is known to be in sympathy with the saloon. We have nothing against these gentlemen personally. They are all, we believe, very clever men. But they stand for the saloon and we against it, and for that reason we are against them. We believe the time has come for Christian people to stand together in their antagonism to the saloon and to let politicians understand that they propose to do so.

If I Can Live.

BY HELEN HUNT JACKSON.

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

For the Quiet Hour.—The Call of the Soul.

BY REV. F. B. MEYER, M. A.

There is a time in every truly religious life when the traditional passes into the personal, and the soul awakes to appreciate the need of direct fellowship with God. That moment may come suddenly or gradually, as the result of a growth or of a direct divine interposition; but whenever it comes it is like a rebirth; old things pass away and all things become new.

God is eager to awaken each soul that he has made to this personal and direct fellowship with himself, in which he may speak his profoundest thoughts, and have unhindered and direct access to the soul's most secret shrine. He is unwilling that we should be so dependent on the rites of a church, the institutions of a religious society, or the example and teaching of others. He is intensely desirous of accustoming us to deal with himself, as though there were none else in the universe but him and the son whom he desires to bring to glory.

An illustration of this occurs in the story of Samuel. We are all familiar with the fascinating description of his mother's sorrow and travail of heart, her prayers and tears, her solemn vow, her ecstasy of rapture as she pressed the child to her heart, and her solicitude to train him with her own motherly hand for the great life to which he was destined. Her song shows how familiar she was with the grand old Hebrew literature, with the noblest traditions of her people, and with the many chords that sound in all human lives. And as the child stood at her knee and drank in her words, what wonder that his young nature became inspired with something of her spirit. The little Levite coat, which she made for him year by year, was a visible embodiment of those habits and clothing of the inner life which she made for her rapt pupil, to whom she represented God and Truth and Duty.

But it is clear that both at that time and afterwards, when, as a growing lad, he was put under the care of Eli, his religious life was rather a reflection of the light that shone on their faces, than a fire which was kindled on his own inner altar. What his mother said about God was his highest conception of God. What Eli taught was his supreme code. He did not know God for himself; and when the accents of the Divine Voice fell on his ears, instead of an instant recognition they only excited a vague wonder.

All this required to be altered before Samuel could fulfil the high purpose of his being. He must be weaned from the breast of the human mother that he might feed on the bread of God. He must see the lights of childhood pale before the radiance of the coming day. Stars are well enough, when the gray

dawn lingers on the hills, but they must make way for the sunrise, into whose opal and yellow they fade.

So it befell that God stood and called: "Samuel, Samuel!" Probably there is no soul of man to which in some form or other, at some time or other, that call does not come. We must always believe that the work of Jesus is for the whole world; that the true Light lighteth every man who comes into the world; and that the swathing bands of God gird all men, even though they do not know him. Every holy inspiration which visits the sons of men is a call from those lips, that in the stillness of the shrine, as the light from the great lampstand was burning low on the margin of twilight, uttered in tones of flute-like sweetness the name of Samuel.

Has that call come to you? The direct speech of God! The personal communication of the divine will! The breathing in of the unexpected and unconventional on the ordinary and commonplace! It comes not once nor twice. It lingers as though loath to take a negative. He stands at the door and knocks. The Lord stood and called. Oh, can you not recall moments when something within you suggested that you should be sweeter and tenderer to those near you, that you should abandon evil habits which clung to you, and arise to the new life which beckoned you, that you should enter into the life of prayer and fellowship? Have you hitherto refused, as though Samuel had hidden his head under his counterpane and sought to go back to sleep?

The first tendency with us all at such a time is to seek our Eli. Samuel ran to the bedside of the old man, and was astonished to discover that the oracle was dumb. At first Eli had nothing to say, no advice to give, no response of any kind, save to say that he at least had not called.

Too often we have impaired our best impressions by talking them over with others, who either have never passed through the deepest experiences of the soul-life, or were inexperienced in the direction of others. Too often we have insisted on the clergyman, the minister, the director giving us the message, which he thought was appropriate, and been content with that! Too often we have preferred, like Israel, that Moses should speak to us, and like them have entreated that God might not speak, lest we should die. Of course the wise helper of souls has his place, but it is a very different one from that which we, in our first anxiety, would fain assign him.

Eli was a weak man in many respects, and his weakness became sinful for himself, fatal for his family and altogether ruinous for his country; but on this occasion he acted with conspicuous wisdom. He forebore to intrude himself in the crisis of this young soul's experience. There was no trace of assumption, of arrogating a special fitness to represent God to Samuel, or Samuel to God, or of priestcraft. He was wise enough to stand out of the way, and leave the boy face to face with the great Friend who had come to woo his young soul. Too many of us would have overloaded Samuel with suggestions and exhortations, making him introspective, nervous, and self-centered; whereas, Eli was satisfied to bid the boy open all his soul and listen and obey. He felt that the voice would call again, and that all he need to do was to tell the boy that it was the voice of God. Happily, the young Levite had been so trained that God was no strange, unfamiliar, or dreadful object, but sweet, lovely, near at hand, and not more to be dreaded than his mother or Eli himself. It was no terror to the child to have to meet the great God all by himself. He never thought of asking Eli to remain with him during the audience, and he went back to bed without a tremor in his pulse or a misgiving in his heart. He coned the words that Eli had suggested, and had them ready, and lay quietly waiting till the room again was filled with his name, as even Hannah had never spoken it. Then he answered, in the low, reverent tones of a little boy learning with reverence

the first great lesson of personal religion, "Speak, for thy servant heareth."

This is the greatest work that any of us can do for another, whether old or young, to teach the soul to draw its water from the wells of God, not waiting for a Rebekah to draw for it, but letting down the pitcher into the deep darkness to bring it back flashing with the brimming water. There was no jealousy in Eli that Samuel should get independent of him. He took the lad into God's audience-room and went out.

When the soul begins to listen, the voice of God is heard, in its supreme revelation, not in words but in the Word, not in sentences but in the Alpha and Omega, whose Being is the one final voice of God. The richest gift of Christ is not in the golden sentences by which he has enriched human thought and speech, not in the story of his matchless career, not in the Evangel—but in himself. He is the Word of God, the Divine Speech, the utterance of the innermost heart and mind of the Infinite.

There are three things to be remembered.

First. When God speaks to us in Jesus there is not at first the intellectual but the spiritual. In other words, we receive him, or we receive the special gift that he has for us, through communion and fellowship and faith, and it is only afterwards that we form an intellectual cognition of that which has already entered us, to become bone of our bone and flesh of our flesh. That which is first is not natural, but spiritual, afterward that which is natural. For this reason men are one in their life, but so diverse in their creed.

Second. The Word of God is to be sought, not in dreams, impressions, and mysterious voices, but in and through the word of scripture. At the close of this very chapter, (1 Sam. 3,) we learn that God made himself known to Samuel by his word. It is as the soul approaches the telephone wires of the Bible that it hears the voice of Jesus. "My sheep hear my voice, and they know me, and follow me." If a voice speak in their heart, they expect to find its corroboration in the scripture and in the providences of life before they act on it as the authoritative voice of Christ.

Third. The voice of Christ only comes to those who are prepared to obey, and have already obeyed up to their light. "He that will do His will shall know."

After this first wonderful audience with God, Samuel opened the doors of the house and essayed to perform the simple duties which had been entrusted to his care. The visions of God do not indispose us for ordinary duties, but lead us to perform them with deeper reverence and insight, and those who experience the second truth are not borne out of, but into, simplicity and humility.

London, England.

Human Sacrifices and the Bible—Jephthah's Daughter.

BY S. W. HAMPTON.

EDITOR BAPTIST AND REFLECTOR:—The articles you publish often set me to thinking, usually in approving extension of the views given, but sometimes on the other side. One of the latter is that by E. Braddock, in your issue of the 22d, on "Human Sacrifices and the Bible," in which he deals with the case of Jephthah's daughter, and claims that no sacrifice of life in that instance was made. I do not wish to make any argument, pro or con, about it, but I do want to say that there are Bible readers who sometimes strain language and argument very far to show that the Bible means a very different thing from what it plainly states, because the fact stated happens to be unpleasant, or abhorrent to them. In our day human sacrifice is entirely at variance with the feelings and principles of our civilization, but in those days it was not so. The people then were under different surroundings, teachings, influences—widely different from ours. Jephthah himself had been driven away from his own home, an outcast, and had become the leader of a band of outlaws. But he had a religious side to his character also, though darkened, and was probably something of an enthusiast or fanatic. Hence his rash vow. In reading that story in the Bible, ninety-nine out of a hundred readers would understand that Jephthah fulfilled his vow by the sacrifice of his daughter. I fully believe it. It is plainly so stated. I leave it with God. Its mystery will be plain to us some day. Let us remember that God sent His own Son into the world to become a man, that He might also become a living sacrifice.

How can we judge of God's views of human sacrifice in the far-away days of Jephthah and under those circumstances? The sacrifice of his daughter saved, as is implied, many Jewish lives and the nation's liberty. The sacrifice of Christ brings redemption to a world. Profound mysteries both! God deals with men according to their state, their conditions, their enlightenment.

What I dread as to this and similar mysterious incidents given in the Bible is that in the efforts of critics to reconcile some incident with their own views they overthrow the plain statement of the Bible, showing that it means something very different from the simple account there given, and thus lead men, by doubting one thing, to doubt its accuracy all through—and hence its authority is weakened. Great harm can be, has been, thus done. Much of the so-called "higher criticism," so much indulged in these recent years, has had this very effect. Weaken the authority of the Bible, and you weaken respect for all authority. I think Christians should be very careful about casting doubts, or listening to others who cast doubts, upon any of the Bible records. Shake that foundation and the whole structure trembles. There is much in the Bible we cannot understand, reconcile, or explain. Our religion is a religion of faith. We take it on God's word, not on human or scientific proof. I would rather accept it all as handed down to us and leave it with God to make the whys and wherefores plainer in His own good time and way.

Memphis, Tenn.

Should Baptists Unite With Other Denominations in What Are Called Union Meetings? If So, Why? If Not, Why?

BY REV. JOHN T. OAKLEY.

In the settlement of the questions involved in the subject above stated, it is necessary to thoroughly understand several things and principles connected therewith. Who are Baptists and what do they stand for? Who are the denominations and what do they represent? What are union meetings? Are there any principles sacrificed or withheld in such meetings? What has been the history of union meetings when participated in by Baptists? These, and many other points of enquiry, suggest themselves as I take hold of my pen to write. I will notice briefly the points just enumerated:

1. Who are Baptists and what do they stand for?

Baptists are a people professing to be Christians, holding principles and doctrines which, in many respects, separate and distinguish them as a denomination, from every other denomination in the land. They profess to be governed alone by the Word of God. They recognize Jesus Christ as their only head and law-giver. They contend for the doctrines of total depravity, the blood and righteousness of Jesus as the meritorious grounds of salvation; of the enjoyments of salvation by "repentance toward God and faith toward our Lord Jesus Christ." They believe in a converted membership for their churches.

They hold to believers' baptism only, and that nothing short of immersion of a child of God by direction of God's word, is scriptural baptism. They hold that titled to church membership and to be partakers therein of only such as have been scripturally baptized are entitled to the Lord's supper. They believe in the security of the saints; the sole authority of God's word in matters of religion. They hold to the belief that they hold the truth as no other people hold it, and that they are responsible to the head of the churches for the dissemination of these truths among mankind at home and abroad. They believe in civil and religious liberty, and rejoice as they see these principles taking root among the nations and empires of earth.

Baptists hold to some vital doctrines in common with other denominations. Or, in other words, other denominations hold to some essential truths that Baptists do.

2. Who are the denominations and what do they stand for?

As above stated, other denominations hold to some vital truths which have been advocated by Baptists along the ages. But aside from these points of agreement, the denominations stand for principles and doctrines which, if put into effect and carried to their legitimate ends, would annihilate Baptists from the face of the earth and overthrow the government in which we live—Arminianism, apostasy, infant baptism, sprinkling and pouring for baptism; a non-converted church membership; false ideas about the Lord's Supper; unwarranted ecclesiasticisms which override the letter and spirit of New Testamentism, and various other principles and beliefs for which Baptists have no root of sympathy or support.

3. What are union meetings? I understand a union meeting to be an agreement on the part of two or more denominations in a city, town or community to lay down denominational prejudice for the time being and all unite in a harmonious effort for the salvation of souls. For instance, we take a town like Alexandria, where there are Baptists, Methodists, Presbyterians and Christian denominations. These several denomina-

tions have their peculiar traits and at all other times propose to stand by them, but all agree to disagree and have a love-feast and big meeting. Baptists, for the time being, must lay aside their cherished doctrines for which they have bled and died along the ages, and so must the other denominations yield the points of doctrine wherein they differ from the others represented in the agreement and all unite on "Behold, how good and pleasant it is for brethren to dwell together in unity," in a union meeting, where denominational lines are obliterated, different churches unknown, and no one can know by looking on which is what or what is which. This is my idea of a union meeting.

4. Are there any principles sacrificed or truths withheld in such meetings?

I answer, yes, most assuredly. Baptists, when they enter such a meeting put a padlock on their mouths. They could not with propriety, after entering upon an agreement with the other denominations to engage in a union meeting, preach the great truths of the commission: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." To do so fully would give offense to the other denominations, and should the Methodists, Presbyterians, or Campbellites preach their views of the commission that would be an insult to every Baptist present. If a Baptist should preach the great New Testament truth of "believers' baptism only," which ought always to be preached, then there would be a stir in the camp, and if some of the other denominations should preach the baptism of sinners and infants, then Baptists would be up in arms against the innovation.

I might add that Baptists must necessarily suppress their most cherished principles, and for the time being sacrifice the position of being the advocates of the whole truth and nothing but the truth. A "union meeting" has for its basal rock the surrendering of cherished principles and the withholding of most sacred doctrines. A successful union meeting cannot be held without sacrifice of principles and the withholding of New Testament doctrines which should be "affirmed constantly."

5. What has been the history of union meetings when participated in by the Baptists?

With rare exceptions Baptists and their principles have been losers in such meetings. Additions to their churches from such meetings are generally of a "soft nature" and void of Baptist principles. After the "union meeting" is over there is a fight for the "spoils of battle." Quite often this fight rages clandestinely during the "union meeting," when "denominational lines" are invisible and the shout is heard: "It makes no difference what church you join; one is just as good as another."

Not a thousand miles from this place, and less than a century ago, I was present on a Sunday at a "union meeting." After preaching, a Pedobaptist minister gave an invitation for members of all denominations, designating a bench for each church of the town. Several persons presented themselves and three denominations "caught some fish." Among the number uniting with a certain Pedobaptist church was a gentleman I happened to know to have been formerly Baptistically inclined. I was a little surprised at his action. Next day I took dinner with a Pedobaptist family. The wife of one of the Pedobaptist ministers engaged in the meeting was also present. The lady of the house was not at the service that day. The minister's wife above referred to remarked to the lady of the house at the dinner table that a certain man that day redeemed his promise and joined their church. The brief and exultant conversation revealed the fact that the gentleman had been waited upon more than once during that union meeting, and literature put in his hands against immersion and the "bigoted heresy of close communion." This is only one of ten thousand instances which might be mentioned if all the facts were known. I do not exonerate Baptists as free from the same sort of conduct, but I condemn it as a violation of good faith on the part of the promoters of union meetings.

From these observations and others which might be mentioned, I answer the question submitted that Baptists should not unite with other denominations in what are called union meetings.

If not, I am asked, why not?

In answering this question I wish to simply mention a few reasons, among many that might be given.

1. Loyalty to the principles and doctrines which distinguish Baptists from all other denominations forbid their surrender for the sake of "union meetings," when these truths are to be suppressed.

2. No end, however plausible, justifies the suppression of our distinctive doctrines. If they may be suppressed, sacrificed or surrendered by mutual agreement with those differing from us for two weeks, then the may be surrendered indefinitely.

3. The salvation of souls does not depend upon union meetings. The best results in the way of conversions and conscientious church members come from our own meetings where the whole truth is preached, unmingled with liberalism and sickly sentimentalism.

4. Union meetings give rise to questionable methods in the way of influencing converts to unite with certain denominations. This is done, even while acting under the spell that "all denominational lines are abolished;" "join the church of your choice;" "one church is as good as another." Such talk is sentimental gush, by whomsoever used.

5. Union meetings create prejudice against the ordinary methods of any one denomination in its attempts to carry on meetings of its own. I know places where it is next to impossible to have a revival without the union idea.

6. There is very great danger in union meetings of manufacturing undue excitement and false basis for scriptural revivals. Converts by the fifties and hundreds are counted as the glorious results of "obliterating denominational lines." Twelve months later the whole thing is dead and gone.

7. Any compromise of truth with error for temporary results lays the foundation for trouble and defeat in the future. Examples by scores might be cited.

8. Union in Christian effort to save the lost should be a union indeed and in truth, and not a sham affair founded on the sickly sentimentalism of the day. Christian union, when founded upon New Testament principles, is most desirable, but when founded on sentiment and human tradition is a failure.

9. The converts of a revival should be people of strong religious convictions that the word of God is to be obeyed instead of the "traditions of men." Union meetings are fruitful sources of that hurtful notion. "It makes no difference what a man believes so he thinks he is right." Union meetings are productive soils for all sorts of wild-weed beliefs to grow and prosper.

In conclusion I wish to remark that, as Baptists, we need to show courtesy to other denominations in dissemination of whatever truths they may hold. The truths thus taught and propagated by them have done much good, even though mingled with error. Let us be true to our convictions and prove ourselves loyal to God and his blessed word. As I see it, Baptists should control their own meetings and preach the truth, the whole truth, and nothing but the truth. A faithful adherence to our principles and doctrines, unmingled with error and sentiment, will produce a membership for our churches the blessed Lord will approve. The conscious approval of God, the smiles of the blessed Christ are worth more to us than all the denominational sentiment which can be bestowed upon us. Our motto should be, due courtesy to all, but Christ and his word first, last, and all the time.

"Stand up! stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.

From victory unto victory
His army shall be led,
Till every foe is vanquished
And Christ is Lord indeed."

Money Loving Preachers.

BY REV. E. H. HICKS.

I believe it is admitted that ministers derive much less money from their labors than do the men in any of our leading professions, such as law, medicine, etc. Some of our leading preachers receive what seems to some enormous salaries, but when we consider their situation and their consequent cost of living, their income will not appear so great as we had thought. Dr. Geo. C. Lorimer, pastor of Tremont Temple Church, Boston, Mass., says he made more money when preaching to a church in a Kentucky town at twelve hundred dollars than at any time in his life; he saved about half of it, and he said since then he did not know that he had saved any money. Five hundred dollars, all things considered, is in many cases a larger salary than two thousand dollars, with the accompanying conditions taken into consideration. Men of great talent, I think, do not enter the ministry for the money there is to be made there, for the same men could make much more money with the same amount of energy expended along other lines. However, there are men of inferior powers who permit "the love of money" to lead them into the ministry, I think. Such men, in arguing their call to the ministry often say they have tried nearly everything

else and can do no good at anything they have undertaken. Well, a man who has done no good at anything else gives little promise indeed of success at preaching the gospel, for about as much energy, intellect, etc. are required in this field as in any other. I am here reminded of the man who sold his dog, recommending him to be a good "coon dog." Soon the purchaser came back claiming that the dog was of no account at all for "coon." "Well," said the former owner of the dog, "I thought surely he ought to be a good 'coon dog,' for he was not fitted for anything else." So I am persuaded that some men realize that they can make no money at any other occupation and take up the ministry, hoping to secure a little money in that way. In the ordinary walks of life "the love of money is the root of all evil." It is nevertheless true in ministerial ranks. I shall mention a few of the evils which grow from the "love of money" in the ministry, viz.:

1. *Electioneering to become pastor of churches that pay good salaries.* There are "a thousand and one" schemes and plans that men use in order to get their names before churches. This class of preachers usually seek fields they are utterly unable to handle, and the cause suffers under their management in case they do succeed in procuring a church. In cases of that kind some one or more preachers are often mortified, and ill-feelings are generated which a generation cannot wear out; it reaches into the membership of the church and factions arise that cause trouble in the church and community for many years afterwards. Generally men who come to down-right electioneering for a church have no more worthy an object in view than the money there is in it, so all this trouble is brought on in many cases by "the love of money" found in some preacher's heart.

2. *Failure in the revival.* A church desires a series of meetings and consult their pastor as to whom he would desire to assist him in the work; he is so devoted to the dollar that he at once thinks of the financial part, and working to his own advantage in that line, suggests that he can hold the meeting himself. Well, the brethren do not care to contradict their pastor, and so consent to his proposition. Thus the church has lost the advantage of the labors of some fresh brother who might have reached men in the vicinity beyond the pastor's power. The meeting leaves the church in no better condition, but the pastor has gained his point in receiving the entire amount of money raised to meet the expenses of the revival. I do not see how a minister prompted by such motives can hope to have a very great degree of the Spirit's power in the preaching of the Word. Often his vision extends beyond the revival. He thinks the church might possibly get a preacher they would think could excel him in preaching and he might lose his field entirely; thus being driven to seek some less paying field or be left without any.

3. *Neglect of himself and family.* When young, he perhaps secures a little money from his father's estate or otherwise—just enough to get him in love with it. About this time the importance of an education dawns upon him, but the securing of an education means the spending of that money. The result often is that he is not properly educated because he loves money too well. In after life his library does not grow as it should; he does not read the papers he ought to read; he does not even wear the clothes he should in order to be comfortable and respectable. Finally, we see him settled in a nice home with half a dozen bright little children about him whose growing minds call for food and development; they are devouring all the trashy literature in the community, wasting their time and poisoning their minds. It is his duty to educate them, but he is too much in love with his money to spend it on their education. His children, as a consequence, often go out into life loaded with crimes and ready for all sorts of mischief. In this way the father's "love of money" is often the ruin of his child. If he would only think of it rightly, an education is the greatest heritage a man can leave his children—much better for them than to spend his years laying up money for them to quarrel over. Let us then at any sacrifice give our children a reasonably good education.

4. *It affects the mission work of the church as well as other lines of work to which the church is supposed to give financial aid.* The brother often feels that the church is scarcely able to raise his salary and so does not encourage contributions to benevolent objects. I think the more a preacher can get a church to give for missions, etc., the more easily will they be able to raise his salary. A pastor should be concerned about all the financial interests of the church more than about his own salary. That will be most sure to come up all right if he does his duty to the church. Would that our brethren in the ministry had less love for money and more love for souls, and that we could be consoled

with the thought that we are "laying up treasures in heaven where neither moth nor rust doth corrupt nor thieves break through and steal." "Riches take unto themselves wings" and fly from us, if not before, in the hour of death, when it will be the love of God and not "the love of money," that will do us good.

Hampton, Tenn.

The Orphans' Home.

No one will question the absolute duty of all human beings who are able to help the helpless.

James tells us that in this consists "pure and undefiled religion." But this should not be limited to religious people. The ordinary instincts of human nature prompt us to help the helpless. In seeking to comply with this noble instinct, there have been established by all benevolent governments asylums for the blind, deaf, dumb, insane, and the paupers. But the State makes no especial provision for orphan children. So Christian and benevolent organizations are building Orphans' Homes.

Baptists have always led in this noble work of charity, as the largest and most successful Orphans' Homes in the world have been founded and managed by Baptists.

There are fourteen orphanages in Tennessee, the most commodious of which is the Tennessee Baptist Orphans' Home.

Value of the house and furnishings, \$25,000. Capacity of the house when full, 200. Orphans' Home family at present, thirty five.

This home is entirely unsectarian in the bestowment of its charities, as it receives any white orphan child twelve years old or under, which is sound in mind and members, legally committed to its care.

The children thus committed are fed, clothed, sent to school, and trained in habits of industry and taught in principles of honesty, obedience and Godliness. It costs about \$50 a year to feed, clothe and school each child.

To get a child into or out of the Home, address the President, Rev. W. C. Golden, Nashville, Tenn.

Send any package or box of food or clothing to C. T. Cheek & Son, Nashville, Tenn.

Always prepay freight or expressage. Send all money to A. J. Holt, Treasurer. Any information regarding the internal affairs or needs of the Home will be furnished on application by the Superintendent or Matron. An urgent and immediate need is \$2,500 to furnish forty rooms. The work must be done and paid for by Jan. 1, 1902. Let every church send a box.

W. C. GOLDEN, President, Nashville, Tenn.

A. J. HOLT, Supt. and Treas., Nashville, Tenn.

MRS. A. J. HOLT, Matron, West Nash., Tenn.

This Home is the property of the Tennessee Baptist Convention and is chartered by the State and arranged by a Board appointed annually by the Tennessee Baptist Convention.

The Liquor Menace.

There is no element, either social, political or commercial, which so seriously threatens the welfare of the people and the nation as the liquor oligarchy. This fact should be clearly recognized. The rum power is unscrupulous, determined and vindictive. No person can oppose it without laying himself open to violence. Officials who execute the law against saloons have been shot and, if possible, displaced. Ministers who preach effectively against the liquor traffic have been beaten, their lives threatened, and their parsonages and churches burned. Only last week a building belonging to Rev. W. H. Wyman, of North Abington, was burned because he has accepted the office of Chief of Police and has efficiently suppressed the saloons. Attempts have previously been made to burn his property. It has come to pass that whoever fights the liquor business with effectiveness becomes a marked man. The general public is opposed to the evils of the rum trade, but is too inactive. Vigorous measures are necessary to suppress this evil which is the most eminent menace to our social life and political institutions. The liquor element was powerful enough to block the bill in Congress for the reduction of war taxes until the tax on beer was diminished. It invades every branch of our life, and by every lawful and unlawful means seeks to promote only its own interests. It has no moral or political principles, but allies itself with any party which will assist its plans. The men in every community who are fighting this remorseless enemy of good should receive the active support of all moral people. They should not be left to stand alone, but should receive sympathy and help, that the enemies of public order may feel that the power of public opinion is against them.—*Watchman*.

Carson and Newman College.

Our opening is very good. Only four rooms in our Girl's home are vacant. These young women come from Virginia, North Carolina, Tennessee, Georgia, and Texas. Three other States are represented by the young men. Rev. E. L. Andrews, of Florida, entered today. He is a former student of the John B. Stetson University, and served the church at Daytona, Fla., this summer. Among our present students we find those who have attended Salem, N. C.; South West Virginia Institute, Bristol; Holbrook, Knoxville; College Park, Atlanta; Sullins, Bristol; King College, Bristol; Hiwassee College; Shorter College, Rome, Ga.; American University, Harriman; Tusculum College, and perhaps other Colleges. I think the school is better organized than ever before.

Some contributions are coming to our piano fund. The services at our church yesterday were very interesting.

The secretary reported 214 present, while perhaps twenty-five came in after the report was prepared. Miss Bristow's singing is an attractive feature of our services. Dr. Phillips preached two strong sermons.

Miss Ethel Chute, the oldest daughter of our beloved missionaries in India, leaves tomorrow for Newton Centre, Mass., to continue her preparation for foreign missionary labor. Her devotion to missions is remarkable.

We were all much gratified that Bro. S. S. Hale was able to attend church yesterday.

Our co-operative boarding club conducted at the Carson College building, of which J. H. Landers, of Chattanooga, is steward, is a very gratifying success. They mean to reduce board to the minimum.

The meeting of the male department of the B. Y. P. U., in the College yesterday afternoon, was one of the best I have ever attended. J. H. Oakley and F. E. Ogle, ministerial students from Middle Tennessee, being present for the first time, were introduced and made short talks.

Let us remember the Convention at Harriman the 16th of October: J. T. HENDERSON.

Jackson Items.

The summer vacation is gone, the absent ones have returned and work for another year has commenced. The vacation of the University marks more distinctly a change in affairs of school and church in this city than any other epoch. Many well known faces leave then that come back only as visitors. Many faces come for the first time to begin a life altogether new to them. To this class each day brings an added blessing, because with the growth and unfolding of mind, there comes greater opportunity of service and usefulness. The saddest thought that comes with all this is the reflection that many enter the University that never reach their "commencement day" and hence go into the world half equipped for the battles of life. The University opened with a nice increase of attendance on the first day, compared with any previous year: especially is this so with the higher classes. Every department is rejoicing over the prospect of this year's work. The coming of so many pupils gave a nice increase in Sunday-schools and churches on yesterday, which added to the joy of superintendents, teachers and preachers—hence, there were full houses at preaching hours and pastors were in their pulpits greeting the pupils and extending welcome.

The First Church had one accession for baptism. The Second Church had two to join by letter. The Highland Avenue Church had twelve to join by letter. Pastors Inman and Moore will attend Central Association this week and all the churches will be well represented by other messengers. The young ministers, pupils of the University, have all worked well during the vacation and I hope to give you a full report of their work soon. The editor of the BAPTIST AND REFLECTOR is most cordially invited to be present at the Central Association. MADISON.

Sept. 9, 1901.

To The Pastors.

Dear Brethren:—Let me ask again, have you remembered our old and infirm ministers by telling your churches of their work and needs, and gotten a collection for them? Now I judge from the small amounts that have come to the treasurer that many of you have forgotten the letter I sent you. Do not fail to take a collection for this work at your next meeting and send money at once to Bro. T. E. Glass, Treas., Brownsville, Tenn. Winter will soon be here and the Board is anxious to supply the needs of these old soldiers of the cross. CHAS. L. ANDERSON, Chmn. of Board.

To the Churches of the Cumberland Association.

Dear Brethren:—As the time for the meeting of our Association approaches, we are more and more desirous that it shall be a meeting of far-reaching influence. We beg to remind the churches of the meeting and modestly to urge them all to prepare for it. We make the following suggestions, which we hope will meet with the sanction of all the churches:

1. Let prayer be made in all the churches for the Association.
2. Let each church in the body be represented by delegate if possible, or by letter.
3. Let each church try to save some, that the army of the redeemed may be increased.
4. Let each church earnestly strive to see that each of the several objects fostered by the Association has as generous an offering as it can make.
5. Do not forget that the blessing of God upon all our work calls for enlarged gifts from the churches. Let us do our best for Jesus this year. Let us awake and put on our strength. F. N. SMITH, Ch'm. Ex. Com.

Harriman Notes.

Bro. Tunnell preached a strong gospel sermon this morning, as usual. No other church need call him. We have a lease on him for life.

The American University, of Harriman, opened Sept. 2nd with an increased attendance and bright prospects for the best year in its history. The attendance from the Northern States and Canada is good this year. Though the University is undenominational, the large majority of the students are Baptists.

We are beginning to get ready for the State Convention, which convenes here Wednesday, October 16th. We extend a hearty invitation to the Baptists of Tennessee. Come and we will take care of you.

In its annual report to the Big Emory Association, the Trenton Street Church reported about \$500 to missions and other benevolent purposes. Pastor Tunnell and the church intend to be able to report \$1,000 next year. Why shouldn't every church in the State double the mission collections next year? H. L. JONES.

Harriman, Tenn., Sept. 8, 1901.

Martin Notes.

The Hall-Moody Institute opened last week with flattering prospects. 158 enrolled in all departments. The Trustees had to look out for an extra teacher at once and are fortunate in securing Miss Etta Pewett, of Kentucky. The high grade of teachers and low rates of tuition commend this school to the masses.

The meetings have all been blessed with great ingathering. Brethren are all rejoicing over great harvests. I spent the week following the last 4th Sunday with Bro. E. T. Thorn, at his home church at Woodville, Tenn. Thorn and his noble wife are doing a great work.

Last week I had a rest and doctored up, hence could not reach Bro. D. B. Jackson and his noble church, at Yorkville, Tenn.

The Lord bless all his churches, his papers and his schools. I. N. PENICK.

Martin, Tenn., Sept. 9, 1901.

Convention.

The next meeting of the Tennessee Baptist Convention is to be held with Trenton Street Baptist Church of Harriman, Tenn., October 16, 17 and 18, 1901. The Ministers' Conference will meet October 15. The B. Y. P. U. meets the evening of the 15th. The W. M. U. also meets the 15th.

Brethren intending to be present will please send their names to Spencer Tunnell, pastor of the entertaining church. And sisters will send their names to Mrs. Lula B. Thomas, Harriman, Tenn.

We are very anxious to have a large attendance, and urge the brothers and sisters to send in their names promptly.

Let prayer be made for a great and good meeting.

SPENCER TUNNELL.

Harriman, Tenn., Sept. 9, 1901.

Did You Forget?

Forget what? To mention the needs of the aged and infirm ministers to your church and have it make an offering for ministerial relief. "Well, I did fully intend to do that today, but somehow it just slipped my mind." Now suppose you just slip your hand into your pocket and get about \$5.00 and send at once to Bro. T. E. Glass, Treas., Brownsville, Tenn., and mention it to your church next Sunday and it will repay you. You will hardly forget this time, your pocket will remind you of it. CHAS. L. ANDERSON.

—It was my privilege to preach for four days of last week for Pastor Rusum, of Canaan, Miss. There were four professions of faith and five additions for baptism up to the time of my taking leave. The meeting was one great power upon the hearts of the people. Backsliders were reclaimed, Christians were awakened to a discharge of their duties, and sinners were led to inquire the way of salvation. I have not heard of the final results, as the meeting had not closed when I left to begin my meeting at Bell's, Tenn. At Sunday's services I preached to large congregations here. Bro. S. E. Tull arrived Monday morning, and preached at the 11 o'clock service, and will remain during the week. We are hoping and praying for a great revival. Pray for us. J. F. RAY.

Bell's, Tenn.

—Pleasant Plain Church, eight miles from this city has just closed a very fine revival. We were assisted by Rev. Floyd F. Wilson, of Humboldt, whose able sermons were highly appreciated by the entire community. There were about twelve professions and fourteen additions to the church. The Church was also greatly revived, and gives promise of soon taking rapid strides forward in the Master's work.

Brethren, we must retain Dr. Heagle at the S. W. B. University. We need him, and to lose him means a loss to the cause in our State. Let us speak out at once and show our appreciation of his worth to our denomination in this section of our country.

Here is another \$10, Brother Editor.

ROSS MOORE.

Jackson, Tenn., Sept. 3d, 1901.

—We have just closed a great service at Auburn. There were eighteen conversions and sixteen additions, fifteen by baptism and one by letter. Great congregations attended and the Holy Spirit worked mightily among us. A rare thing in this meeting was, we had a good revival notwithstanding there were nine preachers in attendance: Gregory, Bailey, Midyett, Raikes, Nevels, Oakley and son, and Ogle and son. Brethren Gregory, Bailey and Midyett did the preaching and did it with power and demonstration. Brethren J. T. Oakley and W. E. Raikes did a great work in the altar service. They are famous in exhortation and altar service. Any church would do well to have them in a meeting. I am now in a great meeting at my home church. Bro. Wilkes is with me doing the preaching. This is my twenty-first year as pastor of this grand old church. G. A. OGLE.

—Good day at Mt. Lebanon Church Saturday and Sunday; preaching at eleven each day; congregation was unusually large Sunday; the Spirit's power was wonderfully manifested. We met on Duck River, near the church Sunday at 3:30 and buried six candidates with Christ in baptism. Those baptized were some of the fruits of our meeting held at that place August 1st. Bro. J. B. Alexander did the preaching at the meeting to the perfect satisfaction of not only the church, but everyone who was able to bear sound gospel preaching, for indeed that was the kind of preaching done by our brother. This was the third year he had been with us there and every member of that body joins the pastor in asking the Lord to continue to send him into our midst. We are closing our seventh year's work with this church, and we are so thankful that the last one has been decidedly the most prosperous of all the seven. We go to Prairie Plains next Sunday, where we hope to again receive wonderful blessings.

C. V. HALE.

Shelbyville, Tenn.

—The Duck River Association has come and gone, but its influence will live in the minds and hearts of many. I feel that it has been a great blessing to me and my people. The editor of the BAPTIST AND REFLECTOR preached a very fine sermon on Sunday, as did also Dr. Holt. Reports from all the different pulpits that were filled on Sunday by Brethren Boles, Williams, Kimbrough, Howse, Kendrick, Carlton and McNatt indicate that all of these brethren acquitted themselves nicely. Our meeting resulted in twenty-three professions of faith and twenty-one additions to the church. Brother R. A. Kimbrough did all the preaching. His preaching was of the highest type, purely evangelical. Our work at Elkton resulted in four professions of faith and two additions to the church. Our meeting here was like Oakley was noted for having. There was fine preaching done by Brother Kendrick, of Pulaski. He is one of our coming young men. He is a fine preacher. He won the pastor with all his flock, especially the young ladies. Success to the BAPTIST AND REFLECTOR. Let us all pull for missions. J. K. BONE.

Globe, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Immanuel—Pastor Ray's subjects were "Character and Career," and "The New Song."

Prof. Pate preached at Centennial Church at night on "Paul's Cheerfulness in Affliction." He was elected to membership in the conference.

Howell Memorial—Pastor Peyton preached on "The Regions Beyond," and "Crowding Jesus out."

Edgefield—Pastor Rust's subjects were "The Value of Faith," and "Hypocrites."

New Hope—Bro. David J. Carver preached on "Faith that Worketh by Love," after which he was granted license to presch. He leaves next Tuesday for Richmond College. At night Pastor Trice preached at Baker's Grove. Subject: "The Way to Happiness."

Murfreesboro—Dr. Van Ness preached on "The Law Our School Master."

First Church—Dr. Burrows preached on "Loving Christ More Than Kindred," and "The Angel Face."

Central—Dr. Lofton preached on "Spiritual appetite," and "The Power and Value of Habit." One received by letter, 210 in Sunday-school.

Bro. Gupton reported six professions in the Filmore Street Mission during last week. Work encouraging.

Pro. Gregory at Mt. Hermon. Subject: "Dedication to Service."

Rains Avenue—Twenty-six in Sunday-school. Bro. Clayborn preached at night on "Repentance."

North Edgefield—Pastor Robinson preached on "Living Sacrifices," and "Paul's Desire for the Salvation of His People." One received.

Third Church—Pastor Golden's subjects were "Serving in Season," and "Heedful Hearing." Three received by letter.

Centennial—Pastor Stewart preached in the morning and at Antioch at night. 115 in S. S. Good services.

Memphis.

Mt. Pisgah—Pastor Sloan preached in the morning. Subject: "The New Commandment." Good service. Preached at Lucy at night. Fine congregation. Subject: "Knocking at the Door." Closed meeting. One restored.

Johnson Avenue—The brethren conducted morning service. Subject: "Go Forward and Work as You Go." Pastor Thompson preached at night. Subject: "The Question of Escape."

Rowan—Pastor Richardson preached to very large audiences. Themes: "Christian Influences," "Hopeless Condition of the Unpenitent." One by letter and one approved for baptism.

First—Pastor Boone preached, "A Powerful Enemy." "Christ All in All."

Central—Pastor Potts preached in the morning. No service at night.

Trinity—Pastor Lipsey holding a meeting at Brinkley, Ark. The church held services morning and evening. Topic: The several reports and recommendations presented at the recent session of Memphis Association. Every deacon assisted in the meeting. Church adopts plans and enters our Zion expansion work.

Chattanooga.

First Church—Pastor Brougner preached to excellent congregations. Morning subject: "How to Save the City." Night theme: "The Church and the Working Classes." Prof. Moody has taken charge of the choirs with enthusiasm. The music furnished was very inspiring, the congregation joining heartily in the hymns. A collection for city missions was taken.

—In a week's meeting with old Ebenezer Church, in Amite County, just closed, there was a wide-spread spiritual awakening. There were twenty-five accessions, four heads of families and fifteen young men; money raised with which to rebuild the church.

Jackson, Miss., Sept. 2, 1901. E. B. MILLER.

—Cumberland Association meets with Little West Fork Church, five miles north of Clarksville, at Ringgold, Tenn., Tuesday, Oct. 8th, at 10 o'clock, a. m. The messengers are requested to be present at the opening and stay until the close of the Association.

Lafayette, Ky., Sept. 7, 1901. MILTON HALL, Pastor.

—New Salem Association meets with Hickman Church, Oct. 3, 1901. Arrangements will be made with the Railroad Company for the train to leave Lebanon in time to arrive at Hickman at 10 a. m., instead of 12. All parties on train will be met at depot and given all needed accommodations. Persons desiring to write to Hickman for information will address L. C. Smith.

W. J. WATSON, Pastor.

—I am now in the midst of a good meeting at Waynesboro, my home church. We have had five professions up to date. This is the county seat of Wayne County. We organized here some three years ago. We have labored very assiduously to build a house of worship. We have a nice house just ready to dedicate. We are holding our meeting in it. Bro. Holt will be with us the second Sunday in this month to preach the dedicatory sermon.

Waynesboro, Sept. 2, 1901. R. J. WOOD.

—Yesterday was a good day with Springfield Baptists. At the morning hour the pastor preached on "Go to all nations," to good congregations. At night the following brethren were ordained as deacons: A. E. Baggett, S. N. Morrow, Albert Sprouse, B. B. Mason and Dudley McMurry. Sermon preached by the pastor and the charge by Bro. W. F. Shannon. We are going forward in the Lord's work. There is a deep spiritual interest in all our services.

W. M. MURRAY.

Springfield, Tenn., Sept. 9, 1901.

—Our meeting at Woodland resulted in twenty-two additions, sixteen by baptism, five by letter, and one by restoration. There were thirteen professions that we know. Dr. W. D. Powell assisted in the meeting, did fine preaching and everyone learned to love him. The power of the Holy Spirit was manifested during every service, the meeting was a Holy Spirit meeting. I preached at Woodlawn today. Had a large crowd, and one addition by letter. In the afternoon I baptized one who joined a month ago. The Lord is blessing us at Woodlawn. To Him be all the praise.

Jackson, Tenn., Sept. 8, 1901. WILLIAM E. HUNTER.

—We have just closed a glorious revival at Spring Creek Church, which has been in progress for the past fifteen days, conducted by our young pastor, O. P. Maddox. The meeting was of great benefit to the church in awakening it to a greater work and causing a great turning away from sin. The meeting resulted in nineteen additions, one by letter and eighteen by confession and baptism. Our young brother was greatly blessed in his labor and has greatly endeared himself to the hearts of the church and the people in his effort to win souls for Christ.

St. Bethlehem, Tenn., Sept. 9, 1901. T. N. WALTHAL.

—Memphis Association 1901 Minutes are out and full of proceedings, planning for incoming season's work. Reports from the churches are especially noticeable. Thirty-eight out of forty-six churches responded, and have advanced numerically and financially. Woman's work, under the direction of the sainted and lamented Sister West Harris and her co-workers, shows definite results. Memphis Association has heart and hand for work and workmen that desire an advance in the cause of our blessed Redeemer. Every report in these Minutes is worthy of perusal and emulation.

R. G. CRAIG.

—Yesterday was a good day with us at Enon. Several more were present than could get in the house. I baptized ten in Spring Creek near the church house—nine of these into the membership of Enon Church and one into Middleburg Church. Fifty-six new members have been received into these two churches since the first of July. "But God giveth the increase," and we rejoice and give Him all the praise and honor. May He help us to grow in grace and knowledge every day and to labor lovingly, unitedly, faithfully and effectively together with him in building up His cause and saving the lost.

J. W. DICKENS.

Adams Hall, Jackson, Tenn.

—Our two days' meeting at Bethel was good, and especially on Sunday. We had a large and attentive congregation to preach to and a better collection for missions than usual. We take collections once every month for missions. The Sevier Association meets with this church Thursday, Oct. 10, 1901. The brethren are making great preparations for the meeting. Some of them are building new barns and new additional rooms to their houses. Then there will be plenty of room and plenty to eat. Bro. Folk, come, and get Bro. A. J. Holt to come with you. We are expecting a good meeting.

J. W. H. COKER.

Sevierville, Tenn.

—August 24th, and 25th were our days of church worship at Andersonville. Services splendid. Sunday-school good. These people have got pluck and push. They have painted their house and put in some nice furniture. Parents, on sending their boys and girls to Andersonville Institute, may feel sure they will be religiously cared for. Powell Station has just finished its house of worship. To-day was our first service held since completion; 72 in Sunday-school; a crowded house of hearers. Our house is a beauty. On the 8th we begin a protracted service. We hope to have a great meeting. We will dedicate soon. Bro. Folk, come up.

Knoxville, Tenn., Sept. 1, 1901. B. L. STANFILL.

—The Brownsville Baptist Church, at its conference last night, by a hearty and unanimous vote, extends an invitation to the Tennessee Baptist State Convention which meets at Harriman, October 16th, to hold its session of 1902 with it. Brownsville is an old, established town, with a cultured and refined people, who would give ample, hearty and generous entertainment to the Convention. It is situated on the Louisville & Nashville Railway, with good train service. Our church house is large, strong and well adapted for the meetings of the Convention. We sincerely trust that the Convention will accept our invitation.

CHAS. L. ANDERSON.

—I preached day and night last week at Cottage Home, near Prosperity. The meeting was a success from the first service. I baptized thirteen here last Sunday a week ago, and sixteen yesterday, making twenty-nine additions to Prosperity church. I am profoundly thankful for these results as I have been pastor here fourteen years and have done all the preaching. The people flock in great crowds to every service. Bro. W. E. Raikes is with me and conducts the prayer and song service. Bro. Nevils is also with us. Among those baptized was a man and wife, both above seventy years old; besides there were ten heads of families. This gives Prosperity a membership of 377 souls. God hath blessed us.

J. T. OAKLEY.

—Miss Annie Armstrong was with us on Monday the 1st, and spoke to the ladies of the town at the Baptist Church. Her visit was a great blessing to the Woman's Missionary Union of our own church, for by her feeling description of the condition and needs of the work and her inspiring appeal for more consecrated service she has stimulated us to greater zeal and more earnest effort for missions. Miss Armstrong was accompanied by Mrs. A. C. S. Jackson and Miss Gertrude Hill, of Nashville. Mrs. Jackson made a short, enthusiastic talk on the work in Tennessee. We are deeply grateful for the privilege of having these earnest, consecrated workers with us.

A MEMBER OF THE UNION.

Springfield, Sept. 9, 1901.

—I have just returned from assisting Bro. Giles C. Taylor in a meeting at Cross Creek Church, Stewart County. We had a good meeting. Ten had united with the church when I left, with prospects of others joining. That country ought to be a Baptist stronghold, and could be with proper attention just now. Our church here at New Providence has been making some needed improvements. The outside painting of our building has given it quite an attractive appearance. And now the sisters are going to take in hand some little inside repairs that remain to be done. We are planning for more earnest endeavor to reach the unconverted and praying for a great ingathering.

E. R. DOWNER, Pastor.

New Providence, Tenn., Sept. 2, 1901.

—I am holding a meeting out here now. Have been all summer. This makes the fifth meeting I have conducted since Seminary closed last June 1st. God has been gracious unto me. I have had some great meetings out in the Bluegrass Country. These are good Baptists out here, and love the truth. I am in the midst of a great meeting at this place, with pastor J. J. Farmer and people. I go to Cox's Creek, Ky., the 15th of September to assist pastor Johnson in a meeting which will run up to the 1st of October, when I hope to return to the Seminary and put in another hard year's study. That is a great place for a young preacher. How I miss you all. I greatly love my Tennessee brethren. How my heart goes out for the cause in Tennessee. How I wish I could be at the Associations up in East Tennessee. If God will, I will be at State Convention at Harriman. Remember me kindly to all the brethren who may chance to inquire after me. God bless you, my dear brother, and give you great grace to meet the duties of life. It will take eternity to reward the good you are doing. God bless and help you. Your brother in the work,

U. S. THOMAS.

Simpsonville, Ky., Sept. 2, 1901.

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.

The visit of Miss Armstrong to Nashville, Aug. 30—Sept. 4, was delightful and profitable to her many friends, who attended the meetings on Sunday afternoon and Tuesday morning in large numbers. Her Bible talk on "The motive for Missions," taking as a basis the words, "In the beginning, God, I am Alpha and Omega, the beginning and the end, Jesus Christ, the same yesterday, to-day and forever," gave her hearers a deeper sense of the responsibility of living, since God was at work through us and through all the agency of modern inventions as much as in the times of Old Testament miracles.

In her report to the Central Committee of the recent trip in East Tennessee, Miss Armstrong paid a high tribute to the ability and devotion of our State President, who let no occasion pass which might be used to advance the cause she has at heart. Together they visited fifteen points. Miss Armstrong going alone to three others, and Mrs. Jackson

making a short individual campaign visiting four churches and attending Big Emory Association.

Some of the direct results:

A desk (\$15.00) to be supported in Mrs. Hartwell's school in Tung Chow, by Mrs. J. W. Hunter, of Johnson City Woman's Missionary Society.

Woman's Work made a part of the regular Order of Business of Holston Association.

Five Frontier letters requested.

One hundred and thirty-eight mite barrels ordered.

Six Woman's Missionary Societies and two Sunbeam Bands organized.

General expression of renewed interest in the subject of missions.

Better acquaintance with workers and conditions.

Preparations for annual meeting of Tennessee W. M. U. State Convention in October.

Miss Armstrong presented the plan of a Home Department for those who are unable to join a society, or are too far away or too occupied with household cares to attend meetings. This is a happy idea, well worth being adopted widely.

Our work is opening in many directions. Let us praise God for his manifest blessing and for the opportunities He gives for service.

At a meeting of colored Women's Missionary Societies on Monday afternoon, it was demonstrated that they are doing quite an efficient work, and are ready for larger plans and more thorough organization. Miss Armstrong spoke to them of true conversion to Christ, consistent living, and bringing others to a knowledge of the Savior.

Mrs. W. C. Golden is called to Texas on account of the serious illness of a loved brother. Pray that she may be sustained in this time of trial, and pray for those in whose hands she leaves the work of our State Union. Address, as usual, 709 Monroe Street, Nashville.

RECOMMENDATIONS OF HOME MISSION BOARD OF SOUTHERN BAPTIST CONVENTION TO WOMAN'S MISSIONARY UNION, ADOPTED AT ANNUAL MEETING, NEW ORLEANS, LA., MAY 11, 1901.

The Home Mission Board greatly appreciates the help rendered by the Woman's Missionary Union in past years, and makes special request for the coming year, as follows:

1. That the Church Building Loan Fund be made a special feature in the work of the Union, upon the plan which will be suggested at New Orleans. This seems to be the most feasible plan by which this work can be largely increased without interfering with the amount of cash to be collected for supporting the missionaries.

2. That the women endeavor especially to interest the people everywhere in the Mountain Work of the Convention, impressing upon them the great importance of this work, and inducing larger contributions on account of it. The volunteer School Work by women in the summer is commended.

3. It is earnestly requested that the women will endeavor to raise in addition to the boxes and whatever they may raise for the Church Building and Loan Fund, as much as \$30,000 in cash to be used in the general work of the Board. Systematic and proportionate giving will greatly increase the contributions from the Societies.

4. We request that hereafter all Box Contributions shall be kept as a separate department of work for the Home Mission Board, and that the account of the box work be kept separate from the cash reports.

5. We earnestly urge the special attention of the women of the South to the

needs of our negro population, and the ways in which the negroes can be helped by means of the Woman's Missionary Union. We bespeak also their continued interest in our foreign population, and in the new work recently opened for women on our frontiers and in Cuba. We should be exceedingly glad for them to greatly extend these lines of special work if they can find it possible so to do.

6. Appreciating the great value of Self Denial Week, both in raising money and in broadening and deepening the impression for Home Missions, and recognizing also the special interest that has been taken in Self-Denial Week during the past year, we ask that this be made a still more marked feature in the years to come.

Glimpses of Missions.

O. C. PEYTON.

Only one out of every three hundred preachers go to the foreign field, and a very small per cent of our total contributions goes to the foreign work—we spend ninety-eight cents at home for every two cents we give to foreign missions.

Large giving pays. "There is that scattereth abroad and yet increaseth." In the light of so much evidence as to the blessings which come from attempting great things for God, it is astonishing how many are content with little effort and little fruit.

Our attention is being drawn to foreign lands as never before. Every paper we read today brings us in touch with all lands. The world is getting closer and closer. We must stop thinking of missions to far lands as of little importance. The heathen are being brought to our doors.

The only way to raise money easily for home needs is to contribute liberally to foreign missions. It is a selfish, narrow, blind pastor who will be so uneasy about his own salary as not to urge his people to give to missions.

Baptists stand first in the amount of success God has bestowed on their labors in missions, but they stand fourth in the amount of effort put forth. What a shame! Baptists claim loyalty to God's commands. "Ye are my friends," said Jesus Christ, "if ye do

the things I have commanded you." It is useless to boast of correct views on baptism, church membership, church order, etc., while all men and angels behold our disregard of our Lord's supreme command.

Elizabethton Notes.

Baptist affairs at Elizabethton are in good shape, and everything is moving along smoothly. Not many small churches have as good a body of active laymen. There is Dr. L. F. Hyder who for several years has been the efficient superintendent of the Sunday-school, and we guarantee that a more popular man with the children cannot be found in East Tennessee. The Sunday school is prospering, and we all know that Dr. Hyder is past going if he is absent from the school. Then we have two good lawyers as laymen, Brethren Lee F. Miller and W. R. Allen; both are earnest workers. Bro. Miller came to us from the Presbyterians some few years ago and a more consecrated man is hard to find. Many say that they believe that Bro. Allen was called to preach and missed his calling, and he does have special gifts in this line. He often fills the pulpit in Bro. Waller's absence. Yesterday (Sunday) he went out on Gap Creek to Zion Church and filled Bro. A. J. F. Hyder's appointment for him. We would not forget to mention Bro. G. H. Burnham who came to us several years ago from Asheville, N. C. He has been a valuable and aggressive worker in the church. Then there is Bro. Vanhoy who for several years has been an active member of our Sunday-school and congregation, but did not unite with us until very recently, he being a member of the Primitive Baptists. No better man can be found than Bro. Vanhoy, and he is always looking after the younger members and telling them about how they should live and act.

We understand that the Watauga Association will be postponed one month on account of the scarlet fever which is very bad at Butler, the place of meeting for the Association.

Our annual report to the Association this year will be far better than any report that we have ever sent in. Our contributions to the various objects of the State Convention will be four times more than we have ever given. We all certainly wish your valuable paper success, and hope sometime to see the genial editor among us.

JAMES D. JENKINS.

Elizabethton, Tenn.

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No Infants In The Churches Of Jesus Christ And the Apostles.

There were no unconscious infants in the churches of Jesus Christ and the apostles. The people were first taught and then those who repented, believed in Jesus Christ for salvation, were baptized and formed the churches. "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God," Luke 18:16. The expression "of such is the kingdom of God" can not mean "except the sinner becomes pure like little children," for they are not pure. "In sin did my mother conceive me and in iniquity was I shapen," Psa. 51:5. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein," Luke 18:17. The sinner must become humble like little children, just as dependent on Jesus Christ for salvation as little children are upon their parents for natural life. "They brought unto him also infants that He would touch them." Luke 18:15.

"Then were there brought unto him little children that he should put his hands on them and pray. And he laid his hands on them." Matt. 19:13-15. "And they brought young children to him that he should touch them. And he took them up in his arms, put his hands upon them and blessed them." Mark 10:13-16. These children and infants were brought to Jesus that he might touch them and that he might put his hands on them and pray, and not that he might sprinkle them into the church and thereby bring the sinful world into the kingdom. Jesus Christ never organized his church for the unregenerated world but for baptized believers. Infants cannot believe. If the doctrine be true that infants should be sprinkled into the kingdom, then the world (Catholic like) is the kingdom, for this takes every body into the kingdom. But Jesus said that we "must be born again before we can see his kingdom." Jno. 3:3. There is no Bible proof that there were infants in the household baptisms, but the proof is that there were none. "They spake unto him the word of the Lord and to all that were in his house. Believing in God with all his house," Acts 16:32-34. All in this house were old enough for the word of God to be preached unto them, and to believe in God. An unconscious infant can not be taught the word of God, neither can it believe in God. There was no infant in this house. "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house," Acts 18:8. All in this house believed on the Lord. No baby here. "One that feared God with all his house." "The Holy Ghost fell on all them which heard the word," Acts 10:2-44. All in this house feared God and heard the word. Unconscious infants cannot "fear God and hear His word." It can not be proven by the Bible that there were infants in the house of Lydia, or in any of the household baptisms. It is very strange that Bible readers will try to prove infant baptism and membership by these scriptures, when they prove so strongly to the contrary. G. H. DORRIS.

Gallatin, Tenn.

Revival Work.

I have been in revival work for two months, and have met with the best success of my life. I have witnessed one hundred professions, and every church where I have been has been greatly revived. I have never seen sinners so easily reached. At every place, we have been forced to close and leave

a large number of penitents. At Sardis, Tenn., I was with my brother, A. U. Nunnery; at Mt. Pleasant, my brother was with me part of the time. At Antioch I had no ministerial help. The meeting lasted six days and we had thirty-three professions. I baptized twenty-nine at the close of the meeting and yesterday I baptized thirteen more into this church and two into Medina Church. Others stand approved for baptism. The meeting at Antioch has been the best meeting of the season with me. There have been fifty-four accessions, with still others to join. Our meeting at Medina was good, notwithstanding the rain. There were seventeen professions. The third week, I had the pleasure of helping Brother Fleetwood Ball in a meeting at Union Academy Church. I was very much pleased with Brother Ball and his people. He is one of our best young ministers. I have never heard him preach, but I have never been associated with a brother by whom I have been more deeply impressed than by him. I noticed with much pleasure the love that exists between church and pastor there. The Union Academy people say that they have the best pastor, and they are not deceived. I was at Liberty Grove last week a few days with Brother Jennings. We had six professions before I left and much interest was shown. This church has considerable opposition and needs a good strong man as pastor.

I am now with Brother T. L. Barrow at Chapel Hill Church, near Medina. There was one profession to-day and several penitents. Interest is very good. I rejoice to read of the many good meetings. I have several more meetings to hold yet.

A. NUNNERY.

Jackson, Tenn.

Children's Day.

The Missionary Grove Sunday-school observed Children's Day Aug. 25th. We wrote to Dr. Frost for program, but suppose he thought it rather late and he sent us a missionary program instead of the Children's Day. The collection amounted to \$1.14.

The program was as follows:

1. Song, No. 95 in Gospel Voice, by the choir.
2. Ten minutes address, by Pastor, Elder E. Z. Newsom.
3. Prayer, by Elder J. E. Arnold.
4. Song No. 61, by the choir.
5. "Morning Prayer," by Miss Etta Cooley.
6. "Why Stand Ye Here Idle," by Miss Pearl Ford.
7. "Arise," by Miss Ruby Hubbs.
8. "Take Care," by Miss Blanch Utley.
9. "I Am Ready And Willing To Go," by Miss Pearl Caner.
10. Song No. 111, by the choir.
11. "Upwards," by Miss Lula Hubbs.
12. "Curfew Must Not Ring Tonight," by Miss Annie Sanders.
13. "Somewhere the Sun is Always Shining," by Miss Bertha Hubb.
14. "Are You Casting a Shadow or a Light," by Miss Pearl Ford.
15. "Filled with Sunshine," by Miss Ethel Farmer.
16. Song, No. 79, by the Choir.
17. "In His Steps," by Miss Lizzie Utley.
18. "Wishing," by Little Luna Cooley.
19. "Fear Not," by Miss Bettie Ashby.
20. "Open the Door," by Miss Lizzie Capps.
21. "Song of Pennies," by Miss Lula Hubbs.

22. Song, No. 21, by the Choir.

23. "We Know Not How or When," by Miss Etta Cooley.

24. "King Alfred," by Miss Pearl Ford.

25. "Let Us Smile," by Miss Blanch Utley.

26. "Thanksgiving Day," by Miss Jennie Presson.

27. "The Consumptive's Prayer," by Miss Ethel Farmer.

"Answer," by Miss Lizzie Utley.

28. Song, No. 81, by the Choir.

29. "The Bird," by Miss Ruby Hubbs.

30. "The Last Hymn," by Miss Lizzie Utley.

31. "Helping Mother," by Miss Etta Cooley.

32. "Dressed in God," by Miss Cleve Warren.

34. Song No. 16, by the choir.

35. "A Child's Prayer," by Little Rachel Harden.

36. "Rock of Ages," by Miss Pearl Ford.

37. "Only Wait," by Miss Nina Utley.

38. "Forgetting Things Behind Us," by Miss Cora Clayton.

39. "The Evening Prayer," by Miss Lula Hubbs.

40. Song No. 70, by the choir, and collection.

41. Benediction, by Pastor Newsom.

By referring to your REFLECTOR files you will find that five-sixths of the pieces used were gotten from the REFLECTOR. We are in the midst of a protracted meeting and have had nine professions up to last night, and a regular old-time rejoicing among Christians. The preaching is being done by Brethren O. A. Utley, J. E. Arnold, and Pastor Newsom.

ARTHUR J. UTLEY.

Camden, Tenn.

A Good Meeting.

I closed a twelve days' meeting on the 23d day of August with Cave Creek Church, Watauga County, N. C. Notwithstanding the rains and storms and creeks out of their banks and foot-ways washing away, the people came in wagons, hacks and buggies and on horseback until we had good congregations most all the time, and a glorious meeting.

There were ten conversions and the church greatly revived. I found many noble witnesses for Christ in the Cave Creek country. This is the home of Rev. J. J. L. Sherwood, who has been pastor of this church for nineteen years, and has done a grand work for the Master here as well as in many other places. He was in the meeting and did good work, as well as Brothers Fox and Harmon. Rev. Milton Farthing, late from the Seminary, Louisville, Ky., was in the meeting and took an active part. He and his noble wife are teaching school at the above named place.

Yesterday was my regular time with Union Church, Washington County, Tenn. I have been unanimously called to preach for this church the second year. We have had preaching twice a month here for some ten months and the brethren being so well pleased with it Saturday voted to keep it up.

We have baptized eleven into the fellowship of this church during the last few months. This church has some of the most efficient workers I have ever seen.

W. H. HICKS.
Hampton, Tenn.



THE OUTLOOK

For a woman's happiness in the married state depends less, as a rule, upon the man she is to marry than upon her own health. The woman who enters upon marriage, suffering from womanly weakness, is "heaping up trouble against the day of trouble."

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"I suffered for twelve years with female trouble," writes Mrs. Milton Grimes, of Adair, Adair Co., Iowa, "which brought on other diseases—heart trouble, Bright's Disease, nervousness, and at times would be nearly paralyzed. Had neuralgia of stomach. I can freely say your medicines (nine bottles in all, five of 'Favorite Prescription,' four of 'Golden Medical Discovery,' and two vials of Dr. Pierce's Pellets), have cured me. I can work with comfort now, but before I would be tired all the time and have a dizzy headache, and my nerves would be all unstrung so I could not sleep. Now I can sleep and do a big day's work, something I had not done for over eleven years before."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

The 'Mormon Monster, or the Story of Mormonism,' embracing the history of Mormonism as a religious system, as a social system, with a full discussion of the subject of Polygamy, by E. E. Folk, D. D., editor of BAPTIST AND REFLECTOR, Nashville, Tenn. 372 pages, cloth bound. Sold by subscription. Address Dr. E. E. Folk, Nashville, Tenn.

This is a splendid book, on an important subject, appearing in good time, and well and thoroughly discussing the questions that relate to Mormonism. Dr. Folk visited Salt Lake City, and gathered the data for his book largely from the Mormons themselves. He tells what he saw and heard, as well as what he has read. The book is fresh, original, unique, convincing, thorough, reliable and timely. There is no doubt about the designs of Mormonism on our Government and our religion; and there is equally no doubt about the indifference of the majority of our people as to the growth of Mormonism. But this book will open the eyes of all who read it to the fact that Mormonism is indeed a monster, and that it is time we were opening our eyes to the growing evil that hangs like an octopus about our body-politic. This book should be read by all our people, and we shall be glad if Bro. Folk can supply a million copies of it to a needy public. The book is made after the best order of the printer's art, and will be an ornament as well as a household treasure. Published by F. H. Revell Co., Chicago, Ill.—American Baptist Flag.

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M. and F. BALL.....Corresponding Editors.

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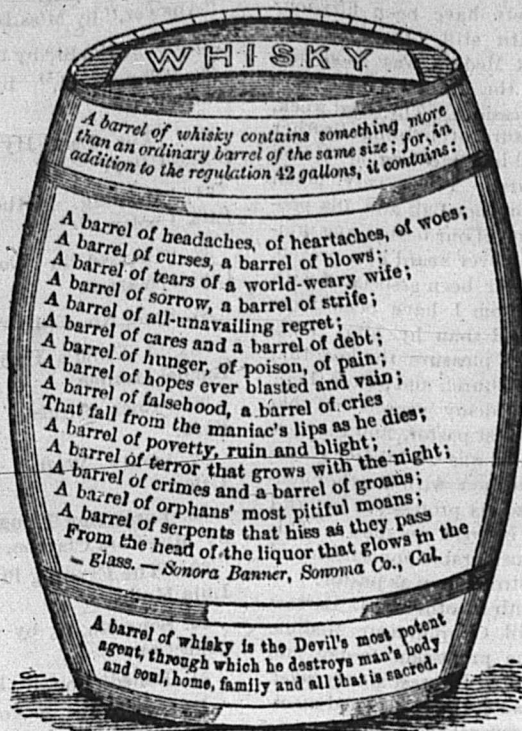
We are sending out statements to those of our subscribers who are in arrears. These are simply matters of business adopted by all business concerns. We hope that our subscribers will receive them as such and not regard them as "duns." We are compelled to collect the amounts due on subscriptions or it would not be possible to run the paper. We usually send these statements out several times a year, but have sent them only once before this year. Let us hear from you as soon as practicable, please.

A LESSON IN TEMPERANCE.

Our lesson this week is a temperance lesson. We think it well for our Sunday-schools to pause now and then in the study of the great historical and doctrinal lessons of the Bible to consider such a practical question as that of temperance. The children need to have the principles of temperance impressed upon them in their youth, so that when they grow up they will have the same horror of strong drink as of a rattle-snake, and the same horror of a saloon as of a mad dog. "An ounce of prevention is worth a pound of cure," is the old proverb. It is difficult, in fact almost impossible, to cure the old toppers of their habits of intemperance, but it is comparatively easy to keep the young from becoming toppers.

Our lesson to-day is taken from the Proverbs of Solomon, the wise man. It was evidently written from a wide observation, if not from the depths of his own personal experience. He asks: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?" This interrogative way of putting the matter calls sharp attention to it. What answer shall be given to these questions? Who is it that has these things? Solomon answers: "They that tarry long at the wine; they that go to seek mixed wine." It is not only those who drink deep, but it is those who go

to seek mixed mine, or drugged wine. If they start on that road, then they may look out. On that route are to be found woes of every kind, physical, mental, moral and spiritual. Alcohol is a thief and a murderer. It steals away the health of its victim. It steals his brain, his money, his house, his home, his friends, his character, his soul. It murders his body, his intellectual powers, his moral principles, his hopes of eternal life. It leaves him a piti- ble, helpless wreck of humanity and sends him at last to a drunkard's grave and a



drunkard's hell. It brings sorrow upon his father and mother and wife and children and friends, as well as upon himself. It leads to contentions, quarrels, disputes, brawls. It is the cause of babbling, idle silly talk, vile conversation. It brings many wounds unnecessarily, diseases of the body, accidents, wounds received in drunken brawls. It causes redness of eyes—and redness of nose as well. There are different kinds of eyes in the world—black eyes and brown eyes and blue eyes and gray eyes and green eyes and red eyes. The Lord deliver us from either the green eye of jealousy or the red eye of drunkenness.

The wise man then utters words of warning. Wine at first is very fascinating, bright, sparkling, moving so gracefully in the cup, tempting, fascinating. What harm in it, especially what harm in one glass? Ah, yes, but that one glass is not apt to be all. It is the beginning of the end, the first step on the downward road. The flower is pretty. Why not pluck it? But under the flower lurks a serpent. At the last, at the last—and the last is apt to come after a while—this bright, sparkling, fascinating wine turns upon him who yields to its fascination and bites him like a serpent and stings him like an adder. He sees strange visions. All the passions of his nature are aroused. He utters wild ravings. He may fancy at first that he is secure, but he is like the sailor asleep in a storm, with the wild winds roaring around and the waves dashing against the sides of his vessel. Or he is like the reckless seaman sleeping at the mast head, in imminent danger, but unconscious of his peril. The man who drinks will not be persuaded that he is in danger. He thinks that he can drink when he gets ready and quit when he wants to. But the trouble is he never wants to quit. The approaches of danger from drink are so insidious that one scarcely realizes them until too late. They are like the snake which glides noiselessly through the grass and springs upon you before you are aware of its presence. And even after the person has been struck by its fangs, he still insists that there is no danger, that he is not hurt. And when he lies down to sleep, he says that when he awakes he will try it again. And so he goes on until the end comes. The end is death, temporal and eternal death.

What remedy is there? How can we hope for ourselves and our children to escape the influence of the deadly stuff? There are three ways. One

is by refraining ourselves from touching it. The path of total abstinence is the only path of safety. Another way is by impressing upon our children and our friends in the home, in the pulpit, in the press and everywhere, the evils of intemperance. And another way is by removing those evils from their pathway. It is all right to keep the boy out of the way of temptation, but it is better to keep temptation out of the way of the boy. Teach your children the danger of rattlesnakes and mad dogs and such like, by all means, but at the same time be sure that you kill the rattlesnakes and the mad dogs.

The sum of the lesson is that we must get rid of these accursed saloons in our midst, which are the concrete expression of the evils of intemperance, the personification of the spirit of alcohol, the breeding place of drunkenness, the nest of woes, sorrows, contentions, babbling, wounds without cause, redness of eyes, and all the other brood of evils which follow upon the wine cup. They are the rattlesnakes and the mad dogs of our civil life. How can we get rid of them? By our influence, our words, our prayers, and our votes.

The saloon must go.

DOWN WITH THE SALOON.

THE TENNESSEE VALLEY ASSOCIATION.

This is another new Association. It was organized in 1896 out of churches composing the Rhea County and Hiwassee Associations. As its name implies, it lies in the Tennessee Valley and includes Dayton, Spring City and other towns along the line of the Cincinnati Southern Railway. It met this year at Birchwood, about ten miles from Dayton on the other side of the Tennessee River. Through the kindness of Rev. G. W. Brewer, Prof. W. E. Rogers, Principal of the Tennessee Valley Institute at Evansville and Superintendent of the Public Schools in Rhea County, met us at Dayton Friday morning and carried us out to Birchwood. The Association had been organized the day previous by the election of Rev. G. W. Brewer as Moderator, Rev. W. A. Howard as Clerk and Rev. D. V. Culver as Treasurer.

The introductory sermon was preached by Rev. F. Shaver. The following ministers in the Association were present at the meeting: G. W. Brewer, D. V. Culver, J. P. Gross, Bird Henderson, J. M. Hinds, W. A. Howard, F. J. Hoge, W. J. McClarren, T. F. Shaver, T. D. Shelton, John Ware. Bro. Lucius Robertson and the editor were, we believe, the only visitors.

When we reached the house about 11 a. m. Friday, Brother W. A. Howard, who had been appointed to preach, insisted upon our taking his place. From this time until the close of the meeting we were kept pretty busy. The discussions of the various subjects were quite interesting. Some of the best speeches were made by Brother J. M. Hinds on Temperance, W. E. Rogers on Education, Lucius Robertson and G. W. Brewer on Missions, F. J. Hoge on Sunday Schools and Colportage, D. V. Culver on Young People's Work. The attempted assassination of President McKinley aroused profound sympathy in the body and the following resolutions were unanimously adopted:

Resolved by the Tennessee Valley Baptist Association, in session at Birchwood, Tenn., That we have learned with the utmost horror and detestation of the attempted assassination of President McKinley.

Resolved, That our fervent prayers shall be offered for his recovery, and that he may have grace to help him bear his sufferings.

Resolved, That we extend our deepest sympathy to his dear wife, around whose sick bedside he recently watched so faithfully and so tenderly. May she find the grace of the Lord sufficient for her as the thorn pierces her soul.

Resolved, That it is a matter of profound regret to us that such a foul deed could be committed in this land of enlightenment and of Christian civilization.

Resolved, That we express the hope, not only that the assassin himself shall be punished, but also that his accomplices, if it shall be found that there are such, shall receive the punishment due their horrible crime.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy published in the BAPTIST

AND REFLECTOR, and a copy sent to President McKinley or Mrs. McKinley.

EDGAR E. FOLK,
W. E. ROGERS,
T. D. WEIR,
Committee.

Rev. Lucius Robertson preached an excellent sermon Saturday night. The editor preached Sunday morning to a large audience. The church at Birchwood is situated in the midst of a fine community. It has a large membership, with considerable wealth. They have been without a pastor for some time, but on last Sunday they called Rev. Lucius Robertson as pastor. The hospitality of the church and community was very cordial. We had a pleasant home with Dr. T. D. Weir. We enjoyed also taking meals with Brethren Gross and Clingan. The next meeting of the Association will be held with Wolf Creek Church near Spring City.

PRESIDENT M'KINLEY.

The attempted assassination of President McKinley on last Friday afternoon plunged the whole country into the deepest gloom. He was holding a reception at the Exposition in Buffalo when a young man by the outlandish name of Leon F. Czolgosz came up to him in the line, with a handkerchief in his hand and a pistol under the handkerchief, and before any one could tell what he was going to do, he shot the President twice. One bullet struck the breast bone and glanced, doing little harm. It was pulled out by the President himself. The other plowed through the stomach and has probably lodged in the muscles of his back. Before he could shoot a third time, the assassin was knocked down, arrested and lodged in jail. President McKinley was immediately taken to the hospital on the grounds, where an operation was at once performed by skillful surgeons. At the present time he is doing well and strong hopes are entertained for his recovery. The deed aroused, not only all over this country, but also throughout the world, the profoundest sympathy for the President and for his wife and at the same time feelings of the utmost abhorrence that such a deed could be committed in this land of freedom and of civilization, and detestation for the wretch who committed it. In these feelings, there is no politics; Republicans, Democrats, Populists, Prohibitionists and all join in them. Apart from the dignity of his office, President McKinley is personally so high-toned a gentleman, so kindly disposed to every one, and so universally popular that it seems strange that he should have been shot down like a dog.

As we immediately surmised, Czolgosz is an anarchist. He makes no secret of that fact, but openly and boastfully states that he is an anarchist. He says that his deed was inspired by a speech which he heard recently by Miss Emma Goldman, the anarchist lecturer. His deed has aroused a feeling of indignation against anarchists and a determination to crush out anarchy in this country. And this is well. We do not believe that with all our freedom we are called upon to harbor a nest of vipers in our midst. But let us call attention to another fact. The first lessons of Czolgosz in anarchy were taken in a saloon. He himself was for a while a saloon-keeper. He boarded at a saloon in Buffalo. The night of the assassination, a number of anarchists met in a saloon in Chicago and cheered every reference to the name of the assassin. In putting down anarchy, why not go farther and put down its friend and ally, the saloon—its hot-bed, its breeding place, its fountain, its temple? Czolgosz said once that anarchy was his religion. And the saloon is the temple in which anarchists meet to worship. Crush that out and you have gone far towards crushing out anarchy and all kindred fanaticisms and vices and crimes.

THE EBENEZER ASSOCIATION.

Being detained the first day by business and having to leave on the afternoon of the second day to attend another Association, we had the opportunity of spending only a day at the Association. It is one of the youngest, but at the same time one of the most active, Associations in the State. It in-

cludes the churches in Columbia, Pulaski, Mt. Pleasant and a number of good country churches. The Association met this year at the Bethany church, near Carter's Creek. The introductory sermon was preached by Rev. W. L. Howse. The following officers were elected: Moderator, J. E. High; Clerk, W. E. Walker; Treasurer, J. P. Brownlow. The following ministers in the Association were present: R. K. Dawson, R. A. Fitzgerald, J. E. Hight, W. L. Howse, H. Hull, R. Hull, S. W. Kendrick, A. S. Pettie, W. R. Puckett, W. E. Walker, W. T. Ussery. Among the visitors were: A. J. Holt, W. C. McPherson and L. B. Jarmon. The subject of Missions, State, Home, Foreign and Associational, occupied nearly all the time during the day. Fine speeches were made by Brethren A. J. Holt, A. S. Pettie, R. A. Fitzgerald, W. R. Puckett, S. W. Kendrick, J. P. Brownlow and L. B. Jarmon. The missionary spirit ran high. There was also a fine spiritual feeling prevailing. Bro. S. W. Kendrick presented the claims of his church at Pulaski and was given a contribution of about \$100. A collection was taken for the Orphans' Home amounting to some \$10.00 or \$12.00.

Bro. R. A. Fitzgerald as missionary of the Association has done a fine work during the year, having witnessed a large number of conversions in the various meetings held by him. In addition to paying him in full, as an expression of appreciation for their labors, the brethren gave to him and his faithful wife the right hand of love and of encouragement. Next meeting of the Association will be held with the New Hope church, on Wednesday before the second Sunday in September, Dr. A. S. Pettie to preach the introductory sermon. The hospitality of the Church and community was abundant for all. The church has a new and neat house of worship. Bro. W. E. Walker is the beloved pastor.

PERSONAL AND PRACTICAL.

—The *Baptist Argus* says: "Dr. Sampey went to Lake Geneva last week and got two Pedobaptist preachers out in the lake and after a tussel, put them both deep down into (eis) the water."

—The Indiana Baptist Convention was soon to have met in Aurora, of that State, but an epidemic of small-pox made it impossible. The noble church at Franklin at once took the Convention.

—A London hotel proprietor has advertised himself pretty thoroughly by refusing to draw the color line in guests. He is therefore having the patronage of all colors, and of course that includes some of the colors of our part of the world.

—Bishop Turner, of the African M. E. Church, thinks that emigration to Africa is the only hope for the negro. He thinks it would also be better for the white man. Bishop Turner is usually startling and serious in his opinions, if nothing more.

—The Christian people of Ohio protested with all their might against opening the State Fair on Sunday, but the *Journal and Messenger* says it was open on Sept. 1st and there were probably 10,000 people present. The whiskey element is strong in Ohio.

—Among those leading the crusade against political and official corruption in New York city, is Mr. Frank Moss. He is a lawyer and we predict for him a high place in his chosen profession in his State. Would that Nashville had a lawyer who would dare and do a similar work.

—Rev. V. I. Masters, writing to the *Baptist Courier* from away up in the mountains of North Carolina on a vacation, quotes Dr. Broadus as saying that "poets are not so likely to come from the level country and plains as from the mountains." The everlasting hills are suited to inspire.

—The *Baptist Standard*, of Texas, reports over 1,000 conversions in a recent issue and 723 additions to the churches. These additions were in twenty-four meetings and there were a number of other meetings when the glorious time was spoken of and the number of conversions and additions were not given.

—The spirit of adventure and of risk has been shown to a great extent in the last few weeks in the sale of lots in the proposed town of Lawton, O. T. The government gave away farms, but sold lots for town sites. In the sale by auction the lots went as high as \$140.00 per front foot. The purchase was wholly a risk.

—In a private letter to us, Brother J. P. Gilliam of Hico, Tex., says: "I am in fine health. Have just closed my sixth protracted meeting in which I have enjoyed, with the churches, many refreshing showers from the presence of God." Brother Gilliam's many friends in Tennessee will be glad to know that he is getting along so nicely in Texas.

—Dr. Joseph Parker, of London, England, thinks that he has a ready answer to the question, "What would you do if you were Dictator of London?" He frankly says he thinks the journalists are the dictators of all London and of England. He would have a paper not only that gives the news, but that looks into the future and "plays the part of a prophet."

—It is said that three women broke their limbs in New York City on one Sabbath, either going to or coming from church. Some one added a moral: "Do not go to church and you will never have broken limbs." But take another case. Three persons fell dead eating in the same city, in the same length of time. Moral! "Do not eat and you will never die." One is just as true as the other.

—In a rural spot near Reading, an hour's run from London, there is a new enterprise in the way of a school for women farmers. The beautiful and accomplished Countess of Warwick is sponsoring this new and novel undertaking. The school was opened in October, 1898. Some of the students have already obtained positions, it is said. Well, we will wait and see more about this.

—A London correspondent of a Toronto, Canada, paper says that "Sunday-schools in England are steadily losing in attendance, enrollment and income." The report goes on to say that last year "the report of three denominations showed there was a loss of 30,000 scholars, though the gain in population in the country during that time was 300,000." The reason assigned is the methods are behind time and worn out.

—There has been considerable said about the gifts and the large cost in sending them to the famine-stricken people. This, as usual, is said by those who give nothing religiously or otherwise. The last report of the Secretary for India in the House of Commons, shows that Great Britain alone has given \$75,000,000 for the relief of the famine-stricken sufferers of India. What others do is as nothing.

—The Washington correspondent of an exchange says two officers, one from the navy and the other from the army, have been court-martialed, and one dismissed from the service and the other reduced in rank to a private. The reason assigned is drunkenness. This is testimony enough that the habit of drunkenness is among officers of the army as well as among privates, notwithstanding all the denials.

—It is believed by many physicians and students of disease germs that the factory-made ice is not healthy. The health officer of Chicago has issued his opinion that the prevalence of typhoid fever in that city is not due to the water, as has been said by many, but to the impure ice. It is a fact that people are much more careful about their water supply than they are about ice. Because a thing looks clean is no guarantee that it is clean.

—Our contemporary, *The Commonwealth*, of Philadelphia, was telling the world some time ago of the great doctrine of the Fatherhood of God, and how we all, saint and sinner, have the same common Father. This all in the face of the fact that Jesus told some persons while He was on earth that they were of their father, the devil. But now our neighbor is calling some people in Philadelphia who do mean tricks "fiends." Do not call your kinfolks such bad names.

—Dr. Kidd, of Aberdeen, was met on the streets by a poor fellow who had gone to ruin from drink in his community. He begged the doctor to drink with him and would not let him go. He finally said, "I will go in and drink as the beast would drink." They went in and the doctor called for cold water, and the poor drunkard yelled out about it. "The beast would refuse what you have and drink cold water," said he and the poor drunkard was silenced. Oh! that he might be saved.

THE HOME.

Rest Cometh After All.

Beyond the toil, the burdens of the day,
Beyond the tempests and the storms of life,
Far from the tumult of the weary way,
Beyond the longing and the ceaseless strife;
Out of the darkness and the gloom of night,
Beyond the hills where shadows never fall,
And far beyond the range of mortal sight,
Rest cometh after all.

After the fever and the restless pain,
After the waiting and the weary years,
After the conflict and the loss and gain,
After the sorrow and the useless tears,
Far, far beyond the lofty heights of Fame,
Beyond the hills where shadows never fall,
Beyond the fear of censure and of blame,
Rest cometh after all. —Sel.

Elasticity in Women.

BY MARY R. BALDWIN.

A woman may have been endowed with a whole catalogue of virtues, and possess unusual faculties, but if she lack elasticity she cannot live broadly, and must fail in the development of her powers; indeed, she cannot meet the ordinary circumstances of every-day experience and fulfill demands upon her ability in a large way if she is not elastic in her nature.

The springy woman—what a blessing she is everywhere—adapting herself easily and cheerfully to each person and condition, finding among views quite opposite in the main to her own, something to accept, and covering even her disagreement with such a mantle of courtesy that the other party to a discussion feels nothing of the effect of antagonism in her opposition.

In the duties of housekeeping, how she can lift them to the plane of a fine art through her elasticity and bring variety and beauty into what are called commonplace things! Most young brides who begin married life in a home instead of in a boarding-house have their own notions about the management of their little realm. In many cases it is "mother's way" of management in the kitchen as in the parlor. If the nature of the one to whom housekeeping is practically new is rigid, then she will adhere in spite of everything to the old way, and go on mixing the same dishes year in and year out, refusing to accept improvements of any sort, no matter how reasonable their trial might be. Cast-iron rules have defrauded many a home table of delicacies, and disappointed many a stomach by a refusal to cater to its needs.

The elastic woman in society, if she is firm at the centers, is a social success. She has a smile, a word, a gesture, to offer at just the right moment. She is able to express the most hearty congratulations upon peculiar success or joy, and the next moment answer, with the fullest

sympathy in tone and meaning, an appeal from a sorrowing heart.

In her own personal affairs her gift is of priceless value—a disappointment always bears about it something to which she can hang a hope; her defeats are never final, so she is never crushed, but rises from what would have been to the ordinary woman a final collapse, with a new purpose to win. She is born to ride the waves of trouble, and each time that she floats above a sweeping tide of adversity she becomes stronger to breast a new trial of her endurance.

The women who are entirely destitute of her saving quality are often ignorantly unjust to the one who can easily spring back from even the effects of a deep woe. Widows who, through their elastic natures, can spring back into the old paths where, though always conscious of the loss of one who walked close beside them, they can yet be conscious of beauty and fragrance from flowers that still bloom along the way, are ridiculed and censured by those who are not able to understand the rare impulse of their natures. The woman who, with agony of soul, watches her treasured blossoms close with the darkness, and can still believe in the reviving power of a new day when what was hers of love and joy will be hers again under happier circumstances can never be given over to despair.

The elastic woman as a traveler can only be estimated at her full value when compared with the precise one who is not able to accommodate herself to conditions, customs or habits differing from those of her own experience. The exactions and dissatisfactions of these serenely stiff wanderers from their homes can spoil the pleasure of a whole party of tourists, destroy the peace of a boarding house, rouse antagonism in the minds of servants and sting the landlady into exasperation.

Out upon the veranda of a Southern hotel were gathered recently a company who had hurried away from the cold and storms of the North, seeking a milder climate and the benefit of change. The outlook commanded a long stretch of beach, and upon the waters of the gulf a variety of sailing craft were starting out from the numerous wharves, some of the boatmen in the blue and the red blouses, which, with the quiet skies and quaint surroundings, gave the scene a foreign appearance.

"How tumble-down everything is, and what slow creatures those sailors are!" broke in the rasping voice of one among the company.

"Oh, but it is all so picturesque!" exclaimed another in tones that had in them a ring of delight.

There was a sudden turning of many eyes toward the flexible visitor, from whose features an appreciative pleasure seemed to radiate, and whose words, looks and manner had saved the first impressions of the place from the depressing influence of the fault-finder. Poor woman! She had no intention of bringing a shadow above them, but she could not get away from usual things, and was bound fast by them. She was really to be pitied more than blamed, for she missed so much beauty and all of the glory of life through having firmly made up her mind to refuse to accept the unaccustomed

thoughts and to take whole views of life.

It is, after all, the larger vision that is needed to furnish elasticity to the character. Seeing broadly, we must become fitted to recognize a beauty in a world of people and things that is often veiled, and be prepared to accept the mystery of divine beneficence behind loss and pain.—*Christian Work*.

Filling in the Chinks.

"I? Oh, I just fill in the chinks."

The girl laughed as she said it, but her mother added quickly: "The chinks are everything. You haven't the slightest idea what a help she is, and what a load it lifts from my shoulders, this 'filling-in of the chinks,' as she calls it."

The busy woman spoke warmly as she smiled happily at her daughter.

"You see, when she was through school there didn't seem to be anything definite for her to do. Her father and I wanted her at home, for a while at least, before she undertook to go out into the world.

"Our one servant does all the heavy work, of course, and I am kept pretty busy with the children, and so she looked around and noticed the little things that should be done to keep a home neat and orderly, and which a servant never does and I have very little time for. The left-overs, I always called them—oh, but it is such a comfort to have them done."

"And what are they?" I asked of the girl, as she sat pulling out the edges of a lace mat and making it look fresh and fluffy.

"Oh, I don't know," she answered. "There are so many of them, and such little things, you know."

She spoke almost apologetically.

"Let me see. Well, I began in the parlor, of course. All girls do at

first. There were some little silver vases that were seldom shined. I kept those bright and the silver on the afternoon tea table. You have no idea how much it tarnishes. And the little cups always dusted and the dollies fresh and clean, and the tidies also. Really, that is a work by itself, and mother used never to have time. Then the picture molding. The brass hook that holds the picture cord was never dusted. I kept those clean.

"Then in the bedrooms I look out that there are fresh towels on the bureau and stand, and that the hair receivers are not jammed full.

"It is really too funny the way I found them packed when I first began. And the soap dishes clean and fresh soap when it is needed, and dusters in their bags, and waste baskets emptied—oh, yes, and buttons sewed onto the shoes. I believe I sew on a half dozen every day.

"I go over the house daily—in the morning, right after the children are sent to school.

"I begin by picking up the things they have dropped and putting them in their proper places.

"Then I go into the library, sharpen the pencils that need it; fill the ink well; see that the pens in the penholders are good, the blotting pad not too old and the waste basket empty, and then I go through the other rooms, and, if you'll believe me, I always find something to be done, something aside from the regular work of cleaning up, sweeping or bed making—these belong to the girl to do.

"You see, I only do the little things that get left for the general cleaning, or neglected altogether.

"It is very pleasant, and helps—at least mother says that it does."

"Yes," said the mother, "and no one else knows what a difference it does make in having those chinks filled."—*Good House keeping*.

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is more convenient, cheaper, and better than any soap at any price. There is no cleanser of any kind as good as GOLD DUST, and no cleaning that GOLD DUST will not do better than anything else. Try it once and you will always use it.

THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,

804 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.

Dr. F. C. McConnell, of Lynchburg, Va., will take the place of our lamented Dr. Kerfoot, as Secretary of the Home Board. Pray earnestly that great wisdom from above may be given him from the very beginning of his work in this most important position.

The Bible Learners.

Learn first four verses of Psalm 34, and be encouraged to pray at all times, and under all circumstances.

The Student Band.

The little souvenirs of your study of Rome will reach you before you read this (D. V.) Pin on the brown and yellow ribbons of the Young South with them when you go to hear Mrs. Maynard in October, and she will know that you not only give her support but that you study Missions.

The Convention at Harriman.

The committee in charge of the programme for the annual meeting of the W. M. U. of Tennessee have been so kind and thoughtful as to give the Band Superintendent of the State a whole hour of their very precious time for a

"BAND LEADERS' CONFERENCE"

The "Band Superintendent" appreciates this most thoroughly. She has not been able to fill the position as it ought to be filled. She realizes that fully. She has been able to reach the Bands only through the Young South, except two who invited her to speak to them last fall, as she returned from the Galatin meeting.

But she wants a rousing meeting at Harriman. It is bound to be an interesting occasion. Will not

THE YOUNG SOUTH MISSIONARY

be there?

Mrs. Eakin will preside and give a brief report of the work of the Young South this past year. Mrs. Jackson, herself a successful 'Band worker' in Nashville and in organizing new Bands wherever she goes, will have some interesting facts to give us, I am sure.

Our dear Mrs. Maynard will speak to the Harriman Junior B. Y. P. U., who will attend in a body and give us an interesting exercise.

Mesdames Phillips, Snow, and Miss Colvin had signified their willingness to make five minutes' talks on "Band Work" when I heard last. Doubtless more have done so by this time.

Now, I make this request in all earnestness. I want the practical workers in this most important line of work to take part in this hour. I want the leaders of

the "Sunbeams," the officers and interested workers in Young People's Societies throughout the State, by whatever name they may be called, to be present. I want to hear from the mothers, who carry on "Family Bands." I want to hear from the many Teachers, who so wisely teach missions to their classes.

Every Missionary Society is entitled to one delegate for every ten members or fraction thereof. Let us have a large delegation from the Bands.

I hope very much that Mrs. Ball, Miss S. E. Brown, Miss Mabel Arnold, Mrs. Crutcher, Mrs. Herd, Miss Gertrude Hill, Mrs. Jackson, Miss Hampton, Miss Fox, Mrs. Sublette, Mrs. Moffitt, Miss Sarah Hale, Mrs. Phillips, Mrs. Snow, and others whose names are household words in Young South's circles, will heed this invitation and I shall be equally as glad to hear from the many other Bands who have not reported to the Young South hitherto.

Read this next sentence very carefully: I ask that every one, who can possibly accede to this request and attend the "Band Conference" on Wednesday, Oct. 16; at Harriman, will immediately send her name to Miss Gertrude Hill, 308 Russell Street, East Nashville, Tenn. Will you do this? I will esteem it a great favor.

When you are at Harriman and hear from our own Missionary and those who have already accepted the task of talking for just five minutes on "How My Band Works," I feel sure we shall not lack for speakers, who will give us valuable suggestions.

I am hoping to have with me one of the leaders of the Junior B. Y. P. U. of the first Baptist Church of Chattanooga, Miss Norinne Sanders, who will give us a few "echoes" from the "Junior Conferences" of the great National B. Y. P. U., that she attended recently in Chicago.

Now, can't you come? Won't you come? Sit down at once and write to Miss Hill. I am anxious to make our hour the best of the whole Convention. It can be done if all will "lend a hand."

The R. R. fare has been reduced to one and one-third the regular round trip rates. Harriman is a delightful little city. Her people are the most hospitable to be found. It will be worth more than words can tell to you to attend the Woman's Annual Meeting and the Convention proper. Deny yourself, make a real sacrifice if necessary, and come. Mrs. L. D. EAKIN.

Band Supt. for Tennessee.

YOUNG SOUTH CORRESPONDENCE

Do you think I am going to leave the letters out? Oh! no indeed, I have some lovely ones this week, but not nearly so many as I wanted. What you are going to do must be done quickly now. When you read this it will be Sept. 12 or 13. On the 18th our record for this report to the State Convention closes. Do you take that in? I hope you have it in your heart to bring up our Missionary's salary to its full amount. Just think how it will dampen the enthusiasm of the "Band Leaders' Conference" to have me, your treasurer, say:

"The Young South has paid Mrs. Maynard's salary to April, 1901. For May, June, July, August and September there is a deficit." Will you allow such a speech as that? If I refuse to tell it, Mrs. Golden's report will bring it out. Don't make me hang my head before all those missionary workers. Just act at once! Whatever you expect to send the Young South in September, as individuals, Bands, or classes, for Japan or "Babies' Branch," do not lose a moment. Our September record closes on the morning of the 18th. Let us see how

fast we can run up our "Receipts" for the issue of Sept. 26. I am confident you will do your best.

Yes, I am coming to the letters, seven of them, all told.

No. 1 came just too late for our last report. It is from that best of Bands, whom we are to meet in a body in Harriman, and who have done such noble service for so long. It says:

'Oh! we never can tell you how much we enjoyed Miss Armstrong's visit to Harriman. Although the rain poured, we had a goodly number to hear her, and I am sure much good will result. We are so thankful, too, that dear Mrs. Jackson was 'side tracked' here. She has been hard at work, stirring up our people on the mission question, and has organized societies in Dayton, Spring City, Rockwood, and Kingston.

"Six of us went with her to Kingston, and besides having the best of times socially, we caught her enthusiasm for the work, and are more willing to try harder to do something ourselves. She organized a Band at Rockwood, from which she expects to hear good news.

"Enclosed you will find \$4.00, our offerings for July and August. Summer vacations are not conducive to large collections, but we intend to keep ours up. We have elected new officers recently, and are hoping to do more and better work than ever before.

"We are anxiously awaiting the time when we will have Mrs. Maynard and Mrs. Eakin with us."

MRS. M. SUBLETTE.

Thank you so much. That \$4.00 is a "big lift" this week. How glad Mrs. Eakin will be to see this Band, all wearing the brown and yellow ribbons, and showing what young Baptist people can do when they try. We shall expect a report from it, and we know that as an "object lesson," its part in our "Conference" hour will be most valuable. If you can, get in your September offering before the record closes.

Rockwood sends No. 2:

"The new 'Sunbeam Band' wishes one dozen star cards. We want to take up Mrs. Maynard's field first, and the others later. I feel greatly encouraged to take up this work, as I already had the children to come each Sunday afternoon and practice the songs for the evening service. There were twenty present last Sunday and all seemed eager to take up this line of service. Pray for me that I may be led of the Savior. I had the great pleasure of entertaining Mrs. A. C. S. Jackson last Sunday. I hope to meet Mrs. Eakin at the Convention." Mrs. I. N. ODOM.

It's a very good sign when the workmen ask for tools. The cards will be in use before this is read, I trust. We hope to have Mrs. Odom at our "Conference." She can tell how a new Band begins work. I wish we might report their first offering before Sept. 18.

No. 3 comes from Florida and is not signed:

"Enclosed please find \$1.00 for Japan. I wish I could send more, for I feel a great interest in your work, and I feel sorry when the editor becomes discouraged. May Mrs. Maynard and the Young South workers be richly rewarded, both in this world and the world to come, is the prayer of one whom you do not know, but who hopes to know your leader in the sweet by and by."

We are very grateful. God knows the donor and His blessing will go with the offering. The editor has thrown off the little tendency to discouragement she expressed not long since. She believes that before Sept. 18 ends this year's report to the State Convention, our missionary's salary will be paid in full. If all our "out posts" will come in as Florida has, it will help much. Perhaps our

friend will come some day to Tennessee, and Mrs. Eakin will greet her cordially in the name of the Band she aids this week, being in very truth "the friend indeed."

And No. 4 is from Texas:

"Enclosed find 20 cents for Japan, my birth-day offering, although I am not quite ten years old yet. I send 2 cents for each year.

I am so glad our editor has gotten over her accident and I hope our dear Mrs. Maynard's health is much improved. I send my picture for our 'gallery'.

I feel myself hardly worthy to be numbered with the Young South; I do so little, but I love to read our page and I will continue to do all I can for our dear Missionary's support."

MINNIE LUCILLE STEWART.

Ah! There's much to do besides the giving, dear child. There's the training you are getting and the praying you can do always. If every body sent in two cents for every year they had enjoyed God's blessings, how rich we would be! Who else will do what our little Texas friend has so sweetly done? Perhaps some might make it a nickle for every year. Let me have it at once. Thanks for both offering and sweet picture.

And No. 5 comes from Oregon:

"Doubtless you will be surprised to

Continued on page twelve.

Millions USE Cuticura Soap

Assisted by Cuticura Ointment, the Great Skin Cure, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations and irritations, or too free or offensive perspirations, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. No amount of persuasion can induce those who have once used these great skin purifiers and beautifiers to use any others. CUTICURA SOAP combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, the BEST toilet and baby soap in the world.

Complete Treatment for every Humor. CUTICURA SOAP, to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood.

Sold throughout the world. British Depot: F. Newbery & Sons, 27 Charterhouse Sq., London. Exporters: DRUG AND CHEM. CO., Sole Props., Boston, U. S. A.

In your Room.

Wash delicate things — handkerchiefs, laces, doilies etc. (things which one cannot send to the ordinary wash.) in Pearlina's way, viz: Soak, rinse, squeeze — directions on each packet. Spread smoothly while wet, on a mirror or window pane. When dry they require no ironing. Grand advice for bachelors, maidens, boarders and hotel guests, and for fabrics too delicate and valuable to risk to others' hands. Pearlina is trust-worthy for washing and cleaning where ever water can be used.

Avoid Imitations

RECENT EVENTS.

—Wake Forrest College, N. C. registered 204 students up to the end of the first week.

—The First Baptist Church, of Eureka Springs, Ark., is soon to build a fine stone church building.

—The Transport Thomas has arrived in Manila, from San Francisco, with six hundred teachers on board.

—The First Church, of Atlanta, Ga., is said to follow the rule of paying their pastor monthly in advance.

—A Beaumont, Texas, Oil Company has contracted with one railroad for 9,000,000 barrels of oil for fuel.

—Dr. B. W. Spillman, Field Secretary of the Sunday-school Board, held a meeting at Farmersville, N. C.

—There have been fifty-six additions to the church at Magazine, Ark., during a meeting by Dr. L. D. Lamkin.

—Geo. C. Cates closed his meeting at Plano, Texas, after fourteen days, with eighty additions to the church.

—Evangelist L. D. Lamkin is now in a meeting with Rev. T. C. Mahan and his church, at Black Rock, Ark.

—Mr. John D. Rockefeller gave \$100,000 and Miss Helen Gould gave \$10,000 to Vassar Female College last week.

—Edward VII, the new King of England, has prohibited the sale of whisky on any part of the royal estate. Good.

—Dr. T. T. Eaton, of Louisville, Ky., is assisting Dr. W. D. Powell in a meeting at Eanon Church, near Hall's, Tenn.

—A new animal has been found in Africa like the giraffe, without horns, with red head. They call it the Okapi.

—The Rush Medical College in Chicago formerly refused women, but opens its doors this fall to the fair sex.

—Rev. T. T. Thompson, of Memphis, and the Johnson Avenue people, are receiving bids on their new church building.

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. BRIDGES, Pastor Baptist Church, Ripley, Tenn.

—A statement from Pension Commissioner Evans shows that on June 30th there were 977,735 pensioners on the roll.

—Rev. A. U. Couch, of Forrest City, Ark., is spending the vacation given by the church, in work for Anachita College.

—Rev. J. S. Corpening, formerly of Union City, Tenn., now at Washington, N. C., has been called to Timmonsville, S. C.

—Rev. W. H. Sledge, formerly of Milan, Tenn., has begun his pastorate at Helena, Ark., under favorable indications.

—Rev. Joe Jones, brother of Sam Jones, is supplying the Baptist church at Cartersville, Ga., during the pastor's illness.

—Howard, of California, who joined the Filipino army has been captured with his band and will be shot as a traitor.

—The first Filipino to enter government service is Jose Abine. He has just been appointed at Washington to his work.

—The Pilgrims Church, at Elkhart, Texas, is the oldest Baptist church in Texas, having been organized in the year 1833.

—Rev. S. M. Gupton, missionary of Nashville Association, has opened another mission and is now holding a meeting.

—It is expected that 2,000 messengers will be enrolled at the coming Baptist Convention at Fort Worth, Texas, in November.

—A death from the bite of an infected mosquito at Havana, Cuba, caused Dr. Howard to cease his yellow fever experiments.

—Rev. B. A. Copas begins his work at Waxahatchie, Texas at once, as Dr. Barrett takes up his work in Baylor University.

—Surgeon General Wimaes' Marine Hospital report shows ten per cent of the deaths among soldiers to be due to tuberculosis.

—Prof. Thomas L. Watson, of Atlanta, Ga., has been elected to a professorship in Denison University, Ohio, and has accepted.

—Evangelist J. C. F. Kyger has just closed a meeting at Aseson, Texas, where they had seventy-six additions to the church.

—Dr. J. W. Conley, of Oak Park, Ill., declines the urgent call to the Secretaryship of Baptist Young People's Union of America.

—Dr. Geo. C. Lorimer has returned from his vacation in Europe, and took up his work in Tremont Temple, Boston, Mass., last Sunday.

Young South.

Continued from page eleven.

hear from a little boy so far away. I am three years old, and I want to join your 'Babies' Branch.' My father is the pastor of the First Baptist Church in this place. He graduated at the Southwestern University last June, and we sailed for the far West immediately afterwards.

"We are pleased with our new home. Papa and mamma are kept quite busy with the church work. I go to Sunday-school and church twice every Sunday. Mamma says she could not keep house without the BAPTIST AND REFLECTOR. We love it even better since we came to this distant land.

"Although I am so little, I am not going to forget my native State. I think of my dear grandparents every day, and the little friends I left in Jackson, where I had lived all my short life.

"Perhaps, some day I'll write again and tell you more about our country, climate, etc. I enclose 25 cents, and wish the Young South great success."

ROBERT HENRY MOUNT.

Will the "Babies' Branch" get into line? Now, let us give three rousing cheers to this little ex-Tennessean. Off with your caps, little boys. Out with your kerchiefs, tiny girls. Can you see them, Robert? They say you are welcomed to the "Babies' Branch" most heartily. Thank you for the offering! We will be delighted to have you tell us more of Oregon, and especially what Baptists are doing about Fossil. May you honor old Tennessee in that new State!

Now, we come home again. The "Banner Letter" of the second week in September comes from Nashville:

"The little 'Folks' send you

FIVE DOLLARS

for Mrs. Maynard's salary. Most of it is self-denial money, and for that reason we are so glad to send it."

ANNIE WHITE FOLK,
EDGAR ESTES FOLK,
CORNELIA FOLK.

Does that last sentence puzzle you? Are you, too, "so glad" to practice "self-denial?" True, all of us ought to be. But are we? Is it a pleasure to deny ourselves to give to the Master? Think of it! Let me hear from you in the next three days, if that is true.

God bless these little "Folks!" They never fail us. Annie White began when she was a wee, wee baby. Then Edgar chimed in, and now sweet little Cornelia comes with the rest. May they ever be the sweet comforts they are now to the home of our editor-in-chief and his lovely wife. Words fail us to tell how deeply grateful we are for the generous offering on this week of all weeks. Just a few more "Fives" will make our Japan fund all right. Come right on with them, after reading our half-dozen letters.

Most anxiously yours,

LAURA DAYTON EAKIN.

Chattanooga.

A Letter from Miss Hale.

I give No. 7 a place by itself. Read it most carefully. You will be sure to remember Miss Hale's former interesting letters from Mexico. She is at home now in Madisonville, and we hope to see her at Harriman, and have her tell our "Conference" of this and other lines of work, that little hands can do. She writes:

"Some time ago I wrote the Young South, requesting the children to send cards to Rev. Alejandro Trevino, pastor of the First Baptist Church of Monterey, Mexico.

"They have kindly sent some, and he is very grateful. Now, he needs more. A recent letter from him says:

"I have received a large number of the cards, and have used them all, for

there are a great many children in our Sunday-school. Lately more have come. If it is not a trouble for you to remind your young friends of the need of more, I will be very grateful. We can well use all the cards which we may receive."

"So, my dear Mrs. Eakin, will you kindly ask the Young South to send this pastor in far-off Mexico more of the pretty little cards.

"Perhaps, some can arrange to do this work regularly. Have they not the ones used in Sunday-school? If some good child would gather these up every Sunday! It would keep up their interest in this mission field, and they would be of untold service in Mexico. They attract the little Mexicans and hold them in the school."

SARAH HALE.

I am so much obliged to Miss Hale for reminding us of this pleasant duty. Gather up the cards. Put them in packages of not more than twenty-five. Tie them up, but do not seal. Ask the postmaster just how many stamps to put on them. Then direct them, not to Miss Hale or Mrs. Eakin, but to Rev. Alejandro Trevino, Monterey, Mexico, and ask God to bless them as they are put in the hands of those little ones in Mexico.

Any kind of advertising card will do. Mr. Trevino will paste Bible and hymn verses on them. If the teacher or Band Leader would have them all brought to her, it would be a good plan. Don't delay. Send now. L. D. E.

RECEIPTS.

First quarter's offerings	\$28 62
July offerings	53 29
August offerings	41 28
First week in September, 1901	17 28
Second week in September	

FOR JAPAN.

Harriman Juniors, by Mrs. Sublette	4 00
Florida Friend	1 00
Minnie Lucile Stewart, Texas	20
Annie White, Edgar E. and Cornelia Folk, Nashville	5 00

FOR BABIES' BRANCH

Robert Henry Mount, Oregon	25
For postage	04

Total.....\$350 96

Received since April 1, 1901:

For Japan	\$294 99
For Orphans' Home	37 25
For Babies' Branch	13 46
For State Board	9 34
For Home Board	31 13
For Foreign Board	17 13
For Foreign Journal	1 75
For Sundries	4 22
For postage	1 69

Total.....\$350 96

Star Card Receipts.....\$ 69 75

Wanted for Japan.....\$400 00

On hand for Japan.....234 99

To be raised by Sept. 18, 1901.....\$ 65 01

for Japan alone.

POSITIONS! May deposit money in bank till position is secured or given notes. Car fare paid. Cheap board. Send for 150-p Catalogue.

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Nashville, Tenn.
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We will forfeit \$50 for any case of internal, external or itching **PILES** the German Pile Cure fails to cure, instant and permanent relief. Write at once, German Medical Co., 215 E. 34 St., Cincinnati, O.

AMONG THE BRETHREN.

Revs. J. E. Skinner, of Murray, Ky., and N. Shields Castleberry, of Benton, Ky., are holding a profitable revival at Hardin, Ky.

Rev. G. H. Stigler, of Gleason, Tenn., is accomplishing great good in a revival at Bird's Creek Church, near Whitlock, Tenn. Many are being converted.

Rev. A. C. Swindall has resigned the care of the West End Church, Montgomery, Ala., to accept the call to the care of the church at Tallassee, Ala.

Rev. J. D. Moore, of Red Springs, N. C., has accepted the care of the First Church, Barnsville, S. C., and has already entered hopefully upon his work.

Rev. J. M. Argo, of McKenzie, Tenn., has closed a very profitable revival at Republican Grove Church, near Trezevant, Tenn. There were several accessions.

A new church has been organized at Lynville, Ky., as the result of a two week's meeting conducted by Rev. J. E. Skinner, of Murray, Ky. Seventeen went into the organization.

Rev. J. F. Watson, who was formerly of Alabama, but of late a pastor in Kentucky, has accepted the care of the church at Pratt City, Ala., succeeding Rev. W. C. McPherson.

Rev. F. M. Blalock, of Halls, Tenn., closed a meeting some time ago with his church at Curve, Tenn., in which he did his own preaching. There were two conversions and two accessions.

Rev. I. N. Penick, of Martin, Tenn., assisted Rev. F. M. Blalock in a gracious meeting at Liberty Church, near Covington, Tenn., which resulted in six conversions and four accessions by baptism.

Rev. Jeff. D. Anderson, of Memphis, closed a revival last week at White Haven, Tenn. There were no conversions, but much was done toward quickening the spiritual life of the Christians.

Good Positions.

By special arrangements, you may, without paying to the college a cent for tuition until course is completed and position secured, attend one of Draughton's Practical Business Colleges—Nashville, St. Louis, Atlanta, Little Rock, Montgomery, Shreveport, Ft. Worth and Galveston. Strongly endorsed by business men from Maine to California. Three thousand students. Call or send for catalogue; it will explain all. Address as follows: Credit Department, Draughton's College, Nashville, Tenn.

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Send 10 cents by mail (if not found at your druggist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. Warranted to cure.
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Franklin, Ky.

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OF LAKE SUPERIOR INGOT COPPER AND
EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUSEN CO., Cincinnati, O.

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.

Dr. Geo. C. Lorimer has returned from his delightful sojourn in Europe, where he 'preached for Regent's Park Church, London, and has entered upon his duties as pastor of the great Tremont Temple Church.

Rev. W. H. Walker, a student in the S. W. B. University, at Jackson, was ordained to the full work of the ministry, by the Second Church, Jackson, Tenn., Wednesday night Sept. 4th. He is pastor of the church at Huron, Tenn.

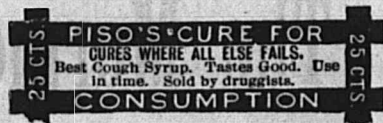
A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 10 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

The revival at Mt. Nebo Church, Buena Vista, Tenn., conducted by the pastor, Rev. Fleetwood Ball, of Paris, resulted in nineteen accessions to the church. It was indeed a gracious spiritual feast. The church now numbers 230.

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.



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Rev. R. M. Van Doren, of Port Huron, Mich., will after Oct. 1st, be associated with Drs. J. S. Dickerson and John R. Slater in the editorial control of *The Standard*, of Chicago. This will add great strength to this already superior journal.

A prominent Baptist pastor in a Southern city in reciting an occasion on which he delivered a great sermon remarked: "A mighty pentecost fell upon the people that night." We are at loss to know how to interpret such phraseology.

It is stated that Corresponding Secretary, W. B. Crumpton, of Alabama, delivered a speech at an association recently, on missions, which was 105 minutes long and the congregation wanted him to continue. Such a thing is rare and risky.

Rev. J. H. Welborn, of Dyersburg, Tenn., was assisted in a gracious revival with Providence Church, near Almo, Tenn., by Rev. A. B. Gardner, of Morganfield, Ky. There were twenty-six conversions and thirty-one accessions, twenty-seven by baptism.

It is pleasing to report that the family of Rev. Chas. H. Bell, of Gleason, Tenn., which has been so low with typhoid fever, is recuperating, and he can now leave to engage in revival work. He will join Rev. R. W. Mahan, of Clinton, Ky., in a revival at Pleasant Hill Church.

Union Notes.

The church at this place is progressing nicely under the leadership of our beloved pastor, Rev. W. H. Hicks.

Bro. Hicks earnestly served us as pastor last year, and was unanimously elected for another year. He is doing a splendid work for us. His sermons are always spiritual and instructive. Our membership has increased more in the past year than it has for over two years. The church is growing in influence and power, the membership becoming more consecrated and devoted to our Lord and Master.

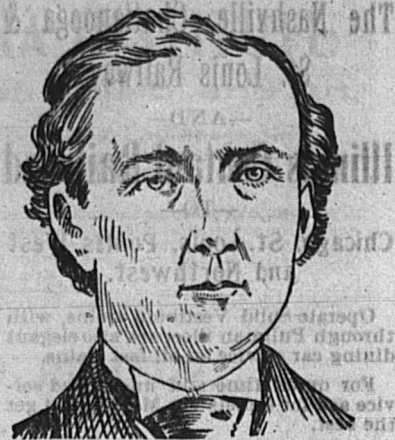
We hope, under the leadership of our pastor, to accomplish great things for the Lord in this part of his moral vineyard. There is a great work to be done in this community.

Our prayermeeting and Sunday-school are getting along nicely; the young people seem to take great interest in this work. Our Sunday-school has recently raised enough money to buy an organ, which will be a great help to our school. We expect in the near future to have a protracted service. Pray for us, that God's Word may have the desired effect in convicting and converting sinners, and that many may be brought from under the darkness of sin and folly into the marvellous light of the children of God, and that we may heed the admonition given by the apostle, "to grow in grace and in the knowledge of our Lord and Savor, Jesus Christ." May God bless the BAPTIST AND REFLECTOR and its editor.

A MEMBER.

MYSELF CURED I will gladly inform anyone addicted to COCAINE, MORPHINE, OPIUM OR LAUDANUM, of a never-failing, harmless Home Cure. Address Mrs. S. Mary Baldwin, P. O. Box 1212, Chicago, Ill.

—I preached nearly two weeks at Prospect for Bro. J. A. Roberson. We had a gracious meeting. There were a number of conversions and renewals. Prospect church is one of the very best country churches in the Sweetwater Association. They work harmoniously, both young and old. The deserving pastor is held in high esteem by his noble people. God bless them in well doing.
A. F. MAHAN.
Madisonville, Tenn., Sept. 1, 1901.



Wholesome Advice.

For People Whose Stomachs Are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in diseases is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and a general run down nervous condition I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablets to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing the flesh in thin nervous patients, whose real trouble was dyspepsia and as soon as the stomach was put to rights they did not know what sickness was.

A fifty-cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, anyone whose stomach is at all deranged will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

—"Prof. J. A. Baber, of Bowling Green Normal College, is getting many of his former pupils. I have known Mr. Baber for more than a decade, and was his pastor five years. He is a gentleman of the first water and a true Christian. He is kind and affable, correct in his business methods and spurns even the least shade of falsehood. Our relation with Bro. Baber has been as close as it is possible for two men to be, and that for five years he as deacon and I his pastor. Hence, I know whereof I speak. His equal as a man, a Christian, a gentleman, a scholar and instructor cannot be excelled in the South. He is a man of wonderful power, and will be of great worth to any school with which he may be connected. Parents can rely absolutely on all he says and writes and all the promises he may make. My best wishes and good prayers shall follow them wherever they go. I have written this upon my own responsibility and without their knowledge or consent. It is all the truth." Rev. W. S. Raney in *Baptist Flag*.

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GOING TO BUFFALO			
Lv. Nashville.....	L. & N.	7.45 am	7.50 pm
Lv. Louisville.....	"	1.00 am	3.15 am
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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Annual Encampment, Grand Army of the Republic, Cleveland, O., Sept. 10-14, 1901. Reduced Rates Via Southern Railway and A. G. S. R. R.

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.

HAGER—Mrs. Martha A. Satterfield Hager was born Oct. 17, 1827. Departed this life July 21, 1901. Sister Hager professed faith in Jesus when fifteen years of age, and joined the Anti-Mission Baptists, but afterwards became dissatisfied with their doctrine on the mission question, and by careful study of God's word and prayer to the good Lord for guidance to know the truth, she arrived, as might be reasonably supposed, at the conclusion that a Missionary Baptist Church is identical in origin, faith and practice with the Apostolic Church. Thus believing, she united with the Baptist church at Second Creek, Trousdale County, Tenn., in the days of Elder Jonathan Wiseman. Sister Hager was so faithful in every relation of life, that her life seemed to be a current of self-sacrifice and devotion to God. A faithful wife, devoted mother, a good neighbor and an exemplary Christian, thus did she bequeath to her loved ones an example characteristic of a bright, beautiful, Christian life. We commend the bereaved loved ones to Him whom she loved and served, and let them remember that while she is "absent from the body she is present with the Lord," to forever enjoy the home whose enchanting scenes of charming beauty and stirring grandeur to pass on understanding, for the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness and sorrow and sighing shall flee away. "Let not your hearts be troubled, but be ye also ready." J. P. GILLIAM.

SCALLORN—Whereas, it has pleased God in His infinite wisdom to remove from this world of pain and sorrow, to a world of bliss, our much esteemed and pious Brother, W. H. Scallorn; and

Whereas, he was also a true and faithful member of Atwood Baptist Church; therefore be it

Resolved, that we have lost an exceedingly devoted and zealous worker; the community a pure and noble citizen—one that was ever contending for the right, but always cheerful and kind; that though we feel the hand of providence is laid heavily upon us, and that our loss is irreparable, yet we know that "all things work together for good to them that love the Lord."

Resolved, that we as a church deeply mourn his loss, and endeavor to imitate his beautiful Christian character, which will live forever.

Resolved, That while our hearts are sad at the thought that we will no more see him in his useful life, that we meekly bow with his wife and niece in humble submission to the will of Him who doeth all things well, praying God to give them grace to bear their deep sorrow, believing we will meet him again, where all tears are wiped away and parting will be no more. Be it further

Resolved, that a copy of these resolutions be spread on our Church book, sacred to his memory, a copy each be sent to the BAPTIST AND REFLECTOR and the American Baptist Flag for publication.

MARY D. NORRIS,
CELIA LOU LAWLER,
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Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith claims to have discovered, the Mountain Meadows Massacre, Polygamy, Roberts case, etc. "Replete with important information." "It is as fascinating as a novel." Nearly 400 pages, 28 illustrations. Agents making big money. One agent sold 14 copies in a week, working part of the time. It has been to well advertised that very little solicitation is required to sell it.

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

Judge John W. Judd, of this city, who has lived ten years in Utah says: "Regarding the book as a history and exposition of the 'ism' is a decided success. Any intelligent reader can by reading it carefully get a clear and comprehensive insight into the real inwardness of the 'ism.'"

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."

We want live, active, earnest agents to sell this book. Liberal commission. Write for terms at once. The field is ready. Address,

HANDLY & FOLK, Nashville, Tenn.

Tennessee Associations, 1901.

Eastanallee—Calhoun Church Mc-Minn 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—Talbott'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.

Kiverside—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—Harmony 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.

HATCHER.—Mrs. Sallie J. Hatcher, widow of B. M. Hatcher, died at her home July 11th, 1901, aged 81 years.

Her first husband, William Jordan, was a pioneer member of the Eagleville Baptist Church. She united with the Eagleville Baptist Church in 1850, was a faithful member and a true Christian. Believing it a privilege, as well as a duty, she contributed liberally and cheerfully to the church.

Whereas, Our heavenly Father, in His infinite wisdom, has removed from earth Sister Sallie J. Hatcher, an exemplary member of our church; be it

1. Resolved, by the Eagleville Baptist Church, that we have lost a worthy member;

2. That we tender to her sorrowing children our deep sympathy in their bereavement, and pray that they may find God's grace sufficient in their sorrow;

3. That a copy of these resolutions be spread upon our Minutes, a copy sent to her daughter, Mrs. Sallie Brown, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Committee J. C. WILLIAMS,
J. E. SULLIVAN,
A. B. ROBERTSON.

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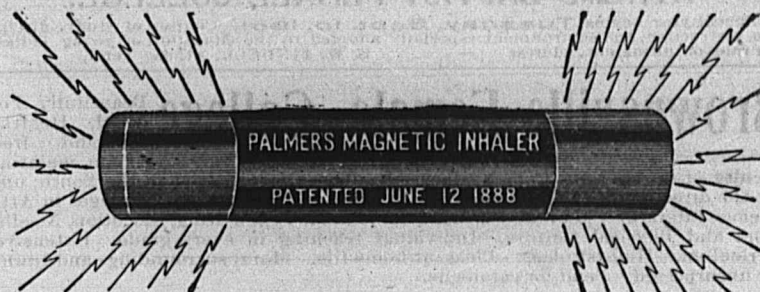
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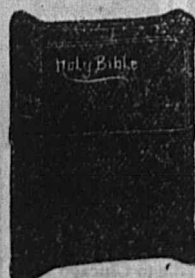
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