

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

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## CURRENT TOPICS.

It is nothing strange to know that the murderer of President McKinley was once a saloon keeper and was a "hanger around" the saloon at the time of his dastardly deed. This is just what was to be expected.

The people are so sure that Czolgosz, the murderer of President McKinley, will be electrocuted that there have been over one hundred persons who have made application to Warden Mead at Albany, N. Y., to witness the affair. This is the verdict of the real people from one side of the land to the other. There should be no delay.

The Schley Court of Enquiry is now in session at Washington. We hope that it will settle definitely and permanently the long mooted Sampson-Schley Controversy, as to which was entitled to the credit for the naval battle at Santiago. For our part, we are disposed to think with Admiral Schely that there was glory enough to go around and that both Sampson and Schely are entitled to the credit for the victory, Sampson for planning the battle and Schley for executing it.

President Roosevelt is starting out well. So far he has disappointed those who thought he would be disposed to be too headstrong. In everything he has done he has acted with the utmost wisdom and discretion. He requested all the members of President McKinley's Cabinet to retain their positions, and has outlined his policy, indicating that he expects to follow closely the policy of his predecessor. Among other things, he advocates the building of the Nicaragua Canal as speedily as possible. This will be a great thing not only for the South, but for the whole country. If only this should be accomplished during the next three years, it would characterize the administration of President Roosevelt as one of the greatest in our annals.

At the memorial service held in honor of President McKinley at Fulton, Ky., the following resolutions, among others, expressing horror for the crime and sympathy to Mrs. McKinley, were passed:

"Whereas the detestable wretch committing the crime was not only an anarchist, but an exsaloonist, boarding at a saloon at Buffalo at the time he shot President McKinley with Judaslike professions of friendship; and

"Whereas anarchistic meetings are almost always held in saloons, a large meeting being held in a Chicago saloon the night after our President was shot, and did insult the Christian sentiment of this republic by cheering every reference to the abominable name of the assassin; now, therefore, be it

"Resolved, That national, State, and municipal authority ought to be exerted against the saloon, which is the temple of anarchy and all other kinds of devil worship; that the license of the liquor traffic is the encouragement of anarchy and all sorts of disorder."

Our friend, Rev. W. D. Turnley, was chairman of the Committee on Resolutions. We are glad to see that they were unanimously adopted. We wish similar resolutions had been passed at every memorial service in the country. As we have said before, the best and most effective way to stamp out anarchy is to stamp out the saloon.

## A Threnody.

HORACE M. DU BOSE.

"It is God's way; His will be done."  
Lord of Sabaoth, hear! nor other prayer we know  
In our dumb hearts beside. Ancient of days,  
This day behold our cups with wormwood flow;  
And while we drink, our helpless hands we raise  
To swear by Thee, thine honor and thy praise!  
But what, O God, are we? Our shame is shame,  
Our grief is grief. We stand in dread amaze.  
What can we do? We have none other name  
Than thine—in sudden judgment, make it sword  
and flame!

The people weep; an angry-mourning sound  
Fills all the land; and in the heart's dismay  
Waits Vengeance for her hour, like s wound  
Of seas before the tempest breaks its bound  
And wakes the lightnings in its dreadful path.  
The nation reels, nor yet its word of wrath  
Hath fully found, nor anguish of its pain;  
But Judgment's self shall sit to teach, nor teach  
in vain.

"God's will be done!" the words are heard  
to say.  
Stricken he lay, the nation's chief; great soul  
And heart and hands that served—strong hands  
of grace  
That told our loss before the sad hour's roll  
Spread veil of mist and darkness o'er the face  
Of Hope, that, joined with Science in her place,  
Kept unavailing watch his couch beside.  
He slept, but wakes no more—no more, alas!  
The silver cord is loosed, shattered the pride  
And strength of days—vanished the people's light  
and guide.

But love remains; we are not all bereft  
Of him! He saw beyond, and therefore we!  
Earthquake and storm and fire a silence left,  
Wherein there spake a still small voice, and He  
That spake was God, the utmost Mystery.  
"It is His way, and best;" in depth and height;  
In crucial times He showeth majesty.  
The morning comes and also comes the night;  
But through it faith burns like a star of quenchless  
light.

Nashville American, Sept. 14, 1901.

## Joy and Blessing In the Bible.—How to Get It Out.

BY REV. R. A. TORREY, OF THE MOODY INSTITUTE.

Jeremiah once said in speaking to God: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." (Jer. 15:16.) There are thousands of men and women to-day who can say the same. They get the greatest joy and blessing out of their Bibles. But there are others who get little or no blessing out of their Bibles. They hear others tell how much joy they get from their Bibles and they go away disconsolate and wonder what is the matter with them. Now, it is an easy thing to tell any person who has really been born again by the power of the Holy Spirit, how he can get joy out of his Bible, such joy as is to be found in no other book. Of course, if one has not been born again he will find little deep pleasure and little real profit in the Word of God, just as a blind man will find neither pleasure nor profit in gazing with his sightless eyes at the greatest masterpiece of art. How may any truly regenerate man get joy and blessing out of his Bible?

I. First of all, he must study the Bible.

It is not enough to own a Bible. It is not enough to carry a Bible with you. It is not enough to believe that the Bible is the Word of God. It is not enough to read it. We must study it. Study means close mental application. The Bible is not something that has magic power. It does not bless the one who merely touches it, or kisses it, or skims his eyes along its words. It blesses only by the truth it contains, and that we must dig out by hard work. There is gold in the Bible, but each man must dig it out for himself. The reason why many people get little or no profit out of the Bible is because they are too lazy to put hard work upon it. In no place is it more true than in Bible study that "in the sweat of thy face shalt thou eat bread." Study your Bible. Study a book. Read it over and over and over and over, with deep, prayerful thoughtfulness, until its glorious truth begins to open to your mind and sink into your heart and saturate and refresh your whole being. Study a chapter in the same way. Study a single verse, looking at it and repeating it and pondering it, until the light of God illumines its every word and floods your soul. Study individual words. Study subjects. "Blessed is the man whose delight is the law of Jehovah and who meditath therein day and night." (Ps. 1:1, 2; cf. Josh. 1:8.)

One of the greatest hindrances to real Bible study is having so many chapters that you must read in a day. It inevitably leads to skimming, to thoughtless reading. There is, perhaps, no greater intellectual vice than skimming through books. But thoughtless reading is an especially ruinous vice in Bible study. Have so much time for Bible study each day, but not so many chapters. Go fast or slow according to what you are reading. Sometimes take an hour on a single verse.

II. Study the Bible.

1. Study the Bible and not about the Bible. Much that is called Bible study is not Bible study at all. Satan kept men for years from any interest in Bible study, but now that there is a great and growing interest in it he keeps them from real Bible study. Questions about the authorship, date, etc., of the various books of the Bible are both interesting and important; but studying these things is not studying the Bible. Mr. Moody once asked a recent graduate of a great university why he did not give his life to teaching the English Bible. The young man replied: "I don't know anything about the Bible." "Why," Mr. Moody said, "you have a high-priced professor employed in your university just to teach the English Bible." The young man said: "Mr. Moody, would you like to know how we study the Bible? We have spent the last six months trying to find out who wrote the Pentateuch and we know less about it now than when we began." That was not Bible study.

2. Study the Bible and not merely helps and commentaries upon the Bible. Helps and commentaries are good, but when they keep one from the Bible itself they become a curse.

3. Study the Bible, not devotional books. There is a rapidly increasing output of splendid devotional literature. These books are doing a vast amount of good, but when they take the place of Bible study itself they become an immeasurable curse. Learn to go right to the fountain for yourself. The Bible itself is the richest gold mine in the world.

III. Obey the Bible. The truth in the Bible, when you find it, will bring you joy and blessing only as you obey. Truth seen, but not obeyed, brings supreme misery; truth seen and obeyed brings supreme joy. To see and obey the truth is the way to have Christ's joy in us and to have our joy made full. (John 15:10, 11.)

IV. Have some intelligent and definite and systematic method of Bible study. There are many good



methods. Follow several methods. The following very simple method of study of the Book of Acts I pursued this spring with a class with great profit to them and myself. It is simple enough for a laboring man and fruitful enough for a minister or a theological professor. There were both college graduates and non-graduates in the class and they were equally enthusiastic.

The chapters of the book were taken up one by one, and eight questions asked and answered on each chapter, the answers being written out.

1. The leading facts recorded in the chapter and the lessons therefrom. These facts were written out one by one, the lessons from each fact (or incident) being written out immediately after the fact, before the next fact was taken up.

2. Mistakes made by different persons in the chapter and to be avoided by us. All sins were included under mistakes; for sin is always a mistake. But mistakes were not confined to sins.

3. Things that we ought to imitate done by various persons in the chapter. Here we found things to do that we never dreamed of doing before. And some of us did them.

4. The most important lessons in the chapter. The number of lessons to be noted in each chapter was limited to five. In this way a comparison of lesson as to importance and a selection were made necessary. This took oftentimes much time and thought and was very profitable, intellectually and morally.

5. The most important lesson of all in the chapter. At this point there was sometimes a wide difference of opinion. Some of the opinions at first were very crude and superficial. But a comparison of opinions with others and a discussion of reasons, led to rapid improvement.

6. The great texts of the chapter. These were written out in full. And the deep significance of some verse or part of a verse dawned upon many of us for the first time. It led us all to read the chapters with our eyes more widely open for wonderful things than ever before, and we found them. A history of our new discoveries in this old field would be fascinating indeed.

7. The truth most emphasized in the chapter. There is a wide difference between the most important truth in a chapter and the truth most emphasized. The truth most emphasized is the truth which the chapter, as a whole, pushes to the front. The most important truth may be hidden away in a single verse or part of a verse.

8. What personal blessing did you get from your study of the chapter? The answers to this question were often given with a thoroughly humbled heart and often with an exultant heart.

Northfield, Mass.

### Why I Am A Missionary.

O. C. PEYTON.

II. Loyalty to my fellow men demands it of me.

I am a traitor to my kind if I fail to contribute in every possible way to their welfare. The conviction grows upon me every hour I live that the gospel of Christ is man's supreme need. The problem of the ages is how to find happiness. It thrills in the hearts of men. The wisest of philosophers have striven in vain for a solution. The researches have been variously labeled, but that is, what it all means. Men are everywhere, under all circumstances and in all ages yearning, struggling, agonizing to find happiness. Just that and only that was the aim in the founding of all the mighty empires of antiquity. The stupendous ruins in Egypt, Babylon, Greece and Rome give silent, potent proof of the failure of their methods, the blasting of their hopes. The same thing is seen in all lands to-day. Everywhere there is manifest a feeling of restless discontent. Veda, Buddha, Brahma worship, Confucianism, Mohammedanism and all other false systems are falling into decay. Their priests are confessing that a change is coming over their people. The wise and thoughtful of their devotees are coming to see that idol worship cannot satisfy the soul.

Whence the origin of all this discontent? The answer is not far to seek. God made man for himself and without Him there is no rest. Man must be brought into right relations with God or he can find no true happiness. The gospel alone can bring men into peaceful relations with God and thus bring joy. This blessing is in my keeping; as a child of God, a servant of Christ I would be disloyal to my fellow men if I failed to use every possible means to induce them to accept the gospel.

No other religion can supply man's need. All others are false and deceptive. They are, in the main, topographical. They are adapted to special places and special peoples. Note, for example, the Institute religion of Sinai, the Priest religion of Egypt, the Hero religion of Greece, the Empire religion of Rome, the Brahma religion of India, the Islam religion of Arabia. All these are local. Baal was Phœnician, Osiris was Egyptian, Apollo was Greek, Mars was Roman, Confucius was Chinese, Zoroaster was Persian, Mohammed was Arabian. Jesus Christ is the Son of Man and Christianity is the religion for all mankind—for all the world and for all ages. It suits black and white, learned and ignorant, rich and poor, master and servant, patriarch and child. It can reach down into the slum and get hold of the wretch, regenerate him, put new thoughts into his mind and new purposes into his heart. It kindles glowing fires in his soul and sends him forth a new creature in Christ Jesus. I could give scores of illustrations of how the gospel has done just that thing. The gospel of Christ is the supreme need of every living man. It regenerates, transforms, uplifts, ennobles and carries with it soul satisfying joy. Sin, sin, with all its dire results in misery and woe is everywhere in this world. In every clime under the sun men are groping in the darkness of ignorance and unbelief, without God and without hope. No possessions, no culture, no environment can bring him joy. A godless man is everywhere, and, under all circumstances, a destitute man. The gospel of Christ alone can give to fallen, misguided, sinful man the blessings he needs. I possess this priceless boon. I know, from rich experience, what it can do for lost men. I would be false to all the highest and noblest impulses of a human being, if I failed to give to my fellow men the gospel that has done so much for me. My imperative duty is to use my tongue, my pen, my purse in giving to men the tidings of the Savior, who has done so much for me. My heart would be base and I unworthy of being called a man, if I fail to do it. Loyalty to my fellow-men makes me a missionary.

(To be continued.)

### Joseph; A Character Study.

S. M. PROVENCE, D.D.

Modern biographical writers appear to have lost much of the constant sense of God as a present, guiding power in the individual life which the books of Moses and the prophets carry. The mighty factor is doubtless as constant to-day as ever and now and then a great life shows it with something of the old-time clearness and power. Such a life has its own great materials and its own great environment. Other lives, lacking in no essential quality of dignity or worth, but filling a smaller mold, are as truly divinely led and filled as the greatest and differ from them only as "star differeth from star in glory," while the splendor of an historical setting may lend its brightness to a prominent figure, until what is really "ignoble glass" may be counted a "gem of purest ray serene."

In the first born of Rachel the sympathy of the student is enlisted beforehand. "All the world loves a lover," and the story of Jacob swallowing his indignation at Laban's trickery, made submissive to the hard conditions by the dread of losing Rachel altogether and patiently toiling through seven other years, sustained by his overmastering love, will never lose its pathetic sweetness. The first born of such a love may well have come into life like Minerva, full-panoplied from the head of Jupiter. He is seventeen years old when he begins to make history. That was a tenderer age then than now, but already the supremacy of his character had begun to show itself. No doubt he knew well the promise to Abraham, the story of Isaac, the visions of Jacob; and the sense of that mighty Presence, whom they named the Angel-Jehovah, became, even in his boyhood, inwrought into the very fibre of his character. Wickedness could not pass unrebuked before him and already the flutterings of a lofty and noble ambition were felt in his soul. He had begun to see visions. Ideas of what he might some day be and do floated dimly through his mind by day until he dreamed of them at night. If he took his mother into his confidence, as he most probably did, how her heart would glow and her eyes sparkle as she led his purpose toward the fulfillment of the mighty destiny involved in the promise which her beloved Jacob had inherited. It was under the training of this pure-souled mother, that the boy, who inherited the best of both father and mother, developed that strength of character which became, in after years, the chief source of his greatness.

All character needs testing. All too soon the testing time came to Joseph. But it found him not unpre-

pared. It is idle to guess at his thoughts as he gazed into the sky through the mouth of the dry well into which his jealous and angry brothers put him. If Reuben had contrived to whisper his purpose to him, he knew that his imprisonment would be short. One can hardly believe that his brothers really intended to kill him, though Reuben evidently took that view. It was not till the bargain which made him a slave was closed that despair took possession of him. This would pass, however, as he found himself kindly cared for by those whose interests demanded that he should be as attractive in appearance as possible on their arrival in Egypt. Perhaps, too, his home was no longer attractive since the death of his mother and he was not unwilling, after the first shock of anger and indignation had passed, to have a look at the famous capital to which he was going. No doubt he lived over again the happy days with his mother and found strength in recalling her earnest and loving advice. She had herself learned by experience the power and comfort of prayer, and, of course, in this extremity, he found in her teaching and her example his chief consolation.

Slavery in Egypt was apparently not well regulated. The lot of the slave might be extremely severe, or it might be a position of dignity. Joseph was sure to find the best position a slave could hold. Alert, intelligent, handsome, with a bearing which spoke at once his noble birth and his trustworthiness, he no doubt brought the traders a great profit and easily found a place in a house of high rank. Here was still a harder test. Foreign missionaries describe, with a shudder, the mighty, impalpable weight of heathenism and the danger of its insidious power. What must that danger have been to the lonely slave—the only worshiper of Jehovah in this heathen capital, hopelessly cut off from his people, sustained by no sense of human fellowship and sympathy! Shocked and grieved at what he saw daily, suffering mostly from the measureless isolation of his own soul, remembering in anguish of spirit and with a loyalty nothing could dull, the gentle, beautiful mother who had left upon him the indelible impress of her own character, Joseph feared nothing so much as the slimy touch of the degrading sensualism about him. A temptation that finds no response from within knocks at the heart's door in vain. The chief struggle of life is to throttle that response. He who succeeds in that "is greater than he who taketh a city." Temptations that are powerless in some natures are well nigh resistless in others. The only perfect test of character on record was that of Him who was "tempted in all points" and that "without sin."

A prison is often a safer place than a battle field, though no one but a coward would prefer it, and he who has thoroughly saturated his soul with the mighty truth that his "times" are in the hands of Jehovah can find solace in the darkest hour of life. If Joseph had gone into his prison gnashing his teeth and foaming with rage and uttering threats as to the consequences of the vile slander uttered against him and of this unjust punishment, he would not have received kindness at the keeper's hands. But Jehovah was with him. And the sense of that radiant Presence dispelled his gloom. He could then take note of the sadness of his fellow slaves. His cheerfulness won their confidence. With supernatural vision he saw the meaning of their dreams, but claimed no wisdom of his own. That was a far subtler test than any he had previously stood. "Give glory to God," was the flip-pant response of Pharisees to him whose blindness had been healed; "we know this man is a sinner." To be the instrument of a noteworthy achievement in the service of God and yet preserve an humble spirit is proof of a great character.

But now the severest test of an ambitious soul is at hand—the bewildering swiftness of the transformation from prison house to the king's right hand; from the petty trust of a prison underling to a kingdom-wide rulership; from the hated garb of degradation to the fine-linen of royalty and the king's signet ring and the gold chain of investiture and the royal chariot and the shouts of the multitude. Surely, if he do not now lose his poise and betray some fatal weakness, he will furnish a new and most striking proof of the sufficiency of Jehovah. The love of power is a snare only when it is selfish. Power for good is the desire of every noble soul. With this sudden exaltation there must have come a fuller realization than ever of the nearness of God. The dream of his boyhood, that some day he would do great things in accomplishing the fulfillment of the divine promises to his fathers, no doubt came back to Joseph now. Still God was leading him by ways which he did not know. The unruly sons of Jacob were in danger of going each his own way and finally becoming absorbed into the heathen tribes around them. Their migration into Egypt, their protection and maintenance by the first-born of Rachel, their subsequent oppression by a new dynasty, which



gave birth to the national spirit, were parts of the plan of God.

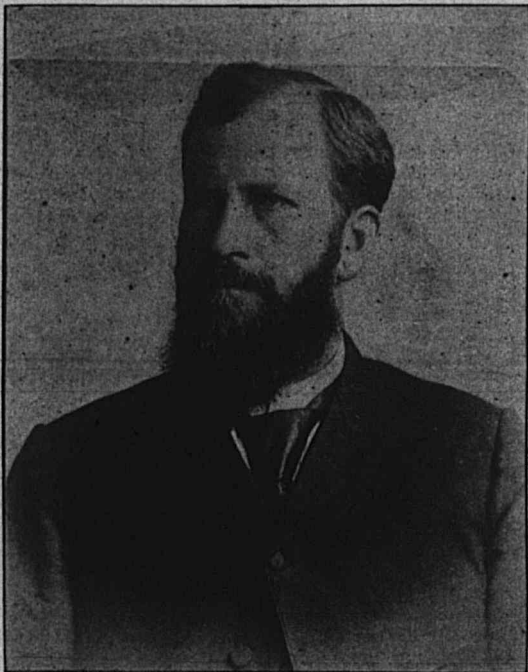
The fitness of Joseph for his great task is shown in the details of his administration and in the fact that notwithstanding the enormous amount of work required, so complete was his organization and so reliable his agents that his grasp upon the situation was unrelaxed for the whole period of the famine. At its close, his people were established in the choicest part of the realm, but he was too wise to believe their stay permanent. The land of promise was not Goshen. He gave a fresh hostage to that land when he buried his father in the cave of Machpelah, where he himself wished to be buried. "By faith, Joseph, when his end was nigh, made mention of the departure of the Children of Israel, and gave commandment concerning his bones."—*Christian Index*.

#### Rev. Martin Ball.

Rev. Martin Ball, pastor of the Baptist Church, Paris, Tenn., is a native of Pontotoc County, Miss., and a graduate of the University of Mississippi, having taken the A.M. degree in the class of 1871.

He first thought of entering the profession of law and devoted a little time to its study under the direction of Hon. L. Q. C. Lamar, of Oxford, Miss.

He was converted under the powerful preaching of Rev. Isaac Smith, in Poplar Springs Church, his native county. This event wrought a complete change in



his life and purposes. He was ordained to the ministry by the Cherry Creek Church, Pontotoc County, Miss., and soon became pastor of that large and influential congregation. He was also elected to take charge of the male and female academy at Cherry Creek. Three years were spent in preaching and teaching in his native County.

In 1874 he attended the Southern Baptist Theological Seminary, at Greenville, S. C., and spent nearly three years in study under Drs. J. P. Boyce, John A. Broadus, Wm. Willimams, C. H. Fay and others.

In 1876 he was married to Miss Lizzie McKay, of Greenville, S. C., Dr. J. B. Gambrell uniting the happy couple.

After laboring a year in Mississippi, his wife's health failing he returned to South Carolina and accepted work as missionary on the coast country of that State. He then accepted a call to the Baptist Church in Fayetteville, Ark., remaining in that work nearly three years. He removed to Jonesboro, same State, where he labored three years, but on account of failing health moved to Fulton, Ky. After three years' successful work here he accepted the work of Paris, Tenn., where he has been for eight years.

He served the State Convention of Arkansas for two years as Recording Secretary and is at present occupying the same position in Tennessee. Besides, he is Recording Secretary of the West Tennessee Sunday-school Convention and Clerk of the Western District Association.

The church which he serves is more than three times as large as it was when he began his labors with them. They take pleasure in defraying his expenses to the Southern Baptist Convention and grant him a month's vacation every summer. The church has erected

a handsome, eight-room, two-story building for him at a cost of \$2,500. He has all modern improvements furnished him, such as electric lights, water, hot and cold, and telephones. We do not know any preacher in the State, or perhaps in the South, who is better fixed up than he. His pastorate comes pretty near being an ideal one. Bro. Ball is a clever man, an excellent preacher and a popular pastor. He is fortunate in having so noble a companion as Mrs. Ball for a helpmate.

#### Chattanooga Notes.

The Pastors' Conference has had a vacation for the summer. The pastors in turns have been away from the city and from their work on short vacations and it has not been convenient for us to have our regular Monday morning conferences.

Dr. Brougher and Dr. Fristoe both visited Buffalo, the Pan-American Exposition, Niagara Falls, etc., spending two or three weeks each. Dr. Brougher took in the B. Y. P. U. A. Convention and delivered an address before it.

The First Church was supplied by Rev. W. M. Vines, pastor of the First Church of Asheville, N. C., during Dr. Brougher's absence. Bro. Vines won his way to the hearts of the First Church people by his sermons as well as by his social qualities. The work is moving grandly forward in the First Church. Dr. Brougher has the qualities which bring things to pass.

The Central is forging away in her usual progressive manner under the efficient leadership of the indefatigable Fristoe. Their new Sunday-school room is well under way. It is expected that the roof will be put on this week. When this building is completed, the Central will be better situated for the prosecution of her work.

A series of prayer-meetings are being conducted by the census workers of the Central Church, numbering about ten each week.

The Ridgedale, Citico and Montgomery Avenue Sunday-schools, under the management of the City Census and Church Extension Board, are doing good work.

Miss Graves, who is a member of the Central and is the Bible woman for Chattanooga, has been loaned to the W. M. U. of Ocoee Association for a month or so to work up mission interests in the country churches.

Eight or ten have professed faith in the Central Church during the past two months. Dr. Fristoe is pushing the Pastors' Voluntary Movement and fifteen have enlisted.

There has been nothing out of the ordinary at Second Church except the roll call service which was held on the first Sunday in this month. 258 members responded either in person or by letter. There have been several professions and baptisms since last report. The pastor spent two weeks in eastern Kentucky and had the pleasure of preaching for the pastor at Barboursville one Sunday and hearing a Southern M. E. preacher discuss the subject of baptism from their standpoint the other Sunday. The pastor's brother, W. E. Davis, supplied the pulpit in the Second Church during his absence.

The Baptist cause is moving grandly forward in Chattanooga.

The pastors' conference will resume their meetings again the first Monday in October. T. G. D.

#### Repentance.

BY REV. J. J. PORTER, D.D.

Repentance seems to be the exercise of an penitent. Without sin there could be no repentance. A conscious conviction of sin produces repentance. There can be no repentance where the moral element is lacking. There can be no moral quality connected with any act unless the will of the actor be free. The freedom of the will is the basis of moral responsibility. Man is of free will, and therefore a moral being. As a moral being he is accountable. Man is not responsible for his evil nature. He is responsible for the sins he commits. These committed sins bring him under the necessity of repentance. It is not possible for man to undo his sins. An evil act becomes a fact and must stand. It can never be anything else but a fact. The sinner convicted of the fact of his sins becomes conscious of his guilt and this consciousness gives him a sense of condemnation. What is he to do? Repent? Yes. What does he do in repenting? Does he repent toward his sin? No. His repentance is toward the person injured by his sins. Well, what can he do to satisfy the party that he has sinned against? Nothing, except to express sorrow in confessing his sin and asking forgiveness. Does his sorrow and desire for forgiveness make him worthy of pardon? No. With all

the sorrow and determination to sin no more and prayer for forgiveness he is condemned and, according to justice, deserves punishment. Repentance, then, can have no place in the court of justice. It is no reason why one should be forgiven. If forgiveness is extended it is not because the penitent deserves it, but because of the grace and kindness of him against whom the sins were committed. Only on the ground of grace can sins be forgiven. The repenting sinner cannot expect to be forgiven simply because he is penitent. There is no ground in repentance for salvation. Repentance does not reach salvation. It is not in any sense an expression of salvation, but of sins and condemnation. God does not forgive on account of repentance. He forgives the sinner when he accepts Christ as his Savior. Jesus is the only ground on which God pardons sins. Faith is an expression of forgiveness. It commits one to Christ and Christ saves. Faith in Christ abides forever; repentance is an incident of sin and is only for this life. In heaven there will be faith in Christ, but there will be no repentance. Mexico, Mo.

#### Church Organized in Haywood County.

The Baptists of Allen and vicinity, (a village on the L. & N. Ry., five miles northeast of Brownsville) met at R. G. Herring's residence on Sept. 11th and organized a Missionary Baptist Church with nineteen charter members, with others to follow soon. Rev. C. L. Anderson, of the Brownsville church aided in the organization. This young church has bright prospects before it as the location is good and accessible to quite a scope of country. Its members have the rough lumber on the ground and will begin work of erecting the building at once. We ask the prayers of the Christian people that we may be able to do great work for the Master's cause. R. G. HERRING, Clerk.

N. B. The railroad station is Allen and P. O. is Rein. R. G. H.

#### Do We Yet Need Another Theological Seminary?

I had just read in your issue of August 22nd Dr. J. S. Felise's article on "The New Seminary," and was thinking of asking the privilege of a short reply, when I found in the New York *Examiner* of the same date an editorial in reply to Dr. Stephens, of Pennsylvania, which so well expresses my views that I ask its insertion in your columns. It is as follows:

"Our friend, Dr. Leroy Stephens, ingenious ymarshals his objections, in another column, to our suggestion that the Seminary at Louisville would be sufficient for the needs of the South in the matter of theological education for many years to come. This he thinks an unwarranted assumption, because the annual demand for ministers in Texas alone is more than twice the annual output of the Louisville Seminary. But it should be borne in mind that the capacity of Louisville for ministerial production—to use the commercial lingo—has never yet been reached. A large additional number of students could be cared for there without overtaxing the resources of the Seminary. Moreover, the money required to found even a moderately well-equipped seminary in Texas would go very much farther in securing the desired object if spent at Louisville in enlarging the capacity and augmenting the equipment of that institution. Louisville could as easily turn out five hundred graduates as forty if adequately endowed. She already possesses a noble plant, and it would seem to us far wiser to concentrate the resources of the South on this one institution, at any rate for many years to come, rather than to weaken it—for that, we fear, would be the result—by establishing another school of the prophets in Texas, which would necessarily lack very much of being what a theological seminary ought to be in our day. Let Texas put half a million dollars into the Louisville Seminary and send her young men there, and she will get more for it than for the same amount invested in a brand new institution. At least, that is the way it looks to us."

Of course this is a free country and any State or States that may think proper have a perfect right to start a seminary or seminaries. If Texas has determined on a theological seminary at Baylor she will have it; but it may be very respectfully suggested that the Seminary at Louisville could accommodate 500 students as well as the number it now has—that it has equipment and teaching force far beyond what a new Seminary could attain in years—and that it would seem far wiser to give our old and tried "School of the Prophets" a large additional endowment, which it greatly needs, rather than, at this time, to venture upon the scheme of a new Seminary, which may be needed in the future, but which, it seems to me, is clearly not needed now.

J. WM. JONES.

Chapel Hill, N. C. Sept. 12th 1901.



### The Orphans' Home.

BY A. J. HOLT, SUPERINTENDENT.

It has come to pass that the management of the Tennessee Baptist Orphans' Home are compelled to appeal to our beloved friends to help us. The Home must be furnished. This has never been completely done. At first there were placed in our sleeping apartments wooden bedsteads of different sizes and styles. These soon became alive with bugs. In a few years we displaced these and put in large double iron bedsteads. The pestiferous bugs soon swarmed on these beautiful bedsteads, and the blood of our children was laid under tribute to keep up and propagate a breed and brood of bugs. Our good matron tried various devices to get rid of these pests, and at last tried salt. The salt did not kill the bugs, but it completely ruined the bedsteads. It rusted all the bearings and springs, and we are compelled to buy new bedsteads.

Our plan now is to take out of each room every article in it, tear the paper from the walls, burn sulphur in each room until every bug is dead. Then to repaper the rooms, paint all the wood work, and put in new single iron bedsteads with new, clean mattresses, and steam-laundried bedclothing, and thus put a period to the bug pest. This is the only way we know. Then we will just keep them out. So it falls out that we must furnish forty new rooms. Once this is done, there will be only the expense of living, for years. It will cost about \$50 a room to do this. We hope to complete this work by Christmas.

We are appealing to Ladies' Aid Societies, Sunday-schools, Young People's Societies, churches and individuals to each furnish a room. As a memorial of the liberality of the church, Sunday-school, society or individual that furnishes a room, we will place in beautiful, appropriate lettering, the name of such society, church or individual over the door of the room their \$50 goes toward furnishing.

We trust that these donations will come in in addition to the regular gifts, either in money or supplies, usually sent to the Home.

We just have to have supplies. The children all eat, every one of them. One sack of flour (50 pounds) just lasts one day. One hundred biscuits at a meal is scarcely enough.

Do not fail to send us help. Remember, brethren and sisters, this is your Orphans' Home. I feel sure you will support it.

Nashville, Tenn.

### Dr. Hawthorne's Tribute.

In concluding his sermon on "The Indwelling Spirit," Rev. Dr. Hawthorne, pastor of Grove Avenue Baptist Church, Richmond, Va., said:

"The Holy Spirit is our Comforter in death. Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." With such a companion and supporter it is sweet to die. As the world recedes, he opens heaven to our view; as the voice of mourning dies away, our ears with sounds seraphic ring. The glorious transition comes,

"As the day comes when the night is done,  
And the crimson streak on the ocean's cheek  
Grows into the mighty sun."

"The divine Spirit is our Comforter in times of national distress. When we gathered here on last Sunday morning, we were horrified by the intelligence that the President of the United States, while attending a public reception in the city of Buffalo, was seriously wounded by a cowardly assassin; to-day our hearts are wrung with a keener anguish, as we contemplate the fact that the nation's Chief Magistrate lies cold in death and shrouded for the grave.

"We are bowed down with humiliation because this irreparable loss is inflicted upon us by an utterly worthless creature—one of the meanest and vilest of mankind. We are the victims of anarchism, which is but another name for diabolism. We are smitten to the dust by a secret combination, whose spirit and purpose were born in the nethermost pit of 'outer darkness.' The agony of our humiliation is intensified by the jubilant demonstrations of the sympathizers and accomplices of the assassin and by their avowed purpose to continue their infernal work.

"Briny tears bedew our faces because the dastardly deed of this miscreant deprives our country of its most distinguished, exemplary, and useful public servant. It would be inappropriate and unwise at this time to institute a comparison between him and the men who preceded him in the administration of our Federal Government. For the present it is sufficient to say that the verdict of the American people will be that President McKinley deserves a niche in the Temple of Fame side by side with the purest, noblest, and greatest of modern statesmen.

"Let us not be in haste to build his monument and write his epitaph. Let us wait until all the fruits of his wisdom, patriotism, and goodness appear; let us wait until we can view his public career unbiased by partisan feeling and political prejudice; let us wait until all the acts of his administration in connection with the Spanish-American War, the acquisition and management of the new Territories, and the extension

of our commerce stand before us in the clear light of impartial history; let us wait until the spirit of forgiveness and fraternity which he so zealously fostered has consumed the last relic of sectional animosity and strife; let us wait until we have reached that era of national prosperity, strength, glory, and happiness which appeared to him in 'a vision of the night.' Then let his monument be reared. Then we shall be prepared to erect a memorial worthy of his genius, wisdom, fidelity, and fame—a monument like unto that which Webster described when he said: 'Let it rise. Let it rise to meet the sun in his coming. Let the earliest rays of morning gild and the last beams of departing day linger and play upon its summit.' Then, under the inspiration of a clear understanding of his wonderful career and with hearts burning with imperishable love for his many luminous and Godlike virtues, let his epitaph be written.

"The only adequate comfort in such an affliction as that which now overwhelms us is imparted by the ministry of the Holy Spirit. To avail ourselves of the blessings of his ministry, we must, by faith and prayer, open our hearts to him. We must exclude every selfish and unholy thought and passion and in that spirit of resignation so beautifully illustrated in the dying conduct of our Christian President, say: 'God's will be done.' The Holy Spirit will comfort us by reminding that he for whom we mourn, 'though dead, yet speaketh;' that long after the grave has closed over his mortal remains his wisdom and influence will live to perpetuate our free government and to guide the people whom he loved so well in the way of duty, honor, safety, and happiness.

"Under the inspiration of the divine Spirit our thoughts will be transferred from the calamity that has befallen us to the rest and glory which now reward the toils, struggles, and sacrifices of our dead President. 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' Absent from the body, this good and faithful public servant is with God. If we will yield ourselves this day to the Holy Ghost, he will lift us so near to the curtained splendor of the unseen realm into which the immortal McKinley has passed that we shall almost hear and feel the breathings of his disembodied and glorified spirit within the veil."

### Memorial Services.

A beautiful and impressive memorial service was held in the Baptist Church on Thursday, the 19th instant, in honor of our late beloved President.

Mrs. Charles Flint and Mrs. C. F. Carrier, assisted by Pastor Waller and Brother N. H. Vanhoy, tastefully decorated the church for the occasion. On the wall behind the pulpit was placed a picture of McKinley draped in black, and hung under two large flags and on the platform was also a picture on an easel, which was appropriately draped by Miss Rhoda Barnes. The pulpit and organ were also draped in black, and beautiful flowers were prettily arranged on the pulpit and organ, and from the chandelier was stretched bunting, all of which decorations were admirably arranged, and all who saw them complimented those who did the work for their taste and skill.

All of the pastors and churches of the town joined in the service, and suitable addresses were made eulogizing our late President for his noble character and statesmanship. That he was a devout Christian and a loving and amiable husband was especially dwelt upon. The G. A. R., the Knights of Pythias, and Jr. O. U. A. M. attended in a body.

The service was opened by singing a quartet, "It is Well with My Soul," and the whole audience seemed impressed with the nature of the service, and many were seen weeping while the addresses were being made. All of our manufacturing establishments closed down their mills for the day, and the stores closed during the services at the church.

Resolutions were passed commending our President and denouncing anarchy in all of its forms and calling upon Congress to pass suitable laws for its suppression.

Our Ladies' Aid Society is progressing nicely under the presidency of Mrs. Flint. The membership has been increased since her election, and the society is now raising money to have our church painted.

JAMES D. JENKINS.

Elizabethton, Tenn., September 20, 1901.

### S. W. B. U. Notes.

I have made another unsuccessful attempt to reach an Association—this time the Friendship Association. Leaving Jackson after eleven o'clock last night, I reached Dyersburg this morning to find no way to get out to the Association. Disappointment sinks the heart of man; but I will feel all right about it if the Baptists of the Friendship Association and parts around will enlarge their gifts a little for ministerial education and will remember their denominational schools and quit sending their children off to Catholic and all other kinds of schools rather than to their own. But education is gaining ground. Those who a few days ago were at the Central Association, at Trezevant, will remember that when the report on education was called for, though it was at the lazy hour of half past one o'clock, the house was filled, many even standing about the doors, both within the room and without, and on the rostrum, and thus remained for over two hours. When they thus filled the house, they did not know that they were to be feasted by those fine speeches of Professor Tibby, Dr. Butler, Dr. Wingo, and others. It was the announcement of the report on education. What the statesman a long time ago saw the people generally are beginning to see—we must educate.

Because of my connection with the Southwestern Baptist University in one day this week I have received urgent invitations to the Memphis Association Fifth Sunday Meeting, at Trinity Church; to the Unity Association Fifth Sunday Meeting, at Henderson; and to the Indian Creek Association.

Another encouraging thing is that the university opened this year with students from seventeen States. If the Baptists will faithfully follow the designs of the Lord which he had in planting the Southwestern Baptist University in this strategic situation in the Mississippi Valley, only the arithmetic of eternity can figure the results. Why should not some able Baptist, either man or woman, immortalize himself this year—one, by building and equipping on the campus a natural science hall; another, by endowing the library; another, by building two dormitories; another, by establishing the dairy farm; another, by putting in a steam laundry; another, by completing the electric light plant; others, by endowing separate chairs for the payment of teachers' salaries? There is much else, too, that ought to be done. Should we all not wish to see these things done for the prosperity of our denomination before we depart to render our account and to be with Christ?

G. M. S.

### Resolutions of Dyersburg Baptist Church.

Whereas our beloved pastor, Elder B. F. Whitten, has tendered his resignation and severed his connection with the Dyersburg Baptist Church as pastor; and

Whereas during his six years' stay here with us as pastor of our church he has lived an exemplary life and has been an efficient, good, faithful, conservative, and thoughtful leader of his flock, and a sound, instructive, earnest, and forceful minister and expounder of the gospel, and also a cautious, prudent, and safe adviser in matters of church polity, full of sympathy and consideration for his people in hours of trouble, distress, and bereavement; therefore be it

Resolved by the Dyersburg Baptist Church in Conference assembled, That we regret to lose our esteemed pastor from our midst, and that we greatly appreciate his very valuable services rendered in his ministry with us for these six years past, and will remember them with much pleasure; and we hereby cheerfully recommend him to any church or community as a most excellent pastor; a trustworthy, safe, sound, and able gospel minister of the highest type of Christian character free from any taint of suspicion in the community where he has lived and moved for the past several years. W. H. TUCKER, Clerk.  
Dyersburg Baptist Church.

### Carson and Newman College.

Our attendance continues to grow. Our latest addition is Miss Varnell, of Flintstone, Ga.

Our secretary's report shows 250 in our Sunday school, most of whom are young men and young women.

Our school and community are very much grieved by the brutal assassination of President McKinley. In accordance with the proclamation of President Roosevelt, we held memorial services in the auditorium last Thursday.

I had the pleasure of a short visit recently to the Eastanalee Association, which convened at Calhoun, Tenn. Rev. Granville Lee was in the chair, and former Secretary Cate was again at the desk. I was glad to meet Dr. Holt, who is a power in our Association meetings. It was also a great privilege to meet Drs. Goforth and Tindell, ex-presidents of Carson and Newman College and former teachers of mine.

Master Wallace Davis sends his check for \$100, which makes \$260 in cash that he has collected on the children's scholarship.

Our friend in a Northern State who has been so generous to our ministerial students has given me notice that he will cut his contributions more than half this year. If the churches do not rally to the support of ministerial education, we must close the doors of Carson and Newman College against several promising young men. This would be a calamity.

Remember the Convention at Harriman.

J. T. HENDERSON.

### Church Organized.

A council consisting of about twenty brethren from Nevill's Creek, Rushing's Creek, Crockett's Creek, and Pleasant Hill churches, including A. J. Byrd, A. Moore, and the writer, met at Model on Wednesday, September 18, for the purpose of organizing a Baptist Church. Eleven members of Nevill's Creek Church went into the organization. Six of these were baptized by Pastor G. W. Bray on Sunday, September 15. After the organization was effected, eleven others joined, making twenty-two members. Articles of faith and church covenant found in Pendleton's "Manual" were adopted, and the church invited the Association to meet with her in October. A. Moore was elected pastor and W. J. Crutch clerk. There had been some doubts about the position of the pastor on missions, but both church and pastor lined up on the subject.

B. F. STAMPS, Colporteur.

### Postal Card Uprising.

All the readers of this paper who are in favor of ridding Tennessee of saloons and are willing to pledge a quarter to help the Antisaloons League do it will please address a postal to John Royal Harris, superintendent, Lewisburg, Tenn. One hundred thousand people in Tennessee ought to respond to this and make it the indication of a popular uprising. The result will be announced at an early date.

REV. E. E. FOLK, D.D., President.  
REV. IRA LANDRITH, Secretary.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Edgefield—"Influence" and "Sowing and Reaping" were Pastor Rust's subjects. One received by letter. Fine congregations.

Central.—Pastor Lofton preached morning and evening to two good congregations; number in Sunday school, 200; subjects of sermons: "Gentleness Makes Greatness," "Prospects of the Unconverted."

Immanuel—"How may I be Assured" and "The Life that Overcomes" were Pastor Ray's subjects.

Murfreesboro—Bro. Van Ness preached on "God's Requirements." One received for baptism.

First—Pastor Burrows preached at both hours. Subjects, "Life's Pattern of Honest Doubt" and "God's Provisions for Life." Full houses.

Seventh—Pastor Lannom preached at both hours. Good services. Subjects, "Liberality" and "The Divine Welfare." One received by letter and two baptized.

Franklin—Pastor Jarmon preached at both hours. Good congregations. Outlook encouraging.

Dr. Frost worshiped at his home church.

Bro. Pate worshiped at the Central. Reported very fine services.

North Edgefield—Pastor Robinson preached at both hours. Very good services. Pastor offered his resignation to take effect next Sunday. Subjects, "Hezekiah" and "Being About my Father's Business."

Rains Ave.—Seventy-three in Sunday-school. Bro. Claiborne preached on "The Final Judgment."

Centennial—A meeting going on during the week. Bro. S. M. Gupton doing the preaching. Three received by letter; one approved for baptism. Several requests at night for prayer. Meeting continues this week.

Howell Memorial—Pastor Peyton preached on "The Christian's Wealth" and "The Foolish Exchange."

Third—Preaching by the pastor. Good audiences. The first services held in the Tabernacle building. The building to be completed this week. One hundred and sixty-six in Sunday-school. Two joined the church by letter.

#### Memphis.

Central Church.—Pastor Potts preached morning and evening; fine audiences; one addition by letter and one baptized.

Rowan.—Pastor Richardson preached; fine congregations; two additions by letter. The church will hold meetings during the week.

Central Avenue.—Pastor Pettigrew preached; splendid congregation in the morning, fine service; small congregation at night; subjects: "Purity of Church Life" and "Things that Make for Godliness." Brother W. L. Norris was present and aided materially in the service.

Trinity.—Pastor J. W. Lipsey baptized two; good day in spirit and work; Sunday school and young people reaching out; Associational Fifth Sunday Meeting next Sunday; Dr. G. M. Savage, of Jackson, to occupy the pulpit.

Johnson Avenue.—Pastor Thompson preached; good congregation; subjects: "Proving God," "The Call of Jesus."

First Church.—Pastor Brown preached; subjects: "Thinking to a Purpose" and "The Four Things Small, but Wise;" two received by letter.

Cordova.—Pastor L. W. Sloan held meetings through last week.

#### Knoxville.

First Church.—Preaching morning and evening by the pastor, M. W. Egerton; number in Sunday school, 375.

Washburn.—J. F. Hale, pastor; preaching morning and evening; good Sunday school.

Bell Avenue.—Pastor I. G. Murray preached morning and evening; number in Sunday school, 143.

Smith Wood.—H. B. McClain, pastor; preaching morning and evening; number in Sunday school, 114.

Meridian.—Pastor L. H. Maples preached; number in Sunday school, 40.

Centennial.—Rev. J. E. Johnson preached for Brother Snow morning and evening. He goes from

#### Chattanooga.

First Church.—Pastor Brouger preached in the morning on "Pleasure and Profit of Bible Study," beginning a series of sermons embracing the first seven books of the Bible and requesting the congregation to prepare themselves thoroughly on Genesis this week. At night the theme was: "The Workingman's Savior." There were 282 in the Sunday school. September 29 will be Rally Day for the Sunday school, the unions, and the church generally.

The Baptist and Reflector is good. Your articles and Brother Moody's were extra good.

J. S. WILLIAMS.

Cumming, Ga., September 18, 1901.

Had a good day at Ebenezer. Baptized four young converts, who give promise of usefulness. The members passed many compliments on the sermons of young Brother H. B. Folk, who preached for the church several days one month ago.

J. D. ANDERSON, Pastor.

Sunday was State mission day at Belle Avenue. After an inspiring sermon by the pastor the congregation joined heartily in singing Dr. Hall's favorite, "Old Tennessee," and the collection for State missions was taken. Our pastor and some of our young members will be at the State Convention.

J. C. TURNER.

Knoxville, September 16, 1901.

I was at New Middleton Saturday and Sunday; collection for State Missions. I have been by the bedside of a sick mother most of the past week. She is at this hour at the margin of the silent river. Left Salem Association and begun a meeting at Round Top, near prosperity, Tuesday night; had five conversions. I was called away by telephone to the bedside of mother, and Bro. W. E. Raiks was left with the meeting, which was a glorious success. I will baptize the converts the first Sunday.

J. T. OAKLEY.

I would be glad to arrange to deliver a series of sermons for churches needing them. I have sermons arranged especially on (1) "The Origin of the Church," (2) "The Repentance Enjoined by the Bible in Contrast with Campbellite Repentance," (3) "The Faith Enjoined by the Bible in Contrast with Campbellite Faith," (4) "Baptism for Remission"—Acts 2: 38, (5) "Preservation of Saints," (6) "Baptism," (7) "The Lord's Supper," (8) "Pseudo Sophistry Exposed." I would like also to lecture against and expose Mormonism or hold revival meetings. Any church needing my services will write me at Jackson, Tenn., till November 1, 1901.

J. H. PIPER.

Jackson, Tenn., September 22, 1901.

I am holding meetings in Colorado, and the Lord is blessing the work. I have more work than I can do. I have long since laid aside my ice cream suit, and it is now cool enough to wear a light overcoat. Colorado towns are cool, dusty, windy and whiskey. The devil has this town by the tail and a down hill pull, and but little is being done to save sinners from hell. The meeting last night was well attended in the Methodist Church. I spoke about "Conditions in the Philippines," and closed by insisting that this town needs more religion and less whiskey.

F. M. WELLS.

Trinidad, Col.

I wish to renew my subscription to your valuable and highly-esteemed paper. It is like meeting old friends. In every paper I notice so many familiar names. We enjoyed the happy privilege of having Miss Annie Armstrong with the First Baptist Church, of Owensboro, on the 9th instant. We had a morning service, and Miss Armstrong got in about time for lunch. After lunch, Rev. P. Y. Hale, pastor of the Third Church; Mr. Mashburn, pastor of the Walnut Street Church; and Rev. E. Pendleton, of the First Church, took their departure. Then Miss Armstrong addressed us. It was very enjoyable and highly appreciated. She opened our eyes to the hardships of the missionaries.

MRS. S. S. UNDERWOOD.

Owensboro, Ky., September 16, 1901.

The third Sunday of August the writer held a meeting at Pleasant Grove Church, Lawrence County, Tenn. Christians were wonderfully revived. Eight were added to the church, one stands approved, and others have not gone to any church. Brother I. M. Johnson helped me with good preaching. To God be all the praise. The first Sunday in September I began a meeting with Blooming Grove Church, Lawrence County, Tenn. They have had no pastor for over two years. Some of the members of this church attended my meetings at Pleasant Grove Church. The Lord blessed us with a good meeting. Nine joined the church. The writer has a unanimous call to this church. He is asking great things of the Lord. Praise be to him.

F. G. POSEY, Pastor.

We have just closed a glorious meeting of two weeks at Simpsonville, Ky. A young preacher from the Seminary, Brother U. S. Thomas, of Tennessee, did the preaching. As the visible result we had twenty-six additions to the membership. Twenty of these were baptized. For two weeks Brother Thomas preached the gospel with the "demonstration of the Spirit and with power." Love for souls, faith in God, and a consuming zeal for the cause of Christ mark this man of God in a high degree. Tennessee may well be proud of this rising young preacher.

J. J. FARMER, Pastor.

Simpsonville, Ky., September 16, 1901.

Last Sunday was a memorable day for the Baptists of Waynesboro. Our much-beloved Dr. Holt was with us to preach the dedication sermon for the new Baptist church which has just been completed by our faithful missionary and pastor, R. J. Wood. By eleven o'clock the house was crowded to overflowing, and Dr. Holt, in his own pleasing way, preached one of his great sermons, at the close of which he took up a collection of \$200, the balance due on the house, and Brother Wood offered the dedicatory prayer. Dr. Holt also gave us a fine sermon at night, at the close of which six members were received into the church. Brother Wood has done a noble work at Waynesboro, and has worked himself into the hearts of his own people and all other Christians of the town and country. Dr. Holt's visit was much appreciated by all who heard him. May the Lord bless him and send him back to us again.

T. RILEY DAVIS.

September 10, 1901.

I spent six days with Bro. Carney in a meeting at Baker's Grove, closing the meeting last Tuesday. Bro. Burns was to assist him, but owing to the illness of his wife, was unable to be present. Bro. Sperry and the pastor held the meeting from Sunday to Thursday, and I preached the remainder of the time. The pastor was called away on Sunday to Cedar Lick, and could not return. With this disappointment also came the rain and cold spell; still God gave us a gracious meeting, in reviving his church and giving us five conversions. Many were interested in their salvation and we feel that seed were sown that will some day bring forth fruit. In the few days of association with the members I found a consecrated, Christian people, anxious for the spread of the gospel. We begin our meeting at New Hope the fourth Sunday.

J. E. TRICE.

### North Georgia Notes.

Rev. F. C. McConnell, who has just been elected to fill the place in the Home Mission Board made vacant by the death of Dr. F. H. Kerfoot, is a North Georgian and one of the most successful pastors in this section of country. For over seven years he has been pastor of the First Baptist Church, Lynchburg, Va.; prior to that time he served the First Baptist Church of Gainesville, Ga., as pastor several years, baptizing about one hundred as the result of one meeting. He was first to advocate missions, Bible institutes and colleges in this section of country. He served as Assistant Secretary of the Home Board for nearly a year, several years ago, and resigned to accept the pastorate at Lynchburg. He attended school at Mercer University and the Seminary some time and has been actively engaged in the ministry nearly twenty-five years. He is popular among Southern Baptists and his voice is generally heard at the sessions of the Southern Baptist Convention. The *Atlanta Journal* says: "Dr. McConnell expresses pleasure in returning to his former home in Georgia." Dr. McConnell has a wife and six children, two of whom are grown. His father, W. R. McConnell, died at his home in Hiawasse, Ga., at an advanced age. He was a distinguished citizen and represented his county in the State Legislature.

J. S. WILLIAMS.

Cumming, Ga.

### Memphis Notes.

Our Seventh Street Baptist Church, successor to Johnson Avenue Baptist Church, has progressed far enough to lay a corner stone on the first Sunday in October at 3 P.M. The excavation was begun last Thursday, and very good progress has been made, until we are almost ready to lay bricks. Our little church is happy, but unconscious of the struggle before us. Some of us know that the Southern Baptist Convention is looking at us and to us for this work in North Memphis. The cost of the building is to be \$7,500, and quite a sum of that amount is to be found yet. The Clarksville people sent us the first \$100 gift outside of the city. If all the people in Tennessee who have professed faith in Christ under my ministry were to send me \$1 each as a thank offering, it would greatly simplify and help our work. I would not ask this for fear of being disappointed in the responses. The programme for laying the corner stone has not been completed, but we have asked the Masons of Memphis to officiate. While our pastors are to take suitable part in the ceremonies, we are corresponding with and hope to secure the presence of Dr. F. C. McConnell, the newly-elected secretary of the Home Board, who will deliver the address of the occasion. We hope to announce definitely next week that he will be here. Let all who read these lines pray for us and be present at the joyous occasion if at all practicable.

Our present building was sold to the Seventh-day Adventists for \$1,000, with the privilege to occupy it until February 1; but we hope to go to our new building on January 1, 1902. Who will help us do it?

T. T. THOMPSON.

Memphis, Tenn., September 23, 1901.



## MISSIONS.

### MISSION DIRECTORY.

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

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

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

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

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

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

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

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

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

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

### Woman's Missionary Union.

Sisters of Tennessee W. M. U., welcome back to your accustomed places in church, Sunday-school, prayer-meeting and missionary society. There is holy, happy work to fill all hearts and hands. And now before other calls absorb your attention, the Central Committee begs that you will remember your share in carrying on the work of our union. As you know, our Corresponding Secretary and Treasurer handles no contributions made for the work of the Foreign, Sunday-school, Home, or State Boards. But she must have funds put into her hands to purchase stamps, paper, ink, pens, twine, mucilage, wrapping paper, and to have printing done occasionally. She gives her time cheerfully—but, friends, are we to let her bear the whole burden? Is it not our work, do we not rejoice in it, take a righteous pride in it, and shall we not delight to pay the necessary expenses of its operation? The woman's societies of Nashville have given a monthly contribution to the expense

fund, considering it as much a part of the work of missions as any other. Every society should send at least five cents per member, yearly, for this purpose. One leaflet may prove a call to some soul to give itself wholly to gospel service, or it may result in a thousand dollars contributed to the cause. Would you not like to furnish the one cent stamp which carried that leaflet on its way? Never fear that a penny will be wasted. Women know how to economize and never was an investment more carefully guarded or more richly remunerative than the moderate sums which have been given to the expense fund of the Central Committee. Please send in a contribution at once for there is much to be done and the treasury is empty.  
S. E. S. S.

It is pleasant to hear of those who are practicing self-denial and "saving up" in order to go to the Convention at Harriman.

This is as it should be. Any who can so arrange matters as to spend a few days in company with others who know and love and labor for the cause of missions, ought to be there. The friends at Harriman will provide for the comfort of W. M. U. delegates and visitors. Go, and set your heart aglow with renewed interest. We are thankful for the new workers developing in our ranks. We need more and more. Persuade someone else to go. Show the program and tell them they may expect a treat from each participant. The Band Conference alone, would be worth the trip and it is only a part of the good things assured.

### Program.

Annual Meeting Tennessee Woman's Missionary Union, Harriman, October 15-16, 1901.

#### FIRST DAY.

1. Opening devotional exercises: Mrs. Robt. Brown, Harriman.
  2. Appointment of committees.
  3. Address of President, Mrs. A. C. S. Jackson.
  4. Report of Corresponding Secretary, Mrs. W. C. Golden.
  5. An hour with Band Workers: conducted by Mrs. L. D. Eakin, Chattanooga, Band Superintendent.
- Missionary exercises by Harriman Junior B. Y. P. U.: Mrs. Hattie Sublette, leader.
- Report of "Young South": Mrs. Eakin.
- Address by Mrs. N. Maynard, missionary at Kokura, Japan.

Five-minutes' talks on the practical workings of mission bands: Mrs. Phillips and Miss Peak, Jefferson City; Misses Sanders and Graves, Chattanooga; Miss Calvin, Knoxville; Mrs. Sublette, Harriman; Miss Fox, Clarksville; Mrs. Jackson, Mrs. Lofton and Mrs. Kannon, Nashville.

#### SECOND DAY.

1. Moments of prayer and praise.
  2. Reports of Associational Vice-Presidents.
  3. Our determined aim—ten one minute speeches:
- Foreign missions, Mrs. R. M. Murrell, Knoxville; Home missions, Mrs. Josephine Jordan, Nashville; State missions, Mrs. Asa Hazen, Knoxville; Orphans' Home, Mrs. W. W. Kannon, Nashville; Sunday-school and colportage, Mrs. M. C. Lowry, Sweetwater; Ministerial education, Ministerial relief, Mrs. Orah Darnell, Dyersburg; Expense fund of C. C., Mrs. Chas. Crockett, Nashville;

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Church building loan fund, Mrs. I. J. Van Ness, Nashville; Distribution of literature, Miss Mary Tipton, Greenville; Home department of Missions, Mrs. A. B. Rollow, Clarksville.

4. Song.
5. Advantages of organization: Mrs. W. E. Rape, Chattanooga.
6. Successes and opportunities of today in foreign missions; Mrs. A. B. Turley, Kiuka.
7. Our missionaries—the story of their work as told by themselves.
8. Report of committees.
9. Election of officers.
10. Final adjournment.

### Outlook on Missions.

O. C. PEYTON.

David Paton gave his entire fortune—\$1,000,000—to missions, reserving only a small annuity to keep him from absolute want. He heard a plea for missions and he took out of the sum set apart to provide his annuity \$1,250 more, which he gave to the Lord. Later on, he took out and gave \$2,000 more, reducing his annuity to a very small pittance. What do you weigh beside David Paton?

Mr. Hamilton, a surveyor's clerk in Glasgow had a salary of \$400 a year. Every year, he gave \$100 to missions. There came a special call to meet dire need and he gave \$500—one half of his savings of a lifetime. Contrast his consecration with your pretensions!

### Report of Rev. W. R. Farrow's Work Among His Churches in the Big Hatchie Association.

Dear Brother Folk:—As my revival meetings are closed with my churches for the season, I will write up my work. My first meeting began with Liberty Church, near Covington, Tenn., fourth Sunday in July. In this meeting Bro. Edgar Thorn, of Woodville, did the preaching; he preached some excellent sermons and the church was much re-

vived, but had no conversions. Liberty is a fine country church; I preach twice a month for this excellent church.

I began a meeting at Antioch Church the first Sunday in August. I did all the preaching. We had a fine meeting, the church was wonderfully revived, and had about six conversions; had five added to the church by baptism. We went from here to Mt. Lebanon, began the third Sunday in August; the writer did all the preaching, we continued eight days. The church was wonderfully revived; we had sixteen additions to the church, eight by baptism, the others by restoration and letter. The congregations were exceedingly large. This was the best meeting the church has had for ten years. We went from here to Oak Grove, began the fourth Sunday night in August. Prof. J. A. Bell, of Poplar Springs, Miss., joined the writer in this meeting and conducted the singing, the writer doing the preaching. This was a glorious meeting from the first service. Here we had the largest congregations we ever had at any church. For several nights towards the last of the meeting, not more than half the people could get in the house. The house was surrounded by wagons and buggies filled with people who listened with bated breath to the sermons. The result of this meeting was thirty-two conversions, twenty-one additions to the church; eighteen by baptism. We closed this meeting on the first Sunday night in September, baptized on Monday morning and went from here to Charleston and began Monday night. The Lord wonderfully blessed us here. We closed on Saturday at 11 o'clock a.m. The church was much revived. Had a number of conversions and eleven joined the church by baptism. We went from here to Garland and commenced a meeting the second Sunday night. Garland is a new church organized by the writer about a year ago with seventeen members; the church had no pastor or house of worship for the past year until now; they have built a nice house of worship; just got it ready in time to commence the meeting. We continued the meeting eight days. The Lord blessed us wonderfully in the meeting. We had eighteen conversions; had sixteen additions to the church by baptism; the church now numbers



about thirty-eight and others will join soon. At the close of the meeting the church called the writer as pastor of the church and he accepted. This church is in a nice little town; they are trying to arrange to build a pastor's house and have the pastor move into their midst. This church has not joined the Association yet but we will be on hand at the next Association. I did all the preaching in all the meetings except the first one. I preached for five weeks in succession, day and night, and came out fat and in good condition. The total results of my summer's work were about a hundred conversions and sixty baptized into the fellowship of my churches. I now have six churches. I have to preach twice each Sunday to serve them all. I have too much work and will have to leave off some of it next year. I had the help of Prof. J. A. Bell in the three last meetings, he led the singing. Bro. Bell is a power for the Lord in song; he has traveled in several States and sung for evangelists and pastors in revival meetings. Any pastor wanting an evangelist singer will do well to secure his help in their meetings. May the Lord bless all who read this paper.

Covington, Tenn., Sept. 17, 1901.

#### University Notes.

It was a great pleasure to attend the opening meeting of the J. R. Graves Society last Friday afternoon. There were not many members to begin with; only about eighteen.

The roll was called, and as each name was called the members responded with a speech telling of the work he had done through the summer. It was indeed a grand, spiritual meeting, and eyes filled with tears as our preacher boys told how the Lord had blessed them in their labors this summer. The territory occupied by these brethren is a large one, but a great part of the work was done in West Tennessee. The members present reported over 500 conversions as a result of their labors. What a power for good, and still several of the members have not arrived yet. When all reports are in, no doubt the number of conversions witnessed will swell the number to over 600. Can the churches in the face of these facts, refuse to help support those who are wanting help and cannot come to school without it?

The three literary societies, C. L. S. the A. L. S. and the Palladian, start off well. There is a degree of earnestness, and determination in all departments to work, that the writer has witnessed but few times before in his five years' connection with the school.

The services at the Highland Church were both very largely attended Sunday. Eleven joined by letter.

The First Baptist Church had good services both morning and evening. One addition.

Bro. S. E. Tull went to his old Bethlehem church near Rutherford, where he was to baptize those converted during the meeting at that place. He goes to Bells this week to assist Bro. Roy in a meeting. Bro. Ray began his meeting at Bells Sunday.

Bro. A. P. Moore has resigned at Center, and Bro. W. N. Walker, the newly ordained preacher of the Second Church, baptized several happy converts at Luray Sunday.

Bro. J. W. Dickens went to Euon where he had ten to baptize.

Bro. M. E. Dodd preached at Old Liberty, the pastor Bro. Hill, being in a meeting at Center.

Bro. W. E. Hunter is in a meeting with Bro. J. M. Walker near Obion this week.

F. C. FLOWERS.

Jackson Tenn. Sep. 8, 1901.

#### Illinois Letter.

I have just returned from holding a meeting with Bro. Leon W. Sloan at Old Union, Shelby County. The visible result of the meeting were not what we would have liked, still it was a meeting of power, and to myself it resulted in much good. The church is composed of an intelligent, thrifty class of farmers. My home, while there, was with deacon Edmonds; a more comfortable place could not have been provided.

Bro. Sloan is a true yoke-fellow; he is an excellent preacher, deeply pious and a fine character. Many more such men are needed in our Baptist Zion. I stopped over a night on my return at Covington, my old home. The church there is still without a pastor and has been since I left, eight months ago. I hope, however, that they have secured one before this. Covington, like other churches, of course, has some dross, but there is a band of as true men and women as ever lived.

I have been pastor of the First Church at this place for eight months. We have a large membership, including some of the leading people of the city, and the work seems to be in a prosperous condition. The Baptists are in the ascendancy in this part of the State. Our Association only embraces one county with something over thirty churches and about eighteen hundred members. I have often heard that the Baptists of the North were not so orthodox as our Southern people. But this is not true of this part of the State. They are even more strict than many of our Southern churches. I don't know of a church that may not be called real land mark in their principles. Dr. Throgmorton, editor of our Baptist paper, is of this type himself and has spent the most of his life in this country. He is largely responsible for the churches being so thoroughly indoctrinated. It is a fine country; great fields of grain, meadows, fruits and large coal mines.

O. P. MILES.

Harrisburg, Ill.

#### Harriman Notes.

The First Baptist Church of Clinton, Tenn., has extended a hearty and unanimous call to Rev. W. N. Ferris, formerly of Ohio. Bro. Ferris is an able preacher and splendid pastor. The church at Clinton offers him a much larger salary than they have ever paid a pastor and it is to be hoped that he will accept.

Prof. Horace L. Jones, of the American University, of Harriman, Tenn., delivered a most excellent lecture at the Trenton Street Baptist Church last Sunday evening. Prof. Jones is a young man, but he has already taken rank as one of our foremost teachers and a lecturer of no mean ability.

The public schools of the city opened today, with Supt. J. V. Rymer in charge. Prospects are for a most prosperous year.

Harriman is making preparations for the Convention. Let us have a large and good gathering.

SPENCER TUNNELL.

Harriman, Tenn., Sept. 16, 1901.

—My meeting at Antioch closed Sunday night, after continuing eight days, during which time every service was attended by large crowds of eager listeners.

Old and young, good and bad, all alike seemed anxious to have the gospel as it was ably preached in its apostolic simplicity and power by Rev. W. E. Hunter, of Jackson, Tenn.

The Holy Spirit's power was felt in every service. The results as seen were 27 conversions and 17 additions by baptism; three others offered for baptism, two by letter and two restored. In all 24 additions.

The effect of brother Hunter's visit rests like a benediction upon the entire community as well as the church. His earnest and powerful preaching, before which Campbellism and sin in its other forms, grew weak, faltered and fell, greatly endeared brother Hunter to the Baptists of this part of the country, and we hope to have him with us again.

Our meeting at Hornbeak will begin next Sunday. Brother I. N. Penick will do the preaching. "We are undertaking for, and expecting great things of God."

I trust we shall have a large attendance at the meeting of the Beulah Association. Brethren, don't be afraid of us, we need your presence down here in this neglected field.

J. M. WALKER.

Hornbeak, Tenn., Sep. 17, 1901.

—Our meeting at Bells lasted six days and resulted in six additions to the church and a good revival of the membership. Bro. Tull preached for us ten times and endeared himself to our people by his earnest, soul-stirring sermons. The meeting should have lasted two weeks but circumstances did not permit. Five are to be baptized next Sunday. J. F. RAY.

—The first of October I shall have been with the Claremore Baptist Church one year and a half. I am glad to believe that the church regrets to give me up; they say so. But I stated on taking charge of the church as pastor, that my stay would be temporary. Three reasons induced me to stop here for a while: First, my wife's health; second, I had been on the go for years and needed to stop for a while; and last, but not least, the church needed some one. They insisted, believing it to be of the Lord; I surrendered to them. I was re-elected in May to the pastorate by unanimous vote. If there is any opposition now I don't know it. Pastor J. B. McKeehan, of Miami, I, T., assisted me in a gracious meeting the beginning of the present pastoral year. In his write-up of the meeting, he says: "Elder Newman has done a great work at Claremore during the past year. He found the church on his coming in a very poor condition. He has a very dear people and they are very much attached to their pastor." For some seven years, save one given to editorial work, prior to my coming here, I had tried to "do the work of an evangelist." God had blessed me in this work. And from childhood (I was converted young, and still younger I was convicted), I have felt that God would have me engage in the specific work of trying to lead the lost to Christ, a living, personal Savior, hence, I but return to my life-work. Seventeen years now, this fall, I have been in the West, fourteen years in Texas and three years in Oklahoma and Indian Territories. I was born and reared 'mid the hills and valleys of that glorious country known as East Tennessee. I am not ashamed of the place of my birth; nay, I am proud. I love every foot of Tennessee soil. And now as the years grow on me I find in my heart a longing to return and preach the "good tidings of great joy" to as many of the people of the State of my birth as I might be able to reach. I am, however, thoroughly Western and my present feeling is, I shall live and die in this great Western country. But this is already too lengthy to be so per-



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sonal to myself. Allow me further space for this earnest request: Pray the Lord to make me more humble, more fully consecrated to his service, that I may the more plainly and effectively point the lost to him who is "the way, the truth and the life." For a time, possibly till next spring, my postoffice address will be Claremore, I. T.  
 J. M. NEWMAN.

—Sunday was State Mission day at Bell Avenue. After an inspiring sermon by the pastor, the congregation joined heartily in singing "Dr. Holt's favorite," Old Tennessee, and the collection for State Missions was taken. Our pastor and some of our young members will be at the State Convention.  
 J. C. TURNER.  
 Knoxville, Sept. 16, 1901.

—We had baptizing last night and also the Sunday night before, and one came forward for prayer. I am trying to bring the church to the point where a revival will break out without special effort. The meeting previously announced to begin at Chapel Hill yesterday having been postponed, I go to Southside to begin a meeting Friday night as missionary of Cumberland Association. My "bishopric" includes three counties. I am the only Baptist preacher in Houston County and this is the only Baptist Church in the county.  
 GILES C. TAYLOR.  
 Erin, Tenn.

—We have just closed a gracious meeting of two weeks at Simpsonville, Ky., Bro. U. S. Thomas, in the Seminary from your State, did the preaching. As the visible results, we have twenty-six additions to the membership; twenty of these were baptized. For two weeks Bro. Thomas preached the gospel with the "demonstration of the Spirit and with power." Love for souls, faith in God and a consuming zeal for the cause of Christ mark this man of God in a high degree. Tennessee may well be proud of this rising young preacher.

J. J. FARMER, Pastor.

Simpsonville, Ky., Sept. 16, 1901.

—As Tennessee is my old home and I often have letters asking about my work, I send notice of some meetings just closed: 1. At Malakoff, Texas, twenty-five accessions, seventeen baptisms; 2. At Pine Grove, thirty-two accessions, nineteen baptisms; 3. At Shelton's, eleven accessions, eleven baptisms; 4. At Athens, my field of labor, I expected Bro. Truett, of Dallas. He could not be with us, so the pastor had to do the preaching. Here we had the greatest meeting for years; fifty-seven accessions, forty-two baptisms, one household baptism. Of the forty-two baptisms, thirty-five were grown persons, four leading business men of the town.  
 J. L. MAHAN.  
 Sept. 14, 1901.



## BAPTIST AND REFLECTOR.

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NASHVILLE, TENN., SEPT. 26, 1901.

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

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## 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.*

## JOSEPH, THE FAVORITE.

Abraham, Isaac, Jacob and Joseph. We have studied about the first three, now we shall study about the last for several lessons. What a noble heredity. Joseph was the oldest son of Rachel, the favorite wife of Jacob. As such, he was his father's favorite. He was petted and may have been somewhat spoiled. At any rate, he received impressions, whether from Jacob or from the Lord himself, of his coming greatness. And he could not help telling his brothers about the premonitions of his superiority over them, which had come to him in his dreams. Naturally this did not make them love him any more. It rather excited their jealousy and hatred, and when their father showed his decided partiality by making him a beautiful coat of many colors, they could not conceal their feelings. Probably to prevent a family quarrel in which

other members of the family would join, Jacob sent the other sons some distance away to pasture their flocks. But not hearing from them in some time, he decided to send Joseph to them to carry them food and to enquire about them. When they saw him coming, despite his benevolent mission, despite his peaceful mien and despite their relation to him as elder brothers, they thought that now was their opportunity to take vengeance upon him for his seeming arrogance. There is nothing which arouses more bitterness of feeling and which is likely to lead to more trouble in the end than for a parent to show partiality to one child over the others.

The first thing his brethren did when Joseph came to them was to strip him of his coat that was the symbol of his father's favoritism. Then they threw him into an empty cistern, perhaps meaning to leave him there to die. But Judah, more merciful than the others, seeing a company of Midianite merchants going down to Egypt to trade, proposed that they should sell him to them to be sold by them for a slave. This was done. Another brother, Reuben, who was absent when the transaction was made, was deeply grieved when he discovered that Joseph was gone. His brethren then decided to account for Joseph by representing him as having been killed by some wild beast. Jacob was completely deceived and lamented over his son's death.

Poor old Jacob. He had started out in life as a trickster himself. He had taken advantage of his brother Esau, had deceived his father Isaac, and played a trick upon his father-in-law Laban. And now he was being doubly paid back in his own coin. Curses, like chickens, come home at last to roost. The trickster shall sooner or later himself be tricked.

## LESSONS FROM THE DEATH OF PRESIDENT MCKINLEY.

The death of President McKinley cast a gloom over the world, and especially over the people of this country, from which they have not yet recovered. A correspondent writing from Washington says that, instead of growing less, the sorrow over his death seems to grow more intense. No person in the history of the world has ever died whose death caused such universal, and yet at the same time such profound, sorrow. The people of nearly every city and town in the country have held memorial services in honor of him. His death certainly seemed a terrible calamity. But there are some consolations about it.

1. Suppose we take our stand fifty years from now and look back upon it. Had he lived, he would have filled out his unexpired term with the sympathy and support of his own party, but without the sympathy of other parties. After retiring from the Presidential office, he would probably have returned to Canton and rounded out a useful and honorable career in a dignified old age without anything very special to mark him from other Ex-presidents. As it was, he died at the height of his fame, at the summit of his popularity. The very tragedy of his death hushed all opposition and gave to him the sympathy of every man of every party and creed. It wreathed his brow with a martyr's crown and will place his name in the hall of immortals along with those of Washington and Lincoln. It was a bad thing for the country that Lincoln was assassinated, but we are inclined to think, looking at it from this distance, that it was best for him that he should have been taken at the time and in the manner he was. Just suppose Dewey had been assassinated on the occasion of his triumphal entry into New York. Do you suppose there would have been any trouble then in securing money to erect a memorial arch in his honor?

2. But, instead of taking our stand fifty years from now in this world, suppose we take our stand a thousand years from now in heaven. Had Mr. McKinley come to a natural death, he would have lived only some ten or twenty or thirty years at most. That seems a long period when measured by the tape line of time; but measured by the tape line of eternity, it

seems very short. A thousand years from now, as we stand on the battlements of heaven and look down, thirty years will seem only a very brief span, and the cutting off of that many years of a man's life will not seem to us so great a matter or so terrible a calamity as it seems to us here and now. We feel sure also that Mr. McKinley would not then begrudge the exchange of that much time for that much eternity; for no matter how great his position here, his position as one of the redeemed in heaven is infinitely greater and more glorious.

3. By dying as he did, the eyes of the whole world turned upon his bedside, and, watching his every movement and his every word, he had an opportunity to impress upon the world in his dying moments the beauty and power of the Christian religion, such as perhaps had never been given to a mortal man before. This opportunity he used in his dying message: "Good by, all; good by. It is God's way; his will be done." This message aroused the religious conscience of the people of the world as perhaps nothing else had ever done and as it could not have done had Mr. McKinley died a natural death. It but expressed the words of David which he uttered long ago: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." It expressed also the saying of Paul: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." It but echoed the words of our Savior in the garden of Gethsemane: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." It was a revelation to many people of the reality of the Christian religion. It was probably the most powerful sermon which has been preached since the day of Pentecost.

4. Mr. McKinley had, by his conciliatory course, by his kindness of manner, and by his appointment of Southern men to office won the sympathy of the Southern people to a large extent and had united the different sections of the country as they had not been united before for forty years. But if anything were needed to complete and cement this Union, if anything were needed to prove the thorough loyalty of the South, it was the universal and spontaneous sympathy of the Southern people upon the occasion of his death. As Samson slew more in his death than in his life, so Mr. McKinley accomplished, in this direction at least, more by his death than by his life. There was no sectionalism in the sorrow which gathered around his death bed and which followed him to Washington and Canton. While George Washington was a Southern man, born and reared and lived and buried on Southern soil, yet his name and fame are the common heritage of all the people of this country. So it will be with Mr. McKinley. Born, reared, lived, and buried on Northern soil, his name and fame will be the common heritage of all Americans, North and South. This would hardly have been possible except under the tragic circumstances of his death.

5. Not only did his death unite the different sections of his country, but it united also the various countries of the world as perhaps they had never been united before. After the expressions of sorrow over his death which have come from Great Britain, France, Germany, Russia, and other countries, it will be very difficult now to persuade the people of the United States to go to war with any of these countries soon. Peace-loving in his disposition and using all of his influence to promote peace, although compelled to give his sanction to two wars, his spirit still hovers over the world and will tend to preserve peace for many years to come.

6. It is expected also that his death will result in extirpating anarchy from this country. It is an exotic, anyhow, and does not belong here.

7. We trust also that his death will result in the banishment of the saloon from our land by sharply calling attention to the fact that anarchy and the



saloon go together. The saloon, in fact, is only the breeding place of anarchy.

In view of these suggestions, who will say that the sudden and tragic death of Mr. McKinley was in vain? Who shall say that it was not best, after all? Or if he cannot say it now, is it not probable that he shall be able to say it fifty years—or, at any rate, one thousand years—from now?

#### ANNOUNCEMENT.

I take pleasure in announcing that I have sold half interest in the BAPTIST AND REFLECTOR to Dr. A. J. Holt. Dr. Holt is too well known and too greatly beloved by the Baptists of Tennessee, and indeed of the South, to need any introduction to them from me. It is proper to state that the occasion of the announcement was the fact that, being elected Superintendent of the Orphans' Home and his wife Matron, as announced in these columns recently, it became necessary for them to move to the Home. This left his own home vacant, and this was the basis of our trade.

I should state also that before making the arrangements, we both consulted with brethren all over the State to see if there would be any objection to it, and they all heartily approved it. The matter was also laid before the State Board, of which Dr. Holt is Secretary, and whose servant he is. The Board passed resolutions to the effect that it offered no objection provided he did not assume any editorial responsibility.

This arrangement will make very little if any change in our present relations. I am, as heretofore, to be the editor and manager of the paper, assuming all responsibility for its editorial utterances and also being responsible for the publication of other articles in its columns, though, of course not responsible for every utterance in them. Dr. Holt will continue as Associate Editor, presenting his work as Secretary of the State Mission Board and Superintendent of the Orphans' Home in its columns. If, sometimes, he wishes to write an editorial, his name will be signed to it.

While he will have no responsibility for the conduct of the paper, let it be understood also that I will have no responsibility for his actions as Secretary. I shall feel free to criticize his work whenever I find it necessary to do so, although I confess that I do not expect to have any occasion for criticism. Or if I do I am inclined to think that it would be better to make it privately rather than publicly. The columns of the BAPTIST AND REFLECTOR will always be open to any one who may wish to discuss our denominational affairs, whether favorably or adversely, provided of course that he shall do so in a brotherly way.

Dr. Holt and myself hope that the arrangement will be to our mutual benefit. I speak in all sincerity, however, when I say that we both look far beyond any personal interest to the interests of our Baptist cause in Tennessee and the cause of Christ over the world. The BAPTIST AND REFLECTOR has always been identified more or less with our organized work. It has always believed in that work and represented that work, and will continue to do so. Dr. Holt is not expected to give any special time or work to the paper. He is constantly traveling anyhow, though, in the interests of the State Mission work, and wherever he goes, he is authorized, as heretofore, to represent the paper. He believes, and I believe, that in doing so he is helping his work as Secretary of the State Mission Board and as Superintendent of the Orphans' Home. For whenever the BAPTIST AND REFLECTOR goes into a home, the inmates of that home are very apt to take more interest in our denominational affairs. Every pastor in the State knows this to be true. In fact the paper underlies all of our denominational work. But for it that work could not succeed. The arrangement will also give me the coveted opportunity of staying at home more than it has been practicable for me to do, because it will usually be unnecessary for us both to go to the same meeting. In this way I hope to be able to make the paper still better in the future than it has been in the past. We want, however, a larger circulation. We shall try to secure several

thousand new subscribers to the paper in the next few months, and more later. A large number of these we hope will come from other States, but the most of them, of course, must come from Tennessee. We appeal to the pastors of the State to help us in securing these additional subscribers. We ask this not for our sake but for the sake of the subscribers, for the sake of our work in the State and for the sake of our Master's cause. Will you not do so? Announce the new arrangement to your people and ask all of them who are not now taking the paper to become subscribers. We can send sample copies of the paper whenever you wish. Now for an advance movement all along the line.

EDGAR E. FOLK.

#### THE FRIENDSHIP ASSOCIATION.

This Association lies in West Tennessee. It is composed of thirty-nine churches, most of them strong country churches. It met this year with the Fellowship Church, near Stokes, Dyer County. We were a day late in reaching the meeting, but fortunately our friend Rev. B. F. Whitten, formerly pastor of the Dyersburg Church, now editor of the *Southern Baptist*, was in the same situation and we had a pleasant trip together to the Association.

It had been organized by the re-election of Rev. T. J. Sanders as Moderator, and the election of Sam Andrews as Clerk and R. S. Beaver as Treasurer. In the absence of the appointee, the introductory sermon was preached by Rev. J. N. Hall and was said to be a strong Baptist sermon.

The following ministers in the Association were present: F. M. Blalock, H. D. Clift, W. P. Flack, J. H. Martin, Terry Martin, J. A. Mitchell, N. A. Parish, W. D. Powell, G. S. Price, T. J. Sanders, M. F. Savage, E. T. Thorn, J. H. Welborn. Among the visitors were: Brethren J. T. Barker, J. H. Ferguson, E. E. Folk, J. N. Hall, T. C. Hassel, T. J. Walker, B. F. Whitten.

The various subjects which came before the body were discussed with considerable interest. Sermons were preached during the meeting by Brethren W. D. Powell, B. F. Whitten, F. M. Blalock and the editor.

It so happened that we were appointed to preach at 2:30 p.m., on Thursday, the hour set for the funeral of President McKinley. We tried to conduct services appropriate to the solemn occasion, when people all over the United States were gathering in their respective places of worship to pay honor to the memory of our dead chieftain. The report of the Treasurer showed about \$270 contributed to all benevolent purposes during the year.

After a pleasant three days' session, with the finest sort of weather and with a large attendance every day, the Association adjourned on Friday afternoon to meet with the Trimble Baptist Church next year. The hospitality of the church and community was cordial and generous. We had a pleasant home with Brother George Williams. The Fellowship Church is a strong church. Bro. Terry Martin is the pastor. He is one of our most promising young ministers.

#### THE CONVENTION.

Remember the meeting of the State Convention at Harriman, Oct. 16th. Remember also that the Ministers' Conference meets there on Oct. 15th, and we suppose that the Young People's meeting will be held that night as usual. Let us have a large attendance at these meetings and especially at the Convention. There ought to be at least 400 people in attendance, including delegates and visitors. The brethren at Harriman say that they can take care of that many. What about it, brother, sister? Have you made arrangements to go? Brother pastor, you ought by all means to be there. You will miss something, and the Convention will miss something, if you are not there. Let us make this suggestion to the members of the churches: Suppose you make up the money to send your pastor. It will not require much and you will be fully repaid for it by his increased interest in all our denominational work and his increased usefulness on his return. Can you not do so?

#### PERSONAL AND PRACTICAL.

It is now announced that the Pope's physician has assured him that he will live to see 1903. That is a strange sort of thing, and we cannot help but wonder how the physicians can assure the Pope of any such length of days.

President Roosevelt's family consists of his wife and six children—Miss Alice, a young woman now about ready to enter society; Theodore, Jr., aged fourteen; Kermit Carew, aged eleven; Ethel, nine years old; Archibald Bullock, five years old; Quentin, aged three.

Our friend, Mr. John R. Dance, is a candidate for the position of Circuit Court Clerk of Gibson County. We have known him for a long time. He is an excellent Christian gentleman, and none the worse for being a good Baptist. If elected, he will, we are sure, make a faithful and efficient officer.

Benton County, Ark., is not only furnishing good ground for Baptists, but it is getting to be the garden spot of our country for fruit. This is true especially of apples. The Arkansas Baptist reports the sale of the apples in one orchard for \$4,600 cash, the buyer taking the fruit as it hung on the tree.

A curious thing is said to exist in France and all Southern Europe that causes much disappointment to Americans who go there to live. The thing that is referred to is the absence of stoves or ranges with hot-water backs, refrigerators, and rocking chairs. Americans must take these things with them or be content with America.

We are at a loss to understand some things we read in our exchanges. One has an urgent exhortation that all who write for it leave off personalities; but as we turn through the news notes and editorials, we find personalities that tell of a very bad feeling that this same editor has toward more than one person in the world. That exhortation is lost.

The London Times' correspondent notes the long life of the Society of Friends. During 1900 there were reported 299 deaths in that society in Great Britain and Ireland. The average age of this number was sixty-one years and seven months, which is said to be much longer than the average age of the general population of people.

Boscobel College, this city, had a very fine opening on Thursday of last week. It was, in fact, the largest opening in the history of the college. Addresses were made by President C. A. Folk and by Drs. G. C. Kelley and Gross Alexander. The latter delivered the principal address of the occasion on the subject, "Womanliness." President Folk feels very greatly encouraged at the outlook for the school.

The news of the serious illness of Mrs. Barton, wife of Dr. A. J. Barton, will be a source of great sadness to Dr. and Mrs. Barton's host of friends in Nashville and through the State, as well as through all the South. Mrs. Barton has been at Eureka Springs, Ark., for some time, but Dr. Barton will take her to Battle Creek, Mich., at once. Many will be praying for her as she goes.

The Second Baptist Church, of St. Louis, Mo., sold its down-town, but beautiful, church house last fall to an erratic Methodist congregation for \$55,000. They paid \$20,000 on the church, and the Baptists were to use the house jointly with them until the debt was paid. The purchasers have paid no more, and the preacher and many of his followers have joined the Dowdites. It is a sad state of affairs.

The editor of the Arkansas Baptist has been visiting the "evaporators," or apple factories, in the northern part of the State. He found a little girl running the factory which peels, cores, slices, dries, and bleaches the fruit; and this same little girl handles sixty bushels per day and receives two cents per bushel for the work. Many people would be just as surprised to see a child doing religious work.

Hon. John G. B. Simms, recording secretary of the Arkansas Baptist Convention for years, and one of the best men of the State, registered and secured a choice homestead in Oklahoma in the late apportionment. Brother Simms will soon leave Arkansas, where he has been for twenty-five years a prominent worker, and will take up his residence in the Territory. Our congratulations go with him and his noble family.

Dr. S. H. Ford is going to begin in October a series of articles in the Christian Repository, to continue through four or five issues, in which he will compare the Revised Version and the Romanist Version of the New Testament. In parallel readings their differences will be strikingly displayed. He will show that there are multiplied mistranslations in the Romanist Version, reckless defiance of the Greek, and a studied attempt by wrong renderings to justify false doctrines and false practices. Dr. Ford will send the entire serial number for 70 cents. Address S. H. Ford, St. Louis, Mo.



## THE HOME.

### Minding Mother.

Boys, just listen for a moment  
To a word I have to say;  
Manhood's gates are just before you,  
Drawing nearer ev'ry day.  
Bear in mind, while you are passing  
O'er that intervening span,  
That the boy who minds his mother  
Seldom makes a wicked man.

There are many slips and failures  
In this world we're living in;  
Those who start with prospects fairest  
Oft are overcome by sin;  
But I'm certain that you'll notice,  
If the facts you'll closely scan,  
That the boy who minds his mother  
Seldom makes a wicked man.

Then be guided by her counsel;  
It will never lead astray;  
Rest assured, she has your welfare  
In her thoughts both night and day.  
Don't forget that she has loved you  
Since the day your life began;  
Ah, the boy who minds his mother  
Seldom makes a wicked man.

### How Bessie's Light Shone.

BY MAUD GLENN COLBY.

It was a very dismal day. The sun was hidden by clouds, and every now and then little gusts of wind blew the rain against the windows, and moaned and sighed through the pine trees.

Bessie Dean stood at the window of the old farm-house drumming on the pane. She looked disconsolate—yes, actually cross—and once in a while a tear stole down her cheek and fell on the glass, as if in sympathy with the storm without.

"I never saw such a dark, lonesome, gloomy day in all my life, never," she said. "Papa gone, mamma sick with a headache, baby cross, and here I am all alone. There isn't a single thing bright and pleasant, and I just think it is too bad!"

The tears fell very fast now, and the brown curls bobbed expressively up and down.

After she had cried a long time, she became thoughtful, and began looking out of the window again. Presently she began to speak her thoughts.

"Grandma says when I cry and think that everything is awful lonesome, it is because I have forgotten something. She says if I would read my verses in the morning, and try to practice them all day I shouldn't have time to be lonesome. I did forget this morning, and I believe I'll go and read my verses now, just to pass away the time."

She quickly ran and got her verses and sat down in the big easy chair to read them. As she read on, her face grew very sober, and she again indulged in her habit of thinking aloud.

"They're all about our being 'the light of the world,' and 'letting our light shine.' I wonder whether the

lights are all gone out that makes this such a dismal day. I remember when the teacher gave us those verses she said: 'Now, children, remember, if the day is very dark without, you can make it very bright and sunshiny all day long.' I don't believe my light has shone a bit all day, and this day needs it more than most others. I'm going to try, right away, and see what I can do."

The little girl jumped up with a face far more cheerful than it had been a half hour before. Indeed, Bessie was like an April day, so full of changes was she; but after a little shower the sun often shone the brightest.

She didn't have to wait long to find something to do, for baby was crying pitifully in the sitting room. She went in and took baby in her arms, and sang to her until the tired little one had fallen asleep; then Bessie went into mamma's room.

Mamma was wide awake, and suffering severely with her head, but her first words made Bessie glad:

"It was so thoughtful of my little girl to stop baby's crying when mamma's head ached so."

Bessie said nothing, but began bathing the aching head. Her little hands grew very tired, but she would not stop until she thought mamma was asleep; then, after pulling down the shades, she stole softly out of the room and down stairs.

The clock struck five just as she entered the kitchen, and remembering that it was nearly tea time, she began setting the table for papa's supper.

When papa came home that night and called her "Little Sunshine," and mamma awoke much refreshed, and baby laughed and crowed after her nap, Bessie thought the world seemed different from what it was a few hours before, and she could hardly believe it when she looked out of the window and saw the rain pouring down as steadily as it had in the early part of the afternoon.

"I guess it's because the lights are shining again inside that makes it so bright," she softly said.

"Ye are the light of the world. A city that is set on an hill cannot be hid. . . . Let your light so shine before men that men may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

—The Myrtle.

### "April Fool" in China.

BY REV. H. G. C. HALLOCK, PH.D.

Studying a lesson in Chinese I met this sentence: "If you see a small package on the street do not pick it up or annoy anyone picking it up."

. . . It is a trick to deceive you." My teacher said that people often roll up neat little packages and put them on the street to deceive others. I told him about our "April fool" tricks of sticking money to the sidewalk or dropping a purse attached to a string on the sidewalk and then from a place of cover jerking it away when one was about to pick it up, and shouting "April fool" to the chagrin of the one deceived. He says they do sometimes wrap up packages just for fun to see people deceived, but that, as a rule, they have quite a different idea in their tricks.

If a man has a very serious disease he prepares a little package of sand or rice or tea, in which, in his imagination, he has mixed his disease. He makes the package very attractive, giving it the appearance as of containing money, dainty food or something valuable. He drops it on the street. Soon some one comes along and, picking it up, is deceived and, according to them, the disease of the one who prepared the package follows the one who picked it up. Of course sick persons as a rule get well, and so they deem they have a good reason for believing their superstition is true, and that they do get rid of their disease in this way.

As they are not likely to know who picked up or kicked the package, they do not know but that he received their own disease into his own body. The one who picked it up does not know whether the package was dropped accidentally, for fun, or by one who had a disease. If he gets sick he remembers he picked up a package and condemns himself for doing so. It had a disease! Hence comes this peculiar superstition. It has wide acceptance for much the same reason that patent medicines, faith healing, and Christian Science are accepted—namely that sick people as a rule get well.—*North and West.*

### Counting the Steps.

"Oh, how many steps there are to take,"  
Said Midge in her own sweet way;  
"There are steps for baby and grand-mamma,  
And it's nothing but steps all day."

"Now papa calls me, I must surely go,  
And Tommy says, 'Find my ball,'  
But the steps I take for you, mamma,  
I never count at all."

"And why does my darling never count  
The steps that she takes for me?"  
"Because," and closing her lips with a kiss,  
"I love you so, don't you see?"

### What Do You Talk About?

Don't talk about your troubles above all, any ill-health or sickness. Nothing is so tiresome as to hear long tales of illness and suffering, unless it be to bear those afflictions. You deepen, strengthen and prolong the effects of sickness by dwelling upon it in thought and speech. You can hasten your recovery by enjoying your return to health and showing delight in it, and that is the only way you should allow yourself to remind others of the ills you have endured. Never speak of strictly family affairs, and especially be careful not to allow yourself, under any provocation to criticize any member of your own family in conversation with even your dearest friend. And avoid too much talk of every kind about your own nearest of kin. You are naturally deeply interested in your brother's college experiences or your sister's coming-out party, but it is all rather colorless to people outside of your own house. There is nothing more becoming to a girl than a womanly reserve about her personal and family affairs. Beware of going into details in conversation upon such subjects. They are tiresome to any thinking person who has to listen.—*Ada C. Sweet in the October Woman's Home Companion.*

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## 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.

### Bible Learners.

Learn Eccles. 5:1, 2.

### The Student Band.

I have sent out seventeen "Bible Buttons" to the students of missions, who sent in the answers about Rome. These you are to wear with brown and yellow ribbons as a mark of membership in this special class of Young South workers. I was delayed longer than I expected in getting these from the American Baptist Publication Society, of Philadelphia, but I hope you have them by this time. One has already been acknowledged. Of course all of them will be in the next few days.

L. D. E.

### YOUNG SOUTH CORRESPONDENCE

The 18th of September is here! There is a tall pile of letters, too. Let us read them at once and see what they bring.

No. 1 is from Watertown and sends postage for a star card for Ruby and Pattie Jones. It shall go at once. May they be greatly blessed in using it.

No. 2 is from our good old friends at Hickman:

"Enclosed please find \$1.00 for Japan. We wish it was more for we feel a great interest in Young South work. Pray for us, that we may be better workers for Christ. May our dear missionary and editor be blessed."

LENA AND GRACE SMITH.

Thank you both for prayers and oft-repeated offerings! We shall hope for much more aid and sympathy during the last half of our 8th year.

No. 3 comes from Morning Star:

"Enclosed find \$1.50 from Limestone Baptist Church. We are looking forward with pleasure to our usual observance of 'Children's Day.' We have 115 nickles in the hands of the children and are hoping to raise \$100. Not long ago our church gave only \$3.00 or \$4.00 to missions, but through the efforts of godly ministers, educated at Carson and Newman College, our contributions now aggregate \$75.00. The reason some of our churches do nothing for the spread of the gospel is because the preachers do not arouse their congregations along these lines. Let us pray that our pastors may be educated and then our brethren will catch the spirit of missions and all will be well."

Mrs. S. SQUIBB.

Let me commend this to the churches who report "Foreign Missions nothing, Home Missions nothing," and let me recommend to their members two of the best educators, viz.: THE BAPTIST AND REFLECTOR and the Foreign Journal. If these are taken and read, much good

will result. Pray for the pastors of the churches who do not give to missions. We are so grateful for our share of the generous offerings of this church and we are hoping to hear again after "Children's Day."

In No. 4 from Newbern, the Gillard Band, ever faithful and true, sends \$1.25 for Japan and 25 cents for Annie Lou for our Babies Branch and Frank acknowledges the receipt of his "Bible Button." Mrs. Gillard also tells me that she has sent two packages of cards to Rev. Alejandro Trevino, in Monterey, Mexico, and encloses postage for new leaflets. By these tokens all may know that we have a first-class, up-to-date Band at Newbern. Long may it live and work for Young South interests. My way of wearing Young South colors is four or five inches of one inch wide brown and yellow ribbon caught to the coat or dress with the Bible Button, if one is a "Mission Student," or simply pinned together. When Mrs. Maynard comes the Young South workers here will fasten the ribbons on with a chrysanthemum. This is the flower of Japan you know. Some make a rosette of brown and yellow baby ribbon. Some wear a narrow brown over a wide yellow or vice versa. So you wear the colors nothing else matters. Thank you very much for the offerings. We have no more faithful Band than yours.

No. 5 brings a star dollar from Miss Mattie Williamson's Class, No. 17, Second Baptist Sunday-school, Knoxville. We hope to see Miss Williamson in Harriman and talk over "old times" when she was Mrs. Eakin's pupil. Many thanks.

Wartrace sends No. 6

"We hope our little offering will not reach you too late. The leader regrets so much that it will not be her pleasure to be present at the 'Band Meeting' at Harriman, to listen and to learn."

MABLE C. ARNOLD.

Many thanks. This little Band has given more this year than many churches. The editor regrets very much that Miss Mable cannot go to Harriman; she is sure her experience would have been of great value to the Band workers in Conference.

No. 7 is from Surprise:

"Find enclosed fifty cents from Frank and Willie; 'chicken money,' and Dan sends five cents for the Babies Branch; Lillian and Joe send thirty-five cents and Mrs. Blankenship ten cents."

M. L. BLANKENSHIP.

We are very grateful for your frequent offerings. God bless you all in this work.

No. 8 is from South Chattanooga:

"We come again with \$1.12 for Mrs. Maynard's salary and we wish it was twice as much. We have looked at our dear missionary's picture so often and heard so much of her through our teacher, that we have learned to love her very dearly. Through Mrs. Eakin we extend to her a pressing invitation to visit the Second Church when she comes this fall to Chattanooga. All of us are so anxious to see her face to face."

THE LITTLE GIVERS.

They are certainly true to their name! Bless their little hearts! I feel sure that Mrs. Maynard will come if she can possibly arrange it and I will come with her. Will Miss Brown go to Harriman? I want a five-minutes' talk from her about these same "Little Givers." We are so much obliged for all their help.

A dainty little missive is No. 9 from Franklin:

"I sold my 'missionary chickens' for \$2.00 and I send you the money for Japan."

FANNIE McLEAN JARMON.

What a successful little poultry raiser! We are so much obliged and we hope many will be induced to follow her example to "set apart" a hen to the Lord. Won't you? Just see what Fannie has been able to bring to the Young South! "Go thou, and do likewise."

Here's South Chattanooga, again! No. 10 says:

"Enclosed you will find check for \$2.00 toward the \$65.00 needed for Mrs. Maynard's salary. No. 5, my class of girls, sends it. May God's blessing rest upon the Young South! I pray that you may go to Harriman, rejoicing that you have such a band of young people working for the Master."

Mrs. J. W. WEBB.

I feel sure that the Second Church school is our "Banner School." So many classes work through the Young South. Many thanks to yours, dear Mrs. Webb.

And here's another. No. 11 brings another dollar from Mr. Isbell's and Miss Annie Golling's classes. We are so much obliged!

Ripley brings us a birthday offering from Maude Conner in No. 12, and we are most grateful.

In No. 13 Mrs. A. A. Smith, of Statesville, sends a star dollar for Montie Smith and both have our thanks.

Knoxville comes again in No. 14:

"Please find enclosed \$2.00 from myself and aunt. Give fifty cents to the Orphans' Home and the rest to Japan."

CYNTHIA JOHNSON.

Many thanks. Knoxville is ever a good friend to the Young South.

No. 15 is from the best and truest of Bands at Antioch:

"We hasten to add one dollar to our dear missionary's salary, and we earnestly pray the full amount may be realized. I very much regret my inability to attend the Convention. It would be such a pleasure to meet our missionary and leader. May you enjoy a pleasant and profitable meeting."

Mrs. C. M. HERD.

Many thanks! This family Band has been an inspiration to many more. We prize it much. It is a source of disappointment that Mrs. Herd cannot be at Harriman.

How pleased we are to hear again from Humboldt in No. 16:

"Enclosed find \$1.00 from 'Humboldt Sunbeams' for Japan. We have been raising \$5.00 for a missionary's home in South China, pledged at New Orleans, and therefore have not sent our usual offerings to the Young South. We hope the full salary will be raised."

Mrs. J. R. JARRELL.

Many thanks. We knew so good a Band was not idle.

Jackson comes in No. 17:

"I was looking over some books the other day and found a star card. I started out with it and in a short time every star was pierced. I herewith enclose the dollar. I hope you don't mind hearing from me every week. We must not fall short in our missionary's salary."

ESTELLA DeCOURCY.

Not a bit of it. The oftener the better. That was well done and we are much indebted to you for all the help you've given the Young South. Go on and may God bless you.

The Capital City comes next in No. 18:

"I send you a star-dollar collected by the 'Little Gems' and stamps for another card. Mrs. W. L. FRENSELY."

May the "Little Gems" shine on forever!

Dandridge comes now in No. 19, but as "private" is written both at begin-

ning and end, I can only say how much obliged we are. I hope we shall meet our friend at the Convention.

Next comes Fall Branch, making out a score of letters for us to-day.

"I am so glad to be able to send you \$4.00 to help meet the payment on Mrs. Maynard's salary. Credit Fall Branch Sunday-school with \$3.75 and 25 cents to A. R. Moulton, Jr. We hope you'll have every cent by Sept 18th.

How I would enjoy being at Harriman and meeting our beloved missionary, but for fifteen months I have not left home on account of the illness of my dear mother, who suffers greatly from rheumatism. She has not walked one step since last November and needs my constant care. I wish the Young South would pray that the Holy Spirit may comfort her in her affliction and that she may be restored to health. May God bless all our work and help us to 'make no steps backward.'

RMICHEL WHITE.

It would be too bad to change our motto, wouldn't it? You thought this was a "dollar week," didn't you? But you see you are mistaken. Dollars are fine though when there is such a shower of them as we have to-day. But Miss Rachel sends a "cloud-burst" of her own. We are so thankful, and the whole Young South will remember to pray for her beloved invalid. God will reward her devotion to the suffering one. Did you ever learn this little stanza from Scott?

"If e'er there was a human tear,  
From passion's dross refined and clear,  
A tear so limpid and so meek,  
It would not stain an angel's cheek;  
'Tis such as pious father's shed  
Upon a dutiful daughter's head."

Some way this letter brought those lines, learned in my childhood's days, to my mind.

Continued on page twelve.

The doctor sometimes passes a hard sentence than the judge. But the sentence of the doctor is more often set aside or overruled than is that of the judge. In the case of Mrs. Reycraft given below, the doctor sentenced her to about eighteen years of physical punishment and misery. But she rebelled against the sentence, and commenced the use of Doctor Pierce's Favorite Prescription. In a few weeks she was a well woman. It is a peculiarity of the cures effected by the use of Doctor Pierce's Favorite Prescription, that they are generally cures of chronic diseases. A woman suffers with diseases



peculiar to her sex, she takes medical treatment, gets no better, and has no hope held out to her of improvement. Then in her discouragement she turns to Dr. Pierce's Favorite Prescription and finds a prompt and lasting cure. "Favorite Prescription" establishes regularity, dries unhealthy drains, heals inflammation and ulceration and cures female weakness.

"Four years ago my health began to fail," writes Mrs. Nellie M. Reycraft, of Glenwood, Washington Co., Oregon. "I had a very heavy dragging and weight in the region of the uterus, pain in back and loins, could not lift anything heavy, rest at night very poor; stomach deranged. One physician said I was overworked, another said I had congestion and falling of uterus. He treated me nine months and said I would not be well until I had passed the change of life. I was only twenty-seven years old then. I became discouraged, and began using Doctor Pierce's Favorite Prescription. Took a teaspoonful three times a day; began feeling better right away. Am using my third bottle now, and feel I am in good health. I believe Dr. Pierce's Favorite Prescription has restored me to health. If suffering women would give it a fair trial they would give it praise."

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



## Young youth.

Continued from page eleven.

But that is not all. Read No. 21 from Halls:

"Find enclosed

FIVE DOLLARS,

which you can use where most needed." I. B. TIGRETT, Supt.

Isn't that grand? It doesn't take me a half second to decide that it goes to Japan, with our heartfelt gratitude. May God bless the givers!

Nor is that all. One of our youngest Bands sends No. 22 from Rockwood:

"Enclosed find

FIVE DOLLARS,

our first offering for Mrs. Maynard's salary. We are proud of our success, as we have had our star cards only one week. Credit my little niece, Juanita Smith, with \$1. The following collected the remaining \$4: Leila Gray, Grace Underwood, Maggie Baldwin, Bessie Johnson, Mae Bearden, Grace Hinds, Lula Viles, Harry Brown, Horace Carter."

MRS. I. N. ODOM, Leader.

Now, what do you say? And they bid us expect to hear from them soon, again. Ah, the enthusiasm of youth! How I wish we could retain it ever! I am so glad we can hope to meet Mrs. Odom, the leader of this new and vigorous Band, at our "Conference." Will she not come on Oct. 15? The ladies' meetings occur on Tuesday afternoon and Wednesday morning, October 15 and 16, so as to allow the delegates and visitors to hear the brethren at the Convention proper at all the important sessions.

I shall give you a full report of the year from Oct. 1, 1900 to Oct. 1, 1901 next week, as well as the record of the first half of our eighth year. Watch for both and read them carefully.

There is a deficit of \$4.26 on our salary fund. I feel quite sure that will come in before the report goes. The Central Committee has not yet sent me the blank for this report. I can give you, therefore, until September 25. We must have it. Most faithfully yours,

LAURA DAYTON EAKIN.

Chattanooga.

## RECEIPTS.

First Quarter.....	\$28.82
July Offerings.....	53.20
August ".....	41.28
First week in Sept. 1901.....	17.78
Second " " ".....	10.49
Third " " ".....	40.63
Fourth " " ".....	

## FOR JAPAN.

L. and G. Smith, Hickman.....	1.00
Limestone Church, Morning Star, by W. S. S.....	1.50
Gillard Band, Newbern.....	1.25
Little Workers, Wartrace, by M. A.....	.75
Blankenship Band, Surprise.....	.95
Little Givers, Second Church S. S., Chattanooga, by S. E. B.....	1.12
F. M. Jarmos, Franklin.....	2.00
Class No. 5, Second Church S. S., Chattanooga, by Mrs. Webb.....	2.00
Mr. Isbell's Class, Second Church S. S., Chattanooga.....	.40
Miss Annie Golling, same.....	.60
Maude Conner, Ripley.....	.14
Class No. 17, Second Church S. S., Knoxville, by Mrs. L. W. (star).....	1.00
Montie Smith, Statesville, by A. A. S. (star).....	1.00
Cynthia Johnson, Knoxville.....	1.50
Antioch Band, by C. M. H.....	1.00
Estelle DeCourcy, Jackson (star).....	1.00
Humboldt Funbeams, by Mrs. Jarrell.....	1.00
Little Gems, W. Nashville, by Mrs. Frensey (star).....	1.00
Dandridge Friend (star).....	1.00
Fall Branch S. S., by R. W.....	3.75
A. R. Moulton, Jr., Fall Branch.....	.25
Halls S. S., by I. B. Tigrett, Supt. Rockwood Sunbeams, by Mrs. I. N. O. (star).....	4.00
Juanita Smith, by Mrs. I. N. O. (star).....	1.00

## FOR ORPHANS' HOME.

Cynthia Johnson, Knoxville.....	50
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## FOR BABIES' BRANCH.

Annie Lou Gillard, Newbern.....	25
Dan Blankenship, Surprise.....	30
For ins. L. D. E.....	30
For Postage.....	26

Total.....\$427.16

Received since April 1, 1901:

For Japan.....	\$293.74
" Orphans' Home.....	44.50
" Babies' Branch.....	19.65
" State Board.....	9.34
" Foreign.....	18.13
" Home.....	31.13
" Foreign Journal, (8).....	2.00
" Sundries.....	4.62
" Postage.....	2.12

Total.....\$427.16

## AMONG THE BRETHREN.

Rev. H. B. Haden has accepted a call to the South Park Church, Chicago, and will enter upon his work at once.

Rev. C. H. Carleton has resigned the work of Sunday-school Secretary in the Indian Territory, and has accepted the pastorate at Roff.

Rev. W. L. Jones has been called to the pastorate of the church at Ebensbeer Pa., and has accepted. He enters upon the work immediately.

Rev. G. W. Syfert has entered upon his work at Herrin, Ill., under exceedingly favorable circumstances. Two additions last Sunday.

Rev. E. A. Hanley has been chosen pastor of the Logan Avenue Baptist Church, Cleveland, Ohio. He enters the work with bright prospects.

Rev. Giles C. Taylor of Erin, Tenn., is having additions to his church, by baptism, at almost every service. There are many signs of a revival in the church.

## A TEXAS WONDER.

## Hall's Great Discovery.

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

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

Rev. Theodore Whitfield was ordained to the ministry, Sept. 17th, by the Logan Street Church, Louisville, Ky. The ordination sermon was preached by Rev. B. H. Dement.

Last Sunday at the regular services, Prattville, Ala., Rev. A. J. Preston, pastor, there were seven additions. Bro. Preston had been doing some good work the weeks preceeding.

## THE BEST PATENT ON THE MARKET.

## \$100. REWARD.

If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Completion, Irregular-Appetite, Bowel-Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomach or Heart Trouble. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One tablet per day, one-half hour before breakfast.

One months treatment by mail.....\$0.25

Six months treatment, 180 tablets.....\$1.00

Put up by T. J. HUNT, Merom, Ind.

Rev. E. S. Stucker has resigned the pastorate at South Bend, Ind., to go into the evangelistic work. He has secured Mr. N. S. Weeden, of New York, to conduct the singing.

MEMORIAL LIFE OF MEKINLEY by his life long friend, Murat Halstead, the historian. Positively the largest and finest book published; size 8x10 inches; 100 splendid illustrations; price only \$1.50; terms 100 per cent profit, credit and freight paid. Large photograph of McKinley free with each book. Outfits ready and mailed free to those meaning business. Don't be fooled by promises of "exclusive territory." Don't work for 40 per cent; we give 100 per cent profit, and will also divide \$1000 in cash prizes among our agents. Address American Book and Bible House, 146 No. Tenth St., Philadelphia, Pa.



**PEWS—PULPITS**  
Church Furniture of all kinds  
Grand Rapids School Furniture Works  
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CHICAGO

Rev. A. B. Metcalf is in the midst of a great meeting at Gantt, Ala. The meeting began Monday morning and Friday there were fourteen approved for baptism. The pastor was assisted the first three days by Rev. J. M. Fortune. One of the oldest and most highly honored citizens of the country is among those to be baptized.

Rev. W. B. Crumpton is kept at home, East Lake, Ala., at the bedside of his daughter, Mrs. Shelbourn. Her husband has just recovered from a similar attack, typhoid fever. Bro. Crumpton is Secretary of Missions of Ala. This continued sickness in his family hinders the work. Our earnest prayers go up for their early restoration to perfect health.

## Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 847 Powers' Block, Rochester, N. Y.

Pastor G. W. Bray closed a meeting at Rushing's Creek, resulting in forty-two additions. Thirty-six were baptized in the Tennessee River. This makes one hundred and twenty additions since he took the care of the church a little over two years ago. He has done all the preaching himself, and some of the leading members say that he did his best preaching during his recent meeting. A meeting is now in progress at Model. There have been ten conversions and fourteen additions. We are praying for fifty or more conversions. This is the first protracted meeting ever held at Model. Last spring Bro. A. A. Lott moved into the community from Kentucky and began to make crossties. Unlike the father of the Lot family in Sodom, he organized a Sunday-school and went to work. This Sunday-school has enrolled one hundred and forty pupils. Thus the people were prepared for a protracted meeting. Bro. A. Moore, of Kentucky, is doing most of the preaching. B. F. STAMPS, Colporter. Model, Tenn.

Rev. Harry L. Martin aided the pastor and church at Georgiana, Ala., in a gracious revival. The church was wonderfully revived, many professed faith in Christ, fourteen added to the church.

Rev. J. H. Boyte has resigned the pastorate of the Third Avenue Church, Louisville, Ky., to accept the call to the First Church, Maysville, Ky. Vigorous efforts were made to induce him to remain in Louisville, but to no avail.

Rev. Carroll Smith has just closed a very gracious meeting at Sanders, Ky. Rev. D. P. Montgomery, of Campbellsville, assisted. The gospel was preached earnestly and faithfully and God honored it. Eleven were received for baptism.

Rev. Jno. E. Barnard, pastor of the First Baptist Church, Anniston, Ala., recently baptized two hundred candidates, at the rate of seven every two minutes. Query: How long would it have taken twelve men to baptize 3000 at the same rate?

## Missionary Matters.

A. J. HOLT, COR. SEC.

Our State Missionary work is progressing quite well. The last quarter's report was the best ever had. The present quarter's report from our missionaries and colporters will be fully as good, but it will be difficult to get accurate and full reports, as the Convention comes in the middle of the last month of the quarter, and the report must lose practically all of October. Yet the work itself will be done, and well done. Our chief anxiety at present, is that this shall be promptly paid for. By some means, the drouth, or the flood or something else, we have fallen short on all our missionary receipts this fall. Home and Foreign receipts are short; State Missions, Sunday-school and Colportage receipts are still more so. Unless our good people bestir themselves, we will certainly come out in debt on our State Mission account at the State Convention. Only about three weeks now, in which to work, before we will assemble at Harriman in annual session. Many of our best churches have not yet given their State Mission contributions. We trust they will do so soon. Unless their contributions arrive in Nashville on or before Sept. 30th, they will not be counted in this year's reports. Our Sunday-school and Colportage department still continues to grow. This year's figures will show an advance over any previous year's record. But we had to pay out over \$500 for books yesterday. We did not have that much to the credit of this department, so it had to be transferred from State Missions proper, to this feature. It would be a long step in advance of our present methods, if the Sunday-school and colportage departments could be made fully self sustaining.

Will not every church, every pastor, every Sunday-school, help right now. Nashville, Tenn.

—As Tennessee is my old home and I often have letters asking about my work, I send notice of some meetings just closed: Malakoff, Texas, twenty-five accessions, nineteen baptisms; Pine Grove, thirty-two accessions, nineteen baptisms; Sheltons, eleven accessions, eleven baptisms. At Athens, my field of labor, I expected Bro. Truett, of Dallas. He could not be with us, so the pastor had to do the preaching. Here we had the greatest meeting for years. Fifty-seven accessions, forty-two baptisms. One house hold baptism. Of the forty-two baptisms thirty-five of them were young persons, and four leading business men of the town.

Sept. 14, 1901. J. L. MAHAN.

## Oil Cure For Cancer.

Dr. BYE has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

I have recently closed a meeting with the Galloway Church, in which I was assisted by Dr. T. S. Potts, of Memphis. The people were delighted with his preaching. He is a very fine preacher, indeed. The meeting only continued a few days, but had a very fine prospect for a revival, there being four conversions on the last night of the meeting. Our meeting at Oakland begins on the fifth Sunday in September. Bro. W. H. Bruton, of Ripley, Tenn., will assist.

J. C. SWAIM.

Oakland, Tenn., Sept. 16, 1901.



## RECENT EVENTS.

Rev. H. E. Harris, of Texas, has received 100 people in his four churches in revival meetings.

Rev. J. W. Grace has just closed a meeting at Quana, I. T., with seventy-three professions.

Six armed men held up an express train at Texarkana, Texas, last week and got about \$30,000.

Dr. A. J. Barton has gone to Battle Creek, Mich., with Mrs. Barton, whose health is precarious.

Rev. E. D. Cameron, a Methodist preacher, of Chickasha, I. T., has joined the Baptist Church there.

Evangelist Sid Williams has seen 700 additions to the churches he has labored with during the year.

The Perry Association, of Oklahoma, reports five new churches built and dedicated during the year.

Dr. George Dana Boardman, of Philadelphia, Pa., is very low, and it is feared that he may never recover.

Two thousand delegates attended the National Baptist Convention (colored), at Cincinnati, just closed.

Rev. Samuel Sanders, pastor at Portsmouth, Va., has resigned his work to go as a foreign missionary.

A bank has been opened in Philadelphia for negroes exclusively, and it is extensively patronized, it is said.

Miss Jessie L. Pettigrew, of the First Church, New Orleans, La., goes as missionary under the foreign board.

Rev. A. W. Meacham, of Gracy, Ky., has been preaching sixty years and has baptized nearly 5,000 people.

The Hall-Moody Institute, of Martin, Tenn., was opened two weeks ago, with an enrollment of 130 pupils.

A dispatch from Copenhagen says that on the arrival of the Czar the police arrested two anarchist suspects.

A church in Honolulu which was a mission church until a few years ago gave \$40,000 to benevolence last year.

Rev. J. M. Rankin has received ninety-two persons into the Yarrellton Church, Texas, in the last six weeks.

A cyclone struck Buckner Orphans' Home, Teaxs, last week and tore a barn down and killed one of the boys.

The Anhauser-Bush Brewing Company sold 1,000,000 barrels of beer during the year ending on July 31, 1901.

Rev. L. E. Finney leaves the church at Booneville, Ark., with 194 members and begins work at Van Buren, Ark., at once.

Rev. C. D. Daniels, of San Antonio, Texas, has gone to Cuba to take up the special mission work to which he is appointed.

It is estimated that more than two hundred Catholic priests of France have joined the Protestants in the last few years.

Rev. C. L. Leasholes, once of Dallas, Texas, now of Philadelphia, Pa., has been called to the church at Germantown, Pa.

The Texas State Millers' Association reports a decrease of from 5,000,000 to 15,000,000 bushels in the wheat yield.

Dr. H. F. Colley has just entered upon his thirty-fifth year as pastor of the First Baptist Church, of Dayton, O.

A Baptist Church was organized near Brownwood, Texas, and some of the people came twenty miles to be baptized.

Rev. G. O. Key, of Anna, Texas, reports seventy-two baptisms and \$600 raised for State missions in two of his churches.

Rev. Weston Bruner, formerly of Kentucky, now pastor of Lee Street Church, Baltimore, Md., mourns the loss of his excellent wife.

Dr. L. D. Lambkin has closed a great meeting at Malvern, Ark., with seventy-three professions and fifty additions to the church.

Rev. Frank White, evangelist of Arkansas, is in sadness over the loss of his noble wife, who passed away on September 3, 1901.

The Baptist Outlook, of Indiana, announces that Dr. David Heagle has severed his connection with the Southwestern Baptist University.

Rev. J. P. Jacobs, formerly of the Centennial Church, Nashville, has resigned at North Vernon, Ind., to take the chapel car, "Messenger of Peace."

On our return from the meeting of the Friendship Association we enjoyed taking a meal in the hospitable home of our friends, Brother and Sister H. Y. Darnell, of Dyersburg.

Rev. C. W. Strickland, of Nashville, Ark., organized a church at Rocky Comfort, Ark., and baptized the first person ever baptized in the town in a pond owned by a Catholic.

Rev. R. A. Fitzgerald changes his post office from Columbia, Tenn., to Crest View, Tenn. His correspondents will please take notice. Brother Fitzgerald is one of our most efficient ministers.

It is a relief to the country that the great steel strike was settled last Saturday one week ago. Both sides came to such conclusions as to be able to make an agreement that is perfectly satisfactory to all parties. Now if both sides would only remain satisfactory, the country could have some rest from this.

## DO YOU NEED HELP?

Let every church, board, or Association that needs and desires the assistance of the State Board the next Conventional year send at once to the corresponding secretary for a blank application, which should be filled out carefully, stating the case fully, and sent promptly to the corresponding secretary. Although it is not at all probable that the State Board will be able to do one-half that is asked of them, still we wish to give every one fair and equal opportunity. Send at once to

Nashville, Tenn.

A. J. HOLT,  
Corresponding Secretary.

## ROANOKE'S NEW YEAR.

The forty-ninth session of Roanoke College, at Salem, Va., opened auspiciously on Wednesday, the 18th instant, with a large attendance of old and new students and the promise of an increased enrollment for the year. As usual, the students come from many States and countries. Among the four Koreans is H. I. H. Prince Euiwha, second son of the Emperor of Korea. An unusually large proportion of the new students are entering the regular courses of graduation. The faculty are encouraged by the number and favorably impressed by the character of the students, and everything indicates one of the best years in the history of the college.

## MARRIED.

At the residence of the bride's father, A. A. Lott, at Model, Tenn., Mr. M. A. Melton and Miss A. E. Lott were married on Sunday, September 15, the writer officiating. These young people are both members of the Baptist Church at Model and teachers in the Sunday school, of which the bride's father is the efficient superintendent.

B. F. STAMPS.

## MARTIN NEWS.

Sunday school full, five conversions in the regular service and five additions. Still they come to our school. I had a good meeting with Brother Russell last week at Rutherford and a very fine meeting the week before at Bradford with Brother Jordan. There were about thirty-five conversions. I am with Brother Walker this week at Hornbeak. The Lord is greatly blessing us.

I. N. PENICK.

## NEW ASSOCIATION.

The new Association will be organized on October 30 at Model, Tenn. Those wishing to come from a distance will write to W. J. Crutcher, church clerk, Model, Tenn. We would be pleased to have a good attendance of visiting ministers.

B. F. STAMPS, Colporter.

We have just closed a successful meeting at Lexie. We labored eight days with this people and had thirteen professions, with several additions to follow. The meeting was a success in many respects. The church has taken on new life and is in harmony and peace, and is moving out in her duty. The entire community was brought under the influence of the meeting. We look for greater results to follow. May the good work go on. We reached Hale's Chapel on Wednesday morning and found Brother Boles with our people. On account of the rain and scarlet fever we thought it best to close the meeting on Wednesday night. We believe the gospel sermons preached by Brother Boles will bring good results. We go to Rutledge Falls on Sunday. We have received a unanimous call to serve this church another year as pastor. May the Lord bless in this work.

Fosterville.

The Baptist Church here has decided to erect a handsome brick structure in place of the old one we are now using, and expect to begin tearing down the old house on November 1. We first decided to begin on October 15, but have since decided to hold our protracted meeting in October; so we will not dismantle the old house until after then. I hope to have John T. Oakley with me in the meeting the latter part of October.

W. D. TURNLEY.

Fulton, Ky., September 20, 1901.

France has a soldier to every 59 inhabitants; Germany, one to every 39; Italy, one to every 126; Russia, one to every 134; Great Britain, one to every 100.

There ought to be something done to prevent anarchists from coming to this country. They are coming here in great numbers every year because they are practically free to meet and talk and sow their seed of mischief. There should be an immediate dealing with anarchy that would send it back to its home forever.

Dr. S. H. Ford, one of the leading editors of this land, is soon to begin in his magazine, the Repository, a series of articles comparing the Revised Version and the Romanist Version of the New Testament. It will be given in parallel readings, so that the reader can compare also. This will be accompanied by Dr. Ford's critical comments.

Rev. J. F. Williams, of Harrodsburg, Ky., is the church-building pastor of that State. Kentucky loaned him to Indiana for about five years, during which time he saw the erection of the beautiful College Street Baptist Church of Indianapolis, Ind. He has just dedicated a fine house at Harrodsburg, Ky. He now goes to Versailles, Ky., as pastor.

In the presence of a vast concourse of Anglo-Saxon delegates and officials Lord Rosebery unveiled the statue of King Alfred the Great. This was a little late, perhaps, King Alfred having been dead one thousand years; but we suppose that it is an instance of "better late than never." The work, however, which he accomplished for the Anglo-Saxon race in the formative period of England was enduring, and we feel the influence of it to the present time.

A bookseller in Cleveland advertised for a porter. A big, muscular Irishman walked into the shop and glanced around. Finally his eye rested on a big sign over a table filled with books: "Dickens' works all this week for \$4." The Irishman read it thoughtfully and then edged toward the front door. The floor-walker asked, pleasantly, if there was something he wanted, and the applicant remarked, with a backward glance toward the sign: "O! come in t' git th' job, but O! I'll not care f'r it. Dickens kin wurruk all th' week f'r \$4 if he wants to; O! I'll not. Ye'd better kape him." And the visitor strode vigorously out.

That was a good suggestion in last week's Baptist and Reflector by Dr. H. P. Hudson, of Henley, Tenn., that the Baptist doctors of Tennessee should agree to give everything they make on the fourth Sunday in October, or some other suitable Sunday, for ministerial education. We hope that the doctors all over the State will take up the suggestion. While we should be sorry to have anybody sick on that day, or at any other time, yet if they are going to be sick anyhow, we trust that they will send for these Baptist doctors, so that they may make a good deal for this worthy cause.

Returning from the Friendship Association, we stopped a short while at the home of Brother J. H. Jones to see his father, Brother Thomas W. Jones, who, we are inclined to think, is the oldest living subscriber to the Baptist and Reflector, going beyond Brother W. H. Halliburton, of Arkansas, by five years. He began taking the Baptist and Reflector in 1841, sixty years ago, when he was seventeen years of age, and took it regularly up to a year or two ago, when his eyesight failed him. Despite his feeble health, his mind is strong and he is still a staunch Baptist. We hope that he may be spared to us other years. His son now takes up the line of succession as a subscriber.



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Lv. Louisville....."	1.00 am	3.15 am
Lv. Cincinnati.....Penn.	4.30 pm	8.30 am
Lv. Loveland....."	5.10 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
Ar. Columbus.....C. A. & C.	8.30 pm	12.05 n'n
Lv. Akron.....Erie	1.08 am	4.30 pm
Ar. Lakewood (Chautau-)	5.45 am	10.18 pm
Ar. Jamestown (qua Lake)	5.55 am	10.30 pm
Ar. Buffalo.....Erie	8.15 am	12.50 n'n

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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.

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### 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.

### OBITUARY.

PHILLIPS.—On the morning of July 25th, 1901, the death angel entered the home of Mr. and Mrs. J. D. Phillips and carried to heaven their beautiful little daughter, Lucile. Thus another sweet little bud has been transplanted from this world of sorrow and care to bloom in our Father's garden. For three years only, her sweet face and winning ways brightened the pathway of those who loved her so dearly, then she went to dwell with him who said: "Suffer little children to come unto me." The empty arms and breaking hearts seem more than the fond young parents can bear, but to them heaven will ever seem nearer, since their dear one is waiting within the pearly gates to welcome papa, mamma and little brother. The little family circle is broken here, but how sweet it will be when all are united on the other shore.

OLIVE.



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Best Superior Copper and Tin. Get our price.  
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Baltimore, Md.

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## Tennessee Associations, 1901.

Clinton—Robertsville, Thursday, September 26.

Boulah—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 Cleveland, 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, 3 miles east of Camden, Friday, October 11.

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

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

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

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

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

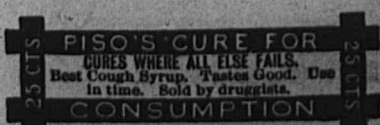
The above list is made out from the minutes of the various Associations. Read it over and if there are any mistakes in it we shall be glad to correct them. If any Associations are omitted let us know.



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## OBITUARY.

**HAUGHTON.**—It has pleased God to remove from us our friend and sister, Miss Fannie Haughton. She departed this life August 1st, 1901, after an illness of a few days. Deceased was the daughter of Mr. and Mrs. A. G. Haughton; a member of the Spring Creek Baptist Church, a loyal member of both the church and Sunday-school. Nearly always punctual in attendance, and being of a sweet and loving disposition, her memory will ever remain in the hearts of all who knew and loved her.

Resolved, That we as a Sunday-school do greatly mourn her loss, feeling that the church and school have lost a pure, sweet Christian and faithful and promising member.

Resolved, That, while our hearts are made sad at the thought that we will never see Fannie again on earth, never meet with her again in the church, we meekly bow to the will of our heavenly Father who doeth all things well. Our prayer is that we may all meet her some day in that sweet and blessed home, where no parting words can be spoken in that bright home of flowers, but where all is joy and peace and gladness.

Resolved, That these resolutions be spread on the minutes of the Sunday-school, a copy be given the family and a copy be sent to the BAPTIST AND REFLECTOR for publication.

MISS LENORA ANDREWS,  
MISS THWEATT UTLEY,  
MRS. J. B. ANDREWS,  
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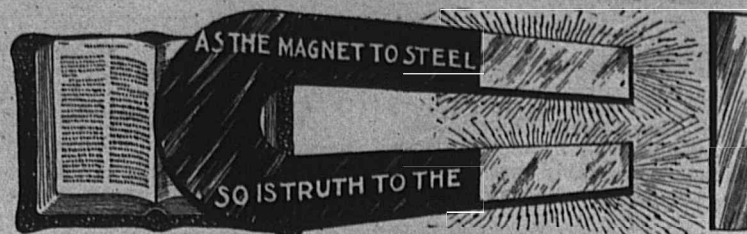
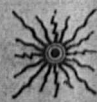
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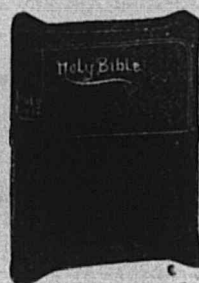
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