

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., SEPTEMBER 19, 1901.

New Series, Vol. XIV., No. 6.

CURRENT TOPICS.

Mr. Charles A. Spring, who died a few weeks ago in Chicago, was a man very unique in character and life. He was a manufacturer and made a great deal of money, but had an idea that no one should be possessor of more than \$250,000. True to his convictions Mr. Spring gave away his money as fast as he made it, always keeping his possessions down to at least the \$250,000. He avoided publicity, but helped many people to become successful. In this way he helped to make men while he made money.

The assassination and death of President McKinley occupied the attention of the world last week so completely that there was little else talked about or thought about. There is one question in connection with it which is being freely discussed, and that is what shall be done with the anarchists, of whom Czolgosz avowed himself one? Shall they be allowed to come to our country unhindered as heretofore and make it their asylum? Are we compelled to furnish a nest for a brood of vipers who openly declare their hostility to all government and who resort to any means, even assassination, to destroy government? It may be a case of locking the stable door after the steed is stolen, but it seems very likely that Congress will pass laws restricting immigration and perhaps expelling the anarchists now in our country. It is a tremendous pity that this should not have been done long ago, but it may save another tragedy similar to that recently enacted at Buffalo.

Upon the death of President McKinley, Vice-President Theodore Roosevelt immediately succeeded to the office of President, according to the Constitution. Assured that President McKinley was on the road to recovery, he had left Buffalo and had started on a hunting trip up in the mountains, but was overtaken by telegrams and messengers and returned to Buffalo on a special train, where he took the oath of office, declaring at the time his purpose to carry out as nearly as possible the policies laid down by his predecessor. Though the youngest man who has ever occupied the Presidential chair, being a little less than forty-three years of age, Mr. Roosevelt fortunately is not an untried man. As a member of the civil service commission, as police commissioner of New York City, as Asst. Sec. of the Navy, as Lieut. Col. and afterwards Col. during the Spanish war, as Governor of New York and as Vice-President, he has long been before the eyes of the public and every position he has filled with distinguished ability. He is a little head-strong, perhaps, a little "strenuous" in his disposition, but he is a man of the highest purpose and we believe that he will make a very admirable President, especially as the responsibilities of his high position will probably tend to steady him. While a politician, President Roosevelt is also quite a literary man and has written a number of excellent books. At the same time, his fondness for outdoor sports and his residence in the West in his early life in search of health have given him the admiration of the people, especially that of the sturdy Westerners. In fact, his whole career seems to be a paradox. He was born and reared in a city, and yet achieved greatness. He was born in the lap of luxury, and yet he made a man. He was sickly in his youth, with a tendency to consumption, but has developed a strong, robust constitution. He is a "literary fellow," but at the same time has the heartiest respect and good will of the cow-boys. He is an Easterner whose strongest hold is in the West. Carrying out the paradox, we trust that, coming to his high office in the time of deepest gloom, his administration may be prosperous and happy.

The Saint's Prayer.

REV. D. W. GWIN, D.D.

O blessed Christ,
Who me enticed
By blood unpriced,
Thou hast sufficed!
Body, soul, yea all,
On Thy arms I fall.

My heavenly King,
Of Thee I sing,
To Thee I bring

My offering—
Rich and true Thy grace,
Sweeter still Thy face.

I Thee beseech
To let me preach
Without a breach,
To hearts in reach—
Hearts by tempest tossed,
Hungry, thirsty, lost.

Then take me home
No more to roam
Amid the loam,
Against the foam,
Of the land and sea,
There to dwell with Thee.

Memphis, Tenn., Sept. 1, 1901.

Side Lights On The Bible.

BY REV. CUNNINGHAM GEIKIE, D.D., AUTHOR OF "LIFE OF CHRIST," ETC.

The testimony of history and the varied advances of scholarship and exploration keeps hurrying forward to bear their witness to the truth of the inspired record, or to add to its brief glimpses of the long past ages, by contemporary revelations. Not the least interesting in these disclosures is the proof of the high civilization of mankind at a period very remote. Thus, at Nippur, in Babylonia, patient excavation has shown that seven or eight thousand years before Christ this long-buried city had its great temples, its graduated hierarchy of priests, its elaborately detailed temple worship, its minutely prescribed liturgies, its observatories for watching the planets (so all-important in Babylonian religion), its grand royal palaces, its wondrously perfect commercial system, with banks, legal forms for all transactions needing them, and, of course, its tribe of attorneys, barristers and judges, its merchants, slave-dealers, householders, rich nobles and poor workers, just as in a great city of our own day. This Nippur is identified with the Calneh of Genesis 10: 10, and it is curious to find that the river Chebar, on the banks of which Ezekiel, amidst his Hebrew fellow exiles, saw his visions, was the great navigable canal Kabari, near Nippur.

"The land of Nod" has been found to mean that of Nomads. Methusael proves to be a purely Babylonian name, meaning "The man of God." The name Abraham occurs on clay tablets of the reign of Eri-aka, or Arioch, named as his contemporary in Genesis, and, strange to say, we meet on similar tablets with the names Jacob-El and Joseph-El—that is, Jacob the God and Joseph the God. "The most high God," of whom Melchizedek was the priest at the temple at Jerusalem, apparently on Mount Moriah, has been identified with the Babylonian Sun-God, so that, though he was an Egyptian official, for Palestine was then an Egyptian province, his god had, in some earlier age, been brought from Babylon.

"The Tree of Life" is often seen on Babylonian slabs, with two kerubi, or cherubs, guarding it; one kneeling on each side, with wings at the shoulders, and the heads of men or eagles. This tree, moreover, must, in Babylonia, have been the palm—the staple food of the people being the date—while the sap yielded the wine of the community. In keeping with this the cherubs are represented as fertilizing the sacred tree by the mode necessary in the case of the palm, that is, by shaking over it the dust from the male flower.

The Sumerians of the early Babylonian ages believed that the woman was taken from the loins of the first man, and the flaming sword has its anticipation as that of the god Merodach, which had fifty blades, and "turned every way," and as it whirled, blinded the world with its brightness. "The Serpent of Darkness," "The wicked serpent," is also mentioned in Sumerian texts. Of our first parents we are told that they entered into a wicked compact and ate the fruit of the Tree which the god had planted in his garden, and for this they were punished by Merodach. Adam is the common Babylonian word for man, and Eve is the Babylonian word meaning "breath." Moreover, the words in Genesis for "mist," "watered," "dust" and "living soul" are all virtually Babylonian. An inscription of Nebuchadnezzar tells us that the great god Bel came down on the first and eighth days of the first month, and entering the holy of holies in the Temple sat on the seat of oracles and revealed the future to the priests, the gods standing by him in lowly homage. It seems strange to think that from the earliest ages Babylon was a land of as many races, one might say, as America is to day; but the practice of deporting to it the peoples from all the countries it conquered had made its population very mingled. So far back as 3,750 years before Christ, Sargon of Accad—that is, of Mesopotamia—had invaded Palestine, his son had even crossed to Cyprus, and afterwards marched to the mines in the mountains of Sinai, Western Asia being for ages subject to Chaldean kings, and hence the language and literature of Babylon became universally known over western Asia.

One of the most interesting revelations through the labors of archeologists is that respecting Melchizedek. Clay tablets in Babylonian characters, found at the long forgotten mound once the capital city of an ancient Egyptian king, show that the governor of Jerusalem of those days was the Pharaoh's vassal, and often wrote to him, the date being about 1,500 years before Christ. Jerusalem was then the chief city of a territory extending to Carmel, in Judah, on the south, and to Gath and Keilah on the west. Many of the dispatches call for help against an alliance of hostile "confederates." Ebed Tob, then governor of the holy city, records in these as having been appointed to his dignity, or confirmed in it, by the "oracle and power of the Great King," that is, of the local god, not of Pharaoh—the temple of the god being on Mount Moriah. He had not inherited his kingdom, he says, from his father or mother, but, because he was priest of the god, "neither my father nor mother," he tells the Pharaoh, "but the oracle of the mighty king, established me in the house of my father." This throws striking light on the strange language in Hebrews 7: 3, about Melchizedek being without father or mother, without genealogy, having neither beginning of days nor end of life. It is evidently the figurative way common in the East of stating the divine, not human appointment, to his dignity and priesthood.

Belief in the efficiency of the sacrifice of a first-born son was universal in Canaan. They offered "the fruit of their body for the sin of thy soul" (Micah 6: 7.) Ahaz made his sons pass through the fire—that is, burned them alive—as an offering to Moloch, confident that the Sun-god would take them, thus purified, to be forever with him. Hinnom, below Jerusalem, became known as Tophet from the sound of the drums used to drown the cries of the victims at these sacrifices. The

Carthaginians offered up 200 children when besieged by the Sicilian general Agathocles. Mesha offered up his eldest son to Chemosh, to get the Jewish besiegers driven off by the god. At a later time, however, a ram was substituted for a child or lad, and the same word, curious to say, is used in the narrative of Abraham's terrible trial, in connection with Isaac. Mount Moriah, now the site of the so-called Mosque of Omar, has seen strange sights, for it was the mount of God long before Abraham's day, and the Jewish temple was only one among successive holy places raised on it, the trial of Abraham's faith also having been made on it.

Hebron, where Abraham lived so long, means "the town of the confederates," and may well have been the capital of those mentioned as threatening Jerusalem in Ebed Tob's day. It was long in the hands of the Crusaders, and if the bodies of Abraham and the other patriarchs had still been in the cave of Machpelah we may be sure the Christian invaders, then so wild in their veneration for relics, would have proclaimed their finding them; so that thus far back the cave could not have boasted of them.

The strange rite of circumcision, required from Abraham as a mark of his new relations to Jehovah, was not unknown among the races in the midst of whom he lived. It was a mark of purity obligatory on the priests of Egypt, and prevailed among the Arabs, Meabites, Ammonites and Edomites. Its origin is unknown, but Herodotus tells us that the people of Canaan borrowed it from the Egyptians, like the Phœnicians, Colchians and Ethiopians.

As to the site of Mamre, it would seem that the spot revered by the Russians and the Greek Church, as thus venerable, is hardly to be accepted as indisputable. The oak shown there as that of Mamre is, of course, very much more recent than the days of the patriarch, while, three miles north of Hebron, a long line of wall on the hilly ground is marked as being of high antiquity, by the stones being dressed in a special way, differing from that of the stones of Mosque, which is as old as the ancient Jewish days. I carefully examined this primeval memorial, and felt that it was much more probably connected with the Friend of God than the site now accredited as that of his encampment.

The seven years of famine in Joseph's time are strikingly paralleled by the words of an inscription found on an island between Philae and Assuan. At such and such a time, it tells us, a message was sent from Pharaoh to the chief men of these parts, as follows: "I am sorrowing on my high throne with all who belong to the palace. My heart mourns for the great misfortune, that the Nile flood has not come for seven years. The grain is light, crops and food of all kinds are lacking." At another time the Egyptian governor of Gebal, in Canaan, writes to the Pharaoh that he has no corn, and prays that supplies be sent from Egypt.

We are accustomed to think of Palestine as a pastoral country, open to wandering shepherds, in the age of the patriarchs, but the inscriptions of the Egyptian valley shows that at least 1,500 years before Christ the Pharaoh had invaded it and carried off rich spoil of all kinds, including large amounts of money and rich chariots, arms, furniture and much else. That the whole country had been thus laid waste may, in fact, explain how Abraham and the patriarchs could wander over it as they did.

A very curious repetition of the Exodus took place under Mahommed Ali. Large bodies of Bedouins had been invited by him, with other Arabs from many parts of the deserts, to settle in Wady Tumilat, the ancient Goshen—a promise being given them that they would be free from taxation and the conscription. Large numbers, relying on this assurance, streamed, ere long, into the district thus opened to them and for years lived quietly, planting mulberry trees and cultivating silk worms for their cocoons. But after a time Mahommed Ali broke his pledge, imposing on them both taxes and the conscription, and refusing to hear their protests. The free Arabs, however, would not endure this, and in one night the whole population moved away, with their flocks and herds, leaving their houses deserted, and made their way back to their old haunts in the deserts of Arabia, Babylonia and Damascus.

Merenptah, the Pharaoh of the Exodus, succeeded to a throne which the shortcomings of his father, Rameses II., had brought to the verge of ruin, in spite of the warlike energy of his earlier years. In the funeral temple of his son, at Thebes, an inscription, dating about B. C. 1203, gives interesting details respecting his reign. He was the thirteenth son of Rameses II., whose sister was his mother, for the Pharaohs married their sisters, as the Persians did in later times. He seems to have been about forty at his accession, and to have set about restoring his affairs with vigorous manliness. A great confederacy of Libyans and many other races of the Mediterranean countries invaded Egypt, to overwhelm it finally, but Merenptah

had assiduously prepared for this possibility, and victoriously hurled back his assailants. After this, the inscription tells us, he set out to subdue Canaan, and there, strange to say, he records that he met and overcame a race whom he expressly calls "the people of Israel." It would thus seem that only a part of the Hebrews went down with Jacob into Egypt; another part having apparently broken away from their fellow tribes, and stayed behind. He was able, it appears, to re-establish his rule in Canaan, and returned to the Nile to find himself, after a time, confronted with the difficulties that led to the Exodus. "He was a clever, firm, patriotic ruler," says Professor Petrie, "doubtless obstinate as his face shows."

Bournemouth, England.

A Plea For Each Church Being a Theological School.

BY REV. ROBERT MORRIS RABB.

It is surprising how little well-defined theology finds utterance in the pulpit. Three years at a theological seminary, or long years of private study in the ministry, ought certainly to fit men for accurate, thorough-going teaching in the pulpit. The pulpit work of a year ought to compass the entire system of Christian doctrine. There are impediments in the way of handling theology in the pulpit. I deal with these, before going on to my argument.

FIRST IMPEDIMENT.—THE PREACHER'S MENTAL INDOLENCE.

This is perhaps the chief difficulty in the way of satisfactory teaching in theology by the minister. Close and prolonged thought is not without pain; and few men really acquire this type of discipline. There may be much reading, and much activity of the mind, without any considerable amount of reasoning. At the same time, you seldom reach truth, perhaps you never reach truth, in a satisfying way apart from reasoning. But it is from this very thing that most minds recoil. It is no compliment to the preacher to charge him with mental indolence; it is rather a confession that he is closely related to the rest of his fellow creatures.

The preacher's temptation in the study and in the pulpit is mental flightiness. This is especially true if the minister believes himself to be brilliant, and most preachers have entertained that idea of themselves at some time. Some preachers cherish that idea for life, as the one proof of real greatness. Strange to say, brilliancy in a preacher seldom shows itself in careful reasoning. The moment a man begins to reason, that moment his smartness becomes sober. We are tempted to take the path of least resistance, and to imagine that this is the right one to take, but this is the precise method of learning how to be mentally indolent.

SECOND IMPEDIMENT.—THE SUPPOSED NECESSITY OF BEING AN ORATOR.

Pulpit oratory is a snare, if not a curse. Churches built up by orators are not the best churches. By oratory, I mean an inflated, embellished style of public discourse designed chiefly to please and entertain the hearer. The preacher who affects oratory is continually tempted to seek popularity in the exercise of his art. It is an extreme pity that religion must be made the means of gaining popularity. I have known several noted "pulpit orators," and I have usually found them exceedingly unwilling to mingle with their brethren who speak plain truth in a plain way. Now, an orator is seldom a theological teacher, for a theological teacher must reason accurately, and that spoils his great sentences. The people seem to demand oratory, or what passes for it, and the preacher strains after it.

THIRD IMPEDIMENT.—THE PEOPLE ARE UNWILLING TO THINK HARD ON RELIGION.

Some preachers can make their hearers think; all preachers should be able to do so. They would do so, if they deeply believe what they preach, and would get self out of the field. The element of bare entertainment in the preaching of the day is very large. This gives rise to sensationalism, which is wind. Many a preacher is governed by the love of sensationalism from the moment he selects his text to the close of his sermon.

There is a wide difference between a manly vigor in pulpit style, and senseless smartness. It is wonderful that religion has lived under the treatment it gets from the pulpit and the pew. The pew is too lazy to think solidly on religion, unless it be on some controverted matter; and the pulpit is too lazy to give truth with a holy zeal appropriate to its place in man's life. I have heard a good many preachers of late, preachers of differing beliefs, and I have come to believe that even if the people wanted the whole truth, they could not get it. But the people, in their unwillingness to think on religious truth, whose meaning requires mental ef-

fort, discourage the ministry from dealing with truth in its fulness.

Then, too, there are truths highly objectionable to some hearers; and the preachers fight shy of them. In this very dishonesty of preacher and people lies the possibility of every heresy. It is wonderful how little and mean we can be in our attitude to known, or revealed truth. The people will sometimes turn clean away from truth as from an abomination. I have been deeply touched by the Virginia Association, which admits to its fellowship churches with liquor dealers in them. Suppose these churches would retain in their membership men who had two wives, what would the Association do in that case? There is not a member in these churches, the liquor dealers themselves included, who does not know that selling liquor is as abominable in God's sight as bigamy. And yet ministers and people must wink at the liquor business in Baptist churches. It is an illustration of the fact that we fight against the truth. Truth fought against will disappear from the pulpit, unless it has a champion there. For one, I should as soon fellowship a bigamist as a liquor dealer, wholesale or retail. However, I do not wish my illustration to crowd my subject aside.

FOURTH IMPEDIMENT.—SATISFACTION WITH SURFACE AND INCOHERENT WORK.

I refer especially to Sunday-school work. I do not for a moment undervalue that work, even though it is usually done without much skill, and in a heartless way. I simply maintain that Biblical instruction is but partially done by the Sunday-school. Incompetent teachers, the absence of many Christian men and women from it, the hurry for the children's sake, tend to make the Sunday-school work fragmentary, and often unabiding. The pulpit should ring with teaching every Lord's day.

NOW MY ARGUMENT.

1. Every church should be a theological school, because ignorance of religious truth exposes a man to error, and error leads to sin. A mind enveloped in a cloud of ignorance is good soil for heresy and every form of misbelief. A great deal is said today about the progress of Christian Science. Do you know why Christian Science has made such inroads upon the churches? There are two reasons. First: Shameful ignorance of religious truth. Second: A heartless treatment of religious truth by church members. And the man who knowingly rejects religious truth will become ignorant of truth and believe a lie. "To him that hath shall be given and from him that hath not shall be taken away even that which he hath." Here is a principle which runs out into every detail of religious thought and service.

In Christian work we have a constant warfare to wage against ignorance. Spiritual blindness has settled down on the world, and nothing but the light of the gospel can cure that blindness. The hand of Jesus must touch the blind eyes of the soul. Then it is a fearful sin to keep back the gospel from the people, or to keep any religious truth concealed. It is a degradation of the souls of men to admit that we are not to be enlightened on every possible point of religious truth.

2. Every church should be a school of theology, because Christian character is developed by the use of truth. It is hard to live beyond knowledge. It is impossible for us to have strong and well-developed characters, apart from the knowledge of truth. Some earnest souls are better than their creeds, but most men are worse than their creeds. However, the true man is exceedingly anxious to have a right creed and a right life. And our creed enlarges continually with every attainment, for every step we take in a life of godliness is a step upward, and brings us to a new elevation which commands an enlarged horizon.

Paul was an advocate of spiritual growth, growth in knowledge and life. Portions of the Epistle to the Hebrews, too, simply shine with this doctrine. "By reason of time" men ought to be able to teach others. Shall a man be a Christian a long time and remain in ignorance of Christian truth? The writer of this Epistle urges his readers to leave behind the elementary truths and "press on to perfection."

3. The church should be a theological school, because the world needs light. How is the man in his sins ever to come to a knowledge of his condition unless the church teaches him? He will not read the Bible for himself; he may dislike the Bible. Besides, he is in no condition to reason on religious truth. Some one must reason for him. The sinner reasons on false premises, so he arrives at false conclusions. He cannot help it. Paul had to reason for Felix on righteousness, temperance, and the judgment to come, before that man trembled in his iniquity.

I have recently visited Catholic churches in a great city. Do you suppose the people can get the truth in these churches? I tell you, Roman Catholicism is close

to heathenism. Who hears the gospel preached in a Catholic church? Nobody. Instead of pointing men to Christ, the "priest" points them to the sacraments. And I am bound to say that I find very little well defined truth of gospel quality in some of the Protestant sermons I hear. It is a pity, it is a shame, that the world cannot get the truth from the pulpit to-day! Take a sermon by Hillis, of New York, or by Gunsaulus, of Chicago, or by Lyman Abbott, how many such sermons would you have to read after the order of such preaching to find out the way of salvation? I don't believe you could find out in a year. And yet these men are popular.

4. Every church should be a school of theology; because the low standard in the ministry is in need of elevation. The outlook for the evangelical ministry at the North is very dark. For one, I do not know what is to become of a very large percentage of men thoroughly trained for their work. I understand that in New York City alone there are more than a hundred Baptist preachers without charges. It simply shows that the ministry is playing out; that it has become so weak in its work that churches have not multiplied as fast as the preachers have. Here in Buffalo one minister alone gets as much for his work as seven or eight of his brethren, and other of his brethren can get nothing to do. The tendency in the great cities of the North among Baptists is to give twice or three times as much money to a few men as they ought to have, to keep the large number of patient ministers who bear the heat and burden of the day the year through near to want, and to shut out altogether about one-third of the ministry. Doesn't the ministry need elevating? Its miserable, selfish, truckling standards are wrecking religion. Perhaps the moral conviction of the people is largely to blame for it, but the moral conviction of the people is largely due to the disloyalty of the ministry. More and more the churches, with the ministry, are sunk in manna-worship, and all the time a cry is made for men of "tact." It does take "tact" to run a church with little or no religion in it. But a church that is religious can usually get along on the pure gospel and needs no flattery and back-patting.

Let it may be said that it is not possible to handle much theology in the pulpit; I want to add a few words against this possible objection.

The deepest religious truth is capable of plain and simple utterance. Every religious truth can be plainly and powerfully put. The trouble is, ministers use words the people do not understand. This is not necessary. An unfamiliar word ought to be cleared up when it is used. Another trouble is, few preachers really approach the truth in a pedagogical way, that is, by beginning with the familiar and known aspects of truth and proceeding to the less familiar and unknown.

As I venture to set down a list of subjects which every preacher should handle in as strong, rational way as possible once in the year: Creation, Biblical Inspiration, The Being of God, How we Know He exists, The Trinity, Man's Original State and Fall, Immortality, Christ Coming in the Flesh, The Meaning of the Cross, How Men are Saved—Justification by Faith, Regeneration, Christian Development, Obligations of the New Life, The Church of Christ, The Ordinances, Death and the Grave, The Intermediate State of the Soul Between Death and the Resurrection, The Resurrection, The Last Judgment, Heaven, Hell.

I know this means work—hard reading in theology, prolonged, careful study in the Scriptures. But, oh, how it will pay the preacher and the community, saved and unsaved, to have these great subjects handled in a masterly, rational, earnest and prayerful way!

Buffalo, N. Y.

Why I Am a Missionary.

BY REV. O. C. PEYTON.

I. Loyalty to God demands it.

1. *He made me.* He endowed me with the faculties I possess. He has guided me by his kindly providence, and, every hour of my life, he has showered upon me the richest blessings. The very air I have breathed has been fragrant with His loving kindness and tender mercy. Because of all these things I belong to God and he has the right to command me. Loyalty to him demands that I obey him. His will must be supreme in my life.

2. *He has redeemed me.* He has purchased me and at an infinite cost—even the blood of his beloved Son. Redemption on God's part proves that redemption was needed on my part. But why needed? Alas! I was the slave of sin and in bondage to Satan and under the curse of the law. He gave his Son to die for me. It is written: "Christ hath redeemed us from the curse of the law, being made a curse for us." Because God has thus redeemed me, he has the right to command me and loyalty demands that I obey him.

3. *I have surrendered to Him.* How vividly it all comes back to me across the years that have come and gone. I was in the flush and glow of my early manhood—away from home, at school. A gracious meeting was in progress at Grace Street Baptist Church, Richmond, Va. Rev. A. B. Earle was assisting the pastor. I was led to see my sinfulness and need. The Holy Spirit revealed Christ to me as my only hope, and I was enabled to trust Him. I realized God's claim upon me, and I surrendered to His service. Alas! I have not always been mindful of the vows I made. Many times I have wandered far away in paths forbidden and sinful. But when I think of His goodness to me, I repent of my coldness, indifference and wandering. Here and now, if I know my heart, it is fully surrendered to the Lord. Its honest utterance is:

"Lord, I am Thine, entirely Thine,
Purchased and saved by blood divine;
With full consent, Thine would I be,
And own thy sovereign right in me."

Loyalty to God demands that I be a missionary—He made me, He redeemed me and I have surrendered to His service. His commands I must obey!

Now, nothing can be clearer than that the work of missions in God's work. He planned it. He orders it to be done. He directs in all of its operations and has bestowed richest blessings upon it. The Bible is a missionary book. The Lord Jesus was himself a missionary. He lifted up the fallen. He rescued the perishing. He gave relief to the suffering and pardoned the sinful. "He went about doing good." If I am going to be like him in any real sense, I must be missionary—loving men's souls and doing all I can to save men. That is missions. The Bible is laden with plain, positive commands to believers to do this work. Obedience is my duty. It is the sure test of discipleship—"If ye love me ye will keep my commandments." There can be no lawful evasion. Christianity is diffusive. "I must be about my Father's business," said Jesus, and, as a child of God, the spiritual life in me must and will manifest itself in yearning, prayer, efforts and self-denial for the salvation of all men. Loyalty to God makes me a missionary.

(To be continued.)

Notes from Tennessee Valley Association.

The Association met at Birchwood this year, where there is a strong church. Leaving the train at Dayton, the delegates took carriages for Birchwood, about ten miles distant. The road over hill and through dale presents quite a variety of landscape, quiet farmhouses nestling among the trees, orchards fragrant with ripening fruit so tempting to small boys with vigorous appetites, waving cornfields bearing their rich burden of a fast maturing harvest, and rippling brooks flowing between the hills. Bev. G. W. Brewer, the Moderator of the Association, was compelled to wait at the river for a boatload of buggies to cross before him, in consequence of which the Association was not organized till after dinner. The introductory sermon was preached at night by Rev. T. F. Shaver, a strong and faithful gospel preacher.

The Association was organized with the same officers as last year. Four churches presented themselves as candidates for admission, and were received. Tennessee Valley Association has been a growing Association ever since its organization and is beginning to wear gracefully the dignity and prestige of an honorable deliberative body. On the second day, Editor Folk and Prof. W. E. Rogers, president of the Tennessee Valley Institute, made their appearance. The indefatigable Folk had scarcely shaken the dust from his shoes ere he was up in the pulpit preaching one of his sweet, persuasive, eloquent, finely illustrated sermons, in which, wholly unknown to himself, he showed quite a number of holiness and second blessing people the error of their way, and we hope they were profited.

In the afternoon came the temperance question, and no one who knows Dr. Folk will be surprised to learn that he was at home there. Surely there must be many more voters about Birchwood, who will remember the cause at the polls in the next election. At night education held sway, while Prof. W. E. Rogers eloquently appealed to the assembled throngs for the full development of the entire man, physical, mental and spiritual. And again Dr. Folk delighted the audience with his timely illustrations, sparkling with wit and humor. Time was cheerfully given when missions had the right of way and Rev. Lucius Robertson in his inimitable manner addressed the crowded house, followed by Dr. Folk pleading for the cause he so dearly loves.

Women's Work, Sunday-schools and Colportage and Young People's work were given due attention. After

all the good things had been said, and many fervent prayers offered, and the sweet hymns of Zion sung, led by Birchwood's excellent choir, the Association indulged in a good, old-fashioned hand-shake, that inheritance of Baptists which has been handed down from time immemorial. So ended one of the best Associations ever held in Tennessee Valley. Rev. Lucius Robertson preached an excellent gospel sermon at night and Dr. Folk held a crowded house spellbound on Sunday morning. After Sunday-school Rev. Lucius Robertson was elected pastor of the Birchwood Church.

The hospitality of the people was unbounded. The writer had the privilege of sharing, with several others, the good things at Dr. J. B. Weir's hospitable home. Dr. Weir has an old motherly hen that hatches about two hundred chickens at once and no sooner than one brood is hatched he turns the little peepers motherless and gives the old hen another incubus of eggs. As she is well built and self-regulating, she sits on without weariness or complaint, and will net the good doctor many a welcome dollar. He also has an interesting curiosity, which is an ordinary four-square bottle containing a miniature chair. The chair is complete, even ornate, and fits closely into the bottle. The neck of the bottle is closed with a wooden stopper, which extends down into the bottle far enough to be keyed with a wooded key, so that the stopper cannot be pulled out. How the bottle was built about the chair, this scribe does not propose to tell.

The new Baptist Church at Dayton is finished and ready for the chairs.
D. V. CULVER.

Dayton, Tenn.

How to Relieve this Country of Anarchy.

Last Friday afternoon the greatest country in the world was thrown into the midst of excitement and woe from a shock caused by an anarchist and assassin attempting the life of the Chief Executive of this great country. The public could hardly realize that such a heinous crime could be attempted in the land of the free and home of the brave—the land of free thought and free speech.

Who was he who attempted to take the life of our President? An anarchist! This word is new. Our grandfathers never heard of such persons as anarchists, and yet the anarchist is becoming a power in our political welfare. Upon what source then hath this cancerous evil grown and upon what hath anarchy fed to make it become an organization of hell and its followers, monsters and devils? For answer, I can say that it gets its strength from the saloon. Red liquor begets the red flag as like begets like.

We learn that anarchists always hold their meetings in saloons or over saloons; that it is the saloon keeper who furnishes them a meeting place. Where did Czolgosz, the assassin, go for entertainment when he arrived in Buffalo? Answer: He stopped at a saloon for entertainment. Anarchy is but the growing youth of mother saloon. Anarchy hates law and order, so does the saloon. Anarchy stabs to the death the men of high rank and honor. The saloon stabs to the heart and leaves bleeding and dying the rich and the poor, the high and low. The saloon is the mother of many children—crime, woe, misery, vice, degradation, sin and anarchy.

The eminent men of the country are discussing how to control anarchy. They say that it should be made an international crime and all governments should treat it alike. My remedy is to drive out the saloons. Drive the saloons from our land by prohibiting it from doing business, then we will kill the germs from which springs anarchy and ruin, and to this end let every Christian in Tennessee see that the proper men are sent to represent us in the next General Assembly, then let Tennesseans become again the Volunteer State, but this time in a warfare for the interest of God and man.

I will never be afraid of meeting an anarchist if there is no saloon for him in which to make his hiding place and lair. I am a young man and I believe I will see the day when there will be no saloons in Tennessee. If God does not spare me to see such a grand and glorious day may my boys get to see it and may the saloons to their children be known only as a page of past evil history.

Trusting the Baptist people of Tennessee will realize that we are in the midst of a national crisis and that we can remedy the evil and make the rose bloom where now grows the thistle by doing our duty, I am one volunteer for duty and henceforth I will never cast my vote for any man that gives his influence as an official to the saloon evil.

W. A. O.

Covington, Tenn., Sept. 10, 1901.

Baltimore Notes.

The Baltimore Baptist Pastors' Conference met the 2nd, after a two months' vacation. Most of the pastors were in their places, though some are still away.

Dr. E. C. Dargan was present and led the devotional exercises. During the session of the Conference he was recognized and said a few words about the Seminary. He has been in the city on rather a sad mission. His daughter is at the Johns Hopkins Hospital, where she has been critically ill, though the doctors now think her recovery is assured.

Rev. F. B. LaBarré, of Salem, N. J., was present. He was pastor here for a number of years. Good reports come to us of his work in Salem.

Rev. T. Clagget Skinner is just beginning his pastorate at North Avenue Church. He was introduced and spoke a few well-chosen words. Rumor says a Baltimore woman will soon grace his home.

"Vacation Experiences" was the order for the day, and all of the pastors spoke of their vacations. With very few exceptions the month of August was taken. A noticeable fact, however, was that only a few really rested. It may be that preaching does not tire—the preacher.

Next week we shall have a talk on "Italy Revisited," by Dr. J. H. Eager, who has just returned from a three months' trip abroad. He enjoyed the work of piloting a party through Europe.

Rev. R. H. White, pastor of the Govanstown church, enjoys the distinction of having received two calls last week, both from churches in this State; Frostburg and Crisfield. He has not yet decided which he will accept, if indeed he accepts either.

Rev. A. D. Cohen, of Savannah, Ga., is in the city for the present visiting his daughters, who are members of Grace Church, so this church has enjoyed having him worship with them as well as hearing him sometimes.

Rev. C. W. Hudson, a member of Fuller Memorial Church, will be ordained next Sunday at that church. He will attend the Louisville Seminary this fall. His pastor speaks in the highest terms of him.

The sympathy of the brethren goes out to Bro. Bruner, pastor of Lee Street Church, who has been called to the bedside of his sick wife and child, who are ill of typhoid fever in Kentucky.

Dr. Phillip Evans and wife (daughter of Joshua Levering) will sail from Vancouver for China on the 9th. These are the first missionaries to go out from Eutaw Place Church. Miss Martha Levering goes with them for a year.

The outlook for the churches seems to be very encouraging.

W. H. BAYLOR.

Washington, D. C.

Having been here nearly four months I think I am beginning to form a sort of settled impression of the capital city and its people. As is well known, a very large percentage of the population of the city is employed in the government service in some capacity or other. In fact, about two out of every three people we have met are in the government service. These people come from all parts of the United States, and thus Washington is probably the most cosmopolitan city in the union. Being in the government service myself I have naturally looked for some associate employe from Tennessee and adjoining States. I have had no trouble to find quite a number of good people from those sections. The past two months constitute the usual vacation period and thousands of government officials and employes have been away taking the annual thirty days' leave "with pay."

It is quite a treat to be able to attend Calvary Sunday-school and church. Mrs. Welsh and I deposited our letter with this church soon after we came and since then have met very many pleasant people there. Assistant Postmaster-General Shallenberger, Assistant Pastor A. F. Anderson, Senior Deacon F. H. Stickney, and Brethren Davis, Kimball and others have been especially courteous to us.

Dr. Greene, the pastor, is away taking his summer vacation. He spent July and August in England and is now at his summer home in Vermont.

Supt. Shand and many officers and teachers of Calvary Sunday-school have been away for the past month on leave. As a result of this, Mrs. Welsh and I have been doing some teaching as substitutes. The attendance at our Sunday-school is about 500 now, but will doubtless be twice that number soon.

Dr. Williams, pastor of the Metropolitan Church, has also been away on a vacation but is back again. We have enjoyed meeting him and attending service at his church. Great excitement prevailed here last Friday night over the shooting of the President. Extra editions of all the leading newspapers were issued in rapid succession till midnight. Thousands of people

thronged the streets till a late hour, anxious to read the bulletins and very few people retired until the news came that his wounds were not necessarily fatal. Only one sentiment prevails here and that is for his recovery.

We read with much interest all news from Tennessee and especially from Jefferson City and anxiously await each arrival of the BAPTIST AND REFLECTOR.

Sept. 8, 1901.

J. C. WELSH.

Doctors' Day.

I saw Dr. Savage a few days ago and he was telling me about the young ministers that were already in school and that quite a number of others would come if they had the means. The thought occurred to me that as we had special days for special purposes, such as Bible Day, Children's Day, BAPTIST AND REFLECTOR Day, etc., that it would be a good thing to have another day and call it Doctors' Day For Ministerial Education in Tennessee. My plan is this: that all the Baptist doctors and dentists and those that are Baptistically inclined would set some special Sunday this year and keep a separate account of what they do that day and give all they collect from that Sunday's work to Ministerial Education. Those who live within the territory of Mossy Creek can send name and amount to Prof. Henderson. Those who live within the territory of the Southwestern Baptist University can send name and amount to Dr. Savage. If we will do this the Ministerial Education question will be solved so far as paying their expenses is concerned. I think as we work and charge for it the same as we do any other day that we might give this one-365th of our time to the Lord for this especial purpose.

Doctors, like preachers, as a rule, come from that class who have to struggle hard and deny themselves a great deal to get through college and we know how to, and do, sympathize with our brethren who are preparing to preach the gospel of Christ. I would suggest the fourth Sunday in October, because by that time both schools will need the money to pay the board of the ministerial students. If this day does not suit all, because you will be away from home, or sick or otherwise prevented from observing it, you can use the first Sunday after that on which you work for this object. I shall send what I make on that day and wish and pray that all others may. As there are perhaps a number of Baptist doctors and dentists who do not take the BAPTIST AND REFLECTOR, I wish all the papers in the State that are friendly to ministerial education would copy this or so much as their space will allow.

Hanley, Tenn.

H. P. HUDSON, M.D.

Tennessee Baptist Convention.

The Tennessee Baptist Convention will hold its next session with the church at Harriman, Tenn., Oct. 16-19, 1901. Each church or Association shall be entitled to one delegate; also one additional delegate for each \$5 contributed annually to the objects of this Convention, and every Baptist in good standing in his church shall be entitled to a seat by the contribution of \$5. Missionary and Educational Societies shall be represented in this body by members of Baptist churches on a basis of one delegate for every \$5 contributed annually.

Any one attending the Convention and paying full fare going will be entitled to return by paying one-third the regular fare, provided a receipt for the full fare going is presented to and signed by the Secretary of the Convention. Do not fail to procure a receipt from the agent from whom you buy your ticket.

Free entertainment will be furnished all who attend, and to procure a good home at once, send your name and address to Rev. Spencer Tunnell, Harriman, Tenn.

MARTIN BALL, Secretary.

Announcement.

By direction of the Home Mission Board of the Southern Baptist Convention, I beg to announce to the brotherhood the election of Rev. F. C. McConnell, D.D., to the office of Corresponding Secretary. Our brother was chosen heartily and unanimously. He has accepted the position tendered him and will enter at once upon his duties. The Board congratulates itself on securing the services of a brother so widely known and beloved and so thoroughly competent to meet the requirements of his high office. We ask for our new executive officer the sympathy, co-operation and prayers of all Southern Baptists.

I am also directed to acquaint the churches with the resignation of Rev. A. J. Diaz, M.D., for years past our indefatigable missionary in Havana, Cuba. While he will no longer be in the employ of the Board after the last day of November next, it is to be hoped that our brother will continue to be a great power for the maintenance of Baptist principles on his beloved island. It seems likely that he will continue in Christian work in Havana. Your Brother,

W. W. LANDRUM, Pres.

Watauga Association.

Siam Valley Church has had two revivals since the beginning of the new century. Last February the pastor, Rev. E. P. White, assisted by Rev. T. L. Hale, held a meeting of a little over two weeks' duration, which resulted in about sixty professions and forty-one additions by baptism and three by restoration. This was the most remarkable meeting in the history of this church, some services being almost pentecostal scenes.

On August 12th the pastor and Rev. E. H. Yankey began a meeting which lasted some ten days, resulting in eight baptisms and four more approved for baptism.

Bro. Yankey did all the preaching and dealt with God's truths in such plain terms that it seemed that no one could be able to resist the Spirit under his preaching.

He has won the hearts of our people as but few ministers ever have before. There are but few left in our community to advocate the cause of the wicked one. The preachers in the two meetings received \$61.00 for their labors, the largest amount ever collected for that purpose. While God has blessed us in the salvation of so many souls we have not done what we could have done to give the gospel to others. Brethren, pray for us that we may have a revival of missionary work.

Elizabethton, Tenn.

T. L. HARDEN.

Ministerial Relief.

I heartily endorse Bro. Chas. L. Anderson's zeal in the cause of Ministerial Relief and especially his suggestion in the BAPTIST AND REFLECTOR of Sept. 12. The minutes of Memphis Association show a small increase to that object: 1900, \$29.75; 1901, \$40.66. I also notice that the report recommended that a Sunday in each year be set apart by pastors to secure collections for that fund.

G. A. GRAMMER.

The Hill City Baptist Church has just passed through a gracious revival. The pastor was assisted by his brother, T. G. Davis, pastor of the Second Baptist Church of Chattanooga. The meeting continued ten days and the church was greatly revived and some eight or ten professed conversion. The interest among the unconverted grows at each service. This month closes the pastor's first year's work. The church has been increased in membership by letter eighteen, and by baptism twenty-one, making a total of thirty-nine. The decrease has been one by death and ten by letter, making a net gain of twenty-eight during the year. The church is contributing regularly to missions and developing along all lines.

Hill City, Tenn., Sept. 16, 1901.

J. A. D., Pastor.

—Dear Bro. Folk: I have just returned from Dry Creek Church; large crowds Saturday and Sunday; four more additions, two by experience and baptism, two by letter. The church is wonderfully revived, forty-two additions in all and gave me a hearty call for next year without a dissenting voice. On last Tuesday morning, near 10 o'clock, the toll-gate was lifted for God above Dowelltown by Overall Brothers and the Snow Hill Church and their friends, with forty new converts, passed through on their way to Smith Fork, because there was much water there and the people were gathering from every direction, in all amounting to about 800, to see me bury with Christ in baptism forty that professed faith in Christ. The people were rejoicing all over the crowd. One old preacher said he could hardly keep from shouting. I suppose the reason he did not shout was because he was a Methodist.

STEPHEN ROBINSON.

—Second Sunday in August we closed three years' work in our church at this place, with Rev. J. E. Johnson as our much beloved pastor and we are thankful that we have had such glorious and grand services and that the Lord has been so good to us. During this period there have been upwards of sixty conversions and the greater part of them have become accessions to the church. Any one being acquainted with our vicinity and being aware what a stronghold the Methodist have here would consider this work a great victory. Through this period there have been something over \$500 spent on our church in various repairs and we have paid our pastor \$150 per year, starting with a membership of twenty. Altogether, we have paid \$1,375 for Christian advancement. Bro. Johnson having been impressed some time that now his duty to himself and Master is to enter the Seminary at Louisville in order to become more and more qualified for larger fields of work, urged us to accept his resignation and with hesitation we have done so. Bro. J. H. Martin, of Sherman Heights Tenn., preached two able sermons for us Sunday. The large congregation was much impressed with his discourses on prayer. This field has asked Bro. Martin to consider a call, as at present we are without a shepherd and we are praying for the Lord to direct us in this line.

J. T. BARNHILL, C. C.

Philadelphia, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Central—Dr. Lofton preached at both hours. Subjects: "Our President," and "Law to Cover Sin."

Edgefield—"God's Perfect Peace" was the subject of Pastor Rust's sermons at both hours.

First—Good congregations. "Things that Accompany Salvation," and "I Have Enough." Baptized one; one by letter.

Mill Creek—Bro. Claiborne preached on "Christ in You." No services at night. Pastor Trice at Baker's Grove in a meeting.

Rains Avenue—Forty-seven in Sunday-school. Bro. Claiborne preached at night on "Where Shall the Ungodly Appear?"

City Mission—Bro. Gupton closed his meeting Friday night. Forty-seven in Sunday-school.

North Edgefield—Pastor Robinson preached on "The Practical Uses of the Bible;" at night on "The Resurrection and Judgment." One baptized.

Centennial—Bro. S. M. Gupton preached at both hours. Pastor began a meeting.

Immanuel—Pastor preached at both hours. Subjects: "Sins of Ignorance," and "How to Get the Most Out of Life."

Seventh—Pastor Lannom preached at both hours. Subjects: "Gideon's Band," and "Cast Thy Burdens on the Lord."

Murfreesboro—Dr. Van Ness preached. Good services. Subject: "The Evangelizing Force of Right Church Conditions."

Howell Memorial—Pastor Peyton preached at both hours. Morning subject: "Power with God and Man." Evening subject: "The Power of the Gospel."

Memphis.

Rowan—Pastor Richardson preached. Morning theme: "The Curse of Merod." Night: "A Murderous Career Outlined." Good congregations. One received by letter.

Central—Pastor Roth preached in the morning; no service at night. Nine additions by letter; one for baptism since last report. The pastor has just returned from a very pleasant week's meeting with Dr. W. D. Powell, at his Salem church. There were nine professions of faith during his stay.

First—Pastor Boone preached. Subjects: "A Sad Disappointment;" "The Death of the President."

Johnson Avenue—Pastor Thompson preached. Morning subject: "The Hallowed Name." Night: "The Hopeless Lost." Preached at Frayser in the afternoon and will continue the meetings through this week.

Chattanooga.

First Church—Dr. Brougher preached in the morning from the text: "All things work together for good," in the light of the recent death of President McKinley. At night he discussed "The Laboring Man's Church," reading several letters from the wage earners of this city, and giving suggestions as to how the church might be made more helpful and popular with the working people. Good congregations. 301 in Sunday-school.

—We have just closed a glorious meeting at Coffeeville, Miss. There were fourteen fine new members added and a general spiritual uplift. E. B. MILLER.
West Point, Miss., Sept. 13, 1901.

—We all at Lascassas very much enjoy reading the BAPTIST AND REFLECTOR and hope you may continue to make it better with every issue.
Lascassas, Tenn., Sep. 9, 1901. J. T. SAUNDERS.

—Elder N. A. Parish and myself have just closed a great meeting at Holly Springs Baptist Church, near Fowlkes, Tenn., in which there were forty professions of faith in Christ. T. MARTIN.

—Our meeting at Barton's Creek Church closed Wednesday night; twenty-one professions and nineteen added to the church. I began at Cedar Creek with Brother Osburn Saturday night. Good interest from the start. To-night the Holy Spirit swept the audience. Saint and sinner groaned under his power.
Lebanon, Tenn., Sept. 9, 1901. S. N. FITZPATRICK.

—I have just closed a very fine meeting with Rev. L. H. Huff, at Hannah's Gap. There were twenty-four additions and the church much revived. Bro. Huff was kept away from the services all but three days on account of sickness in his home. But he is a true yoke-fellow and one of the Lord's noblemen.

G. H. CRUTCHER.

Shelbyville, Tenn., Sept. 11, 1901.

—Our meeting at Big Springs Baptist Church, Bellwood, Tenn., closed on the 8th. While there were not many conversions the meeting was a good one. Bro. Clark was with me and did some excellent preaching. Bro. Laroy Fuqua joined us on Monday and added much to the services by his good singing. He also preached a number of fine sermons which were spiritual and uplifting.

J. F. SANDERS, Pastor.

Vesta, Tenn.

—Please announce to the brethren that Elder W. H. Bruton, who is well known, will commence a series of sermons to revive the spirit of unity, the fifth Sunday in September. We look for the subject to be handled with gloves off, but courteously, with love to constrain them. Permit me to subscribe, a lover of the truth,

CLAY IRWIN.

P. S.—I hope the brethren will excuse suggesting the subject, but we need it.

C. I.

Oakland, Tenn.

—Bro. W. L. Palmer and myself began a meeting with New Lebanon Church, Green County, Tenn., the fourth Sunday in August, holding forth two weeks. We had a glorious time. On Saturday before we closed on Sunday, we baptized thirty-five into the fellowship of the church and left others for their worthy pastor, Rev. J. C. McLain to baptize. We were amply compensated for our labors. Bro. McLain is doing good work at this place. He is a good pastor and an extremely liberal man. Success to your paper. J. K. HAYNES.
Skelton, Tenn., Sept. 11, 1901.

—MR W. A. BEATTY, Nashville, Tenn.—DEAR SIR:—The following was adopted by the Big Emory Baptist Association: Resolved that we extend our most hearty thanks to the managers of the Tennessee Central Railway for their generous fare of one-half rate over their line and for their excellent service and courtesy. Resolved that a copy of this resolution be sent to Mr. W. A. Beatty, General Passenger Agent.

W. J. OSBORNE,

JAMES STRINGFIELD,

Z. T. JOHNS,

Crab Orchard, Tenn., Aug. 31, 1901. Committee.

—Sunday I filled my regular appointment at Rocky Hill. The morning congregation was large. Bro. Fred. White, who came to us two years ago from the Presbyterian Church, was ordained to the full work of the ministry. The scene was an impressive one. We wish for Bro. White success in the work to which the Lord has called him. Brethren Edington, Huberts, Hannon, Isley, Currier and Sealeus, all deacons of the neighboring churches, with Rev. W. L. Cottrell, assisted the pastor in the ordination. Our church has been recently painted. Sunday-school good. T. A. PAYNE.
Knoxville, Tenn.

—The Tennessee Association meets with Smithwood Church in the auditorium of Holbrook College, Fountain City, Tuesday, October 1st. Persons coming by rail will come to Knoxville, take the Broadway or Central Avenue car to the dummy station and then the dummy to Fountain City. We are expecting a large attendance and hope every church will send a full representation. Come, brethren, one and all, and come to stay until the last benediction! Brother Folk, we expect you and Dr. Holt to be with us. Come, won't you? My work at Bearden and Smithwood is moving very nicely. H. B. McLain.

Bearden, Tenn., Sept. 16, 1901.

—We have just closed a four weeks' meeting, conducted at Shellsford Baptist Church, resulting in fifty-nine conversions, age of those converted from fifteen to sixty-three years old, among whom were whole families. Old people say it is the grandest meeting that has been known in this section of country for years. We have had the privilege of baptizing fifty-one for Shellsford Church. The last Sunday's additions to the church have been sixty-three. The church has been greatly revived. The Lord has done wonderful works for us at this place, and we trust there may be a great work done this coming year in the name of and for our Master. Pray for us, brethren. J. W. COOLEY, Pastor.
Assisted by WM. MCGREGOR, JAMES CUNNINGHAM
Shellsford, Tenn., Sept. 4, 1901.

—Yesterday was a good day at Bell Avenue Church. A collection for State Missions was taken. 133 in Sunday-school. Since last report two have been baptized and one received by letter. Our young people are doing a good work in their study of "What Baptists Believe." Rev. R. M. Murrell recently preached to them on "Sanctification." It was indeed a fine sermon and greatly pleased those who heard it, with the exception, perhaps, of a few of the "sanctified." The Pastors' Aid Society is doing a good work in its efforts to reseat our church. When this has been done the church will be repainted. I hope to attend the Convention. May the Lord give us a great meeting. I. G. MURRAY.
Knoxville, Tenn., Sept. 16, 1901.

—My work has been such that I have not taken the time to report any of my meetings through our paper. I had the pleasure of having Bro. J. W. Dickens with me at Liberty, Fayette County. It was a good meeting. I held a meeting with Oakwood Church, near Milan. This is a noble band of about fifty members. W. H. Sledge organized this church last year with a membership of thirteen. Oakwood called me for the first Sunday. We have baptisms every meeting day. I next assisted Bro. Felts in a meeting at Pleasant Hill, in Weakley County. Had good meeting. Bro. Felts is a much beloved pastor. I next assisted Bro. J. T. Early in a meeting at Clear Creek, Gibson County. This was one of the best meetings I have ever attended. Bro. L. T. Wilson, of Humboldt, assisted us at Center, Gibson County. Bro. M. E. Dodd was also with us through a few days. Bro. Wilson did some effective preaching. Twenty-four were happily converted and thirteen backsliders reclaimed. Center recently called me to serve her. A great work can be done at Center. Both people and young pastor need the prayers of God's people. Pray for us. Have entered college in the Southwestern Baptist University for another session. More than fifty people have professed Christ in my meetings this summer. WARREN R. HILL.

—We have just closed our meeting at this place. The chief results are: one restored to the joys of salvation and quite an impetus given towards the completion of our house of worship. Something over sixty-five dollars was raised in cash and pledges and it is only a question of a short time now until we shall be able to worship in it. Eld. T. T. Thompson, pastor of the Johnson Avenue Baptist Church, Memphis, helped us in the meeting. By his almost incomparable powers of wit and ridicule, he makes sin appear exceedingly sinful and ridiculous. His sermons were a feast of good things to us. Bro. Thompson also helped us at Big Creek Church. I hope to begin a meeting at Cordova next Lord's day. I have a Bible class at Lucy and we are making a systematic study of the Bible. There are about fifteen in the class and I have been very much gratified at their advancement. On last Friday, one week ago, they presented me with a purse of \$17.50 with the request that I purchase a suit of clothes. Words will not express my appreciation of the gift. They also remembered the pastor's wife and gave her a handsome suit. So you see the "lines are fallen to us in pleasant places." I have an important field and I desire the sympathetic interest of all my friends. Success to the BAPTIST AND REFLECTOR.
Lucy, Tenn., Sept. 10, 1901. LEON W. SLOAN.

—I am now in Arkansas filling the pulpit of my dear college chum and classmate, J. D. Adcock. I arrived here yesterday on the noon train. I was sorry to leave Bro. Grammer, with whom I had been laboring for the past week in a meeting at Fisherville, Tenn. No more generous Christian people can anywhere be found than the dear people of Fisherville. I shall always remember them most tenderly and hope, through the providence of God, to meet with them again sometime in the future. I never want to hear anyone speak lightly of Arkansas again. I have never been more cordially welcomed and more royally treated in my life than I have been in Arkansas. I was so glad to find Bro. Adcock so deeply seated in the affections of his people. He has a church and congregation of which he may justly boast. They love him dearly and are most heartily in co-operation with him and only time will tell of the great work which this brilliant young preacher and his willing flock will accomplish. I preached this morning to a good audience and will preach again tonight. I will remain over next week, fill the pulpit on next Sunday morning and evening, then return to Tennessee and begin another year's work in the Southwestern Baptist University, at Jackson. Am glad to find Bro. Folk, that the BAPTIST AND REFLECTOR is read in Arkansas as well as Tennessee. May it continue to spread until it reaches every home. Marianna, Ark., Sept. 8, 1901. E. W. REESE.

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.

Dedication.

The new, beautiful and convenient Baptist Church house at Waynesboro, Tenn., was dedicated to the service and worship of God on Sunday, Sept. 8, 1901. The pastor, Rev. R. J. Wood, with the assistance of the writer, organized a Baptist Church in Waynesboro, less than two years ago.

The work has grown from the start and on last Sunday a period was reached in their development that will never be forgotten.

There was about \$200 lacking to complete the last payment on labor and material, which was quickly subscribed by the good people present on the occasion of the dedication.

The house cost about \$1,000, and it is as convenient and complete as any house of worship in Wayne County.

Seven years ago Indian Creek Association did not have a Baptist church in any town within its bounds, covering Lawrence, Wayne and Hardin Counties. Now there is a Baptist church in each of the county seats, besides Baptist

churches in the following towns: Olive Hill, West Point and Iron City.

This is largely the work of one man who, under God, has done a work for this Association that will live through eternity. That man is the missionary pastor at Waynesboro, and let no church anywhere bother him with calls. He has all he can do and God is greatly blessing him in the doing of it. The dedicatory sermon at Waynesboro was preached by the writer. A. J. HOLT.

Woman's Missionary Union.

Those who have followed our General Sec., and State Pres., in their missionary tour through a portion of East Tennessee will be interested in Mrs. Jackson's final letter describing events from Clinton to Crab Orchard.

"On Sunday afternoon, Aug. 18, Miss Armstrong and I met our appointment at Clinton Baptist Church. The society decided to try to send a box to a Frontier missionary. They send for a dozen and a half mite barrels also, to be used in the homes of persons unable to attend the meetings.

A Children's Band was organized with Miss Rossie Hollingsworth as leader.

Monday we went to Coal Creek, which only a few days before was visited by a disastrous cloud-burst. Many families were still unable to occupy their houses but we suffered no inconvenience or delay. We were entertained by Mr. and Mrs. R. Leach, at the Leach House. At night we held an interesting meeting at the church and organized a society. The ladies ordered one dozen mite barrels for the Home use.

Next day we went to Oliver Springs, where Pastor Booth met us and took us to the home of Mrs. J. K. Butler. At night we had a very pleasant meeting at the Baptist Church. Although this is one of the rare churches where the women members are in the minority, yet the sisters agreed to organize with Mrs. Booth as President. They also ordered mite barrels.

As we were leaving this place, a circus had just entered. A large crowd of men, women and children had assembled to watch the erection of the tents. They had come for miles around and there they stood in the wet grass, holding up umbrellas while the rain poured down, greatly interested in the proceedings. Christ said: "I, if I be lifted up, will draw all men unto Me." I could not help wishing that this was a gospel tent, and that Christ was given a chance to draw by His witnesses. If Tennessee Baptists did their duty, Dr. Holt could have gospel tents, trains and everything else needed for spreading the gospel.

From here we went to Harriman. We were met by Mrs. L. B. Thomas and entertained by Mrs. Ransdell. Though it rained, a good-sized audience greeted us. Bro. Tannell says everything good in his church starts from his Woman's Missionary Society. These ladies expressed great delight at our coming, and they also ordered two dozen mite barrels. The Convention is all the talk, and they desire a large attendance. From Harriman Miss Armstrong went to Chattanooga, where a very profitable meeting was held. The ladies tendered her a reception and refreshments were served. From here she went to Monticello, thence to Nashville. I left Miss Armstrong at Dayton, where the society was reorganized, with Mrs. S. E. Woolen, Pres., Mrs. M. A. Rose, V. P., Mrs. Will Robeson, Sec., Mrs. H. J. Howard, Treas.

Next your representative went to Spring City and held a meeting. They had an industrial society here, but decided to have a missionary society in connection with it.

At Rockwood on Saturday, I was met by Pastor A. L. Davis and entertained

by Prof. and Mrs. I. N. Odom. An interesting meeting was held Sunday afternoon. The ladies decided to have a Missionary Society in connection with the Aid Society. A Sunbeam Band was also organized with Mrs. I. N. Odom as leader.

From Rockwood I returned to Harriman and was entertained by Mrs. L. B. Thomas. Tuesday several of the Harriman sisters accompanied me to Kingston, where we organized a society—Mrs. J. C. Pope, president; Mrs. Cormany, vice president; Miss Pope, secretary; Miss Tipton, treasurer.

Thursday we went to Crab Orchard to attend Big Emory Association, and on Friday afternoon held a Woman's meeting, Mrs. L. B. Thomas, V. P., presiding. Several made reports and 2 signified their intention to organize. Mrs. Asa Butler is president of the society of this church and they have done a good work, showing what is possible for a county society to do.

After the meetings on Sept. 2 and 3 at Nashville, Miss Gertrude Hill, recording secretary, and Mrs. Roth, of the Central Committee, accompanied Miss Annie and myself to Springfield. We were entertained by Mrs. Lottie Garner Hart, Mrs. Huey and Mrs. Orndorff.

In the afternoon quite a large audience greeted us. At night we enjoyed Brother Murray's prayer meeting. The church has taken on new life and we feel sure of sympathy and help from this church as in the past.

Here we parted from Miss Armstrong. Tennessee passes her on to Kentucky, praying and trusting that God will use her there as he did in our State. God be praised for any good that has been accomplished. May He nourish and sustain the work just begun. As the Lord used us, so He will use any who will submit themselves to His guidance. Personal contact has a wonderful strengthening and stimulating effect. More effort of this kind is greatly needed and would soon produce marked results. MRS. A. C. S. JACKSON.

We learn that Miss Armstrong's meetings at Guthrie, Pembroke, Russellville and Owensboro were well attended and at once infused new energy into the societies at those points. Let us pray that her health may be spared and that the work put into her hands may prosper.

The recent horrible deed which has called attention to the teachings and influence of anarchists is a striking illustration of the necessity for Home Mission work. Repeatedly has the condition of foreigners coming to our shores been presented to the consciences of Christians. The cry is now that all an-

archists should be banished, imprisoned or shot. Whether violence will check violence, or whether the Christ-spirit can meet and conquer such perverted doctrines and depraved agitators, it may require weary experiments to decide. The true believer in Him who died praying for the mob which crucified Him will deplore that more has not been done to reach these miserable mistaken beings with the gospel of truth, light and love. The President's assailable attributes to the words of a woman his impulse to the infamous crime. What can we do, we women of the churches, except with sorrow and with steadfast purpose to resolve that our words and our example shall be an influence for righteousness? May we realize our responsibility before God!

Shortly before his death, the lamented Dr. Kerfoot wrote these stirring words:

"If we do not take care of State and Home Missions in the next twenty years, we shall be throwing away the grandest opportunity God has ever given the Baptists to put themselves in a position to win the world for Christ and to Baptist doctrine. Brethren, it is sheer folly, rash madness, to neglect State and Home Missions now. Think on these things. In Heaven's name, for Christ's sake, for our country's sake, for the world's sake, be wise as to this important matter of State and Home Missions."

Glimpses of Missions.

O. C. PEYTON.

He who receives and does not give, is like the Dead Sea—all the fresh, rushing flood of the Jordan cannot sweeten its dead, salt depths. And all the unceasing and bountiful streams of God's bounty cannot sweeten the heart that has no outlet—ever receiving and never giving.

Jesus knew all the issues of life and he said: "It is more blessed to give than to receive." Can't you believe he speaks truthfully and act upon it?

Cornelius' prayers and alms went up together before the Lord. A blessed alliance! Some pay and never pray—some pray and never pay. Some neither pay nor pray. The stable, helpful inner circle both pray and pay and on these the Master depends for the success of his cause.

The claim Christ has upon us is the claim of that infinite love which makes service the supreme law of life. Far, far better will it be for our spiritual life to be drawn by love, than to be driven by conscience to give of our means to give the gospel to the world.

Hot Rolls,

hot muffins, hot cakes,
made with Royal Baking
Powder may be freely
eaten without fear of
indigestion.

A Farewell Service.

Dr. W. B. Bagby went under appointment of the Foreign Mission Board, as missionary to Brazil about twenty-one years ago. During the last year, Dr. B. and family have been in this country, resting, working and recuperating. They spent the last month in Morristown.

On last Sunday night a special farewell service was held in the Baptist Church in honor of our beloved brother and family. Prof. J. M. Burnett, Rev. J. M. Phillips and Rev. J. H. Snow were present by invitation, and made interesting and helpful talks, to which Dr. Bagby responded in a feeling manner, interesting the large audience with his happy words. One interesting feature of the service was the singing of a hymn in Portuguese by Dr. Bagby and wife.

The meeting was of special interest. The Foreign Mission work was brought close to the hearts of those present and interest in the work deepened. The service closed with singing the hymn "God be with you till we meet again," while a large number of those present gave Dr. B. and wife the parting hand, with the prayer, "God bless you."

Dr. B. and family left for New York on Monday, expecting to sail for Brazil on the 5th inst. To day they are on the ocean, sailing to their adopted home under the marching orders of their Lord. May the Lord's blessing go and abide with them. W. L. B.

P. S.—The pastor of the Morristown Church, Rev. M. D. Early, arranged the meeting, presided over it, and under his management everything passed off pleasantly and to the help of all who attended. B.

Program.

Fifth Sunday meeting of Big Emory Association, to be held at Crossville, beginning Friday night, Sept. 27, 1901.

Friday—Seven o'clock p. m., sermon, A. L. Davis.

Saturday—Nine o'clock a. m. 1. Devotional exercises, C. L. Ledford.

2. Scriptural evidences of regeneration, George Jones, R. J. Gorbet.

3. Need of a revival of the true spirit of obedience to all the commands of Christ, B. L. Peters, A. L. Davis.

4. Colportage as a factor in developing and enlarging our work, Asa Butler, W. N. Rose, G. W. Weaver.

5. The Holy Spirit—our need in Christian Work, Spencer Tunnell, Jas. Stringfield.

6. Need of a revival of missions in our churches, Z. T. Manis, W. N. Rose, E. S. Thornton.

7. The value of higher education in the development of our denominational life and work, Profs. I. N. Odum and D. W. White.

8. The support of Crab Orchard Academy, Geo. A. Hailey, Wm. Whitlock, Lou Burnett.

Saturday night—1. Sermon, C. L. Ledford.

2. Question box.

Sunday—Nine o'clock a. m., Sunday-school work—general discussion—conducted by Asa Butler.

Eleven o'clock a. m., missionary sermon, Spencer Tunnell.

Seven o'clock p. m., sermon, Z. T. Manis.

Note—It is earnestly desired that all the brethren on the program will come prepared to speak on the subjects as-

signed and that all the churches will send representatives to this meeting. By order of the Ex. Board.

—Fifth Sunday meeting of Memphis Association will meet with Mt. Olive Baptist Church, in Fayette County, eight miles east of Somerville. Parties coming on the N., C. & St. L. Ry. will be met with conveyances at Somerville and Laconia. The meeting will begin Friday night, Sept. 29, 1901, with an introductory sermon by U. A. West.

Saturday—Nine o'clock a. m., devotional exercises.

1. The necessity of all persons studying the Bible.

2. Can a man honestly think he is on the right road and be deceived?

3. What part has man in becoming a Christian?

4. What is repentance?

5. What is precious faith?

6. What kind of men should we elect to fill public offices?

Saturday, 8 p. m., sermon by R. E. Pettigrew.

1. Sunday—Nine a. m., Sunday-school work.

2. Colportage.

11 a. m., sermon by D. A. Ellis.

1. 1:30 p. m., Ministerial education.

2. The characteristics of a live church.

R. G. CRAIG,
W. J. COX,
T. T. THOMPSON,
Committee.

—Ministers' and Deacons' Institute of Salem and New Salem Associations will convene with the Alexandria Church on Friday before the fifth Sunday in September 1901, at 10 o'clock a. m.

Introductory sermon by Elder J. H. Anderson—sermon for criticism.

On Sunday a general discussion of missions in connection with the work of the Tennessee Baptist Convention. Everybody invited; come and let's have a good meeting and discuss the following program:

Is it the duty of each member of the church to attend Sunday-school, and is it a sin to neglect it? Stephen Robinson, H. M. Eastes.

Is it the duty of the churches to educate the young preachers, and to support the disabled and indigent ministers? If so, is it a sin to neglect it? J. M. Stewart, L. L. Allen.

Is once a month preaching sufficient to develop the churches? J. H. Grime, A. J. Waller.

Should a majority rule in the election of pastors and churches pay stipulated salaries? W. E. Warford, W. J. Watson.

Do the Scriptures warrant the belief that women should preach, or that the Holy Spirit calls them to their work? Jno. T. Oakley, W. E. Raikes.

If women should not preach, is it a sin to encourage them in violating God's word? M. W. Russell, T. J. Eastes.

—Program Fifth Sunday meeting Unity Association with Henderson Church, Saturday, Sept. 29, 1901.

9:30, Organize.—Devotional exercises.

1. How many Church Ordinances and their design? W. E. Hunter, Brother Knight.

2. What is involved in the repentance which is unto life? G. M. Savage.

3. What are the benefits of a Literary and Christian Education? G. H. Crutcher.

4. The Bible Plan of Mission work. A. L. Bray.

5. The Relation of the Home to the Sunday-school. C. W. Hudson, Josiah Jordan.

6. The Outlook for Missions. W. G. Inman.

Each question open for discussion. Let every church be represented. Let us have a full attendance. The members of the Executive Committee are requested to meet at said meeting. Signed, Executive Committee.

—On the night of Sept. 5, 1901, in the Second Baptist Church, Jackson, Tenn., a presbytery was organized by order of the church for the purpose of examining Bro. William H. Walker, with reference to setting him apart to the full work of the gospel ministry. The presbytery was composed of Dr. W. G. Inman, pastor of the church, Dr. G. M. Savage, W. E. Hunter, A. J. Castellaw, J. W. Jennings and S. E. Tull. Dr. Savage was made president of the presbytery and S. E. Tull secretary. The examination was conducted publicly, and the questions asked Bro. Walker were comprehensive, searching and pointed, to all of which he gave very satisfactory answers. After the examination the presbytery retired, and after consultation, reported to the church their unanimous confirmation of Bro. Walker's qualifications to shoulder the arduous responsibilities of a Baptist preacher. The church then ordered the presbytery to proceed with the ordination. Dr. Savage preached the ordination sermon, taking as his text Matt. iv. 19: "Follow me and I will make you fishers of men." Bro. Castellaw offered the prayer. Bro. Hunter delivered the charge, and S. E. Tull presented the Bible. The occasion was instructive to all and the ceremony was impressive and beautiful. Bro. Walker is a student of the S. W. B. U., and has been doing some fine evangelistic work this summer as a licentiate preacher. One of the meetings that he held was at Luray, Tenn., which church was without a pastor. Several were approved for baptism, and the church called Bro. Walker to the pastorate. So he will, next Sunday, accept the church and baptize those converted under his preaching. Bro. Walker is yet very young and we bespeak for him a glorious future.

S. E. TULL, Sec. Presbytery.
Jackson, Tenn., Sept. 6, 1901.

—While at Rushing Creek Church last Sunday night, a lady came to me and said: "That Bible you gave my brother has done some good. He and his wife have both professed religion and joined the church." Last March I was near the Kentucky line. I saw a little house on the hillside across the valley. I asked who lived there? "O, replied a brother, "that is ———." He would not buy a Bible. He and his wife don't attend church. He is a hard case. Besides, he is just across the line in Kentucky, out of your territory." But I went and found his wife at home. She said that she would like to have a Bible, but they had their house and all its contents burned a year before and as they were just starting in life, it was all they could do to buy clothing and replenish their household furniture. It seems that their neighbors had assisted them very little after their burn out. I saw at once why they did not attend church. I gave her a 25-cent Bible. She thanked me for it and promised to read it. I record this incident to show that the colportage work is not entirely barren of fruits. There are many "hard cases" in the vicinity of every church, who are not reached, simply because the members of the church do not go after them. The Lord commanded us to "go." F. A. STAMPS, Colporter.

—Have just closed our effort meeting at Hopewell. Had six conversions and seven baptisms, while others stand ready for the ordinance. Our congregations were very large, and the attention and order as fine as I ever saw. For fifteen years have I been pastor of this church. The church gave me to understand some months ago that I would have to do the preaching during the effort meeting. I asked for help, but they said no. I have lived here in sight of where the church now stands all of my life, and it does seem that the longer I stay the stronger their love for me grows. God bless the people here, for I love them all, both saved and unsaved, with the ardent affection of a pastor who hopes to meet them all some day where sorrow never comes. The Lord be praised. Amen.

Enon College, Tenn. WM. WILKS.

—Our protracted meeting closed here with the Ewing Baptist Church Wednesday evening. Great interest was manifested and large crowds were in attendance at each service. There were fourteen conversions and six baptized Wednesday afternoon. Mrs. E. Lee Smith presided at the organ, C. M. Word as cornetist, M. Courtney as clarionetist and the able choir helped to make the meeting a success.

E. LEE SMITH, Pastor.
Ewing, Ky.

—Capt. D. D. Parr, of Walnut Street Church, of Louisville, Ky., has given \$20,000 for a memorial church at Petaskey, Mich., where he and Mrs. Parr spent their summers before her death.

—We acknowledge the reception of an invitation to the marriage of Miss Margaret Thomas Tolar to Rev. Francis Garrett Bozeman at the First Baptist Church, Nashville, Ark., Sept. 18th. Brother Bozeman is a Tennessean and has many friends in the State who will join us in warmest congratulations to him in his good fortune in winning so lovely a bride as we are sure he has. We shall expect him to be a still more useful minister of Christ.

—Capt. D. D. Parr, of Walnut Street Church, of Louisville, Ky., has given \$20,000 for a memorial church at Petaskey, Mich., where he and Mrs. Parr spent their summers before her death.

—We acknowledge the reception of an invitation to the marriage of Miss Margaret Thomas Tolar to Rev. Francis Garrett Bozeman at the First Baptist Church, Nashville, Ark., Sept. 18th. Brother Bozeman is a Tennessean and has many friends in the State who will join us in warmest congratulations to him in his good fortune in winning so lovely a bride as we are sure he has. We shall expect him to be a still more useful minister of Christ.

—We acknowledge the reception of an invitation to the marriage of Miss Margaret Thomas Tolar to Rev. Francis Garrett Bozeman at the First Baptist Church, Nashville, Ark., Sept. 18th. Brother Bozeman is a Tennessean and has many friends in the State who will join us in warmest congratulations to him in his good fortune in winning so lovely a bride as we are sure he has. We shall expect him to be a still more useful minister of Christ.

—We acknowledge the reception of an invitation to the marriage of Miss Margaret Thomas Tolar to Rev. Francis Garrett Bozeman at the First Baptist Church, Nashville, Ark., Sept. 18th. Brother Bozeman is a Tennessean and has many friends in the State who will join us in warmest congratulations to him in his good fortune in winning so lovely a bride as we are sure he has. We shall expect him to be a still more useful minister of Christ.

Topsy-turvy.

That's a favorite attitude of the small boy. And in this again "the child is the father of the man." The man does not essay to walk through life on his hands, but he creates for himself a kingdom of topsy-turvydom. He turns right into day. He eats regardless of time and physical necessities. He makes a pleasure of his business and a business of his pleasure. In fact, he effectually reverses the order of natural living. The result is physical disability generally introduced by "weak" stomach. The food he eats does not nourish him because the stomach and its associated organs are not able to extract the nourishment from the food. Hence, the body is under nourished and disease develops in one form or another.



Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It cures through the stomach diseases which originate in a diseased condition of the stomach and its allied organs. Hence, it cures "weak" lungs, "weak" heart, "weak" nerves and other forms of so-called weakness.

"I had been troubled with catarrh of the stomach and heart trouble," writes Mr. W. D. Merchant, of Tylersburg, Clarion Co., Penn'a. "Had doctored for some time without relief, then I began to take Dr. Pierce's Golden Medical Discovery. I took seven bottles. Before I began to take it I weighed 119 pounds, and now I weigh 176. I am working steadily and feel like a well man. I send you many thanks."

Dr. Pierce's Pleasant Pellets cure constipation.

BAPTIST AND REFLECTOR.

The Baptist, Estab. 1835. The Baptist Reflector,
Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., SEPT. 19, 1901.

EDGAR E. FOLK.....Editor.
A. J. HOLT.....Associate Editor.
J. J. BURNETT.....Corresponding Editor.
M. and F. BALL.....Corresponding Editors.

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, \$2. In clubs of 10 or more, \$1.75.
To ministers, \$1.50.

OFFICE—No. 150 N. Cherry Street. Telephone
No. 1543.

Entered at post-office, Nashville, Tenn., as second-
class matter.

PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.

2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.

3. If you wish a change of post-office address, always give the post-office from which as well as the post-office to which you wish the change made. Always give in full and plainly written every name and post-office you write about.

4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

6. Advertising rates liberal and will be furnished on application.

7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

STATEMENTS.

Allow us again to call attention to the fact that we are sending out statements to those of our subscribers who are in arrears. We have just passed through a long, dry summer which has been unusually hard on religious papers. We need the amounts due us to meet current expenses. The amount which you are due may be comparatively small to you, but all these amounts become large in the aggregate to us. Let us hear from you please. *We are counting on you.*

"IT IS GOD'S WAY; HIS WILL BE DONE."

The attempted assassination of President McKinley, of which we spoke last week, has resulted fatally. The sad events at Buffalo deepened into the darkest tragedy.

The dreaded blow has fallen. After battling heroically for his life for nearly a week, and at a time when his condition seemed to be most hopeful and a number of his friends who had been called to his bedside had returned home, he suddenly took a turn for the worse and died at 2:15 last Friday morning, his deathbed surrounded not only by his weeping relations and friends, but by a weeping world. Perhaps no one ever died whose death was so universally lamented. The whole affair seemed so sad, so pathetic. His taking off seemed so un-

timely, so unnecessary, that it aroused the sympathy and pity and sorrow of the whole world. There was reason for the assassination of Julius Cæsar, of Marat, and some semblance of excuse for the assassination of Lincoln and Garfield in the partisan passions which had been aroused. But Mr. McKinley was personally so popular, so amiable, so kind to all that his assassination seemed absolutely without excuse, especially at this time when he had just been elected by a large majority for another term of four years as President and when an era of peace had come to the country after the storms of war, and when he was in the act of celebrating the industrial triumphs of this American continent.

Leaving aside any question of politics, which it is not in our province to discuss, the life of President McKinley was certainly a noble one. His career as a soldier, lawyer, Congressman, Governor and President was one of the most successful and distinguished in our American history. But it was in his private life that he excelled even more than in his public life. He was a dignified, high-toned Christian gentlemen, upon whom not even one breath of suspicion ever rested. His devotion to his invalid wife, his patient care of her, marked him as a man of the highest type. This devotion was especially shown in her recent serious illness in San Francisco, when he sat for days by her bedside and nursed her back to life again. This perhaps did more than any other one thing to endear him to the American people and to make him loved by every one.

But noble as was his life, we are not sure but that his death was even more noble. When he was first stricken by the assassin's bullets, his thoughts were not of himself but of others. The first thing he said was to his Secretary: "Cortelyou, my wife; be careful about her; don't let her know." As the assassin lay on the floor, bloody and helpless beneath the blows of the guard, Mr. McKinley said to his Secretary: "Let no one hurt him." And during all of his sickness, he was so calm, so submissive and so cheerful that he aroused the intensest admiration of everyone. And when he was informed that the end was near, he sent this message to the American people: "Good by, all; good by. It is God's way; His will be done." Nobler words were never uttered, except by Him who uttered similar ones in the Garden of Gethsemane. He died as he had lived, a dignified, Christian gentleman. While the death of President McKinley seems a terrible calamity, we are not sure but that by a death of such heroic Christian fortitude, he has accomplished more than he could have done by his life, impressing upon the conscience of the world the beauty and power of the Christian religion.

We trust that his death may have the effect of leading men not only to sing the hymn which Mr. McKinley whispered just before he died and which is being sung all over this country with a new interest and meaning, "Nearer My God, to Thee," but that it may lead them to live the sentiments of that song. If such shall be the case, who shall say that his death was in vain? Looking at things from the standpoint of time and not of eternity, we believe that in the years to come we shall see that it was all right. At any rate, let us humbly bow and say: "It is God's way; His will be done."

But in the midst of their own tears, there is one who has the profoundest sympathy of all the people of this country, and that is the wife, now the widow, of Mr. McKinley. Any editorial about him would be incomplete without a reference to her. Deprived of the strong arm on which she was so accustomed to lean, may she lean all the harder on the everlasting and omnipotent arm of God. And may he give her strength to bear her overwhelming sorrow.

THE CENTRAL ASSOCIATION.

This is one of the largest and strongest Associations in the State. It includes the churches at Jackson, Trenton, Humboldt, Milan, Trezevant, Gibson, Gadsden, Bells and other towns, with a number of country churches, making forty-four churches, with a membership of about 5,000. It is one of

the best organized Associations in the State. It met this year at Trezevant. Dr. W. G. Inman was elected Moderator, a position in which he has served for some fourteen or fifteen years with the exception of two or three sessions. Prof. H. C. Irby was re-elected Clerk, which position he has held for a length of time to which the memory of this scribe runneth not to the contrary. The election of the Treasurer was referred to the Executive Committee. The number of delegates was estimated to be about 150. The following ministers in the Association were present: G. M. Barker, L. F. Barrow, J. H. Butler, J. P. Duke, W. R. Hill, W. G. Inman, W. A. Jordan, E. B. McNeill, A. P. Moore, Ross Moore, A. Nunnery, L. T. Wilson, G. M. Savage, W. H. Sledge. Among the visitors were brethren W. W. Algee, Fleetwood Ball, J. W. Fuqua, J. N. Hall, W. H. Hughes, J. M. Nowlin, W. M. Parnell, Rolla Phipps and Giles C. Taylor. With such an array of speakers there was no lack of interesting discussions of the various subjects which came before the body. The speeches were of a high order. The introductory sermon was preached on Wednesday night by Dr. W. G. Inman. It was an earnest, practical, timely discourse which was calculated to do much good. At the same hour Rev. Ross Moore preached in the Presbyterian Church near by. Other sermons were preached during the meeting by brethren Giles C. Taylor and J. N. Hall. Brother A. Nunnery was also announced to preach. We were compelled to leave on Thursday afternoon to attend the Salem Association. The next meeting of the Association will be held at Antioch Church near Medina, Rev. Ross Moore to preach the introductory sermon.

The church at Trezevant is composed of a fine class of people. Brother W. H. Sledge, who has been serving them as pastor for several months, says that it is the best church in the State. As previously announced in our columns, they have recently held a fine meeting in which Brother Sledge did all the preaching. There were over sixty professions with about forty baptisms. Brother Sledge is held in the highest esteem by everyone and it is a matter of much regret that he has accepted the pastorate of the church at Helena, Ark.

The hospitality of the church and community at Trezevant was most abundant. Our home was with Mrs. T. K. Brower, and a delightful home it was.

THE SALEM ASSOCIATION.

This Association lies in Wilson, DeKalb and Cannon Counties. It is composed of a large number of strong country churches. It met this year with the Mt. Zion Church in DeKalb County. When we reached the Association on the afternoon of Friday, it had been organized by the election of Dr. M. H. Grimmett as Moderator, B. M. Cantrell as Assistant Moderator, Rev. John T. Oakley as Clerk and John C. New as Treasurer. The introductory sermon was preached by Rev. John T. Oakley; an earnest, thoughtful discourse. The ministers in the Association who were in attendance were: A. J. Brien, C. E. Fite, J. F. McNabb, John T. Oakley, Stephen Robinson, J. F. Tedder, W. E. Warford. Among the visitors were Brethren J. H. Anderson, J. W. Bailey, T. J. Eastes, J. H. Grime, L. B. Jarmon. As we came into the house Brother T. J. Eastes was making a strong speech on missions. The discussion of the various subjects was quite interesting and helpful, various brethren taking part. Brother J. H. Anderson preached a fine gospel sermon on Friday at 11. On Saturday morning, Rev. W. E. Warford, by appointment, preached a good doctrinal sermon on the subject of "The Atonement." Brother L. B. Jarmon preached Friday afternoon, Prof. Rives Friday night and the editor Saturday afternoon on Sanctification, by request.

The next meeting of the Association will be held at Fall Creek Church. Brother W. E. Warford is pastor of the Mt. Zion Church. He is a young man and has not been preaching long, but he gives promise of much usefulness in the ministry. The hospitality of the church and community was quite generous. We had a pleasant home with Brother Bohe Oakley.

PERSONAL AND PRACTICAL.

—The *Baptist Standard* says: "Nine-tenths of all the complaints against mission boards are made by those who do not believe either in missions or boards."

—The San Jacinto Oil Company, of which Dr. J. B. Cranfill is secretary, will soon have two oil wells completed on their land at Beaumont, Texas. Dr. Cranfill thinks they will be sure to be gushers.

—The *Baptist Argus* and the *Biblical Recorder* have been discussing the question of a new Convention to be called the Southwestern Baptist Convention. The territory to be included in this is the States and Territories west of the Mississippi river.

—A good many papers are speaking of Czolgosz, as a foreigner. His father and mother are foreign born, the former being a Pole and the latter a Russian, but as a matter of fact, Czolgosz was born in this country. So was Guitteau; so was Booth.

—Our Sunday-school lesson for next Sunday week is a review of the quarter's lessons. It is hardly necessary, perhaps, for us to go over them, as we have discussed them all, and as it will require too much space to discuss them all together in a satisfactory manner.

—Catholic papers are having much to say about the iniquity in the common schools of our country. This is open to great question. But if it should turn out to be so who and what would be most to blame for it? Why is the Bible ruled out of our common schools now?

—Remember that the State Convention meets at Harriman on Oct. 16th, a little less than one month from now. We hope that there will be a large attendance. The people of Harriman are preparing to entertain at least 400 delegates and visitors. The railroad rates are announced in this issue by Secretary Ball.

—Texas Baptists are as wonderful for great meetings as for great collections for schools and missions. Rev. J. C. F. Kyger, of Waco, writes that he has just closed a tour of five meetings in which there were 305 additions to the churches, with 506 conversions. This is in keeping with general reports from other fields of Texas.

—As we read of the great revivals in Texas and other States we long to hear of the same among our Tennessee churches. We believe that we have as good preachers here in Tennessee as are to be found anywhere, but we need more faith in earnest effort and a deeper intensity in doing. We need to be on fire for soul-winning.

—Dr. A. E. Dickenson, senior editor of the *Religious Herald*, has been giving his readers a series of articles on the reminiscences of his long and useful life in Baptist affairs. They are proving not only very interesting but greatly instructive as well. Many of his subscribers will doubtless be glad if he will continue them.

—On the bank of a river in Ireland there is, or used to be, a stone with this inscription on it: "When this stone is out of sight it is not safe to ford the river." What a blessing it would be if every place of danger should give such warning. Saloons are more dangerous than rivers, but they never put out a sign to warn men against entering them.

—The political campaign of the fall has already begun to tell on church work. Men who have ability to do much religiously are absent from their church prayer-meetings and other church gatherings during the week. When the fact is known they are found to be in political caucuses and on committees that take their time and money. This is the way of the world

—It is a matter of great sorrow to hear that Dr. A. W. MaGaha, who followed Dr. B. H. Carroll as pastor of the First Baptist Church, of Waco, Texas, has had a stroke of paralysis. He has been quite ill for some time and considerable fears have been entertained for him. He is a noble man of God and we hope for his speedy recovery to the great work which he has.

—The systematic examination of over 40,000 human ears in England and France has revealed the fact that the ear continues to grow until death. It is further said that a little notice at church and public gatherings will make this plain in the difference seen in the ears of the old and the young. This is significant as a fact but not so important as the fact that men grow morally good or bad until death.

—The *Baptist Standard*, of Texas, printed 26,000 copies of that paper last week. That means a great outlay of money. But *The Standard* has the money backing to make it go and the people seem to believe in *The Standard* and they take it and that also helps to make a paper go. If a man subscribes for a good paper he helps it that much, and if he subscribes for a bad paper then he helps to make it go.

—We notice an Association report which says there were eleven sermons during the time of the meeting. Now, we believe in preaching, but is this idea of an Association correct. When people clamor for preaching instead of speeches on the great topics of missions, etc., is it not questionable? The Hardshells do that all the time. The best way is to mix preaching and speeches in good proportion.

—On reading of one pastor who secured nearly one hundred subscribers for a certain paper in a little less than two months, if we mistake not, it put us to thinking over past experiences and present conditions. As we have thought it has appeared to us that this is really the way to do. Every pastor could help himself by getting subscribers for his State paper. This is the experience of every faithful pastor who has tried it. Let a hundred Tennessee pastors try it.

—We acknowledge the receipt of an invitation to be present at the marriage of Miss Anna B. Jones to Capt. B. W. Hooper, which happy event will occur on Sept. 25th, at the home of the bride in Newport. Capt. Hooper is a prominent lawyer in Newport, a good Baptist and a fine man in every way. We tender to him and his admirable bride our heartiest congratulations upon their marriage, with our best wishes for their happiness and prosperity in life.

—We hope that you will read the letter of "W. A. O." on page three this week. While he calls himself a young man, at the same time he is a prominent lawyer and we are glad to see him take such an outspoken position against the saloon. As his sentiments are so similar to those in our editorial of last week, it is justice to him for us to say that his article was received before he had an opportunity to read that editorial. We suppose it is another instance of "great minds," etc.

—It is now said that Rev. G. Campbell Morgan, the noted young English preacher, now connected with the Moody Institute, at Northfield, Mass., once applied to the Methodists and was refused work because he had not received a thorough theological education. So it seems that the Methodists of England are far more careful in ordination and exacting in education than those of America. It seems significant that he should have had similar hindrances in the beginning of his work to those that Moody had.

—It is said that a young woman in Parsons, Kan., accidentally dropped a dime down the back of a strange young man in front of her, as she attempted to put the dime in the collection box. Two weeks from that time these young people married. Some one added: "Moral! Drop a dime down the back of the young man in front of you at church if you desire to marry him." It is a wonder that covetousness had not moralized thus: "Do not give dimes to the church, for they are all lost somewhere."

—Dr. Joseph Parker, of London, has become quite interested in uniting the Baptists and Congregationalists. He says: "No man can have what he believes to be a divine commandment steadily before his eyes, and then say to all other men: 'You can treat this commandment just as you please; if you like it, keep it; if you do not like it, neglect it; it really makes no difference; please yourselves.'" After saying this he thinks the Baptists ought to give up immersion. What fools he must think Baptists are.

—The life of George Washington, the first President of these United States, was in many respects a fulfillment of the promise to honor fathers and mothers. It is said that when he was quite young he engaged to go to sea as a sailor. His trunk was already on board the boat. He was about to say good bye to his mother and he found her in deep grief. He ordered his trunk back, saying: "I will not go away and break my mother's heart." His mother said: "George, God has promised to bless the children that honor their parents and I believe he will bless you." We know the life that followed.

—Where will the State Convention meet next year? It is West Tennessee's time to have it. Three years ago it had about half a dozen invitations to as many places in West Tennessee. This time we have heard of only two so far, Brownsville and Humboldt. Either of these would be a fine place for meeting. It met at Brownsville in 1879 and in 1885. It met in Humboldt in 1889. So that while it has met in Brownsville twice and Humboldt once, it has met at Humboldt since it met in Brownsville. These facts perhaps give the two places an even chance for the Convention, so far as claims are concerned.

—Brother A. J. Carver announces that he is a candidate for trustee of Wilson County. We have known him for many years. A truer, better man never lived. He is a prominent member of the New Hope Church and a Christian gentleman of the highest character. This is the first time he has ever asked for a public office. He says: "I have heretofore preferred to labor with one hand for a living rather than enter into a scramble for office. I ask for one term (only one term), pledging my best efforts to make, if possible, the best trustee you have ever had. I shall not ask for a second term." We shall be very glad to see him elected.

—Dr. R. A. Torry, superintendent of the Moody Training School and pastor of the Moody Church, said in a late lecture that the Baptists ought to have in all their churches what he has in his, a consecration service for infants. The faithful Baptist mother has something still better and has had long before Mr. Torry's day or even the organization of his church. They give their children to God before they are born. Many of them breathe that prayer of dedication as soon as the child is born. If you will notice, you will see that the children of Baptist parents come out as well as, or better than, those who have such things as sprinkling and consecration going on over their unconscious heads.

THE HOME.

An Inspiration.

A dreaming heart and a daring heart
And a heart that fronts the sky!
O give me strength to live, my Lord,
And give me grace to die.

A sinewy heart and a sinless heart
And a staunch heart beating high,
A pure brow bared to the wind of God,
And a clear, unsullied eye!

Sorrows may come, troubles may fall,
Sickness may sap my health;
But I shall hold to the hand of Him
Whose company is wealth.

This be my prayer from dawn to eve,
Working between the suns;
"Lord, make my arm as firm as a
knight's,
My soul as white as a nun's;

Make me strong to smite and gentle to
heal,
And quick to comfort and bless,
With lips that can harden into a 'No,'
Or soften into a 'Yes.'"

This be the word when I come to die:
"He scorned the false and mean:
His strength to serve God's world was
great
Because his soul was clean."

—Frederic L. Knowles.

Two Invisible Fights.

"There must be no delay, Hube.
Go straight to the office and mail
grandma's letter."

"Mayn't it wait until the next
mail?" Hubert asked fretfully.

"No; because the next train leaves
at six to-morrow morning, and she
herself goes on it. If Uncle Roy fails
to meet her in the city, she will be so
bewildered that she won't know
what to do."

"Well, then, hand the old letter
here! You have always got some-
thing for me to do straight off," said
Hubert. He snatched the letter from
his sister's hand, thrust it into his
breast pocket, and nursed the frown
on his face until he had walked at
least two blocks. He lost it then
only because a gentleman in a buggy
accosted him. He wanted Hubert to
hold his horse a few minutes. This
was no unusual request at Plattville,
and the small boys of the town earned
many a dime that way. Hubert
thought instantly of the money he
would be likely to receive for the
service, and of a pink agate for which
he was especially anxious. Yet he
could not hold the horse and mail the
letter at the same time. He remem-
bered that his grandmother was old
and very nervous, that she was real-
ly afraid of the electric cars and of
the ferryboat on which she would
have to cross the river to his uncle's
house. And he heard a voice that
seemed to be inside him say: "You
would better mail the letter."

"I won't do it," he answered ang-
rily. "I'd be ashamed of myself if
I were sixty-five years old and
couldn't go to a city without having
some one to meet me."

He was in the buggy with the lines
in his hand by the time he was through
with this rapid fight, in which he
had been beaten by a temptation.
He felt uncomfortable, as a whipped
boy is likely to feel, and he began to
search for excuses for himself. "I
w n't have time to put the letter in
the office," he said; "but I am sure

I'll have time to run to the depot
and mail it on the train. There's no
harm done, after all."

Then he settled down in the buggy
and began to count the seconds, in or-
der to be able to guess at the time
spent in holding the horse. "Six
hundred," he said by and by. "I
wish that man would come on. He'll
make me too late at the train."

He craned his neck so as to see
around the side of the vehicle; but
the gentleman was not in sight, and
he counted another six hundred.
Then he forgot all about the time in
trying to imagine just how bewilder-
ed his grandmother would look
when she should reach the city the
next morning and find no one to help
her on the car and the ferryboat. He
was looking quite disconsolate when
a cheerful voice at his side said:
"Here are thirty cents, youngster.
I make it a rule to pay a cent a min-
ute when a boy holds my horse for
me."

The next moment Hubert was
dashing around the corner, his hat in
his hand and the air fanning the hair
from his forehead. He was making
headway toward the depot, his heart
thumping with delight as he thought
of buying three agates instead of one.
But run as swiftly as he could, the
letter was doomed. The train was
moving rapidly as he rushed up and
dashed the envelope at the conductor,
who tried to catch it. But it fell
to the ground, a shout of laughter
from the loafers making Hubert feel
angry.

To put the letter in the office and
say nothing about it at home were
the two points he decided as he took
the long walk back to the business
portion of the town. He mailed it,
and then went to the store where the
agate was kept.

"Got any money?" asked one of
his chums, joining him as he entered
the store.

"Thirty cents," answered Hubert,
feeling almost happy at sight of the
pink agate and the admiring face of

his friend. He selected a smoky
agate and a bluish one, added the
pink one, and was about to close the
bargain when, the second time that
afternoon, he was made to pause by
the voice, which seemed to be with-
in him. "You might send your un-
cle a telegram," were the astonish-
ing words it said. "Twenty-five
cents would pay for it, and you have
the money in your pocket."

"Pshaw!" retorted Hubert away
down in his heart. "That would
leave me only five cents."

"Which would be five cents more
than you had when you took charge
of that letter," urged the hidden
voice. "Why can't you do the right
thing? Send the telegram, and own
up about the whole thing at home.
You'll feel like another boy then."

So earnestly was he listening to
these words that he started when he
heard the clerk say: "Those agates
are beauties."

Hubert looked at them longingly;
yet he placed them back in the box.
Temptations do not always win in a
fight with a boy, even when they hurt
him considerably. "They are about
the prettiest agates I ever saw," he
replied. "But I've thought of some-
thing else I ought to do with this
money. I can let the marbles wait."

Can any of you boys and girls im-
agine the sweetness of the feeling
that possessed Hubert after he had
sent the telegram to his uncle and
had told his mother about the whole
affair? All of us have invisible fights
in our hearts. It is perfectly charm-
ing to come off victor.—Children's
Visitor.

A Plan To Save Money.

Just a little box. Say four inches
long, two inches wide, three inches
deep. A locked door in front; a slot in
the top; a handle to carry it by. Just
a little box—but it can do great things.

It can make you economical, fore-
handed, thrifty. It can lessen the evils
of sickness or loss of work. It may
sometimes even prevent them. It can

help you get ahead in the world. It
can help you save money. It means
an education, a good start in life.

Only the few become rich by a stroke
of luck. Most successful people have
become so by practicing economy and
saving the surplus. The habit of sav-
ing, persistently practiced, soon be-
comes settled thrift.

Saving is hard with most people—at
first. It is hard to find a surplus when
wages are small and wants many. Un-
less you can get it into the bank right
away, the money burns holes in your
pocket. You miss it, but you don't
know where it went.

To make saving easy, use the box. It
will take what you can spare—a cent
or a nickel or a dime at a time—until
there is enough to deposit in bank or
you have time to go to bank. It will
serve you when the saving impulse is
upon you, and protect your savings—
even from yourself when you begin to
weaken.

To get the good of the box you must
give it a chance. Place it in plain
sight—on the mantel shelf in the liv-
ing room or on the bureau in your bed-
room. If you have a coin you don't
really need to use, drop it in the slot,
repeat this operation at intervals—the
oftener the better.

Most banks pay interest on savings
accounts. They welcome small sav-
ings accounts.

Money at interest works three shifts
a day—Sundays and holidays too. The
more you add to it the better it works,
and the more it earns for you.

Money in the bank is more than
money; it is character. The boy with
a bank account is seldom out of work.
his thrift is recognized. It makes him
a good workman. If a boy is to be se-
lected for promotion, the boy with the
bank account is apt to be chosen. He
is looked upon as a reliable boy. He
makes a good citizen.—The American
Boy.

When you get in a tight place and
everything goes against you, till it
seems as if you could not hold out a
minute longer, never give up then,
for that is just the place and time that
the tide will turn.—Harriet Beecher
Stowe.

GREAT REDUCTION

A STANDARD TYPEWRITER FOR

\$60.00.

In other words, you can make

\$40.00 Clear.

THE **MANHATTAN,**
LATEST MODEL.

ALMOST A DUPLICATE OF
REMINGTON NO. 6, but simpler.
Same Key-Board exactly.

SINGLE KEY-BOARDS have always
been the most popular and AL-
WAYS WILL BE.



READ OUR OFFER:

References as to moral standing being satisfactory, accompanied by cash
payment of \$7.50, we will allow you to pay the balance, \$7.50 per month for
seven months. Is this liberal? We await your answer to the question.
Every machine guaranteed perfect. Write us quick.

THE SOUTHERN TYPEWRITER EXCHANGE,
NASHVILLE, TENN

We refer to the Union Bank & Trust Co., Nashville.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

504 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.

Are you praying for the work of spreading the gospel in the mountain regions, among the foreigners, (who are worse than heathen) flocking to our shores, the negroes at our doors, the Cubans, in the slums of our great cities, and in the factories? Especially remember our own Miss Buhlmaier, who is doing such Christ-like work at the emigrant wharves of Baltimore.

L. D. E.

Bible Learners.

Learn Romans 13: 7-8.

The Student Band.

I have sent a "Bible Button" to each one who answered the questions on Rome. Pin the brown and yellow ribbons on with them, and persevere in mission studies, even if school has begun. Scatter the leaflets sent with them far and wide.

L. D. E.

YOUNG SOUTH CORRESPONDENCE

"A splendid week!" That is what you will say when you have finished this page. There are nearly a score of letters, excellent letters, and the contributions aggregate handsomely. Forgive me if I give you short shrift, I must condense in order to get them all in. We have not suffered in that way of late.

No. 1 comes from Arkansas.

"Allow me to assist in a small way in 'holding up your hands.' I would not have Mrs. Eakin stand up before that body of Tennessee Baptist women on Oct. 15 with 'bowed head.' Surely the Holy Spirit is with you, helping you to accomplish so much. The Young South has my sincere sympathy."

LUCY D. BARNSDALE.

Many thanks. We hope for better things.

No. 2 is from a faithful worker at Jackson:

"The 'Earnest Workers' have been without a president since July, but we are trying to secure a new one. We all loved Mrs. Williams so much. I send you \$1.00 and I hope all of our Band will come to your help."

ESTELLE DE COURCY.

May God send you a leader soon. Thank you very much for this much needed aid.

No. 3 comes from Cute:

"Papa takes the BAPTIST AND REFLECTOR and we have been anxious readers of the Young South page ever since we first learned to read. Now, we wish to become active members of your Band, and we enclose thirty cents for Japan. We are sorry it is so little, but we hope to come soon with more. We are both members of Walnut Grove Church. We have just closed a revival meeting which resulted in great good. Our brother and sister, just older than we, and

our father expect to be at Harriman. We shall stay with our precious mamma."

BEATRICE AND KAY DAVIS.

We welcome you most heartily to the Young South. Let us hear from you often. Mrs. Eakin hopes to meet the brother and sister. That is going to be a grand meeting. Many thanks for the offering.

No. 4 is from Nashville:

"I am a member of Mrs. Roth's class, and she has interested us in collecting for Mrs. Maynard's salary. Our teacher is a sweet Christian lady. Our class collection today was eighty-six cents. I add fourteen cents as my birthday offering, and I hope this little amount may do great good. My mother sends her best and warmest wishes for the blessed cause."

ANNIE H. LAMAR.

I am so glad to know your class is interested. Will you thank each one who contributed? Your teacher is one of our best W. M. U. workers. I know her very well. May her class grow up real lovers of missionary work! That will please her above everything.

In No. 5 our earnest little worker in South Chattanooga, Myrtle Robinson, sends \$2.00 for Japan, from Class No. 6, Second Baptist Sunday-School.

That is a grand school. We have so many friends there. Those "Little Givers" of Miss Brown's began it. Class after class has fallen into line. I do not know another such "missionary school" anywhere. We are so pleased to be used as the medium of their offerings. We hope they will come in a body to hear our dear Mrs. Maynard, wearing the brown and yellow ribbons. Please thank "No. 6," dear Myrtle. We hope so much to have Miss Brown at Harriman.

Texas comes next in No. 6:

"Crutcher and Aleen send you fifty cents for Japan and twenty-five cents for the Orphan's Home. The Young South has our best wishes."

MRS. W. D. DERRYBERRY.

We are so much obliged. Texas stands by the Young South grandly.

No. 7 is from the "tried and true" of my own city:

"I have just been reading my BAPTIST AND REFLECTOR for this week. I am very sorry that we have not done better. I believe each of us might have worked harder and had the interest of the Young South more at heart. To prove that I am sorry I have not done more, I enclose three dollars for our missionary's salary to help make up our necessary \$300."

LOUISE GOLLING.

Oh! me. If everybody would do like that. We are greatly indebted to this most earnest and faithful worker. God will bless her in such generous giving. I shall certainly expect to see her at Mrs. Maynard's meeting, and I wish she would go up to Harriman. I will be pleased to "chaperone" her. We need such practical young lady workers there.

No. 8 is from Ogden:

"You will find enclosed one dollar for our own dear Mrs. Maynard. How I long to see her and hear her tell of the work in Japan! The Young South has my love and best wishes. I enclose 25 cents for the *Foreign Journal*"

HESTER RUTLEDGE.

Thanks! Let me know if the *Journal* fails to reach you early in October. It is not very far from Ogden to Harriman. Can't you come with Mrs. Turney?

Gibson is back again in No. 9:

"I enclose \$3. Give \$2 to Mrs. Maynard and \$1 to the Orphans' Home. I have been ill, or you would have had this sooner, and our precious baby is now sorely afflicted. We are praying

for his restoration. I hope Mrs. Maynard's salary will not fall behind."

MRS. L. C. JAMES.

We are always so glad to welcome old friends back. May our Father send health to the little one speedily! Many thanks for the timely aid.

No. 10 brings news of some little Mississippians, from whom we have not heard in some time:

"We send you \$1 20 for Mrs. Maynard. The children have not forgotten the Young South. They send this offering with much love."

(Mrs.) JULIA T. LIPSEY.

See "Receipts" for names and credits. We are so pleased to re-enroll these busy little workers. God bless them every one! Hurrah for the "Lipse Band!"

Our "Baby" of old times is away from her Memphis home, but she does not forget the Young South. She sends No. 11 from Eureka Springs, Ark.:

"Enclosed find \$1, to be divided equally between Mrs. Maynard and the Orphans' Home. We are here for papa's health and expect to return to Memphis October 1st. I will try to fill a star card here, if you will send me one."

MARIAM MARTIN.

Thank you for the offering. You shall certainly have the card.

Now, we round the dozen with a message from Locke:

"Enclosed find a star dollar, and fifty cents for the Babies' Branch from little Willie Jackson. May the Lord restore Mrs. Maynard to health and the work so dear to her."

MRS. JACKSON.

No. 13 brings good news for our "B. B." from Jackson:

"Find enclosed fifty-two cents from Louis Tribble Carpenter, and twenty-five cents from Mary Elizabeth Low, twenty-five cents from Lucile Dupree, and twenty-five cents from Nathaniel Earl James. The Lord bless the Young South. May the editor have grace and wisdom in great measure."

MRS. A. H. FLY.

Mrs. Fly is our champion B. B. worker. Many thanks for this new proof of her success. I cannot be reconciled to her not coming to Harriman. She does such unusual work in such an original way. I long much for a five-minute's talk from her at the "Band Workers Conference" on Tuesday afternoon, Oct. 15. Will she not be persuaded to change her mind?

Memphis comes next in No. 14:

"As the 'champion beggar' seems to need a dollar or so for Japan, I think this one from Mrs. A. F. K. will be accepted O. K."

A. F. K.

I wish the "champion beggar" could ask this 'one of the K's.' something. But I won't. It might make him blush. All the same she is exceedingly grateful that her 'begging' is again so successful.

Hillsdale is here in No. 15:

"Enclosed find \$3.25. Little Carroll sends 25 cents for Babies Branch. Pauline sends a star dollar, and we four send the other \$2.00 for Mrs. Maynard." PAULINE, BRITTON, PARNELL and CARROL JOHNSON.

Thank you so much. Do come again.

Grand Junction is with us once more in No. 16, and so welcome:

"Enclosed find \$4.00. Our little Marion is now a year old, and \$2.00 is our thank-offering for his spared life. We pray that he may grow up a useful worker in the Lord's vineyard. We earnestly hope that our missionary may be restored fully to health, and that the Young South may pay her entire salary."

MRS. MATTIE SMITH.

That's a noble offering. We are deeply grateful. See "Receipts" for names

and credits. I am a little puzzled over which ones give to the B. B. If I get it wrong, will Mrs. Smith correct? The certificates and leaflets will go at once.

No. 17 comes from Jefferson City, that used to be Mossy Creek:

"We have marked your earnest appeal for contributions to Mrs. Maynard's salary, and we now empty our treasury, not even retaining a 'luck penny,' to send you the enclosed \$2. We are reorganized for earnest work. Our new organist, Miss Uretha Willis, is a lovely consecrated girl, and we are getting ready for 'Missionary Day' with a will, and a bright program. We want to give, as well as work and pray, more unselfishly this year."

MRS. L. D. PHILLIPS, Leader.

We are so much indebted to this fine Band. It is said to be the largest in the State, with Cleveland a close second. We are pleased to learn that Mrs. Phillips will tell us all about it at Harriman, and we hope Miss Hampton will re-consider her decision and tell of her success also. May this be a grand year for the Jefferson City Sunbeams.

No. 18, the last for to-day, a glorious one, comes from Whitesburg:

"Enclosed please find

TWELVE DOLLARS AND SIXTY-NINE CENTS.

(Rub your eyes and read that over.—EDITOR.)

Continued on page twelve.

Complete EXTERNAL AND INTERNAL Treatment FOR EVERY Humour

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. A SINGLE SET of these great skin curatives is often sufficient to cure the most torturing, disfiguring, itching, burning, bleeding, crusted, scaly, and pimply skin, scalp, and blood humours, with loss of hair, when all else fails.

MILLIONS OF PEOPLE

USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, 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 irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. CUTICURA SOAP combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, and the BEST toilet and baby soap in the world.

Sold throughout the world. British Depot: F. NEWBERRY & SONS, 27-28, Abchurch Lane, London. POTTER DRUG & CHEM. CO., Sole Props.

Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

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

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

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

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

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

RECENT EVENTS.

The *Examiner* is authority for the statement that there were less than 101 people in attendance on the "Congress of Religions" in Buffalo. How many less?

Rev. J. J. Crundwell and wife, recently of McMinnville, are in the city for a short while. Brother Crundwell is an excellent man, a hard student and a good preacher.

In a recent election, Carroll County, Georgia, went dry. The *Christian Index* says: "A full vote was cast and nearly ninety per cent. of the voters were in favor of prohibition." Good for Carroll County!

Rev. N. R. VanDorn, of Port Huron, Mich., has become a stock-holder in one of the editorials of the *Standard*, of Chicago, together with Messrs. J. S. Dickerson and Jno. R. Slate. The *Standard* is already one of our very best exchanges. We shall expect it to be still better.

We regretted to learn of the recent death of Rev. A. L. Parker, of Bone Cave, Tenn. He was an old and eminently useful minister of Christ. He loved to preach the gospel, and was instrumental in the conversion of many souls. He will be greatly missed in the community where he lived. We hope to publish a longer notice of him soon.

It is stated that plans are being perfected in Philadelphia to make a vigorous attack upon the present municipal government. This attack will be made in the interest of good government. A committee has been formed with representatives from both the Democratic and Republican parties, also men from the Citizens' Union were present. It has been decided that no progress can be made at reforming the government with either of the old parties, hence an entirely new ticket will be nominated, and the Christian people of Philadelphia will be asked, in the name of justice and Christianity, to support the new ticket.

A TEXAS WONDER.

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

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

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher	12
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	13
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	6
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2

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

We were glad to see Rev. W. M. Murray, of Springfield, in our office last Tuesday. He was in the city on some business. He is deservedly popular at Springfield and is accomplishing a fine work there.

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR, INGOT COPPER AND EAST INDIA TIN ONLY.

BUCKEYE BELL FOUNDRY,
THE E. W. VANDUEN CO., Cincinnati, O.

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.

Union Association.

We, the undersigned committee, appointed by the Hopewell Baptist Church, of Union Association, to arrange a program for a Fifth Sunday Meeting to convene at the above named church, on Friday night, Sept. 27th and days following, respectfully assign the following subjects:

1. Devotional exercises. Sermon, by J. S. Jernigan and M. L. Ramsey, preachers to select their own subjects.
2. Organize and adjourn until Saturday morning.
3. Sermon, subject to criticism: S. Howell.
4. When and where was the gospel first preached, and by whom?—D. Howell.
5. The scriptural doctrine of the Millennial, or one thousand years of blessed reign: S. N. Fitzpatrick, S. Howell, J. M. Stewart.
6. What is the abomination of desolation spoken of by Christ in Matt. 24:15?—R. Green, W. M. Russell.
7. The best methods of getting a general interest in the attendance of church duty by the whole body: A general discussion.
8. Church and missions: J. H. Grimes, E. Kelley, B. F. Jones.
9. What are the scriptural duties of deacons?—J. W. Cooley, E. G. Robins, William Kerr.
10. What are the present signs of the times (if any) of the end of the world, and of Christ's second coming?—J. W. Bailey, T. J. Eastes, J. T. Oakley.
11. Is it possible for a saint to apostatize and finally be lost? W. E. Raika, J. M. Stewart.
12. The duty of a church to her pastor: R. A. Sutton, E. L. Thompson.
13. The duty of a pastor to his churches: J. S. Jernigan, W. B. Wells, W. A. Brown.

Now, brethren, please all come out in Christ's name. Every body is invited
E. L. THOMPSON,
E. KELLEY,
W. B. WELLS,
Committee.

Continued from page eleven.

"The Whitesburg Sunbeams give \$12.29. Please credit as follows:

For Japan, \$6.29; For Orphans' Home, \$5; For China, \$1. Miss Dora Pangle sends 25 cents, a self-denial offering and 15 cents is from Armentic Azel Russell for Babies' Branch.

This Band was organized May 20, 1901. MISS MILLIE A. WELCH."

Have you caught your breath? Isn't that almost too good to be believed? Let us give three rousing cheers for the

WHITESBURG SUNBEAMS.
All honor to such a Band! How I wish we could hear from Miss Welch at Harriman! Can she come? We are too grateful for words to express for this most happy ending of this week's record. God bless those noble workers.

Now, what shall the record be for next week? That will determine our standing as a pledge-keeper. I have strong hope that the Young South will keep its promise and that I may report Mrs. Maynard's full salary paid from Oct. 1, 1900 to Oct. 1, 1901. Look out for the issue of Sept. 26!

Just one thing more! If you read last week's BAPTIST AND REFLECTOR all through, and I hope you always do that, you learned the "secret" Dr. Holt told me. Did you see where Mrs. Holt had been chosen Matron and that she would soon take charge? Dr. Holt will move into the Home at once. He is already "Papa Holt" to the children and they all love him dearly. Now is the time to show your approval of this arrangement by sending in offerings for those inner repairs so badly needed. Mrs. Holt has reared her own children and now takes up the burden of some thirty more little ones. Pray that strength and wisdom may be given her.

Another two weeks like this will end September gloriously, indeed. Come on! Most gratefully and hopefully yours,
LAURA DAYTON EAKIN.
Chattanooga, Tenn.

RECEIPTS.

First Quarter	\$18.62
July Offerings	53.29
August	41.28
First week in Sept. 1901	17.28
Second " " "	10.40
Third " " "	

FOR JAPAN.

L. D. Barksdale, Ark.	25
Estelle DeCourcy, Jackson	1.00
Beatrice and Kay Davis, Cu e.	.80
Mrs. Roth's Class, First Bap. S. S., Nashville, by A. L.	1.00
Class No. 6, Second Bap. S. S., Chattanooga, by M. R.	2.00
Crutcher & Aleen Derryberry, Texas	.50
Louise Golling, S. Chat.	3.00
Hester Rutledge, Ogden	1.00
Mrs. L. C. James, Gibson	2.00
John Lipsey, Miss.	.50
Plautus " "	.25
Frances " "	.35
James " "	.10
Miriam Martin, Memphis	.50
Mrs. Jackson, Locke	1.00
Mrs. A. F. K., Memphis, by A. F. K.	1.00
Johnson Band, Hillsdale	3.00
Annie Dillard, Grand Junction, by Mrs. E.	.25
Jefferson City Sunbeams, by L. D. P.	2.00
Miss Dora Bangle, Whitesburg	.25
Whitesburg Sunbeams, by Miss W.	6.29

FOR ORPHANS' HOME.

C. and A. Derryberry, Texas	25
Mrs. L. C. James, Gibson	1.00
Miriam Martin, Memphis	.50
Whitesburg Sunbeams, by Miss W.	5.00

FOR BABIES' BRANCH.

Willie Jackson, Locke	.50
Mrs. A. H. Fly, Jackson, (4 members)	1.27
Carroll Johnson, Hillsdale	.25
Eugene P. DeK., Grand Junction	1.00
Virginia Mitchell, " "	.50
Elsie Hurst, " "	.25
Marion Smith, " "	2.00
A. A. Russell, " "	.15

FOR CHINA.

Whitesburg Sunbeams	1.00
---------------------	------

FOR FOREIGN JOURNAL.

Miss Hester Rutledge, Ogden	25
For Postage	17
Total	\$801.50

Received since April 1, 1901:

For Japan	\$261.43
" Orphans' Home	44.00
" Babies' Branch	19.38
" State Board	9.84
" Foreign	18.13
" Home	31.13
" Foreign Journal, 8)	2.00
" Sundries	4.22
" Postage	1.80
Total	\$301.50

We must have \$38.47 more for Japan by Sept. 18.
Star-card receipts, \$70.75.

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. WALKING, 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 Gists. Testimonials free.
Hall's family pills are the best.

Ebenezer Association.

This young but progressive body met with Bethany Church, near Carter's Creek Station, Sept. 4th, 5th, and 6th and organized by electing Rev. J. E. Hight, Moderator and Rev. W. E. Walker, Clerk. While the reports from the churches were not as good as they have been in times past, yet when we consider that some of our strongest churches have been without a pastor all or part of the last year, they make a very good showing. The report of our Associational Missionary, Bro. R. A. Fitzgerald, was the best ever brought before this body, as follows: Professions of faith 187; additions to the church 103; baptisms eighty-five; new churches constituted three. This was the eighth annual meeting of this Association and since its organization eight years ago, there have been twelve churches organized, with nine houses erected, with three in progress of erection at this time.

We had one of the best meetings in the history of this Association. Everything was discussed, nothing debated. Dr. A. J. Holt was with us and favored us with some fine speeches, especially on State Missions, Thursday morning. Dr. Folk favored us with his presence one day of the meeting. One of the best features of this meeting was our undertaking to raise \$700.00 for all missionary purposes next year and a committee was appointed to apportion this amount among the different churches composing this body and requesting that they raise this amount if possible.

We adjourned to meet with New Hope Church, Giles County, Tenn., next year and as we gave the parting hand to each other one soul was happily converted and found that peace which Jesus alone can give. To God be all the glory.
W. R. PUCKETT.
Yokeyey, Tenn.



25 Different Bulbs all for 25c.

By mail with cultural directions, for garden or pots.

1 Belgian Hyacinth.	1 China Fragrant superb
1 Cascade Hyacinth.	1 New Sweet-Scented.
1 Grape Hyacinth.	1 Bermuda Freesia.
1 Double Tulip.	1 Golden Sacred Lily.
1 Single Tulip.	1 Post's Baffordii.
1 Narcissus, Stella.	1 Star of Bethlehem.
1 Narcissus, Leedel.	1 St. Bridget Anemone.
1 Winter Aconite.	1 Giant Ranunculus.
1 Glory of the Snow.	1 Giant Crocus.
1 Iris.	1 Camassia.
1 Oxalis.	1 Brodiaea.
1 Allium.	1 Snowdrop.
1 Iris.	1 Sparaxis.

Also Free to all who apply, our elegant Fall Catalogue of Bulbs, Plants and Seeds, for fall planting and winter blooming. Choicest Hyacinths, Tulips, Narcissus, Crocus, Lilies, Plants, Shrubs and Fruits.

John Lewis Childs, Floral Park, N. Y.

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

Practical College
Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Ft. Worth, Galveston, & Shreveport. Endorsed by business men from Maine to Cal. Over 3,000 students past year. Author 4 text-books on bookkeeping; sales on same \$25 to \$50 per day. No vacation. Enter any time. Bookkeeping, shorthand, etc., taught by mail. Address Dept. Q. B.

PILES TRIAL TREATMENT FREE. We will furnish you for any case of Internal Hemorrhoids, External or Itching Piles the Green File Cure free to cure. Instant and permanent relief. Write at once, Green Medical Co., 215 N. 84 St., Cincinnati, O.

AMONG THE BRETHREN.

Rev. J. A. Davis of Williamstown, Ky., has been called to the care of the church at Bartow, Fla., and will accept.

Rev. W. A. Freeman of Texarkana, Ark., has accepted the care of the church at Magnolia, Ark., and has entered upon his work.

Rev. B. H. Crumpton has resigned the care of the church at Evergreen, Ala., to take effect Nov. 1st. He will move to a farm near Bellville, Ala.

Rev. J. R. Carter has resigned the care of the church at Blue Mountain, Miss., after several years of successful work. It is not known where he will locate.

Rev. W. A. Hamlett has resigned the care of the church at Grenada, Miss., to take effect Dec. 1st. He has been the successful pastor there for several years.

Rev. E. A. Hanley of the Divinity School of the University of Chicago, has decided to accept the call to the care of the Logan Avenue Church, Cleveland, Ohio.

The church at Hazlehurst, Miss., is seeking to remove Rev. G. B. Butler, of Natchez, Miss., from his delightful field. He may accept the hearty call to Hazlehurst.

Rev. J. C. F. Kyger of Hico, Tex., has been holding meetings for sixty days, during which there have been 536 professions and 305 additions to the churches.

Rev. W. O. Dixon was assisted in a revival with his church at Monette, Ark., by Rev. J. M. Roddy of the First Church, Eureka Springs, Ark. Ten were added to the church.

It is a source of congratulation to Southern Baptists that Dr. F. C. McConnell of Lynchburg, Va., decides to accept the Corresponding Secretaryship of the home Mission Board. He brings to the grave responsibilities of this office a cultured brain and a dauntless will, as well as a heart thrilling with love for souls.

The Value Of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

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

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

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

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

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

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

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

If my name isn't on your lamp chimneys you have trouble with them. **MACBETH.**

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

Deacon Arthur Leonard of the First Church, Malden, Mass., is undertaking to purchase for \$15,000 the residence in Malden in which Adoniram Judson was born. He thinks it should be devoted to the depositing of missionary archives.



Suffer No Longer! Send 16 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.** H. K. MITCHELL, Druggist, Franklin, Ky.

SUCCESS—WORTH KNOWING.

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

Program.

Fifth Sunday meeting of Central Association to be held with Cave Creek Church, Sept. 27-29, 1901.

Friday, 7:30 p.m.—1. Introductory sermon. A. P. Moone. Lloyd T. Wilson.

Saturday 9:30 p.m.—2. Devotional exercise, L. L. Barrow.

3. Organization and reports from churches.

4. What is involved in repentance to salvation? W. A. Jordan, A. Nunnery.

5. The Holy Spirit's work in revivals. J. H. Buller, A. J. Castelaw.

6. Preparations of sermons. G. M. Savage, Ross Moore.

7. The function of the preacher in the body politic. Oscar Haywood.

8. Women's missionary societies. W. G. Inman, J. W. Senter.

9. Should every member of the church contribute to the Lord's work? J. B. Moody, M. B. Exum.

10. Missionary mass meeting. State Missions. W. R. Hill, J. T. Early.

Home Missions. E. B. McNeil, J. T. Ray, B. W. Brown.

Foreign Missions. W. E. Hunter, E. Dodd.

11. Query box in hands of secretary.

12. Meeting of the Executive Board.

13. Sunday-school mass meeting. J. W. Senter.

14. Missionary sermon by some one to be selected by the pastor and deacons.

Let all the churches take collections for the Orphans' Home and forward to J. R. Jarrell, Treasurer, Humboldt, Tenn.

It is very much desired that we have all the churches represented at this meeting. Conveyance will be furnished messengers getting off the trains at Jackson and Malesus. Brethren getting off at Jackson will meet the Committee at the S. W. Baptist University. **LLOYD T. WILSON.**

Chairman Executive Board.

Missouri Baptist Sanitarium, 919 TAYLOR AVENUE, ST. LOUIS, MO.



A Well-Equipped, Quiet, Restful Sanitarium and Hospital. Appliance for the best treatment is found here. **Large Grounds, Large Buildings, Every Comfort. Trained Nurses, Physicians of your own Choosing** Rates as low as can be for accommodations furnished. For full information address **DR. I. H. CADWALLADER, Physician in-Charge.** **MRS. I. H. CADWALLADER, Superintendent.**

Libby's Veal Loaf

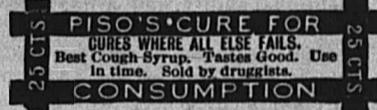
Is one of the best and most savory articles for luncheons, suppers and sandwiches—it is perfectly seasoned, and just the right consistency—in key-opening cans.

Libby's Atlas of the World, with 32 new maps, size 8x11 inches—the practical home Atlas—sent anywhere for ten 2-cent stamps. Our little book, "How to Make Good Things to Eat," free. **Libby, McNeill & Libby, Chicago**

HEAD OFF YOUR HEADACHES

By sending 25c. in P. O. stamps for a box of Burge's Headache Knockers, and take when you feel it coming on. Nothing injurious in them. They never fail.

BURGE, THE DRUGGIST, NASHVILLE. Broad and Spruce. Mention Baptist and Reflector.



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

For all church services.

\$25 per hundred, 30c single copy Address **H. A. WOLFSOHN,** 151 Gordon St., Atlanta, Ga.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

Louisville, Ky.

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



BELLS

Best Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**



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

The leading editorial in *The Florida Baptist Witness* of last week on the theme, "The Anarchist in America," was a magnificent production from the able editor, **Dr. J. C. Porter.**

Dr. George C. Lorimer, though urged for the second time to accept the nomination of the Prohibition party of Massachusetts for Governor, has with characteristic good sense declined.

A FEW FACTS

About the New Catarrh Cure.

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

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

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

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

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

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

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

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

Rev. C. T. Kincannon of Aberdeen, Miss., is rejoicing over the recent glorious prohibition victory in that town. The temperance people won by 472 majority. Bro. Kincannon was a leader in the fight.

Evangelist **L. D. Lamkin** has just closed a meeting with Rev. J. H. Howard at Magnolia, Ark., which resulted in fifty additions, forty-four by baptism. It was one of the greatest meetings in the history of the church.

Send in your Inhaler and twenty cents in stamps and we will refill it for you.

AGENTS!

Send for our beautiful 32-page

Illustrated Catalogue of Bibles.

Also our 72-page Catalogue of

General Books. Big commission

to live, active agents.

BAPTIST AND REFLECTOR, Nashville, Tenn.

The Nashville, Chattanooga & St. Louis Railway

—AND—

Illinois Cental Railroad

—TO—

Chicago, St. Louis, Points West and Northwest.

Operate Solid Vestibule trains, with through Pullman Sleepers, also elegant dining car service on all fast trains.

For quick time and unexcelled service ask for tickets via Martin and get the best.

Trains stop at 63rd, 39th, 22nd streets and Hyde Park, convenient to all parts of Chicago and within a few minutes walk of the Chicago Beach Hotel.

A. H. HANON,
G. P. A. I. C. R. R., Chicago, Ill.
W. A. KELLOND,
A. G. P. A. I. C. R. R., Louisville, Ky.
WM. SMITH, JR.,
Com'l. Agent, Nashville, Tenn.

THE AKRON ROUTE TO BUFFALO STOP-OVERS ALLOWED AT CHAUTAUQUA LAKE AT THE PAN-AMERICAN EXPOSITION AND NIAGARA FALLS

on all Tickets to Eastern Points including Canadian Resorts and New York.

THROUGH SCHEDULES	Pan-American Express Daily	The Buffalo Express Daily
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	9.18 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

ON THE PAN-AMERICAN EXPRESS—Pullman Sleeping Car and First-Class Coach through from Nashville to Buffalo. Pennsylvania Dining Car from Cincinnati to Columbus.
ON THE BUFFALO EXPRESS—Pullman Sleeping Car from Cincinnati and Columbus to Buffalo. Dinner at Union Station, Columbus.

Full information may be had by calling upon or addressing
R. H. LACEY,
Southern Passenger Agent,
NASHVILLE, TENN.

OBITUARY.

OWEN.—Whereas, death came into our midst and took away our dear sister, Lillie V. Owen, on the 23rd day of June, 1901. She was born Nov. 17, 1867. Early in life she gave her heart to the Savior and united with Republican Grove Baptist Church, where she remained until Lascassas Church was organized, of which she became a member and was at the time of her death a highly respected and devoted member of that church and Sunday-school, being very punctual in attendance when able to go. But she was deprived of this privilege for several months on account of her affliction, being confined to her bed with that dread disease consumption, yet she was seldom heard to complain, being resigned to the will of our Heavenly Father who doeth all things well. She will be greatly missed in her church

and Sunday-school as well as the home circle.

Resolved, That we bow in humble submission to God's will in this sad affliction, and extend our sympathy to the bereaved ones, and that these resolutions be spread on our minute books and published in the BAPTIST AND REFLECTOR, and copy furnished to the mother of the deceased.

Dearest sister thou hast left us,
But 'tis God that hath bereft us.
Yet again we hope to meet thee,
When the day of life has passed.

Read and adopted by Lascassas Baptist Church and Sunday-school, Sept. 8th, 1901, at Lascassas, Rutherford, Co., Tenn.

J. T. BAUNDERS,
WM. A. JONES,
Church Com.
J. T. BAUNDERS,
E. S. BRYAN,
G. W. BURKE,
S. S. Com.

HARRIS.—It is with feelings of profound regret and sorrow that we, the members of the Woman's Missionary Society of the First Baptist Church of Memphis, meet to pay this tribute of respect to our deceased sister, Mrs. West Harris, who has been for so many years a beloved member. She was lovely in character, of superior intellectual ability, and always ready to perform any duty assigned her. Her presence and example were always to us an inspiration. Although her place in our society will hereafter be vacant, her ennobling influence will still be felt, and her memory ever cherished in the hearts of those who were so pleasantly associated with her. Therefore, be it

Resolved, That we as a society unite in tendering to the family our sincere and heartfelt sympathy in their affliction, for with a realizing sense of our own loss we can the more fully sympathize with the sorrow of the loved ones she left behind—the husband who will miss her words of loving encouragement and her tender companionship; the children to whom no more shall come the caressing care and devoted teaching of the mother. As mourning Christ wept for his friends, even when His divine eye could penetrate the gloom of death and see the glory and peace beyond, so He understands so well our human griefs, bears with our doubts and questionings, binds up with tender loving hands our broken hearts, and in His own good time leads us into the full sunlight of trust and belief in His promises. Truly "God's license we have for our tears," also be it

Resolved, That a copy of these resolutions be sent to the family, to the Southern Baptist and BAPTIST AND REFLECTOR for publication, and that they be spread upon the minutes of the Secretary's book of this society of which she has so many years been an active, consecrated member.

MRS. G. W. FORUM,
MRS. J. J. BROTHERTON,
Committee.

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 Draughon'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, Draughon's College, Nashville, Tenn.

Employment for You.

WE HAVE SEVERAL GOOD OPENINGS specially suited to Ministers, Teachers, and Students, to engage with us in the sale of our books and Bibles. Our books are bright and new and up-to-date, and are fast sellers. Almost any intelligent person can sell them. This is a good chance for you to earn some money. If you are unemployed, or have some spare time, write at once. Send us fifty cents—stamps in good order will do—if you are ready to begin at once. We refer to Dunn's or Bradstreet's Mercantile Agency. We claim that ours is the best-selling line of subscription books published.

Send a few references and inclose a stamp, and address your letter this way:

FOREMAN & GREEN,

346 COURT SQUARE,

NASHVILLE, TENN.

Calvert Bros. & Taylor,

ARTISTIC PHOTOGRAPHERS,

NASHVILLE, TENN.

There's a Difference

Manufacturers
JESSE FRENCH STARR, RICHMOND
Representatives
STEINWAY, KNABE, VOSE

in Pianos discernible only to experts. It is a difference of material and workmanship.

There's another difference discernible to every eye and ear. This is a difference of style, finish and tone.

The difference between our instruments and others is always in our favor.

We protect those not able to judge the differences for themselves by giving a strong and responsible guarantee with every sale.

Jesse French Piano & Organ Co.

240-242 N. Summer Street

Sell-Exchange-Rent

Jno. D. Anderson & Co.,

Distributors of

The Celebrated Empire Coal.

Office, 408 Union St. Tel. 306.

"The Mormon Monster;"

or

The Story of Mormonism.

By EDGAR E. FOLK, D.D.

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 so 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.

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

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

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

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

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

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

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

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

Nolachucky—Talbot's, Tuesday, September 24.

Clinton—Robertsville, Thursday, September 26.

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

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

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

New Salem—Hickman Creek Church, Smith County, Wednesday, October 2.

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

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

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

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

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

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

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

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

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

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

Harmony—Harmony Church, Friday, October 11.

Southwestern—Chalk Hill Church, Benton County, 8 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.

JONES—Mary C. Davis was born Jan. 15, 1844, embraced Christ when about 18 years of age, was baptized into the Siloam Baptist Church, Wiseman Association, by Elder J. J. Wiseman. She was married to J. W. Jones Feb. 2, 1887, died Aug. 11, 1901.

The life of Sister Jones was a consistent one as a Christian. She was an example in word, in conversation, in faith and in purity. No one ever entered her home but who realized that there was a hearty welcome extended to him by this servant of God. She evidently was one of the best step-mothers of earth. Her two step-sons, Tommie and Barxie Jones, feel that none can fill the place of "Mammie," who loved and cared so tenderly for them.

Surely a good woman is gone. The voice of one that was loved so affectionately by a devoted husband and affectionate children is hushed in death. But we would say to them, weep not, for Jesus was with her here, she is now with Him there, and it will not be long until you will go to meet her where tears are wiped away and hearts ache no more. **WM. WILKS.**

MORFORD.—Died, at the home of his parents near Smyrna, Tenn., Aug. 20th, 1901, Furman Morford, little son of Edgar and Beulah Weakley, aged nine months and twenty-four days. Furman, although never very strong, was a bright-faced little fellow, with a sweet smile for every one. But now the dear little baby has gone to live with the angels, and has left us with sad hearts and empty arms.

But still in memory his form we see,
His sparkling eyes, his smiling face;
A vision sweet, now left to me,
And one that time cannot erase.
We will not call him back again,

To walk the path our feet have trod,
But bid him rest, sweetly rest,
In the glorious paradise of God.

We cannot understand now, but after awhile when the mists have cleared away, we will know why baby was sent just long enough to twine himself around the hearts of his parents and relatives, and then called back to heaven. To the dear sorrowing parents I will say, strive to meet him in that clime where there is no parting, neither sorrow nor tears. May the Heavenly Father strengthen and comfort you as He alone can. **B. B.**

SOUTH-WEST VIRGINIA INSTITUTE
With Conservatory of Music and Art,
A High Grade College For Young Ladies.
Bristol, Va.-Tenn.

Fine mountain scenery; bracing climate, above malaria; magnificent new building of 165 large, airy rooms; well equipped with steam heat, electric lights, bath rooms, piano, etc. strong faculty of specialists; extensive curriculum; moderate rates. Board and literary tuition \$100 to \$175 a year; located in a live town of colleges and churches; special attention given to physical culture; an ideal home school for girls.
For handsome catalogue, giving full particulars, address,
J. F. HOWELL, President, Bristol, Va.-Tenn.

A WONDERFUL REMEDY.



For the Prompt Relief and Speedy Cure of
**Cold, Catarrh, LaGrippe, Hay Fever, Asthma,
Headache, Bronchitis, Sore Throat,**

**Hoarseness and all Head, Throat,
and Lung Diseases.**

A Sure Preventative of all Contagious Germ Diseases.
Unequaled for Convenience, Durability, Neatness, Power
and Immediate Results.

ALWAYS READY.

VEST POCKET SIZE.

One Minute's Use Will Convince You that it is an Absolute Necessity for Every One in Every Family.

Why suffer when you can get relief for 50c. You would not take \$5.00 for it if you knew you could not get another one. If you are not satisfied return it and we will refund your money. We have never had to do this yet. They will last for 2 or 3 years and then can be recharged by us for 20c. The inhalations go right to the spot and kills the destroying disease germs, making a cure of the above diseases quickly.

Dr. J. B. Hawthorne says: "There is no doubt in my mind as to the merits of the Inhaler."

Rev. J. D. Wilson says: "It is a power for good."

Dr. A. J. Holt says: "It is surely harmless, and certainly helpful."

Rev. J. H. Wright says: "I would not be without one."

Rev. T. T. Thompson says: "It will relieve headache and prevent colds."

Dr. E. E. Folk says: "It has saved me from many a cold, and it has relieved catarrh and headaches."

You see from the above you do not have to take our word. Better still, send 50c and convince yourself. They sell so fast that agents make big money. Liberal inducements by the dozen. Indorsed by all physicians.

Send all orders to the

**BAPTIST AND REFLECTOR,
NASHVILLE, TENN**

EVANSVILLE AND TERRE HAUTE R-R

TRUNK LINE TO THE NORTH

NEW ORLEANS MOBILE

CHICAGO
DANVILLE
TERRE HAUTE
VINCENNES
EVANSVILLE
NASHVILLE
BIRMINGHAM
MONTGOMERY

THROUGH SERVICE
Via L. & N., E. & T. H. and C. & E. I.
2 Vestibuled Through Trains 2
Daily, Nashville to Chicago
Through Buffet Sleeping and Day Coaches,
New Orleans to Chicago.

COTTON BELT ROUTE THROUGH TRAIN TO TEXAS

J. F. JEFFREY, G. P. & D. H. HILLMAN, G. S. & A. EVANSVILLE, IND. NASHVILLE, TENN.

**No Change of Cars,
Memphis to Texas.**

In going to Texas on the **Cotton Belt Route**, you avoid the discomforts and annoyances of changing cars, necessary on other routes. Cotton Belt trains run through, from Memphis to Texas, without change.

These trains carry Pullman Sleepers at night, Parlor Cafe Cars during the day and Free Chair Cars both day and night.

Write and tell us where you are going and when you will leave, and we will tell you the exact cost of a ticket and send you a complete schedule for the trip. We will also send you an interesting little booklet, "A Trip to Texas."

W. G. ADAMS, T.P.A., Nashville, Tenn.
E. W. LeBEAUNE, G. P. and T.A., St. Louis, Mo.

\$20.00 TO \$40.00 PER WEEK



Being Made selling "500 Lessons in Business." It is a complete hand-book of legal and business forms. A complete Legal Advisor—a complete Compendium of plain and ornamental Penmanship; a complete Lightning Calculator and Farmers' Reckoner. A complete set of interests, Grain, Lumber and Cotton Tables; measurements of CISTERNS, Timber, Lumber, Logs and Bins of Grain, etc., in one volume. Over 472 pages, 250 illustrations. It is a Complete business educator; brought home to every purchaser, SIMPLE, PRACTICAL and PLAIN; 500 agents wanted at once. Boys and girls can sell as well as men and women. One agent in the country sold 45 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy at every home. Selling price, \$1.00 and \$1.50. Liberal discounts to agents. Send 25c. for outfit; satisfaction guaranteed (or money refunded). Circulars Free. J. L. NICHOLS & CO. ATLANTA, GA.

ATHENS FEMALE COLLEGE.

Chartered under the name of
ATHENS BAPTIST FEMALE COLLEGE.
School year begins **Tuesday, Sept. 10, 1901.** Courses of study, discipline, instruction, and environment especially adapted to the education of young ladies. For rates of tuition, etc., address
S. W. TINDELL, Athens, Tenn.

Brownsville Female College

Beautifully located, Healthful and free from malaria. Faculty of Specialists. Conservatory advantages unsurpassed in the South; under the direction of Dr. Eckhardt, of Leipsig. Also superior advantages in Art, Science, Literature, Manual, Business, Shorthand, Typewriting, Elocution, Needle Work and Physical Culture. Individual teaching in every grade. Extensive curriculum. Highest ideas. Pleasant home life. Moral surroundings and training unsurpassed. Send for catalogue.

R. E. HATTON, Ph. D., President, Brownsville, Tenn.

RICHMOND COLLEGE.

A CHRISTIAN COLLEGE, FOUNDED BY BAPTISTS IN 1832.
Value of Property and Endowment nearly One Million Dollars.
Thorough instruction in courses leading to degrees of B. A., B. S., M. A. and Bachelor of Law. Besides the full Professors named below, there are seven Assistant Professors or Instructors, all college or university graduates of experience in teaching. The Professors are:
Physics and Astronomy, CHAS. H. WINSTON, M. A., LL. D.; Chemistry and Geology, J. R. HUNTER, M. A., Ph. D.; Mathematics, R. E. GAINES, M. A.; Latin and History, S. C. MITCHELL, M. A., Ph. D.; English, J. A. C. CHANDLER, M. A., Ph. D.; Greek, W. A. HARRIS, M. A., Ph. D.; Philosophy, WM. H. WHITSITT, LL. D.; Modern Languages, F. W. BOATWRIGHT, M. A., LL. D.; Law, ROGER GREGORY, LL. D.
Expenses are moderate, averaging less than \$250 for session of nine months. Session begins September 19, 1901. For catalogue, address F. W. BOATWRIGHT, President, Richmond, Va.

Belmont College, FOR YOUNG WOMEN. "The Ideal College Home of the South."
NASHVILLE, TENN.

Principals: MISS HOOD, MISS HOREN. Regent—REV. R. A. YOUNG, D.D., LL. D.
Suburban and city life combined. Electric cars to north entrance. Attractions of park per suade to outdoor exercise. Eight schools in the hands of skilled specialists. Schools of music and elocution employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc. in city, liberally patronized. Christian influences. Early registration necessary to secure room. Send for handsomely illustrated blue and bronze catalogue, and other college literature. Students from thirty-nine states.

Boscobel College For Young Ladies
NASHVILLE, TENN.
One of the Most Magnificent College Plants in the South.



Occupies one of the highest and healthiest sites in the city. The grove of forest trees and its elevation insures pure air and delightful breezes. The buildings are the result of fine architectural skill and workmanship. Comfort, taste and beauty are manifest in every appointment. The curriculum is extensive, covering courses usually found only in the best male colleges. The faculty is one of the best. EIGHTEEN TEACHERS and lecturers connected with the institution during the past session. The faculty for 1901-02 will be one of the strongest the college has ever had. The enrollment last session was one of the largest in the history of the college. Next session opens Thursday, Sept. 19th. Write for beautiful new Catalogue.

C. A. FOLK, President, Nashville, Tenn

Our New Church Roll and Record.

We have just completed and published our New Church Record. It is handsomely and durably bound, and made of good paper, 238 pages

- (1.) The Declaration of Faith.
- (2.) Church Covenant.
- (3.) Rules of order.
- (4.) Register of Pastors.
- (5.) Register of Deacons.
- (6.) Register of Members, (embracing Baptisms, Marriages and Deaths.
- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
- (9.) Sunday School Record.

Price \$2.00 post-paid. Let us have your order, we know that you will be pleased. Address,



BAPTIST PERIODICALS

QUARTERLIES		Price	MONTHLIES		Price
Senior	4	cents	Baptist Superintendent	7	cents
Advanced	2	"	Baptist Teacher	10	"
Intermediate	2	"			per copy! per quarter!
Primary	2	"			
HOME DEPARTMENT SUPPLIES					
OF ALL KINDS. QUARTERLIES					
Bible			Senior	5	cents
Intermediate	1	cent each	Advanced	3	"
Primary					per copy! per quarter!
Picture Lessons	2 1/2	cents per set!			per quarter!
Bible Lesson Pictures	75	cents per quarter!			
ILLUSTRATED PAPERS					
		Price, per quarter			per year
Young People (weekly)	13	cents	50	cents	
Boys and Girls (weekly)	8	"	30	"	
Our Little Ones (weekly)	6 1/2	"	25	"	
Young Reaper (semi-monthly)	4	"	16	"	
" (monthly)	2	"	8	"	
(The above prices are all for clubs of five or more.)					
Good Work (New), in place of "The Colporter," (monthly)					Price, 25 cents per year, in clubs of ten or more, 20 cents per year.

American Baptist Publication Society
WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

Large, Clear Type, Self-Pronouncing Bible.

Containing 60,000 original and selected parallel references and marginal readings. All references are grouped in convenient form under the heading of Word Book, so that any reader can know exactly where to find any subject desired. The Word Book is an entirely new feature in Bible aids.

OUR OFFER.

We will send this fine Self-pronouncing Teachers' Bible—large type, morocco bound, red under gold edges, very flexible, with concordance, helps, maps, etc., for 3.25, or 3.00 if a minister, and the BAPTIST AND REFLECTOR for one year. Retail price of Bible alone is 4.00

Do You Want An Organ?

If so, we can save you money if you will buy through us. Any Church or Sunday-school considering the question of purchasing one will do well to write us for prices and catalogue. Let us hear from you.

BAPTIST AND REFLECTOR, Nashville, Tenn.

Employment for You.

WE HAVE SEVERAL GOOD OPENINGS specially suited to Ministers, Teachers, and Students, to engage with us in the sale of our books and Bibles. Our books are bright and new and up-to-date, and are fast sellers. Almost any intelligent person can sell them. This is a good chance for you to earn some money. If you are unemployed, or have some spare time, write at once. Send us fifty cents—stamps in good order will do—if you are ready to begin at once. We refer to Dunn's or Bradstreet's Mercantile Agency. We claim that ours is the best-selling line of subscription books published.

Send a few references and inclose a stamp, and address your letter this way:

FOREMAN & GREEN,

346 COURT SQUARE, NASHVILLE, TENN.

20,000 CHURCHES

Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate. I. P. FRINK, 551 Pearl St., NEW YORK.