

# Baptist and Reflector.

Speaking the Truth in Love.

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## CURRENT TOPICS.

Every anarchist in the land is a teacher of infidelity, atheism, disorder, and drunkenness. The principles of anarchism mean down with all that is good. Why should such men be allowed to land on American soil? And why should they be allowed to live at large with murderous plans at work?

Mr. Andrew Carnegie has expended recently nearly \$1,000,000 in the purchase of organs for churches in Scotland. Orders have been given for 350 instruments, ranging in value from \$1,500 to \$3,500 each. It is said that "his munificence threatens the popularity of the bagpipe." As between the organ and the Scotland bagpipe, give us the organ every time.

The race between the American yacht Columbia and the British yacht Shamrock II. in New York waters, on last Saturday, was exceedingly close and exciting, the Columbia winning by only a few seconds. Several other races are to be run to decide the yacht championship between the two countries. For fifty years the cup, which is the symbol of the championship, has remained in this country. We hope that it will continue to do so.

Leon F. Czolgosz was tried last week for the assassination of President McKinley, and after a fair trial, in which he had the assistance of an able counsel appointed by the court, he was found guilty of murder in the first degree and was sentenced to be electrocuted during the week beginning October 28. Upon being carried to the prison at Albany, where his execution is to take place, Czolgosz expressed regret at his deed, and upon entering the prison he gave down completely, showing abject terror in a series of shrieks.

It will be interesting news to our readers to know that Abraham Lincoln was buried last week. As a matter of fact, this was, we believe, the eleventh time he has been buried. This is intended to be final. The casket is buried thirteen feet in the ground, beneath a tomb containing the crypts where lie the remainder of the family. On a cement base four feet in thickness rests the iron cage inclosing the casket. Above the cage will be eight feet of solid masonry. It would take a large force of workmen several days to exhume the casket under the most favorable circumstances.

Miss Helen M. Stone, a missionary in the employ of the American Board of Commissioners for foreign missions, while traveling in Turkey last week near the borders of Bulgaria, was arrested by a band of brigands from the latter country and is now being held for ransom. The sum demanded is \$110,000. The Board refuses to give it because they say that to do so would be to render the lives of all their missionaries unsafe, as it would be a temptation to outlaws to arrest them whenever possible. The brigands say that if the ransom is not forthcoming, Miss Stone will either be killed or be compelled to marry one of their number. Meanwhile, however, according to a newspaper correspondent, who claims to have seen her, she is being treated with all possible courtesy. We think that the United States Government, of which country she is a citizen should make an imperative demand, both upon Turkey, in which country she was arrested, and upon Bulgaria, to which country her captors belong, for her return, and hold them responsible for her safety. Our missionaries must be protected at all hazards.

## Death Has Crowned Him a Martyr.

BY ELLA WHEELER WILCOX.

In the midst of sunny waters, lo! the mighty Ship of State  
Staggers, bruised and torn and wounded by a derelict of fate;  
One that drifted from its moorings, in the anchorage of hate.

On the deck our noble Pilot, in the glory of his prime,  
Lies in woe-impelling silence, dead before his hour of time,  
Victim of a mind self-centered, a Godless fool of crime.

One of earth's dissension breeders, one of Hate's unreasoning tools,  
In the annals of the ages, when the world's hot anger cools,  
He who sought for crime's distinction shall be known as chief of fools.

In the annals of the ages, he who had no thought of fame,  
(Keeping on the path of duty, caring not for praise or blame),  
Close beside the deathless Lincoln, writ in light, will shine his name.

Youth, proclaimed him as a hero; time, a statesman;  
Love, a man;  
Death has crowned him as a martyr, so from goal to goal he ran,  
Knowing all the sum of glory that a human life may span.

He was chosen by the people; not an accident of birth  
Made him ruler of a nation, but his own intrinsic worth.  
Fools may govern over kingdoms—not republics of the earth.

He has raised the lovers' standard by his loyalty and faith;  
He has shown how virile manhood may keep free from scandal's breath.  
He has gazed, with trust unshaken, in the awful eyes of death.

In the mighty march of progress he has sought to do his best.  
Let his enemies be silent, as we lay him down to rest,  
And may God assuage the anguish of one suffering woman's breast.

New York Journal.

## Jeremiah, the Paul of the Old Testament.

BY REV. ROBERT MORRIS RABH.

The call to the prophetic ministry was, in deep essentials, identical with the call to the Christian ministry; both involved specializing grace, a high electing grace; both involved the denial of personal ambition, the surrender of selfish aims running counter to an all-absorbing service for God; in both cases God, and not man, was author of the call. This latter fact, while it made the man who was called superior to circumstance, was always liable to be questioned by opponents. As the call to the prophetic ministry as well as the call to the Christian ministry involved a deeply radical work in a world of sinners, the prophet, as well as the minister, looked forward to a career of suffering. In the religious world, at least, the men whose ministry

has told lastingly on humanity have been great sufferers. Close co-operation with God in the moral improvement of the world always means suffering. It was for this reason that Christ was a man of sorrows and acquainted with grief.

This paper is concerned with a comparative study of the work of two men, separated from each other by long centuries, confronted by problems vexatious in the extreme, called to service and kept in service by a power more than human; two men who suffered to the limit of endurance, and lay down to die away from home with their eyes upon the mystery-veiled progress of pure religion among men.

The preparation of Jeremiah and the preparation of Paul were both deeply religious, but not in direct anticipation of the life work of either.

Jeremiah belonged to the priestly order, and Paul was a Pharisee. The priest, in later Jewish history, had become a religious teacher (Malachi 2:6-7); but his teaching seems to have been largely confined to giving instruction in the law. It is not likely that Jeremiah had ever officiated as priest at the altar when God called him; he was too youthful. But all the religious preparation he had enjoyed as a teacher of the law would prove so much capital in the exercise of the prophetic work; for it is a fact of history that all great religious teachers have been conversant with revealed truth.

Paul, at different points in his writings, tells us of his early religious training, which was conducted according to the requirements of the strictest sect of the Jewish religion, that of the Pharisees. His preparation had been exacting as a mental discipline; it had included a physical discipline which was compared to an unbearable yoke; it had wrought in Paul an unsparring zeal for his faith, and an intolerance which chafed against contradiction. Paul's training had fitted him for the complete concentration of his powers upon a given piece of work—an element always present in the highest success. While the religious preparation of the personages before us did not directly anticipate their spheres of service, a little reflection will convince us that neither could have served so nobly as he did without this preparation; for the versatility of the soul is such that discipline in one field may admit of full exercise in a remote field. So far as previous training was concerned, it was easier for Jeremiah to make the transition from the priestly order to the prophetic work than it was for Paul to pass out of Pharisaism into the Christian ministry. It required nothing short of a "conversion" in Paul's case—the whole mental and spiritual attitude of the man had to be changed.

## The call of the man.

When God disclosed to Jeremiah his purpose concerning Jeremiah's work as prophet, Jeremiah was informed that before his birth, or conception, God had "known," "sanctified," "appointed" him "a prophet unto the nations." Prior to all his existence, Jeremiah had been included in God's inviolable decrees for a single and definite object. In the precarious state of absolute and unconscious dependence prior to birth, God "formed" Jeremiah for a certain work. The logic of this statement was terrific, and Jeremiah dared not withstand it. Jeremiah met God's absolute right over him with the plea of unfitness. Knowing his own inexperience, and the degenerate state of the people, Jeremiah shrank back from this task. In one sense, no man was ever called to a more hopeless work than was that set before Jeremiah. To his quaking soul there was presented a career of conflict with no hope of ultimate success. Popularity was wholly out of the question with this man who should meet opposition and failure from the very commencement of his labors. The time was out of joint, and how could this young man hope to set it right? And God caused little light to fall upon the prospect: "Be not afraid because of



them: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy, and to overthrow; to build and to plant." "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a fenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." It was an awful prospect; the young man, not much over twenty years of age, was to speak to the people, to the priests, to the princes, to kings, as to bring down on his own head their bitter hatred; opposition should rise like a storm against him, besetting his soul as a beleaguered city; he was to stand among his opponents like an iron pillar, bearing the semblance of hardness and coldness, deserted by men and sustained by an unseen hand whose strength seems to fail in the unspiritual moment, and what was the fruit of it all to be?

Paul's call was an absolute surprise to everybody. It was an exceptional piece of work in the kingdom of Christ. Paul's call was coincident with his conversion; and this is not without parallel in the history of the Christian ministry. Paul had to be converted from Judaism to Christ, from Pharisaism to Christianity, from the hope of salvation through works to a righteousness which is through faith in Christ. The transition was abrupt, complete and final. Paul traces God's electing grace in the matter of his call back to his birth-hour (Gal. 1:15). It has been supposed that a struggle had been going on in Paul's bosom from the time he participated in the death of Stephen till Jesus spoke to him on the Damascus road; but this is not clear from anything we have written. Paul does not record any struggle of his, immediately before his call or immediately after. His vision of Christ led him to repudiate his past life and enter without reservation upon his appointed life work.

*The spiritual situation in Jeremiah's time, and in Paul's time.*

We note wide differences here, though the spiritual condition of the Jews in both periods was hopeless, if we take the whole nation into account. But the prospect of Jeremiah was certainly far darker than Paul's: for while the doctrine concerning "the remnant," which always relieved in a measure the announcement of God's impending judgment, Jeremiah saw no hope for the generation in which he lived. His work as prophet was rather to preach judgment and condemn existing evil, than to call men to repentance with the hope of seeing them saved. Paul saw a growing church made up of converted Jews, when he took up the apostolic work. Pentecost had taken place and men fired with holy zeal were preaching the doctrine of the cross. And yet Paul came to see that the condition of the Jews was hopeless; he learned that Israel was for the present cast off and that only a remnant was to be saved (Rom. 11:1-5). Paul was practically debarred the privilege of preaching to his own people, and this deprivation carried with it a prophecy of coming judgment upon the Jews. It was a life-long trial to Paul, that he could not see his brethren according to the flesh saved; he would have been willing to become "anathema from God" for the sake of his kindred, the Jews.

While, therefore, the prospect which greeted the eye of young Jeremiah and that which greeted the eye of young Paul differed widely in some respects, they bore strong likeness to each other so far as the religious hope of the Jews was concerned.

Paul's specific work was to be among the Gentiles, and nothing could possibly have shown more fully his seizure upon the catholicity of Christianity than the whole-souled readiness with which he took up his work. It may have been twelve years after Paul's call before he got regularly into the great work of his life. It is likely that Jeremiah launched at once upon the work to which God called him.

*The opposition met and sustained by the two men.*

Jeremiah's opposition was of a general nature; he seemed to have no following at any time during his ministry. Fear now and then, caused men to resort to him for counsel; but he never could trust himself to his inquisitors. But the fact that he always disappointed and irritated the people, gave rise to solid opposition and hatred. It was a tiresome task to both parties—his announcement of coming judgment, and the people's rising dislike. Such friction soon wears to the quick. God had early exacted of the prophet a faithful delivery of His message. A mysterious hand had

touched the man's mouth, and the Lord said to him: "Behold, I have put my words in thy mouth." We find this extreme utterance: "Wherefore thus saith the Lord, the God of hosts, because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them"—not purify them, nor lead them to repentance, but devour them. It is likely that Jeremiah's prophetic work covered a period of forty and a half years, and from the beginning of his work among his people to its close the prophet was charged with falsehood; his message was called in question. And the fact that Jeremiah lived long enough to see the fulfillment of certain of his predictions, and to point to this fulfillment as proof of his divine appointment really had no weight with the people.

But Jeremiah's greatest trial was the activity of false prophets. His teaching was frustrated by opposite messages proceeding from these self-appointed deceivers. False teachers are always numerous in a time of religious degeneracy; they meet a certain popular demand and manage to keep in with the people who are totally without religion, but are unwilling to abandon the semblance of religion. The false prophets in Jeremiah's day had the people with them. What a curse this state of things so often proved to be in the history of prophecy! And the history of the Christian ministry presents a sad parallel.

Paul's work awakened opposition from the first. He escaped violence at Damascus by being let down outside the wall in a basket. He was supposed to be an imposter by the Christians at Jerusalem. It was out of the question to suppose that the Jews at Jerusalem would receive the gospel from him; and he met serious opposition and contempt from the Jews at different places, for he made it a rule to preach to the Jews first on his missionary tours. Little good came of it. In the heathen Paul met strong opposition, for the most lifeless error springs at once into activity when attacked by the truth. Error, like a sleeping serpent, leaps into life under the genial warmth of truth. Then Paul had in the Judaizers (people who claimed that Christians should live as Jews), restless and relentless opponents. They covered his tracks as he went from field to field, and threatened to wreck his work at some places by their false propaganda. These Judaizers really gave Paul a deeper concern than those who beat him with rods, or stoned him.

*Jeremiah and Paul as sufferers.*

Jeremiah has been called "the weeping prophet," because of his utterances in his long writing, and because of his lamentations. Is it proper to call one who was an "iron pillar," a "brass wall," a weeping prophet? He was rather the iron-willed prophet, presenting a massive opposition to iniquity, comparable to a wall of brass. But Jeremiah was a great sufferer, and his suffering brought tears. No man of God can fail to weep who, looking through a clear atmosphere of a godly life, sees his fellow-creatures bent on their own destruction. It is a compliment to Jeremiah, the strong man, that he wept over the people. Jeremiah was thrown into prison more than once, for his ministry was a source of annoyance to the people. But no amount of suffering ever induced him to modify his message. He used neither tact nor policy in this matter. Judged on the basis of worldly wisdom, this was extreme folly; but judged on the basis of religious fidelity, it was godly heroism.

Paul was a great sufferer. "Bonds and afflictions" awaited him in every city. The gospel of the gentle Christ was too radical for a sinful world, and he that preached the gospel must suffer for it. Jew and Gentile, for most divergent reasons, visited on Paul their dislike. Think of Paul as beaten on the bare back for preaching Christ! Think of him as being treated as the offscouring of the world! Think of his repeated imprisonments because of his love for Christ and men!

Here were two most sensitive men—Jeremiah and Paul—laid hold of by the divine purpose; men who felt everything in the moral and religious world. The spiritual deadness of men, the false hopes of men, the perversity of men, the destruction of men—all this bore heavily upon Jeremiah and Paul. And yet how sensitive were these men to the divine will! Jeremiah bewailed his birth; he rebelled against his God for making him "a man of strife," but his rebellion was short.

Paul never rebelled against God's decree, so far as we know, after his call to the ministry. But Paul's ministry was exceedingly fruitful; and, in this respect, his station was blessed with most encouraging results. At the same time, Paul suffered more physical pain than Jeremiah, in fulfilling his ministry.

Both men, it seems, died in a strange land: Jeremiah in Egypt and Paul at Rome. Neither Jeremiah nor Paul witnessed the full meaning of his ministry. The

long prophecy of Jeremiah lodged with the Hebrews came to be a precious treasure; and the noble yet departed personage of the prophet became to the Hebrews a precious memory, and men long centuries after expected to see Jeremiah appear again in the flesh.

I need say nothing as to Paul's influence upon the world. If I were asked what prophet of the Old Testament gave to the world a book in which our own times are most completely mirrored, I should say Jeremiah.

The fidelity of these two sensitive men, their prolonged suffering for the cause of religion, their self-surrender to God, are a part of our history, for which we may thank God and take courage.

Buffalo, N. Y.

### Why I Am A Missionary.

BY REV. O. C. PEYTON.

#### III. Loyalty to myself—to my own spiritual life—demands it.

As a Christian man, I cannot live, in any real sense, without being a missionary. I must be in touch with God, and all the mighty movements of his providence and grace are for missions. The saving of lost men commands the energies of Jehovah. I must be in touch with the Lord Jesus Christ, who became poor that men, through his poverty, might be made rich. I must be in touch with the truest and noblest men and women the world ever saw. "The spirit of Christianity is missionary—world-extending, heart-embracing, missionary." Tens of thousands of my brethren and sisters in the Lord have counted all but dross that they might come into close union with Jesus Christ—the embodiment of missions—and share his glory in the salvation of men. The vigor and genuineness of my spiritual life depends upon my being in touch with the moving, energizing, spiritual forces about me—God, God in Christ and God in men.

But there are more special and undeniable reasons why I cannot reach high in spiritual things unless I give the gospel to others. The Christian religion in its very genius is diffusive. Grace hoarded becomes inoperative and ineffective. The still pond is stagnant. The undrawn sword rusts. The arm, not used, becomes shriveled and helpless. "The church that is not widening at the circumference is surely decaying at the heart." It is by giving out to others that my own spiritual life is enlarged and enriched. "It is more blessed to give than to receive," is the dominant principle of true spiritual life and fruit-bearing power. "Give and it shall be given unto you," is a command and a promise from Him who has the right to command and the resources to promise. He has the grace to bless. I withhold from him and the grace is withheld from me. "There is that giveth and yet increaseth."

"Good, the more communicated, more abundant grows;

The giver, not impoverished, but enriched the more."

Hear Jehovah speak: "If thou dost satisfy the needy soul thou shalt be like a well-watered garden and like a spring of water whose waters never fail." Spiritual vigor is promised only to those whose spiritual powers are strengthened by exercise. The fact can be easily shown that the believer must "go" with the gospel, if the Lord shall go with him. It is a matter of authentic history that soul-prosperity has been enjoyed by God's people only when their liberality has abounded. There are churches having a name to live and are dead. They lack the essential of true spirituality—giving to others the Bread of Life God has given. Only a missionary church will be harmonious, wide-awake and successful.

There is deep philosophy in all this. Life shut in is stifled. Men, churches and nations may die of moral suffocation. "Give forth or die," is the law in the spiritual, as well as the natural world. No gift of faculty, either of brain, heart or body, natural or spiritual, can be developed, save by exercise.

I am a missionary, because my heart yearns for a richer and deeper spiritual experience. I long for soul-prosperity. God has promised abundant spiritual blessings to those who collaborate with him in the work of saving men. The promise is to collaborators and not to onlookers. There is no growth in grace for the cold, indifferent, sluggish drone. Being a Christian means work—for body, mind and heart. I dedicate my all afresh each morning to the Master's service. My heart's desire is to know and to do His will. I should count it a royal honor to have gone myself to far heathen lands. I made it a subject of deep



and earnest self-examination and prayer for guidance. I did not feel impressed to go myself. But I do feel impressed to the core of my being to do all I can to help support—by sympathy, prayer and money—those who have gone. As I do that, Jesus gives me the sweetest assurance of His presence and my heart thrills as I realize the riches of the grace he has in store for me. "If ye know these things, happy are ye, if ye do them."

Loyalty to myself—to my own spiritual life—demands that I be a missionary. I crave spiritual blessings and, so, I am in line with God's providence and grace in doing and giving that all men may know my Lord.

#### Gen. Daggett on the Canteen.

Gen. Aaron S. Daggett, of the United States army, who retired last spring after forty years' service, has written the following letter in regard to the army canteen question:

"Rev. J. B. Dunn, D.D., Ocean Grove, N. J.—Dear Sir:—In reply to your letter of the 22nd inst. I will give you the following reasons for my opposition to the army canteen, viz.:

"(1.) It presents the saloon to the recruit in its least objectionable form. Many of our soldiers come from the rural districts, where they never entered nor ever saw a saloon. Arriving at the army post, they find the saloon, called canteen, established by the United States government, managed by army officers and in many cases made as reputable as such an institution can be. It is the place of resort for nearly all the soldiers of the garrison. They live in an atmosphere that makes them feel that the thing to do is to spend their money at the canteen; it helps the company mess. The most of the recruits yield and soon form the beer habit.

"The credit system prevails. The soldier, being out of money, obtains checks on the canteen, presumably for a small part, but actually, in most cases, for a large part of his pay.

"This debt he is compelled to pay on pay day. He receives his money at the pay table, and immediately goes to the canteen officer and pays a large part, perhaps all of it, to the canteen. In a few days he is out of money again, and repeats the same process, month after month, during his term of service.

"He entered the service free from the drink and debt habit. He is discharged with both fixed upon him.

"(2.) The canteen stands as a constant invitation to the total abstainer to drink, and as a temptation to the moderate drinker to drink more, and as a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger.

"(3.) The constant presence of the canteen and the credit system offer opportunities for the soldiers to keep slightly under the influence of liquor all the time. It was no unusual thing to find a company (I commanded a company more than twenty years) on inspection, with a majority of its men more or less under the influence of liquor, but not so much so as to subject them to punishment; but they could not perform their duty as well as they could if they had not been drinking.

"(4.) If there is no canteen at an army post, saloons will spring up just beyond the military reservation, but of so vile a character that respectable soldiers will not visit them. When I commanded a company four-fifths of my men would not go near such dens of vice.

"The drunkards would have their pay day spree, spend all their money, serve sentence of court-martial, and be sober the rest of the time.

"The viler the outside dens of iniquity are the better for the morals of the garrison, because they keep respectable men away, and the majority are respectable.

"(5.) There doubtless have been cases when the canteen has been of temporary benefit. It is said that falsehood may be of temporary benefit to him who avails himself of it. But it will be ruinous to him in the end. So will the canteen system be to the army.

"The canteen system, in my opinion, resolves itself into this question: Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?

"Many of our railroad companies and business firms require total abstinence of all their employees. Only imagine their establishing canteens for them! Trainmen slightly dazed with beer! I believe the government should require the same of the army.

"You are at liberty to use this as you please."

Yours truly,

A. S. DAGGETT,  
Brig.-Gen. U. S. A., retired.

West Harpswell, Me., July 24, 1901.

#### An Effort to Unite the Regular Baptists and Gospel Missioners.

BY J. J. PORTER, D.D.

There is quite a sprinkle of what is known in this country as Regular Baptists. There is a small church here in Mexico. These, and similar churches, split off from what is known as the Anti-Means Baptists. These Anti-Means Baptists are what is known in history as the Hardshell Baptists. They are opposed to all missionary movements. Bro. James Bradley, pastor of the Regular Baptist Church of Mexico, is connected with a committee which has taken in hand the job of uniting all Regular Baptists and the Gospel Missioners Baptists into one body. If the purpose is for the combining of their forces to do mission work we shall rejoice, for they have been inactive long enough in the great work of giving the gospel to the perishing millions of the world.

There is no good reason that I can see, why these churches should not come into the great Baptist family that is already organized and well equipped for taking the good news to every creature. There can be no organization or combining of forces for any given work without having some sort of channel through which to co-operate. The very character of the work to be done, in view of the many churches that we now have, makes it necessary to have boards or committees as expeditious agencies. Why should anyone object to the churches co-operating through boards which their messengers agree to appoint? There are more than nineteen thousand churches in the South. How could these churches unite in the work of missions unless there was some agency to center upon? There is power in unity. While Baptists are the freest people in the world, that is no reason why they should be like the Irishman's calves: so contrary that three would go by themselves and one in a gang.

No one claims that the Convention and the board system of churches doing missionary work is perfect, or without its faults. All good things can be, and are, abused. Let the abuse be corrected. There is no Convention or board that will claim for itself an independence over the churches. The churches are the sole authority for doing missionary work under the law of Christ. I have made it a point to criticize some things connected with our Conventions and boards in the hope that some corrections would be made. There is a general feeling on the part of all, to get back to the churches and let their authority come to the front in the work of disciplining and baptizing the nations. Never did the idea occur to me that we could afford to disband and give up our Conventions and boards, for nothing better than these has ever been suggested that will make the work more effective that the churches are seeking to do. The Baptists of this world are a great army and there is need of organization and hearty co-operation in order to carry the cross to the ends of the earth. It is a mistake for any Baptist Church to pull out and not be united with the great work of the denomination. The things suggested by these Regular Baptists and Gospel Missioners can't possibly be as effective as the organization we already have. It is simply adding agency to agency in the family of Baptists. The work they propose to do demands organization and machinery. Fall into line, brethren, it is better to be at the tail of a big army than to be at the head of a little one.

Mexico, Mo.

#### Carson and Newman College.

We have enrolled six new students to-day. One of these comes from Long Run, Kentucky, a village near Louisville. Rev. U. S. Thomas, one of our men who has been conducting a number of fine meetings in Kentucky during the summer, turned Miss Harden's attention to Carson and Newman.

The memorial services held here last Thursday in honor of our late President were largely attended and were considered a success.

I had a short visit last Saturday morning to the Sweetwater Association, held at Christianburg Church, five miles south of Sweetwater. Brother Taylor, now more than ninety years of age, was present and manifested a lively interest in the proceedings. I was also glad, among many other friends, to meet Miss Sallie Hale, our former missionary to Mexico.

T. R. Waggener presided over the Association and H. E. Parsons kept the record. I am indebted to James May, of Sweetwater, for special courtesy.

J. T. HENDERSON.

#### Self-made Preachers.

BY REV. E. H. HICKS.

Technically speaking, there is no such thing as a self-made preacher, for nothing short of the power of God can make a preacher. But after God has furnished the talents, given the divine call and furnished the means, nearly all depends upon the man as to what he makes. In many cases the means for development are limited from financial considerations and, notwithstanding discouragements of such a nature, the poor preacher is so perseverant in his efforts that he at last surmounts every difficulty and comes out a success. He is the self-made man of whom I now desire to speak. Let us in the first place, consider the maker.

Many preachers who claim to be self-made have evidently had poor makers. A man, to make a success of himself, must have good native talent; without this a man with the very best of advantages will be turned out a failure. I think much money has been wasted in training boys for pursuits in life for which they have no sort of ability. Why undertake to train a young man to be a lawyer, doctor or preacher who has only the natural tact for an ox driver or street sweeper? It goes without saying that native talent is essential to success, whether we have many advantages or few. Then perseverance should be regarded as an essential factor in producing a success in the way of a self-made preacher. Without this, we can hope for no success in anything.

Frequently men dream out plans and build high aims, and failing to reach the goal of their fond ambition, they grow faint-hearted and give up the struggle. Perhaps no man's career turns out exactly as he had planned it—sometimes better, but often not as good. We should never despair because things do not fill the measure of our desires and expectations. Some men seem to think if they were only well established in a good field they would stick to it, but never think of following the calls of duty wherever they may lead; that is the perseverance in the Christian world that is to be rewarded. Discharge the present duty, then do the next thing that is right, let it be great or small. This will lead you to the field in which God has designed you to work; when you have reached that sphere, perseverance will be a pleasure, making your life a happy one. If you have a little field fill it well, so, in case you are called higher, you will be better prepared to work there. We cannot tell what years of patient, persevering service will do in the vineyard of the Lord.

We should persevere without too much concern as to the consequences. Think of the faithful preaching of Noah; of Jesus and his early disciples; of the first seven years of Judson's life in Burmah, and you will be encouraged to keep on, even though you do not see the results you have anticipated. When a child, I remember to have read in a school book the story of a little boy who had a tablespoon shoveling a path for his mother to walk in to the smoke house. A stranger passing by said: "Son, how do you expect to make a road with that spoon." "By keeping at it, sir," was the trite reply. We cannot hope to attain a great degree of success in a day. Do every day's duty as it comes. When quite a boy, father kept me from school one day to hoe a patch of potatoes. It was much against my will to stay from school, so when I reached the patch, I found that I had very little interest in the work of hoeing potatoes. I would hoe a hill or two, then lean upon the handle of my hoe in the hot sun looking despondently over the lot. At last this idea came into my boyish mind: "I must hoe all these potatoes and they must be hoed one hill at a time." Without looking often to see how much was yet to do, I kept hoeing the next hill until the entire lot was done. That was a lesson in perseverance that has done me much good all along. "Do the next best thing" is a fine rule and do not despond if it is a small thing. An old lady was accustomed to speak evil of no one. Once some mischievous boys attempted to induce her to speak evil of some one, but she had some good thing or nothing at all, to say of everyone they mentioned. Finally they began saying bad things about the devil, upon which the old lady said: "Oh, boys, if we only had the perseverance of the devil, we would be better off." Again: the proper use of available means should be mentioned as being very essential. He must read, especially in the Bible, which is to take precedence of every other book. The self-made preacher usually has more scripture at command than any other. The Word of God is indeed to him "the sword of the Spirit." He should, of course, read all other good books he can procure, but never neglect his Bible. "Take heed to reading," study to show thyself approved of God, a workman rightly dividing the word of truth," are injunctions he ought to keep in mind constantly. Of course he should by no means leave out



his denominational papers. Then by observation the preacher can learn much that he can use. The great field of nature is open to the observant eye. From the visible works of the great Creator he can draw many lessons and illustrations. He often comes in contact with men who have had more advantages and much more experience than himself, and by observing closely their conduct he can learn a great deal that will enhance his power as a preacher. He can also profit by conversation with them as occasion for such is afforded. The advantage of conversation with equals, and even our inferiors, should not be overlooked. Finally, he must depend upon God for his power. Too frequently men of this type become proud of their acquirements and depend too much on their own power. Men who are most highly educated and possessed of fine natural powers are still failures unless the Holy Spirit helps them. "Not by might, nor by power, but by my spirit, saith the Lord." "Without me ye can do nothing," said Christ. It is certainly essential that we all feel our dependence upon God for power.

In the second place, we shall briefly consider the article turned out—the self-made preacher. He is most usually a very pious man, one who in all things seeks to become an example to his people, adding force to his preaching by living it himself. He is their leader from an everyday, practical point of view. He is also a bold defender of the truth, preaching what he believes the Bible to teach, without courting the favor of men, rather seeking to please God and advance his kingdom on earth, "contending earnestly for the faith once delivered to the saints." These men are very practical preachers, coming down heavily upon the evils of the land, with no respect of persons or to the popularity of the evil. Such men should be highly appreciated, for they have gone into "the highways and hedges," and carried the story of the cross in many instances with no hope of reward except the crown on high. They have been the pioneers of gospel truth in all the rural districts of our country. These honored men of God are tenaciously holding to the banner as it yet floats in many sections. Their minds are regular storehouses of gospel truth, and we who are younger may profit very much by their counsel and advice. May heaven's blessings rest upon them.

Hampton, Tenn., September 18, 1901.

#### Wiseman Association.

The Wiseman Baptist Association convened with the Rocky Mound Baptist Church, three miles north of Epsom Springs, Macon County, on Wednesday, September 18, 1901, and continued in session three days. The introductory sermon was preached by Rev. J. J. Dyer. The Association was called to order by Rev. J. F. Lambeth. Hon. Morgan C. Fitzpatrick, State Superintendent of Public Instruction and a delegate from the church at Hartsville, was chosen Moderator for the second time, and presided with much ability and gave universal satisfaction. Brother D. S. Reed, of the church at Shady Grove, was reelected Clerk for the sixth time—a place which he has filled so well. W. M. Gammon was unanimously reelected Treasurer, and the efficient Executive Board was retained.

The attendance at this meeting was good and the interest in the work much better than heretofore.

The people in the community did everything in their power to entertain and accommodate their visitors. Many visitors were present, and Revs. William Wilks, G. W. Sherman, and others filled pulpits in the community each day and night.

Any who may attend neighboring Associations were made messengers. Morgan C. Fitzpatrick was selected as the Association's delegate to the Southern Baptist Convention, which meets at Asheville, N. C., next May. Rev. G. W. Sherman was selected as delegate to the State Convention at Harriman, with Brother Morgan C. Fitzpatrick alternate.

On the day of the burial of President McKinley the Association adopted, by a rising vote, strong resolutions of sympathy on account of his death, and spoke in no uncertain tones against the crime of anarchy.

The next Association will convene with Shady Grove Church, Trousdale County, four miles east of Hartsville.

#### Rev. W. H. Sledge.

Resolutions adopted by the Milan Baptist Church on the resignation of their pastor, W. H. Sledge:

Resolved, That in parting with Bro. Sledge we feel that we have lost a champion who was ever ready to battle for the right and that he was ever found on his guard, ready to do and to dare in the Master's cause.

Resolved, That the church will ever cherish the



memory of our dear sister Sledge. We feel that the effect of her life for good in developing the varied interests of the church will last through time, and that there is enshrined in the hearts of all of us a beautiful picture of womanly purity, caused by her Godly walk while with us.

Resolved, That the benediction of our Heavenly Father be over them, will ever be the prayer of this church.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy be sent to the family and a copy be sent to the Baptist and Reflector and the American Baptist Flag, for publication.

J. B. RAGSDALE,

E. A. COLLINS,

S. B. MOORE,

Committee.

#### Jackson Items.

The churches had good services on yesterday. The Second Church took a good collection for the Orphans' Home. The Highland Avenue Church had two accessions by letter.

Dr. W. D. Powell passed through Jackson last Saturday on his way to Baldwin, Miss., where he will hold a series of meetings this week for Prof. G. M. Savage, who cannot leave his work in the university. Dr. Powell is capable of doing all the work himself, and those who know him know it will be well done.

The university held public services on the morning of Thursday, the 19th, commemorative of the life and character of the late President, William McKinley. The speakers were: Hon. C. Anderson, Mayor of our city; Professor Posey, of the Law School; Dr. Inman, of the Second Church; and Professor Savage. The services were in every respect becoming to both the man and the occasion, and made lasting impressions on the minds of visitors and the university pupils.

Revs. G. H. Crutcher, Ross Moore, and W. E. Hunter, graduates of the university, attended chapel exercises this morning. Brother Crutcher favored us with a good talk.

Mrs. R. P. Mahon, from far-away Mexico, arrived at the residence of her parents, Professor and Mrs. Savage, on last Saturday evening, with her two children, on a visit. After her long illness last spring her many friends will be happy to know that she was not at all worn out by the continuous journey. She and the children are looking well and are enjoying Jackson's good air and water with a great relish. She was received with a joyful welcome by her many friends, and the absence of Brother Mahon only keeps the happiness from being complete.

Brother E. B. McNeill filled his monthly engagement at Bethlehem on yesterday. Recently Brother D. D. Shuck assisted him in a meeting in that church, since which time he has baptized five and four have joined by letter.

Brother W. E. Hunter preached yesterday and collected \$2.08 for the Board of Ministerial Relief.

Brother J. F. Ray met his people of Bells, had a fine congregation, baptized six candidates, and one was received by letter.

Brother E. W. Reese preached at Dyer, and Brother Ross Moore went there this morning with the view of protracting the meeting.

Brother M. E. Dodd preached at Henderson.

Brother Knight preached at Butler's Schoolhouse to a good congregation, and eight or ten requested the prayers of the people.

Brother S. E. Tull met his congregation at Zion, and has not returned at this writing.

At the first meeting of the J. R. G. Society eighteen members were present and reported near six hundred conversions in the various meetings attended by them during vacation.

The missionary society of the university has been reorganized, and the mission spirit runs high. The members propose to supply all destitution in their reach, and parties who wish such destitution supplied can address the President, Brother S. E. Tull, Jackson, Tenn. This is a noble purpose and will result in great good.

Several new pupils entered the university to-day, and everything indicates a very prosperous and useful year. MADISON.

September 23, 1901.

#### Program

The following is the program of the Fifth Annual Convention of the Baptist Young People's Union of the State of Tennessee, to be held on Tuesday, October 15, 1901, at 7:45 P.M., at the Harriman Baptist Church, Harriman, Tenn.:

7:45—Called to order, President J. O. Rust, D.D., Nashville.

Song.

Devotional exercises, M. D. Jeffries, D.D., Knoxville.

8:00—Address of welcome.

Response.

Election of officers.

Song.

8:15—Address, "Enthusiasm in Christian Work," Thomas S. Potts, D.D., Memphis.

Song.

8:35—Address, "Consecrated Social Life," Prof. J. T. Henderson, Jefferson City.

Song.

8:55—Address, "Young People's Mission to Missions," G. A. Lofton, D.D., Nashville.

Song.

Benediction.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

First.—Dr. Burrows preached at both hours to full houses; subjects: "The Spirit Helping Our Infirmities" and "Under His Wings;" Sunday school increased.

Immanuel.—Pastor Ray preached to two good congregations; morning subject: "What Wise People Do;" evening subject: "The Lifting Life."

Edgefield.—Dr. J. O. Rust, pastor, preached to two magnificent congregations; took a collection for missions; subjects: "The New Creature" and "The Enemies to Justification."

North Edgefield.—Pastor Robinson preached to the usual good congregations; morning subject: Rom. 8: 1. At night Brother Robinson preached his farewell sermon; subject: "Former Things Have Passed Away."

Seventh.—B. T. Lannom preached at both hours to a small congregation in the morning and a full house at night; subjects: "The Spirit's Help" and "Ready to Depart in Peace."

Central.—Dr. G. A. Lofton preached in the morning to a large congregation on "Right Attitude Toward God and His Service;" two received by letter; 265 in Sunday school. At night the pastor preached on "The Joy of Salvation a Necessity in Christian Work."

Third.—Pastor Golden preached in the new tabernacle at both services; subjects: "Laborers Sent of the Lord" and "God's Recompense on the Godless;" 182 in Home Sunday school and 88 in mission; a very fine Young People's Union.

Murfreesboro.—Dr. Van Ness preached in the morning on "The Transfiguration;" baptized one; delightful service.

Centennial.—Brother S. M. Gupton preached at both hours to very large congregations; Pastor Stewart preached at the county fair in the afternoon; 125 in Sunday school; three received by letter and three baptized; meeting closed.

Mount Zion (colored).—Pastor Mason preached; two additions by letter; good services.

Rains Avenue.—Fifty-four in Sunday school; Brother Claiborne preached to a good congregation at night on "Rest for a Sin-laden Soul in Christ."

Howell Memorial.—Pastor O. C. Peyton preached at both hours; morning subject: "The Leverage of Love;" evening subject: "A Defective Character;" excellent congregations, Brother J. S. Pate instructing in congregational singing, Ladies' Missionary Society getting up a box for a frontier missionary.

#### Memphis.

Trinity.—Pastor Lipsey absent, holding a meeting at Clarendon, Ark. Dr. J. M. Savage preached in the morning and R. E. Pettigrew assisted in the Association fifth Sunday meeting at night.

Rowan.—Pastor Richardson reports that Bro. Bohannon, of Theyer, Mo., preached at both hours. Five received by letter. Meeting continues with interest.

Germanatown.—Rev. C. W. Stumph preached in the morning and Pastor Grammer at night. Good day. Prayer meeting well attended and good interest.

Bartlett.—Rev. B. F. Whitten preached. Rev. Chas. Anderson, of Brownville, continues the meeting through the week.

Central.—Pastor Potts preached. Had fine congregations; good services; fine Sunday-school. Two received by letter and one baptized.

Bro. E. L. Wesson, of Sardis, Miss., reports good interest in his home work. Preached at fifth Sunday meeting in the country; good attendance, good interest.

Johnson Avenue.—Pastor Thompson preached; subjects: "Fellowship in Suffering" and "The Beginning of Salvation;" good congregations. Preached at Frayser at three p.m.; two professions, two additions by baptism.

First.—Pastor Boone preached; subjects: "Threefold Aspect of God's Providence" and "The Gentle and Triumphant Christ." The church will invite the State Convention for next year.

Cardona.—Pastor Sloan preached; one baptized; collection taken for ministerial relief of \$3.70.

#### Knoxville.

Centennial.—Pastor Snow preached at both hours. Three hundred and thirteen in Sunday-school.

Third.—Pastor Murrell preached at both hours. Eight professions and one approved for baptism. One hundred and sixty-three in Sunday-school.

Bell Avenue.—Pastor Murray preached in the morning; Bro. Moffitt preached at night. One hundred and forty in Sunday-school.

First.—Pastor Egerton preached at both hours. Three hundred and eighty in Sunday-school.

Brethren Tipton, Childs and Moffitt were present. Brethren Childs and Tipton are on their way to the Seminary.

Second.—Pastor Jeffries preached at both hours. Closed a three weeks' meeting, being assisted by Rev. Geo. C. Cates. Seventy-six additions; sixty-seven approved for baptism, fifty-six baptized, nine additions by letter.

#### Chattanooga.

First—"Rally Day" was beautifully and appropriately observed. A very attractive program, carrying out the idea of the "Harvest," was rendered in the Sunday-school, where three hundred and eighty-eight were present. Dr. Brougher preached on "Genesis" in the morning and "Anarchy" at night. The Lord's Supper was observed and the band of fellowship given to five new members. Fine music delighted and inspired the large congregations. At the close of the evening worship, a large number asked for prayer.

Our meeting at Cedar Creek closed with ten days' duration. Though we had rain and cold, there were ten or eleven professions. Baptisms next Saturday eve.

S. N. FITZPATRICK.

Lebanon, Tenn., Sept. 23, 1901.

Recently we baptized three in the creek; one received by letter into the Pulaski Church. Bro. W. F. Howse is conducting our meeting at Thompson. Good congregations; two conversions, one baptized.

S. W. KENDRICK, Pastor.

Pulaski, Tenn., Sept. 24, 1901.

The Baptist Church at Blountville, Tenn., and the church at Bluff City are without pastors. They are about seven miles apart, and are planning to employ one good man as pastor of both churches, with half his time at Bluff City and one fourth his time at Blountville. The two could pay about \$300.

Blountville, Tenn.

N. J. PHILLIPS.

I have just returned from St. Mary's, where I have been assisting Bro. Earl D. Sims, pastor, in a meeting. The church was greatly revived; one addition, and others will join soon. Bro. Sims is a noble worker and will, I am sure, accomplish great things for the Master there and in his other fields of work. We will have a Bible service here the first Sunday evening in October. May God bless you for the plain truths you present in your paper.

E. LEE SMITH.

Ewing, Ky., Sept. 27, 1901.

We are in the midst of an interesting meeting at this place. Bro. Ross Moore, of Jackson, is doing the preaching. The town is probably stirred as never before. Some have been converted and many have been moved and constrained to lead a better life. We will perhaps continue the meeting two weeks. We are giving God the glory. Bro. Penick, of Martin, assisted in a ten days' meeting at Bradford, which resulted in thirty professions and twenty additions by baptism and a reuniting of all discordant elements. The writer baptized five persons into the Lavinia Baptist Church last Sunday evening at three o'clock—one Methodist lady. This makes seven additions to this church as the result of our meeting there in July, all by baptism. Pray for us at Dyer.

Dyer, Tenn., Sept. 29, 1901.

#### Special Notice.

On his way to the Tennessee Baptist Convention at Harriman, Rev. O. C. Peyton, pastor of Howell Memorial Baptist Church, West Nashville, will speak on "Why I am a Missionary" on the following dates and at the places mentioned—viz., Second Baptist Church, Chattanooga, Monday, October 7; Sale Creek, Tuesday, October 8; Dayton, Wednesday, October 9; Evansville, Friday, October 11; Spring City, Saturday, October 12; Yellow Creek, Sunday, October 13; Rockwood, Monday, October 14; Cardiff, Tuesday, October 15.

The time for all the above is the usual hour for night services at places mentioned.

#### Notice.

The Nashville Baptist Association will meet with Mill Creek Church, four miles south of Nashville, on the N. C. & St. L. Ry., on the 10th, 11th and 12th of October, 1901. Arrangements have been made with the ever courteous and accommodating officials of said railroad, by which a special engine and coach will leave Nashville each day at 8:30 a.m. for the church, and returning will arrive at 5 p.m. A fare of twenty-five cents for the round trip has been granted. Persons coming from the south on the said railroad will get off at Glen Cliff, which is only one-half mile from the church. Messengers and visiting brethren who expect to attend are earnestly requested to notify the committee of arrangements prior to the meeting of the Association. Direct to me, 340 1/2 N. Cherry Street, Nashville, Tenn. A cordial invitation is extended to all who wish to come.

R. R. CALDWELL, Ch'm. Com.

#### A Visit to Pleasant Hill.

Pleasant Hill Church is the largest church in Sequatchie Association. It has a membership of one hundred and forty. When I reached this neighborhood, I found the church all in a wrangle over the calling of a pastor. One party was known as "foot-washers" and the other as "anti-foot-washers." This question was being debated with a great deal of earnestness. Nice young men and women lost on every hand. The devil laughing and growing fat. The church gives nothing to missions; nothing, or nearly nothing, to the pastor. They have no Sunday-school, no prayer meeting. Preaching once a month. I preached four or five times for them and tried to get them to go to work for the Lord. One morning I started out at seven o'clock, and at eleven o'clock I had visited eight families. Six of these homes did not have a Bible or Testament in the house. During my stay I found a good many other homes with no Bibles; some of whom were good farmers, some members of the Baptist Church. Brethren, I write these facts to show you the need of State mission work.

L. S. EWTON, Colporter.

#### Martin Doings.

Sunday-school increasing some each week.

Had seven additions to the church at morning service. Elder J. W. Gooch, who has been with the M. E. for some years, came back yesterday to us to live, to labor and to die. He is a good preacher and we trust the Lord may greatly bless his labors.

We baptized eight last night. Had two additions at 3 p.m., at Mt. Pelia.

We expect to begin our meeting the 2nd Sunday night and hope for much for His glory.

I. N. PENICK.

Martin, Tenn., Sept. 30, 1901.

#### Convention—Harriman, October 16, 1901.

##### FREE ENTERTAINMENT.

If you expect to attend the Baptist State Convention at Harriman, beginning Oct. 16, 1901, please send your name to the undersigned at once. It will greatly facilitate the work of the Entertainment Committee and at the same time enable them to more comfortably locate their guests. Respectfully,

SPENCER TUNNELL.

#### Route to Harriman.

Let all the messengers and visitors to the Tennessee Baptist Convention take notice that the direct route to Harriman from Nashville, is by the Tennessee Central Railway. Call for a ticket over that route. If you cannot purchase one over that route at your home office, buy to Nashville, taking a receipt, and at Nashville get your ticket to Harriman. The train leaves Nashville at 9:20 a.m.

MARTIN BAIL, Sec'y.

#### Board Meeting.

The last quarterly meeting of the State Board for the present year will be held in the Sunday School Board Assembly Room, Nashville, Tenn., on Monday, October 7, 3 p.m. A full attendance is desired.

A. J. HOLT, Cor. Sec.



## 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.

#### PROGRAM FOR OCTOBER, 1901.

Programs can only be suggestive. It is hoped those in charge will make necessary changes for adapting them to the societies.

#### SUBJECT: AFRICA AND JAPAN.

"The spirit of missions is the spirit of the Master, the very genius of true religion." (David Livingstone.)

##### 1. Song Service.

2. Bible Reading: "Comes" of the New Testament. (Matt. 11: 28; Matt. 25: 34; Mark 6: 31; John 7: 37; John 11: 43; John 14: 3; Rev. 22: 17.)

3. Thanksgiving that "whosoever will may come;" petition for Christ's spirit of helpfulness.

4. A Palaver. ("Palaver" in Africa means "big talk.") To be taken part in by several persons, who will each read one division of "Brieflets."

5. Business. Report of committees, etc.

6. Chorus by several young people, previously invited.

##### 7. Leaflet: "The Story of Ahmi San."

8. Seed Thought for Leader: A missionary in Africa had been preaching of the new life in Christ, when an old woman arose and said: "White man, I should like to have that new life. How much does it cost?" "To-day Africa is a continent of magnificent opportunity; to-morrow it will be a continent of magnificent achievement." Japan is making wonderful progress intellectually, and many of its leading men are earnest Christians. In Africa and Japan we have only seventeen missionaries, nineteen native assistants.

9. Silent Prayer of penitence and consecration.

10. To Have a Larger Meeting: Try to get every person to bring one not in the habit of attending.

11. Selected Hymn; the Lord's Prayer in concert.

Pray for the Annual Meeting at Hariman, October 15, 16.

### AFRICA.

Africa is one of the great mission fields of the future. It has a population variously estimated at from 160,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "spheres of influence," but the light is penetrating the darkness. Already 45 societies are at work; the Bible has been translated, in whole or in part, into 70 languages; and there are over 1,200 missionaries. In Uganda alone, with a population of 10,000,000, where twenty years ago there was no missionary, there are now 500 churches, 600 teachers, and over 60,000 under instruction. There are 100 native laborers supported by native contributions. In five months 10,000 copies of the Gospels were sold, such is their enthusiasm. What hath God wrought!

North Africa.—Africa is roughly divided into North, Central, and South Africa. North Africa is mostly under British and French rule. England has access to the Soudan by way of the Nile from the Mediterranean and by the Niger from the West Coast. This is, roughly speaking, a territory of 6,000 square miles, with a population of about 60,000,000. France has access to the Soudan by way of Algiers, in the Mediterranean, and also from Senegal, on the West Coast.

South Africa.—This is a country embracing 3,000,000 square miles, with about 50,000,000 people. Nearly all denominations are working here through societies of America and Europe.

Central Africa.—Here we have a section of country stretching from ten degrees north of the equator to ten degrees south of it, containing about 40,000,000 square miles and a population of 50,000,000. It is in the worst section of the world for white men to attempt to live in. Roughly speaking, one out of every three who go from Europe or America to this country dies or returns home; the others are usually able to stay for several years.

Congo Free State.—Here we have a section of country of 1,000,000 square miles, or as large as the United States east of the Mississippi River, with about 20,000,000 inhabitants. God has wonderfully blessed these Congo missions. Their work was only begun in 1878, the year following Stanley's descent of that mighty river, the Nile; and now, in that country where life was not safe, there are Christian towns—towns which are as Christian as any we can find in America.

The Soudan.—Here we have a vast country occupied by European governments and traders, yet up to the present the missionary has not entered it. Here is a vast territory of 4,000,000 square miles, a country as large as our own, all open and waiting for the gospel. How long shall they be kept wait-

ing? Ethiopia is stretching out her hands unto God, and shall we not embrace this opportunity? For four hundred years Europe and America stole Africans and made them slaves. Do we not owe them something, the best thing we have—the gospel of the Son of God?

### JAPAN.

#### REPORT FROM OUR STATIONS IN JAPAN.

Fukuoka.—During the year we have kept up with constantly increasing interest and profit our Bible school, or preachers' meetings. Once each quarter all our preachers and missionaries have come together for four days' Bible study and prayer. For two or three years we have felt the need of another church organization; but the number of Christians in one town being so few and the indisposition to launch out has hitherto restrained the brethren from taking this very desirable step. However, in October the Fukuoka Baptist Church was organized.

Nagasaki.—Throughout the past year, in addition to the work in Nagasaki, regular weekly services have been held at Lasebo, our principal out station. During the latter part of the year there has been a marked increase in the attendance upon all services. The attendance upon our Sunday morning services is more than double that of any former year.

Kokura.—Our meetings are well attended. Inquirers have come from among our neighbors as well as from long distances in the country, and many seemed deeply interested. Public sentiment is still hostile, but its manifestation is quite changed from what it was even a year ago.

Kumamoto.—Our working force here consists of your missionary and his wife, one native evangelist and his wife, one teacher, and we hope to have a native Bible woman. We have eight native Christians as the nucleus for a church, which we hope to establish before long. There were four baptisms last year, and several seem to be very much interested at present.

Shall we not have a good representation at our Annual Meeting? If one thinks it a matter of indifference whether she is there or not, let her decide to go and then judge whether it was worth while, and we shall know from next year's work what her going meant to her society. Why, do you believe it? The daily papers stated that 700 women delegates attended the Woman's Auxiliary to the National Baptist Convention (colored), at Cincinnati! Are they better able to travel, are they more interested, are they under greater obligations than we?



**Light Biscuit**  
**Delicious Cake**  
**Dainty Pastries**  
**Fine Puddings**  
**Flaky Crusts**

Each woman's missionary society and children's band is entitled to a representative for every ten members or fraction of ten. If your society numbers only nine, or five, you can still send a delegate. All intending to go should notify Mrs. L. B. Thomas, Hariman, Tenn.

### OUTLOOK ON MISSIONS.

BY REV. O. C. PEYTON.

We are living in the age of world wide opening for mission work. From Japan far toward the rising sun, across the whole track of the king of the day to his going down into the depths of the Pacific, he sees no land that bars its gates against the gospel missionary.

God has given us world-wide facilities. Every means of travel the imagination can conceive is supplied. All these achievements of science are for the glory of God. The imprint of our Sunday School Board speaks truthfully: "What ships are for" is to carry the gospel "into all the world."

Ours is an age of amazing enterprise. Everything moves fast. Men rush to the ends of the earth, and time and space are annihilated that treasures may be found and inventions introduced. Nothing save the glad tidings of salvation moves slowly. If you are singing, "Fly Abroad, Thou Mighty Gospel," open your purse and give it wings.

### A TRIP TO WESTERN NORTH CAROLINA.

I left my home in Carter County, Tenn., on August 26; crossed the Iron Mountain into Johnson County, went down Little Doe Valley, nearly around Little Doe Mountain, down Rod's Creek Valley, crossed the Dry Run Mountain, and arrived at Brother W. T. Greenwell's, with whom I stopped during the night. On the morning of the 27th I traveled up Dry Run Valley seven or eight miles, crossed the Stone Mountain into the "Old North State," went down its rich valley to Bethel Church, where I met with the Three Fork Association, and was in time to hear the introductory sermon, which was well delivered. After this the Association was organized by the election of Brother W. S. Farthing, a worthy layman, who has heretofore been a State Senator, as Moderator, and S. Hagerman as Secretary.

The various subjects were ably and earnestly discussed. We noticed that more interest was taken in State, home, and foreign missions than is commonly taken in our part of the country.

We are not able to give the names of the many preachers we met at this



Association, there being six ordained ministers belonging to the church where the Association met. I suppose there were at least twenty-five preachers in attendance, perhaps one-half dozen from other Associations. So you see there were enough preachers to hold an Association, but we found them sound in the faith. They followed the old style of having preaching nearly all the time at the stand, which was erected in a beautiful grove. There was an abundance to eat on the grounds for everybody.

Our home during the session was with Brother Lewis Farthing, and a good home it was. The brethren here know how to make a preacher feel at home.

Among the many sermons was one delivered by old Brothers Blalock and Dunkin, from Ashe County, N. C. There were from three to five sermons daily. The writer had the pleasure of preaching one sermon to these people, which they seemed to enjoy. It seemed like an old-time revival to hear the earnest and zealous preaching.

We noticed the reports on pastors' salaries ranged from \$8 to \$100.

On Thursday after the meeting closed we started on our way back to Tennessee; recrossed the Stone Mountain; stopped over at Mountain View Church, Tenn., on Friday night, where we found a large congregation waiting, to whom we preached of Jesus and his dying love. From this church we traveled down the county to Sugar Grove Church, where I was pastor five years in my early ministry. I preached for them Saturday and Sunday. Sunday night I preached at Dry Hill; then went to the town of Butler, Johnson County, on Tuesday, where I met with the Watauga Association. The introductory sermon was delivered by W. H. Hicks. The organization resulted in the election of E. H. Hicks, Moderator; J. M. Richardson, Secretary; W. B. McBride, Treasurer. On account of scarlet fever reports the congregation was small and the business was done rather hurriedly, being finished in two days.

After this Association adjourned I went to Little Doe Church, where I am pastor, and preached to large congregations on Saturday and Sunday. Then I crossed the Iron Mountain to my home, feeling delighted with my trip.

God bless the Baptist and Reflector.

J. W. RICHARDSON.

Colesville, Tenn.

#### BAPTIST HISTORY WANTED.

For some time we have been collecting some facts pertaining to our Baptist preachers, and would be very glad to have you help.

1. We want to know the longest pastorates in your bounds.
2. The largest number baptized by one preacher during his ministry, or the largest number baptized at one time.
3. The names of churches that have over 600 members.
4. The cost of church buildings worth over \$50,000.
5. The largest gifts given by one person to Baptist enterprises.
6. The largest congregations ever known in your section.
7. The length of the longest protracted meetings in your bounds.
8. The longest sermons ever heard of over two hours' length.
9. The estimated number of regular Baptists that wash feet in church.
10. The largest number of preachers all from one family.
11. The names of rich preachers, if any, who have gotten rich by preaching the gospel.

12. The per cent of Baptist churches that hold more than monthly meetings and pay stated salaries to pastors.

13. Names of preachers who have given their time to one or more churches gratis.

14. In fact, we want any remarkable fact connected with our preachers and churches, including good anecdotes told by the preachers.

Please answer these questions in this paper or by letter. Address:

J. S. WILLIAMS.

Cumming, Ga.

#### MURFREESBORO ACADEMY.

Will you please give me space to say a few words in behalf of our Baptist school at this place? This can, and should, be made one of the leading Baptist schools in the State. We have a magnificent property here valued at \$50,000, which cannot be used at any other place or for any other than school purposes. East Tennessee has several Baptist schools, as has also West Tennessee, and their own people have made them, and the Baptist cause has been strengthened in those sections by these schools. Shall not Middle Tennessee Baptists, in the best and richest part of the State, have at least one large school? There certainly could not be a better location in our broad land than Murfreesboro, in the exact center of the State, with every possible advantage surrounding. But much has been said of all these things before, and it does seem that now is the time, if ever, to start the Baptist school at this place uphill and on the way to sure success.

Prof. S. C. Parish has taken hold of the work with heart and soul and is at his post to stay, assisted by an able corps of teachers. His past work has all been successful. He is young, ambitious, vigorous, and thoroughly educated and equipped for the undertaking. All that is lacking is united effort. Brethren of Tennessee, shall it be so? Will you not, with the big-heartedness that has always been yours, come to his support? Look around you and send us your boys and girls. The expenses are much less than other places with the same advantages. There is every grade from primer to university sophomore, including Latin, Greek, French, music on several instruments, and elocution. Board can be had in college club at cost or in best families at reasonable rates. Specially low terms will be given those entering before Christmas.

Brethren, wake up to the opportunity, and very soon we shall have a school to which we can point with pride. MRS. SOPHIA EDWARDS.

#### CONTRIBUTIONS TO THE TENNESSEE BAPTIST ORPHANS' HOME FOR AUGUST.

One box, containing five dresses, four waists, one pair of slippers, one box of writing material, one package of peanuts, from Mr. George Eleazar, Clarksville, Tenn.

Melons, from Messrs. Bell, Gower, and some kind friends at the market house.

Twenty-four muskmelons from Mrs. Ewing, of the Howell Memorial Church.

Twenty muskmelons from Mr. Walters.

A package from Mrs. Saunders. Mr. Fuller so kindly sends us two contributions this month of cakes, candies, crackers, fresh and dried fruits.

One box of peaches from Mr. Brit, M. C. Casland, Goodlettsville, Tenn.

One box of peaches from Q. C. Fryer, Goodlettsville, Tenn.

Two baskets of beans from friends at the market house.

Three irons from the Broad Street stove and linware store, by Mr. H. J. Harley.

Five sacks of flour, two hams, and one sack of potatoes. The donor is unknown to us, but we thank you very much.

One pair of low shoes by a friend.

Two school dresses by a friend.

The butcher at the market house sends meat each Saturday, for which we are very thankful.

MISS MINNIE DAVIS.

#### AN INTERESTING COUPLE.

While in the Baker's Grove neighborhood I visited two very interesting members of that church—Brother Josiah and Sister Jane Castleman—living in the upper edge of Davidson County, in the Sixteenth District. They are both nearing their eighty-fifth year; have been married sixty-four years, but can be seen holding each other's hand as in their early married life. Sister Castleman's sight has almost faded; and while they are both feeble in body, they are strong in faith and intensely interesting from a religious standpoint. They were both converted at the same meeting, and have been Christians forty-eight years. They are living within one-quarter of a mile of the place where Brother Castleman was born. His early recollection is of but little land in cultivation, for when he was a boy they were surrounded by a forest. Just in front of his house is a division fence that was built one hundred and four years ago, when Tennessee was North Carolina, and has never been reset, most of the original cedar rails remaining.

Brother Castleman, in his early life, made twenty-four trips to New Orleans by water, floating rafts, and he says he never carried a pistol or knife to defend himself, for God has been his defense. He was in the Indian war in Alabama and Florida, often passing along the road General Jackson cut for his troops to pass through. He says he never bought a pound of meat or a bushel of corn, but has been able to raise what he needed. He has reared ten children to be grown and married. All of them are Christians, and none of his children ever had a difficulty or gave them an hour's worry. He gave all his children homes when they married. They have forty-five grandchildren, and have had only two deaths in their immediate family—an infant boy and one son after he reached maturity.

For the last few years they have been unable to attend services, but have been regular contributors to the different objects of their church. I held a religious service in their home, and saw them rejoicing in the hope they found forty-eight years ago. Thank God for his sustaining grace. J. E. PRICE.

#### RESOLUTIONS OF REGRET.

Whereas in the providence of God our dearly beloved brother and highly esteemed pastor, Elder J. H. Grime has seen fit to move to Kentucky; and

Whereas for the past two years he has faithfully served us as pastor, going in and out before us, during which time he has greatly endeared himself to us; and not to us only, but to the entire community as well. Under his ministry the church was strengthened, built up in the faith, and a goodly number added; and we desire to express our appreciation of his labors and testify to his efficiency as a minister. We cheerfully and gladly commend him to the churches wherever in

the providence of God his lot may be cast.

Resolved, 1. That it is with sorrow and grief that we part with our dear brother, and give him up only as we feel that it is the will of God for us to do so.

2. That our love and prayers will follow our brother upon his new field of labor, to which we cheerfully recommend him as one true and tried.

3. That a copy of this preamble and resolutions be spread upon our church book, a copy furnished Brother Grime, a copy sent to the Liberty Baptist and to the Baptist and Reflector for publication.

Done by order of Milton Baptist Church in conference, Saturday, September 21, 1901.

#### PROGRAM.

The following is the program of the Tennessee Baptist Ministers' Conference, to be held with the Trenton Street Baptist Church, Harriman, Tenn., beginning Tuesday, October 15, 1901:

##### MORNING SESSION.

9:30 to 9:45—Devotional meeting, Rev. H. B. McLain.

9:45 to 10—Election of officers.

10 to 11—"What Subjects Are Best Adapted to a Series of Revival Meeting Sermons," Revs. M. D. Jeffries, J. M. Anderson, and E. K. Cox.

11 to 11:30—"Pastoral Authority," Revs. J. M. Phillips, A. L. Davis, and W. H. Bruton.

11:30 to 12—"The Pastor and Missions," Revs. A. U. Boone, H. F. Burns, and G. W. Sherman.

##### AFTERNOON SESSION.

2 to 2:15—Devotional meeting, Rev. W. J. Stewart.

2:15 to 2:45—"What Legitimate Things Can the Pastor Do for Improving Social and Economic Conditions in His Community?" Revs. G. A. Lofton, T. T. Thompson, and J. H. Wright.

2:45 to 3:45—"Do We Need a Revival of the Study of Systematic Theology?" Revs. S. E. Jones, W. G. Inman, and R. M. Murrell.

3:45 to 4:30—"The Best Two Books I Have Read the Last Year," Rev. W. N. Ferris, followed by everybody, three minutes each.

##### WEDNESDAY MORNING SESSION.

8:30 to 8:45—Devotional meeting, Rev. O. C. Peyton.

8:45 to 9:15—"The Woman's Cottage Prayer Meeting," Revs. W. C. Golden, W. D. Powell, and A. J. Fristoe.

9:15 to 9:45—"The Endowment of the Denominational Institutions of the State," Profs. G. M. Savage and J. T. Henderson, fifteen minutes each.

9:45 to 10—"The transaction of business."

The first speaker on each subject will be allowed fifteen minutes; the second, ten minutes; and all others, five minutes, except as otherwise provided above.

##### SPENCER TUNNELL,

I. J. VAN NESS,

J. H. BUTLER,

Committee.

Our meeting at Pleasant Hill resulted in much good; eleven baptized. Bro. Kendrick of Pulaski, was with me and did some good, earnest, faithful work. I go this afternoon to Pulaski to aid Bro. Kendrick in a meeting at Thompson's Chapel. W. L. HOWSE, Culleoka, Tenn.

Rev. F. C. McConnell will be present at and deliver an address at the laying of the corner stone of the Seventh Street Baptist Church, Memphis, Tenn., on the first Sunday in October, at 3 P.M. T. T. T.



## BAPTIST AND REFLECTOR.

FOLK AND HOLT PROPRIETORS.

The Baptist, Estab. 1835. The Baptist Reflector,  
Estab. 1871. Consolidated August 14, 1899.

NASHVILLE, TENN., OCTOBER 3, 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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## SALUTATORY.

Dr. E. E. Folk has already announced in these columns my recent association with him as a partner in the publication of the Baptist and Reflector. I feel that I am debtor to my brethren, whom I delight to serve, to extend unto them this salutation.

Dr. Folk and myself have been close friends since we were classmates in the Southern Baptist Theological Seminary. It was largely through his influence that I consented to sever my pleasant lifelong relations in Texas and come to Tennessee. Dr. Folk kindly invited me to become associated with him in the publication of the Baptist and Reflector some years before my removal to Tennessee. I had been a subscriber to the old Baptist and a warm personal admirer of the superb editor, J. R. Graves, for over twenty-five years previous to his death. It was a peerless paper then, and stood stanchly for distinctive Baptist principles. I was a stockholder in the ill-fated Southern Baptist Publication Society, and was thus far identified with the paper then. Since my removal to Tennessee I have been yet more closely connected with the paper, as the Corresponding Secretary of Missions and the Treasurer and Financial Secretary of the Orphans' Home. During these eight years no agency has contributed so much to the success of missions and orphanage in Tennessee as the Baptist and Reflector, the columns of which were always open and the stanch support of which was never lacking. Besides the denominational attitude and policy of the paper, which has always been as helpful to the work of our State Convention as if the

Convention had owned it in fee simple, the paper has also been uniformly clean, courteous, up to date, fair, outspoken, and able in its editorial utterances. Dr. Folk has steadily grown in favor and efficiency as an editor. I enter this new relationship with him with matured confidence in his Christian integrity and broad-minded, true-hearted denominational orthodoxy.

The immediate occasion of the copartnership has already been explained by Dr. Folk. This is not much of an experiment with either of us. Besides our personal and intimate knowledge of each other, we have both for many years been connected with the Baptist press of the South. We were both mainly anxious that my connection with the paper should not embarrass the missionary work. While I am by no means a candidate for reelection as Corresponding Secretary, I do not contemplate retirement from that position if my brethren prefer that I should remain in it. I shall give no more of my time and attention to the paper now than formerly. We, with many brethren from whom we sought counsel, thought that this new arrangement would help rather than hinder both the missionary work and the denominational organ that represents it.

A word as to my personal attitude toward denominational doctrines and practices may not be amiss. I hold earnestly to the commonly accepted articles of faith as set forth in Pendleton's "Manual." If I hold any view at all out of line with Baptists generally, it is that greater emphasis should be given to missions. My very decided conviction is that the universal spread of the gospel of Christ is the gravest and greatest duty now confronting us as the children of the Most High. The conviction that stands next nearest my heart is that cooperation in missions according to the tried and proven plans of our Conventions and Boards is essential to this world-wide spread of the gospel.

One other point, and I will make my bow and retire. So long as I have any interest in the Baptist and Reflector it will not be made the vehicle for the abuse of our Boards or our representative brethren. In this Dr. Folk and I are in perfect accord. We sail under the black flag of warfare against the saloon. We are set for the defense of the gospel of Christ and have emblazoned on our escutcheon: "Glory to God in the highest, and on earth peace, good will toward men."

A. J. HOLT.

## IN PRISON.

We left Joseph in Egypt last week, where he had been brought by the Midianite merchants. Here he was sold to Potiphar, the captain of the king's bodyguard, a position of dignity and honor. What a transformation from the favorite son of a wealthy herdsman to a slave! What could be the meaning of it? But there was only one thing for him to do, and that was to do his duty, to fulfill the duty of the hour and trust God for the rest. This he did faithfully, so that he was soon raised to a position of honor in the household. But a great temptation came to him, such as was natural in the luxurious and licentious capital of Egypt. But remembering the teachings of his father and his mother in his old home and trusting in God, he successfully resisted.

And this brought him another trial. It caused the breath of slander to blow upon him and taint his reputation, but not his character. He was thrown in prison, a vile, filthy place, where he was subject to all kinds of indignities. But as with Paul and Silas in the Philippian jail, the Lord was with him; and if he did not sing songs at night, he at least so conducted himself as to win the favor of the jailer. This expression, by the way, "The Lord was with Joseph," is the key to his whole character. That will explain his whole life. He became what we would call now a "trusty" in the prison. He had charge of the prisoners. After a while the cupbearer of the king and his chief baker, men of much influence, offended Pha-

raoh and were thrown into prison and put in Joseph's charge, thus giving him an opportunity to learn all about the court affairs and preparing him for his life work. How mysterious are the Lord's ways! How high above our way! Now came his opportunity. Suggested by the Lord, each of these men dreamed a dream, which they could not understand, but which Joseph, guided by the wisdom which he received from the Lord, easily interpreted, and which led to his release from prison and to his becoming the second ruler in the realm, as we shall see in our next lesson.

## THE CLINTON ASSOCIATION.

Leaving the Nolachucky Association about 9 A.M. Thursday, we expected to reach the Clinton Association, which was in session at Robertsville, soon after noon that day. A delayed train, however, due to a broken engine, prevented our reaching there until about 3 P.M. Dr. A. J. Holt was making one of his enthusiastic speeches on "State Missions" to a crowded house, closing with an appeal for the Orphans' Home, for which he received some \$17 or \$18. The introductory sermon was preached by Rev. J. W. Reed, a strong gospel sermon. The Association was organized by the reelection of Brother J. G. Hall as Moderator, a position which he has filled with much satisfaction for seventeen years; the election of Brother F. P. Rutherford as Assistant Moderator, and Hon. J. H. Underwood as Clerk and Treasurer. The ministers in the Association in attendance upon the meeting were: E. B. Booth, C. L. Bowling, W. N. Ferris, A. J. Foster, Allison Gamble, A. W. Lindsay, J. S. Lindsay, J. W. Reed, I. T. Whaley, D. W. White.

Among the visitors were: Peter Guinn, B. L. Stanfill and the editor.

Rev. W. N. Ferris preached on Thursday night a fine, helpful discourse, which was greatly enjoyed by all. The editor preached on Friday morning. The Holy Spirit was manifestly present, and we had a season of refreshing from the presence of the Lord. We regretted that we were compelled to leave that afternoon. At the time we left the subject of education was under discussion, with special attention given to the Andersonville Institute. This is a child of the Association. Under the direction of Prof. C. T. Carpenter it is doing splendid work, and every one in the Association seems to be proud of it. The Robertsonville Church is quite an old one, having been organized about 1809. There is now in the possession of Brother John W. Key a deed to the property on which the church is located, which goes back to that year. The hospitality of the community was sufficient for the large crowds in attendance upon the Association. We enjoyed spending a night in the hospitable home of Brother Key. He is a brother of Rev. D. W. Key, of Greenville, S. C., and a whole-souled Christian man.

Our visits both to the Nolachucky and to the Clinton Associations were very delightful. We love the brethren in these Associations very much, and always enjoy meeting with them.

## THE NOLACKUCKY ASSOCIATION.

This is one of the largest and strongest Associations in the State. It includes about forty churches. It met this year with the church at Talbotts. For special reasons the meeting was changed from Ariel and was held about five weeks later than usual. Notwithstanding this fact, however, there was a fine attendance. When we arrived on the morning of the second day, we learned that it had been organized by the reelection of Col. T. H. Reeves as Moderator, Dr. J. M. Phillips as Assistant Moderator, Rev. J. M. Walters as Clerk, and Rev. W. C. Hale as Treasurer—an unusually strong set of officers. The introductory sermon was preached by Rev. M. D. Early, and it was an excellent gospel sermon.

The ministers in the Association present were: Brethren W. C. Bayless, W. L. Brown, J. B. Bundren, J. M. Burnett, E. A. Cate, M. D. Early, J. F. Hale, P. H. C. Hale, S. S. Hale, W. C. Hale, George P. Hayes,



S. E. Jones, T. H. Noë, J. M. Otey, C. C. Parker, J. M. Phillips, W. H. Tipton, J. M. Walters. We do not know that any Association in the State has a larger and better list of ministers. Among the visitors we noted Brethren J. L. Dance, Peter Guinn (colored), A. J. Holt, and J. H. Snow.

We could spend only one day at the Association, and so did not hear all the discussions. What we did hear, though, were quite interesting. Among the best speeches we heard were those by Dr. A. J. Holt on "State Missions," Prof. J. T. Henderson on "Education," and Rev. M. D. Early on "Home Missions." The editor preached on Wednesday night. We were sorry that we had to leave early the next morning and could not stay until the close of the Association.

Rev. J. F. Hale is the genial and popular pastor of the church at Talbotts. The hospitality of the church and community was abundant for all. We had a delightful home with Brother J. B. Franklin.

It was expected that the next meeting of the Association would be held with the Oak Grove Church on Thursday before the third Sunday in September, 1902, though the matter was not definitely decided when we left.

#### A PRACTICAL PLAN.

The Excise Commissioners of Newark, N. J., unanimously adopted the following resolutions:

"Whereas, It has come to the notice of the Board of Excise that certain saloonkeepers of this city have been guilty of permitting Anarchists to assemble in their places of business and make speeches against the head of the nation; therefore,

"Resolved, That any saloonkeeper in this city who shall be charged by the police with harboring Anarchists or permitting them to hold meetings in his place of business and make speeches against the government and the good order of the community, shall be deemed not the kind of person to conduct a business of this character, and any person guilty of such an offense shall suffer the revocation of his charter and be debarred from again receiving a license to do business in this city."

The *Memphis Scimitar* commends the above as "a practical plan for the local suppression of Anarchists." The *Scimitar* then adds:

"The low saloon is the natural forum and council chamber of Anarchists. They cannot get their lungs in good working order until they have saturated themselves with stimulants, and their denunciations of law and decency never reach the desired pitch of ferocity until they have gained a certain measure of 'Dutch courage.' When John Most was arrested the day after President McKinley was shot he begged the police to let him bolster up his nerves with a few more beers before his removal from his favorite resort to the jail. Emma Goldman is bloated and disfigured by the effects of liquor. The Parsons wench who has given the police of Chicago so much trouble, gets half drunk before going on one of her periodical campaigns against law and order. And so it goes with the whole tribe.

"Anarchism and sobriety do not harmonize. If the local authorities everywhere would adopt the Newark plan there would probably be comparatively little left for the higher powers to do for the suppression of the hell-begotten crew represented in this country by such as Czolgosz, Emma Goldman and Most."

We are glad to see a daily paper like the *Scimitar* speaking out so strongly on the subject of the saloon. It is gratifying to know that at last our secular papers are coming to recognize the evil influences of the saloon. More and more they will be compelled to perceive these evil influences and to advocate their suppression by suppressing the saloon. Why should it be allowed to remain open as the hot-bed of anarchy and of crime of every kind? Why should the patrons of the saloon be condemned and punished while the saloonkeepers themselves are protected and petted? If it is wrong to drink whisky, is it not wrong to sell it? We defy any one to show us the moral difference.

Another question: We should like for the *Scimitar* to explain to us the difference between the

"low" saloon and the high saloon. Is there such a thing as a high saloon? Are not all saloons low by the very necessity of their nature? They pander to the animal appetites and passions of men. They are in alliance with the gambling den, the race track and the brothel. They are all low—low as the devil himself, for they are but the instruments of the devil through which he does much, if not most of his dirty work in the world.

#### PERSONAL AND PRACTICAL.

What about going to the Convention? Have you decided it? You ought to go by all means and certainly every pastor in the State should do so. Let us suggest again that some one in each church shall see to it that his pastor has the means on which to go.

Nineteen students were suspended from the State University of Alabama last week for hazing. If every other faculty and school board in the land had the courage to deal thus justly with hazing, we would soon hear no more of this brutal, heathenish custom.

Anarchism, beside all other mean things, is based on atheism. It teaches no hereafter and no God and no punishment. This fits a man to be an assassin if that will forward along his plans or his principles and desires. Anarchism was born in the lowest perdition.

At the memorial services held in this city in honor of President McKinley the principal address of the occasion was made by Dr. Lansing Burrows, pastor of the First Baptist Church. It made a fine impression. We hear good reports from Dr. Burrows' work at the First Church.

The New York Board of Excise Commissioners have taken action revoking the license of all saloonkeepers who permit anarchists to congregate in their places of business. So far, so good. But this ought to have been done long ago. The saloons are the "hotbeds" of anarchism.

It seems to be almost an incredible thing that New York County should have paid out \$1,000,000 in four murder cases just cleared, and yet it is said to be true. But it is not so surprising when we remember that New York City has one saloon for every 213 people residing in the city. Saloons bring murder cases.

It may be truly said that among all the good things in President Roosevelt's make up, is the fact that he measures well around the heart. He not only attends church regularly, but a few Sabbaths before he became President he filled a pulpit in Chicago and preached a splendid sermon, even to the taking of a text and all.

Prof. W. J. McGlothlin, of our Seminary at Louisville Ky., is now in Germany for study. He thinks that now is a good time for Baptist mission work in Austria, since there is quite a falling away from the Catholics in that country. He further says that this movement away from Catholicism is seen all over Continental Europe.

It is said that the Boer prisoners at St. Helena have made great improvement in cleanliness under the English influence and leading. May it not be that since they have plenty of soap and water furnished, no fighting, and nothing to do but keep themselves clean and good shelter for bleaching, they will naturally turn their attention this way?

It is now said that Catholics got 400 out of the 600 teachers that were sent to the Philippines by the United States Government. This could not have been a "happen so." This shows that some one was at work. But who can blame the Catholics for working for themselves? It shows that others did not do their duty, however.

Business men ought to be more careful about the kind of papers in which they advertise. Quite a number of prominent business men in San Francisco had a meeting two weeks ago in which they not only condemned the "yellow journals" of the country, but withdrew their advertising from one of those miserable sheets. Now let other cities do the same.

Elder David Lipscomb, editor of the Gospel Advocate, takes the position that God has a body. This is in antagonism to the creeds of all evangelical denominations, which say that God is "a being without body or parts or passions." It is distinctly, however, in accordance with the Mormon doctrine which so closely agrees with Bro. Lipscomb's creed in many respects.

The *Central Baptist* says: "The amazing announcement is made that the Yale foot ball team is badly in need of kickers." Our neighbor comments further by saying: "He is an opening for any brother who is pining for an opportunity to use his shining gifts and finished skill." We know of some on this side of the Mississippi who ought to have that job just for a change of place.

There are some persons now telling that President McKinley was a Baptist because he was a strong believer in immersion. This is a mistake. He was a believer in immersion, and at his conversion could not be dissuaded from being immersed. But it takes more than immersion to make a Baptist. Mr. McKinley was a Methodist and died a member of that denomination.

Some one has suggested that no drinker should be allowed to vote for a certain period after a drink, and that the time be lengthened for each offense. This would be a good thing, but the same rule ought to be enforced against every saloon keeper and whisky dealer in the whole land. Men of such character ought not to be allowed to hold office or help to govern a country. We would be glad to see this law at once.

We are glad to know that Rev. S. W. Kendrick has reconsidered the call to Montgomery, Ala., and has decided to remain in Pulaski. He has done a fine work there, and we are glad he is to continue it. We hope he will remain for many years, or until he has built a strong Baptist Church there, with a good house of worship.

The Baptist Churches of St. Louis, Mo., will undertake to raise \$10,000 to be used in city mission work in that city next year. As an evidence of the fact that the Baptists of St. Louis mean business, the pastor of Delmar Avenue Church took a collection for this purpose Sunday, September 22nd, and secured a subscription amounting to \$3,835. Nashville needs to do something like this.

It is probable that no words of President McKinley, in all his eventful life, have influenced men more than his last words, which were spoken just before he entered the valley of death. They were words that indicated resignation to the divine will and faith in all of God's dealings. It is an honor to the nation to have a President who lived as Mr. McKinley did, and especially who died as he did.

The railroad authorities in Omaha, Neb., refused to run Sunday excursions for the Commercial Club. The plea of the club was to secure funds for the erection of an auditorium for the general benefit of the city. It has come to pass that some people think it right to do anything to raise money for a good cause. We are glad that a railroad company exists that had not entirely forgotten the Sabbath.

Dr. David Heagle writes us from Valparaiso, Ind., that the statement which we recently copied from the Indiana Baptist to the effect that he had severed his connection with the Southwestern Baptist University is a mistake; that he still maintains the same indefinite sort of relation to the University that he held when leaving Jackson some months ago, and that he is simply waiting up there to see what the brethren in and around Jackson can do in the way of securing for him a support, and if they succeed in such undertaking, he will be glad to return to the University and to his loved work in the Theological Department. In the meantime he is kept busy lecturing and preaching. We wish Dr. Heagle could return to Jackson. As we have offered before, we will give \$10 00 on his salary.



## THE HOME.

### A NATION'S SORROW.

The nation mourns a martyred chief;  
A craven missile laid him low.  
It rains; 'tis fitting Nature should  
Unite with us her grief to show.

In prison cell the assassin lies  
And craves protection of the law—  
The law, forsooth, which he defies  
In crime as foul as man e'er saw.

Small reverence for this law had he,  
When at the nation's heart he aimed  
His coward blow and sent from earth  
As fine a soul as Death e'er claimed.

O dark, sad day! O shameful deed!  
O cursed blot of Anarchy!  
This land should make it holy creed  
To wipe out ev'ry trace of thee.

Our indignation greater grows  
When dwells our thought on that  
sweet wife,  
Who, brave and patient, fond and true,  
Lost earthly all with his spent life.

When Death crept near her months ago  
And fain would snatch her from his  
side,  
The nation's fervent prayers arose  
That no such grief should him betide.

And now 'tis she remains to mourn.  
God help her bear her heavy woe,  
And grant it may be easier borne  
Because with hers a world's tears  
flow.

A nation's heart is deeply grieved  
And burdened with a deep distress;  
A universal sympathy  
Surrounds her in her woe's excess.

O darkened year, soon run your course,  
And may no coming year contain  
So sad a day as this, when we  
Mourn bitterly a chieftain slain!  
ELIZABETH FRY PAGE.  
Nashville, Tenn., September 14, 1901.

### "Nearer, My God, to Thee."

#### INTERESTING HISTORY OF THE HYMN LATELY MADE FAMILIAR.

Perhaps no hymn, since the publication of Perronet's "All Hail the Power of Jesus' Name," in 1785, has received so wide and deserving a popularity as "Nearer, My God, to Thee," writes Allan Sutherland in the Philadelphia North American. It finds a place in all collections of hymns in the English tongue, and is a favorite alike in Trinitarian and Unitarian churches. It has been translated into many languages, and has followed the triumph of the gospel in heathen lands.

It is the best metrical expression of the desire for a more intimate spiritual acquaintance with God, and the riches of his grace, that we have in modern psalmody. It is a fresh and touching expression of the same yearning aspirations toward God that we prize in Cowper's "Oh, for a closer walk with God," which it succeeded in popular favor. It expresses a will-

ingness to know God through the discipline of affliction.

Its imagery embraces the associations of one of the most sublime and interesting religious experiences recorded in the early Hebrew Scriptures, Jacob's vision at Luz. "And he lighted upon a certain place," says the scripture of Jacob's wanderings, "and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

The hymn almost literally reproduces this delightful passage:

Though like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to Thee,  
Nearer to Thee.

The scriptural account of the awakening of Jacob on the morning after the vision is vividly brought to mind in the figures in the fourth stanza:

Then with my waking thoughts  
Bright with thy praise,  
Out of my stony grief  
Bethel I'll raise;  
So by my woes to be  
Nearer, my God, to Thee,  
Nearer to Thee.

Mrs. Sarah Flower Adams, author of the hymn, was a daughter of Benjamin Flower, an English writer and editor. She was born in 1805. Her mother, a woman of culture, died early in life. There were two daughters, Sarah and Eliza. The strongest attachment existed between them. Both possessed the fine feelings of their mother, and were fond of books, music, poetry and art.

#### THE TWO SISTERS.

Their aesthetic tastes ruled even in childhood, and girlhood to them was a glowing season of aspiration and expectancy. Eliza turned her attention to music and musical composition, and her sister to religious poetry. They were Unitarians in their church relations, but their piety was gauged by devotional feeling and high religious attainments, rather than by denominational requirements or sectarian views.

"Eliza Flower," says a critic, "attained a higher rank in musical composition than before her time had been reached by any of her sex." Sarah Flower made the composition of poetry her occupation, while her sister pursued her musical studies. In 1834 she married William Bridges Adams, an eminent engineer and a contributor to the best periodical literature.

#### HER FIRST POEM.

In 1841 she published a dramatic poem in five acts, entitled "Vivia Perpetua," in which she portrays the religious life, sufferings, strong faith and endurance of the early martyrs.

The hymn, "Nearer, My God, to Thee," was a record of her own religious experience, and was written as a memorial of answered prayer, probably without any expectation

that it would be of public service. It was furnished with thirteen other hymns to Charles Fox's collection of "Hymns and Anthems," published in London in 1841.

The cares of married life in no wise abated her early attachment to her equally gifted sister. Regarding "Vivia Perpetua" as the fruit of their joint aspirations and studies, she dedicated it to her sister in lines in which occur the following tender statement:

In Thy covenant I win a wreath more  
bright  
Than earth's wide garden ever could  
supply;  
Ah, me! I think me still how poor a  
strain,  
And fly for refuge to thy love again.

#### SISTER AN INVALID.

Her sister's health beginning to decline, and evidences of pulmonary consumption appearing, Mrs. Adams devoted herself to the invalid's room with unceasing watchfulness and self-forgetful care. Eliza Flower died in 1847. Mrs. Adams never recovered from the shock of the separation. Her religious aspirations, always strong, seemed now to receive a heavenly impulse. Her health gradually declined, and in 1849, two years after her sister's death, she, too, peacefully fell asleep.

In her hymn she gives expression to the following jubilant expectation:

Or, if on joyful wing,  
Cleaving the sky,  
Sun, moon and stars forgot,  
Upward I fly.  
Still, all my song shall be,  
Nearer, my God, to Thee,  
Nearer to Thee.

This hope seems to have been almost literally fulfilled in her death. We are told that "almost her last breath burst into unconscious song."

#### ANOTHER HYMN.

The following hymn, by Mrs. Adams, seems to have been written in the same spirit as "Nearer, My God, to Thee." It was sung at her funeral:

He sendeth sun, He sendeth showers,  
Alike they're needful to the flower;  
And joys and tears alike are sent  
To give the soul fit nourishment;  
As comes to me or cloud or sun,  
Father, Thy will, not mine, be done.  
Oh, ne'er will I at life repine  
Enough that Thou hast made it mine;  
Where falls the shadow cold in death,  
I yet will sing with fearless breath,  
As comes to me or shade or sun,  
Father, Thy will, not mine, be done.

The last stanza seems prophetic, when we recall the song of praise that trembled on her dying lips.

#### BACKWARD GLANCES.

In the year 1870 Rev. John B. Lee and I went to the town of Madisonville, in lower East Tennessee, to hold a meeting of days with the church at that place. Brother Lee was a cousin of Gen. Robert E. Lee, and strongly resembled him in personal appearance. He was likewise about as good a manager of a revival meeting as was General Lee of armies. He was an unsurpassed gospel preacher. He was scriptural, logical, earnest, and pathetic in a remarkable degree. He had wonderful power in setting forth the plan of

salvation and equally wonderful tact in winning souls to accept Christ as a Savior. This meeting was my first close association with him, and was the beginning of an intimate friendship that ended only with his death a few years thereafter.

But I did not begin this paper to eulogize Brother Lee. Much as I loved the "old man eloquent," I feel entirely incompetent to do justice to one of the grandest and sweetest characters that ever came under my observation. I sat down to give an incident to illustrate the wisdom of "sowing beside all waters" and to encourage personal work for souls.

A day or two after the meeting began I was sitting in the parlor of one of the lady members of the church, when five young misses, in ages ranging from twelve to sixteen years, came to call on the lady, of whom they were very fond. They were, of course, introduced to me. After a short general conversation, the lady of the house went out to look after her domestic affairs, leaving me alone with the girls. I immediately embraced the opportunity of inquiring into their spiritual condition. None of them were Christians. Whereupon I proceeded, kindly and tenderly, to urge upon them the necessity of giving the subject of their souls' salvation immediate attention. The conversation lasted quite a while, and I saw the girls were profoundly impressed. I asked them to pledge themselves to me to come forward for prayer and instruction that night. They readily agreed to do this. Brother Lee was to preach at that time. I asked him to invite penitents forward. He expressed fear, lest the movement was premature and might chill the meeting if no one accepted the invitation, which was most probable at that early stage of the meeting. I then told him about the girls' promise, and he readily consented. At the close of his sermon he gave the invitation. As soon as the singing began the five girls came immediately forward in a body, and were followed by several others. Thus began a meeting which, at the close of two weeks, had witnessed more than seventy-five conversions, of all ages and both sexes—the most far-reaching revival the town had ever witnessed.

Four of the five girls were speedily converted, but one lingered. She was a rather small girl, with large, intelligent, black eyes. While others were joyfully converted all around her, she sat, and, with thoughtful face and tearless eyes, watched everything that was done, and listened to everything that was said. It was our custom to follow the sermon of the one who preached by a lecture from the other on the plan of salvation. I noticed that the little girl of the big, black eyes followed these lectures closely. At times her eyes would fairly blaze, but did not light up the gloom that seemed to have settled on her face. The intense look of those eyes, the extreme misery of that face haunt me till this day. I tried every way to get this young and lovely girl to see the light, but it seemed impossible to reach her. I had almost despaired of her, when, to my intense delight, she was most happily converted, and a brighter Christian I never saw. She began at once earnest work for Christ, which she has kept up till this day.

Many years after the meeting had closed and my Brother Lee had gone to glory my heart was made glad by the reception of a book, sent to me from Mexico, by one saying it was a token of love and respect to her "spiritual father." The book was "Mercedes," the black-eyed girl was Miss Sallie Hale, its author and one of our missionaries to Mexico. W. A. Montgomery, D.D., in Christian Index.



## 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 Retrosorum.

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

Mission Topic for October: AFRICA—JAPAN.

There are 7 missionaries of our Southern Board in Africa and 10 in Japan; there are 6 churches in Africa and only 2 in Japan. The missionaries in Africa have 11 native assistants; those in Japan have 8. In Africa there are 382 members of these churches; in Japan, 90. In Africa last year 33 were baptized; in Japan, 15. Call the attention of your societies, bands, and classes to these facts about the work of the Southern Board's workers in these far-distant countries. Remember, though, that you are speaking of a very little corner in each land. Many other Christian organizations are laboring for the conversion of these pagan people. Let us pray God that all of them may be greatly blessed this year.

L. D. E.

### Bible Learners.

Learn Prov. 3: 13-17, remembering that "wisdom" in these verses is religion.

### YOUNG SOUTH CORRESPONDENCE

Well! Our first half year is gone! I wonder if you felt sad over those "receipts" last week when you marked that we lacked \$4.26 of Mrs. Maynard's \$300. Did you? I am so glad to tell you that you may wipe your eyes and smile and cry: "Hurrah for Japan!" I think it was a right queer coincidence, but the very first mail after that record was closed and sent off brought exactly that \$4.26, to the last penny. So I can say to those assembled ladies at Harriman: "The Young South sustains a missionary to Japan for another year." Let us sing, "Praise God, From Whom All Blessings Flow," and go forward.

And I am so pleased to tell you that we are not taking "backward" steps. Our September offerings for 1901 went far forward of September, 1900. Our half year's offerings for this eighth year are some \$19 ahead of the first half of the seventh year. So I think we may thank God and take courage.

To-day we begin the third quarter. Let us see what the postman has brought us:

First of all, a postal card from Miss Chiswell, the aunt of our beloved Mrs. Maynard, in which she tells me that our dear friend is at Salem, Va., the home of her girlhood, and that she has been sick from a severe cold. I hope sincerely she is better now and we shall have the good news of her speedy coming to Tennessee next week. Pray earnestly and constantly that strength may be given her for her tour through our own State in October.

Then there is another card from Mrs. Frenley, of West Nashville. I dare say she has seen the dollar from the "Little Gems" acknowledged in the issue of September 26. It came just a mail too late for that of the 19th. I have also sent the star card again, and hope this one is now at work. No letter written on Thursday can be ac-

knowledgeable under two weeks, remember. The morning mail of Wednesday is the last I can handle. So if you will always try to reach me Wednesday morning, you will be spared the annoyance of unnecessary delay.

In No. 3 Dr. Holt assures me that "some of these days," when he "gets time," that "Orphans' Home card" will be printed and distributed. He is such a busy man! If I only had the capacity, I would so gladly arrange all the preliminaries for him; but I am not the least bit of a "designer." If only some of you blessed with artistic talent would take it up! Dr. Holt tells me something else about himself. Search the paper and you will find it out.

No. 4, from Sweetwater, certainly ought to have been here last Wednesday, for it is dated September 13 and was mailed September 17; but it reached me on the 19th, just a mail too late. It says:

"I, too, would be ashamed to meet our faithful missionary at Harriman if the Young South was behind with her salary. So we send you \$3.26. Credit the infant classes of our Sunday school with \$1.18 and the Sunbeam Band with 58 cents. Mrs. Treadway's class of faithful boys sends \$1 for China, and James Lynn Smith and Alfred Moffitt each send 25 cents for the Babies' Branch. I hope you will raise it all.

MRS. W. A. MOFFITT."

Thank you so much. I hope to see you and Mrs. Treadway both at Harriman. I shall never forget my pleasant stay with you at Sweetwater, and I am so delighted with this fresh evidence that you keep so active in so many lines.

And the same mail brought me No. 5 from Hillsville:

"After reading the Young South page this week, I felt that my contribution must go to Mrs. Maynard. So here is my dollar, and I pray that God's blessing may go with it. Our town (Brownsville) has invited the State Convention to meet here next year, and I hope then to meet our editor.

"PATTIE POWELL."

We are so glad to hear again from this old friend. Many thanks. The editor will hope for the pleasure of meeting her in Brownsville in 1902.

Arp sends No. 6:

"Please find inclosed \$1.98 for our Mrs. Maynard from Liberty Baptist Sunday school.

"MRS. LIZZIE WHITE."

How close to our hearts these constant givers get! Will you tell that faithful school so, Mrs. White? Will you extend to each giver our hearty thanks?

Here are two of our "Initial Band" back again in No. 7 from Goodlettsville:

"We inclose \$2.50 for Japan, and we pray it may be used of the Lord.

"E. and L."

It will be. We are most grateful.

No. 7 comes from Del Rio:

"Inclosed you will find \$1.50 from Del Rio's Sunbeams and Sunday school for Mrs. Maynard. Will you kindly send me ten star cards?

"MISS ANNIE E. BURNETT."

The cards have gone, and I trust they will be a great help. Many thanks for the offering.

Ripley is here in No. 8:

"I inclose a star dollar and 25 cents, collected from our Home Band for our missionary. We hope to see Mrs. Maynard before she goes back to Japan.

"ROBERT L. KLUTTS."

Robert is an old friend and faithful worker. Many thanks. Mrs. Maynard

will doubtless be somewhere near you this fall.

In No. 9 Miss Louise Golling orders cards for Miss Hattie Davis, South Chattanooga. They shall go at once. The editor regrets that this dear friend of our work cannot go to Harriman, and prizes the "personal" letter very much. May God bless her.

No. 10 comes from Louisiana, and brings \$1 for Japan from a nameless friend. She has our sincerest gratitude.

In No. 11 Ernest L. Rader, Whitesburg, sends \$2 for Japan. We are so much obliged. He is a much-prized worker in Young South ranks. May he stay long with us and be greatly blessed of the Master.

Trezevant sends us No. 12:

"I was just three weeks old when I joined the Young South Babies' Branch, but I am a year old to-day. I wanted to write you a good letter, but I've gone through so much for the past few days during the Association. I had to entertain our editor in chief, that prince of all men. I am too timid to tell you all the nice things he said about me, but as he stood holding my wee hand, I looked into his eyes and said to myself: 'You are a big Folk.' We had such a grand time that we want him to come again. He gave us the pictures of all the 'little Folks,' and they are such sweet, lovely children. You remember my mamma was a pet of Dr. Folk's, and that is why he was so glad to see me. Every one says I am a good, sweet little boy, and I am the light of the household. I inclose 50 cents for myself and in memory of my little dead brother, Brower, to be equally divided between our dear Mrs. Maynard and the orphans.

"CLARICE DUESE GHEE."

We are charmed to hear again from you, and so much obliged for the offering. May you stay with the Young South until you are a great big boy.

No. 13 brings a dollar from Class No. 3, Second Baptist Sunday school, South Chattanooga, for our missionary, and wishes it was ten times more. The card will go at once to Mrs. Carey. We appreciate the work done in this school. A sweet, sunshiny little girl stopped this morning on her way to the High School and left me a dollar from Class No. 6 of this same school, and just a little afterwards Mrs. Jett brought \$2 from Class No. 12, also from that school. Last week and the week before we heard from other classes, and their "Little Givers" are never long away. They certainly honor the Young South. If Mrs. Maynard comes, I shall certainly do my best to arrange for her to meet the earnest workers in Rev. T. G. Davis' church, and I'll be there to see. May God bless each one of these faithful friends.

One of our "Mississippi Babies" of yore writes No. 14:

"Inclosed find \$1 for our missionary. This is my birthday offering. Mother says that no amount of money could represent her gratitude to God for his gift, but she sends this with a prayer that it may do some good. I will soon be three years old.

"ANNA BELLE FLYNN."

Many thanks. God send you many more happy birthdays and make you always a sweet comfort to your dear mother.

No. 15, from Petersburg, is the last, and asks for a star card for Gertrude Lambert. It shall go at once. I trust it may bring in the pennies readily and be blessed of our Father to those who give them.

So you see we begin October and our third quarter and the second half of our eighth year quite well. Best of all,

our missionary's salary is paid to October 1 and something left over. God be praised.

Let us make October, 1901, a great month in Young South annals.

Most gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

### THE BAND WORKERS' CONFERENCE.

At Harriman, on October 15, in the afternoon, the W. M. U. of Tennessee will have their first session, during the time of the "Ministers' Conference." The session will close with an interesting missionary exercise from the Junior B. Y. P. M., under the leadership of Mrs. Mattie Sublette, and a number of our best workers will give five-minute talks on the practical workings of our young people's bands. I feel sure it will be both pleasant and profitable, and I hope all will arrange to reach Harriman by noon of Tuesday, October 15. Send your names at once to Mrs. Lula Thomas, Harriman, Chairman of the Ladies' Entertainment Committee. Watch the missionary page for the interesting program. Let us have a rousing meeting that will redound to God's glory throughout our beloved State. We hope for Mrs. Maynard's presence, and a "talk" from her will be the main feature of the hour. May the entire meeting be a glorious one. Pray God for the constant presence of the Holy Spirit leading everything said or done.

L. D. E.

### RECEIPTS.

First Quarter.....	\$28 62
July Offerings.....	53 20
August ".....	41 28
September ".....	103 97
First week in Oct., 1901.....	

### FOR JAPAN.

Class No. 6, Second Church S. S., S. Chattanooga, by Myrtle Robinson.....	1 00
Class No. 12, 2nd Church S. S., S. Chattanooga, by Miss Hattie Brown.....	2 00
Class No. 3, 2nd Church S. S., S. Chattanooga, by Mrs. Carey.....	1 00

Continued on page twelve.



## Building

Requires a foundation. That is just as true of the building up of the body as of the building of a house. The foundation of a strong body is a strong stomach. No man can be stronger than his stomach. A weak stomach means a weak man.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It enables the perfect digestion and assimilation of the food which is eaten. Thus it builds up the body and restores strength in the only way known to Nature or to science—by digested and assimilated food.

"While living in Charlotte, N. C., your medicine cured me of asthma and nasal catarrh of ten years' standing," writes J. L. Lumsden, Esq., of 221 Whitehall Street, Atlanta, Ga. "At that time life was a burden to me, and after spending hundreds of dollars under numerous doctors I was dying by inches. I weighed only 131 pounds. In twenty days after I commenced your treatment I was well of both troubles, and in six months I weighed 170 pounds, and was in perfect health. I have never felt the slightest symptom of either since. Am sixty-five years old and in perfect health, and weigh 160 pounds. No money could repay you for what you did for me. I would not return to the condition I was in, in October, 1872, for Rockefeller's wealth."

Dr. Pierce's Pleasant Pellets assist the action of the "Discovery," when a laxative is required.



# Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

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

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

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

Another says:

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

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

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

PRICE LIST PER QUARTER.

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

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

## AMONG THE BRETHREN.

Rev. J. I. Ayres has resigned the church at Denmark, S. C. He was formerly pastor at Bells, Tenn.

Evangelist T. T. Martin is holding a great meeting with Rev. J. W. Lee in the Central Church, Grenada, Miss.

Rev. C. C. Winters, formerly of Lois, Tenn., has just held a meeting at Forest, Ala., which resulted in nineteen additions.

Rev. G. B. Butler, of Natchez, Miss., declines the call to Hazlehurst, Miss., at the earnest request of the saints at Natchez.

Rev. E. R. Pendleton having resigned at Fayetteville, Ga., Rev. Lamar Sims, of Jonesboro, has been called to succeed him.

Rev. J. Howard Carpenter has resigned the care of the church at Cochran, Ga., after several years of successful service.

Rev. I. N. Penick, of Martin, Tenn., will preach the dedication sermon next Sunday of the new church at Decaturville, Tenn.

Evangelist J. E. Hutson assisted Rev. J. E. Jones in a revival at South Quay, Va., which resulted in twenty-three accessions by baptism.

Rev. Theodore N. Compton assisted Rev. J. B. Ferrell in a revival at Liberty, Ky., which resulted in twelve additions, six by baptism.

The Second Church, Atlanta, Ga., of which Dr. John E. White is pastor, gave \$100 to the McKinley Monument Fund and may give \$500.

## A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., Has Discovered a Wonderful Cure for All Catarrhal Diseases.

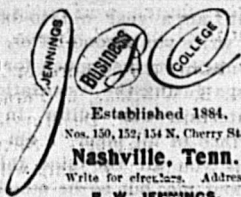
Rev. J. W. Blosser, M.D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Deafness, Bronchitis, and Asthma. It consists of a combination of medical herbs, roots, and leaves, which are smoked in a common clean pipe; the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet no other means can reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of fifteen, twenty, and twenty-five years' standing. If you wish a box containing a month's treatment, send \$1, and it will be forwarded, postage paid. Address Dr. J. W. Blosser, 68 Broad street, Atlanta, Ga.

## For a Business Education

Attend a

A practical school of established reputation. No catchpenny methods. Business men recommend this College.



## SUCCESS—WORTH KNOWING.

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

The Alabama Baptist is soon to begin the publication of the sermons preached by Dr. J. J. D. Renfro during the war on the tented field.

## 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.

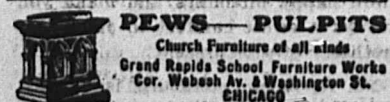
Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once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

Dr. J. W. Porter has made a fine start as pastor of the First Church, Newport News, Va. He has completely captured the hearts of the people.

Rev. D. Hopper, of Lexington, Tenn., contemplates moving to Texas in the near future. We would regret to lose him from this State.

Rev. M. J. Derrick has resigned the care of the church at Booneville, Miss., to enter the Seminary at Louisville, Ky. The church regrets to give him up.

Rev. J. S. Rodgers, of Macon, Ga., has been called as assistant pastor of the Tabernacle Church, Atlanta, Ga., and will labor with Dr. L. G. Broughton.



The Dry Ridge Church, near Georgetown, Ky., of which Rev. J. A. Davis is pastor, was assisted in a revival by Rev. J. A. Lee, of Covington, Ky. There were one hundred and nineteen accessions, eighty-eight by experience and baptism.

## Young youth.

Continued from page eleven

Infant Classes, Sweetwater, by Mrs. Moffit	1 18
Sunbeams, Sweetwater, by Mrs. Moffit	58
Pattie Powell, Hillville	1 00
Liberty S. S., by Mrs. White, Arp	1 80
E. and L. Goodlettsville	2 50
Del Rio Sunbeams and S. S., by Miss A. E. B.	1 50
R. L. Klutta, Ripley (star)	1 25
Louisa Friend	1 00
C. D. Ghee, Trezevant	25
Anna Bell Flynn, Miss.	1 00
Ernest L. Rader, Whitesburg	2 00

## FOR CHINA.

Mrs. Tredway's Class, Sweetwater	1 00
FOR ORPHANS' HOME	

C. D. Ghee, Trezevant	25
FOR BABIES' BRANCH	

James Lynn Smith, Sweetwater, by Mrs. M.	25
Alfred Moffit, Sweetwater, by Mrs. M.	25
For Postage	06

Total	\$447.12
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Received since April 1, 1901:

For Japan	\$813.89
" Orphans' Home	44.75
" Babies' Branch	20.18
" State Board	9.84
" Foreign	19.13
" Home	81.13
" Foreign Journal, 8	2.00
" Sundries	4.52
" Postage	2.18

Total	\$447.12
Star Card Receipts	\$ 89.75

Rev. J. H. Wright, of Union City, Tenn., has been assisting Rev. G. L. Ellis, of Martin, in a great revival at Beulah Church, near Union City. Many were converted.

Rev. J. W. Crawford, of Idlewild, Tenn., has accepted the care of the Chapel Hill Church, near Lexington, Tenn., and will doubtless move to Lexington.

## NOTICE.

Delegates and visitors desiring to attend the Baptist State Convention at Harriman, Tenn., will please observe the following schedules of the railroads leading to that place:

## CINCINNATI, NEW ORLEANS AND TEXAS PACIFIC RAILROAD.

Morning train leaves Somerset, Ky., at 12:18; arrives Devonia street, Harriman, at 5:18.

Afternoon train leaves Somerset at 1:05; arrives Devonia street, Harriman, at 4:07.

Morning train leaves Chattanooga at 5:45; arrives Harriman Junction at 8:15.

Afternoon train leaves Chattanooga at 4:45; arrives Harriman Junction at 7:35.

## SOUTHERN RAILWAY.

Morning train leaves Knoxville at 10; arrives Devonia street, Harriman, at 11:45.

Evening train leaves Knoxville at 8; arrives Devonia street, Harriman, at 10:26.

## TENNESSEE CENTRAL RAILWAY.

Leaves Nashville at 9:20 A.M.; arrives South Harriman at 4:55 P.M.

## HARRIMAN AND NORTHEASTERN RAILROAD.

Leaves Petros at 9 A.M. and 2 P.M.; arrives Harriman at 10:15 A.M. and 4 P.M.

## 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 month's treatment by mail \$0.25

Six month's treatment, 180 tablets, \$1.00

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

## We Cure

## CANCERS, TUMORS, AND ALL CHRONIC SORES

WITHOUT USE OF A KNIFE

## Kellam's Hospital

Richmond, Va.

ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.

## WILLIAM CAREY ASSOCIATION.

It was our happy privilege to meet with this noble body of Baptists. The gathering was considered a decided success. There were some features about it that are worthy of notice:

1. The spirit of unity. "How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

2. The spirit of orthodoxy. The introductory sermon by Rev. L. H. Huff was delivered in a Christly way. Its merit was unquestionable. By a unanimous request it will be furnished the readers of the Baptist and Reflector.

3. The spirit of missions. The reports on State, home, and foreign missions were strong, decisive, interesting. The speeches were sound and sensible, some of them even powerful. Dr. A. J. Holt's masterful and inimitable efforts on Lord's day morning cannot be too highly commended. To our certain knowledge several were converted from the error of their way. Many pronounced it the greatest missionary sermon they had ever heard.

4. The spirit of progress. The reports from the churches showed advancement over last year. But all realized there is room for improvement. Therefore it was decided by a unanimous vote to contribute \$500 next year to missions. May the Lord crown our efforts with great success.

R. P. M'PHERSON.

Fayetteville, Tenn.

## \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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

Sold by Druggists, 75c.

Mrs. J. M. Shelburne, of East Lake, Ala., daughter of Corresponding Secretary W. B. Crumpton, has so far recovered from her severe attack of typhoid fever as to allow her father to resume his duties.

Rev. W. B. Hall, of Carthage, Ill., formerly a Tennessee boy, has accepted the care of the church at Dayton, Ky.

Delafield Church, Bowling Green, Ky., has become pastorless, Rev. E. H. Brookshire having resigned.

Rev. G. H. Stigler, of Gleason, Tenn., reports a splendid day at Bird's Creek Church, Whitlock, Tenn., last Sunday. There were fifteen accessions to the church, ten by baptism. Brother Stigler will serve this church next year.



## RECENT EVENTS.

Rev. W. I. Cole has resigned his work as pastor of the Baptist Church at Moberley, Mo.

Dr. A. W. McGaha is off from his church at Waco, Texas, for a rest among friends in Alabama.

Rev. T. C. Carlton has resigned as pastor of the Lafayette Park Baptist Church, St. Louis, Mo.

Rev. Giles C. Taylor has closed a meeting at Indian Mound, Tenn., with seven additions to the church.

The Baptists of Missouri and the West now have a new Baptist Theological Seminary at Kansas City, Mo.

Rev. W. H. Williams has closed the meeting at Blue Springs, Ky., with fifty-three additions to the church.

Rev. Boyce Taylor, pastor at Murray, Ky., is at Russellville, Ky., hoping soon to recover from his severe illness.

The damage to the Buckner Orphans' Home, of Texas, was much more than at first reported, beside the loss of life.

Dr. J. J. Porter, of Mexico, Mo., has just closed a meeting at Ash, Mo., with thirty five baptisms and a great interest.

Onachita College, Arkadelphia, Ark., opened last week with an enrollment of two hundred and fifty scholars the first day.

## Its True Character.

## Catarrh Is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacoi and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession.

Stuart's Catarrh Tablets are large, pleasant-tasting, 20-grain lozenges, to be dissolved in the mouth and reach the delicate membranes of the throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

Do you know what lamp chimneys are for?

MACBETH'S are forever, unless some accident happens.

My name on every one.

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

MACBETH, Pittsburgh.

Rev. D. C. Hardin, an Arkansas boy, has just closed a meeting at Prairie Springs, Texas, with thirty-eight additions.

Rev. J. E. Hutson, of Virginia, is now engaged in the twenty-fifth annual protracted meeting with a church in that State.

Rev. S. D. Baucom, of Linflat, Texas, has received one hundred and seventy-five members during the year just now closing.

Rev. A. J. Diaz, for so long time missionary in Havana, Cuba, has resigned his position as missionary under the Home Board.

Bethlehem Church, of Missouri, has just closed one full month of revival meeting, and seventy-five have been baptized up to date.

Rev. G. W. Truett took a collection of \$700 last Sunday in his church at Dallas, Texas, to build a mission church, and the collection will be made \$1,200.

Bro. Jno. V. Dickinson has issued the first number of the Baptist Evangel. It is published at Birmingham, Ala. Bro. Dickinson is a splendid preacher and an excellent evangelist.

Rev. R. G. Bowers, of Waco, Texas, closed a meeting with thirty-two additions to his church, and they will build a tabernacle at once on this lot, which is the first in the city.

Bro. E. L. Compere, of Indian Territory, was severely wounded by two young men whom he had reproved for bad conduct at the baptism of the Methodist pastor, Rev. E. D. Cameron.

Eight were received into the fellowship of the church at Springfield, Tenn., as a result of a two weeks' meeting recently closed. Rev. W. M. Murray, the pastor, did the preaching.

Rev. J. T. Cunningham has just closed a meeting at Mt. Pleasant Church, Trigg Co., Ky., where there were thirty-four additions to the church and \$500 were subscribed for the new church.

Rev. J. B. Webb has resigned the care of the church at Vandalia, Ill. It is not decided where he will locate. He is a strong man and any church will be fortunate that secures his services.

Rev. J. H. Myers closed a very gracious meeting at Center Baptist Church, near Paris, Texas, with twenty-three additions by baptism. The church was greatly revived and strengthened.

During Rev. Thomas S. Hubert's first month's pastorate at Lake City, Florida, nine were added to the fellowship of the church and the revival spirit is clearly manifest among the membership.

As a token of appreciation, Dr. and Mrs. C. S. Gardner, who are to leave Greenville, S. C., to enter a larger field of usefulness in Richmond, Va., have received many expensive presents, such as a chest of knives and forks and spoons, made of sterling silver.

Rev. R. J. Williams has closed a very gracious meeting with the Pelzer Church, S. C. The meeting was one of great power. Strong, hard-hearted men wept and vowed to take Jesus as their guide and friend. There were thirty-three additions, nineteen by baptism, fourteen by letter.

It is gratifying to know that President Roosevelt has a high regard for the Bible. At the recent meeting of the American Bible Society, he delivered a fine address on "The Bible and Character." His wife is also said to be a devout church woman. She is a member of the Episcopal Church.

Revs. T. F. Moore, of Lexington, and N. B. Williams, of Parsons, organized a church at Decaturville, Tenn., of thirteen members. Next Sunday the new house of worship will be dedicated.

**New System of Bee-Keeping!** Honey Bees can be kept on any farm or garden. Women can keep them as well as men. One hundred dollars profit from one Controllable Hive of bees in one year. Feeding is the key to success. Twenty hives of bees, or more, can be cared for by one person. If one does not wish to keep a large number, keep one or two hives to furnish honey for the family. For further information of *The New System of Bee-Keeping*, write C. B. Cotton, West Gorham, Me.



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Chimes and Peals,  
Best Superior Copper and Tin. Get our price.  
McSHANE BELL FOUNDRY  
Baltimore, Md.

By far the largest number of students ever enrolled have entered the School of Business and College of Law of the Southwestern Baptist University, Jackson, Tenn., during the past two weeks. The increase is more than fifty per cent. over that of any previous year. This wonderful increase is almost entirely due to the remarkable success of the graduates last year. Prof. Land, the noted teacher, who has charge of these departments, has increased the faculty for this year and is making a stronger effort than ever to place this year's graduates in even better positions than those secured for the graduates of last year.

## MEMPHIS NOTES.

Our churches are all at work with a will to further the work intrusted to us, but progress is slow on account of the multiplied oppositions to our Christ and his truth.

Our arrangements for the corner stone laying on the first Sunday afternoon are about perfected. The Masons of the city, under the direction of Mr. B. T. Price, Past Grand Master of the State, will lay the stone, and Rev. T. C. McConnell, D.D., will be here to deliver the address of the occasion. We are confidently expecting a great day, and feel that it is a great opportunity for Baptists. We most heartily invite all of our churches and people in and around the city—yes, from the entire brotherhood we will gladly welcome visitors. We will put a copy of the Baptist and Reflector in the stone that future generations may know the kind of literature we have in our day. Can not the editor be present? Come.

T. T. THOMPSON.

Memphis, Tenn., September 30, 1901.

## EXPRESSIONS OF REGRET.

We, the undersigned members of North Edgefield Baptist Church, wish to state to the Baptist brotherhood that Rev. W. Jas. Robinson resigned the pastorate of that church on account of a division among the members which ex-

**Any child**  
can wash with PEARLINE. Really nothing but soaking in PEARLINE and water to loosen the dirt, and then rinsing out. No washboard needed; better without. Washboard ruins PEARLINE saves clothes. Less rubbing, less wear and tear, less steaming over washtub, less ill-health for every woman who uses PEARLINE. 657  
**Pearline** rescues women

isted for some time before he took charge, and for which he was in no way responsible.

Though struggling with a divided church, his work here has been productive of much good, and his example of a life of untiring energy and entire consecration to the cause of Christ has done much to uphold a high ideal of Christianity in the community.

Bro. Robinson is a cultured, warm-hearted gentleman, and an eloquent, scholarly preacher. As a pastor, he has been especially faithful in looking after the sick and bereaved, and there are many among us who will sorely miss his kind ministrations and unfailing sympathy.

Bro. Robinson is a strong man and a positive force for good. As such we deplore his loss from our community and congratulate whatever people shall receive him into theirs.

Our personal grief at parting from one who has so won our love and esteem is only assuaged by the belief that "all things work together for good to them that love the Lord." Thus we feel sure that heaven's richest blessings will crown Bro. Robinson's future efforts with success.

E. LALLEMAND, Deacon,  
E. CALVERT, Deacon,  
ED. SANDLING, Deacon,  
MR. AND MRS. J. J. HANSEN,  
J. E. WHEELER,  
KATHERINE B. COLE,  
IDA B. QUINN,  
MRS. GIBSON and family,  
D. M. ELLIOT and family,  
W. HERSCHEL JOHNSON,  
MRS. A. C. WEBB and family,  
C. A. BOWMAN and family,  
J. A. J. GREER and family.



## First Trial Relieved Piles.

From Geo. C. Geick, Owen's Mill, Mo.: "Some time ago I bought a package of Pyramid Pile Cure for my wife who had suffered very much. The first trial did her more good than anything she has ever tried. It is just what is claimed for it for it cured her completely." For sale by all druggists. Little book "Piles, Cause and Cure," mailed free. Pyramid Drug Co., Marshall, Mich.



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

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G. P. A. I. C. R. R., Chicago, Ill.

W. A. KELLOND,

A. G. P. A. I. C. R. R., Louisville, Ky.

WM. SMITH, JR.,

Com'l. Agent, Nashville, Tenn.

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Lv. Louisville.....	1.00 am	3.15 am
Lv. Cincinnati.....Penna.	4.30 pm	8.30 am
Lv. Cleveland.....	5.16 pm	9.18 am
Lv. Morrow.....	5.38 pm	9.30 am
Lv. Xenia.....	6.30 pm	10.17 am
Lv. London.....	7.20 pm	11.00 am
Ar. Columbus.....	8.00 pm	11.35 am
Lv. Columbus.....C. & C.	8.30 pm	12.05 p.m.
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 p.m.

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

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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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Mention Baptist and Reflector.

## LOOK! A STITCH IN TIME

Wesley's, Hughes' Tonic (taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malaria fever. 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.

STARR.—God, in his wisdom, has again visited our church and taken from her one of her brightest members. Brother J. W. Starr departed this life on March 4, 1901. He was born on March 26, 1851, being forty-nine years, eleven months, and six days old. He united with the Union Baptist Church in 1870, and was a faithful member for a number of years, when he was dismissed from this church by letter and united with Bethel Church, Carter County, Tenn., and was a member for some years of that church, and again united with Union Church by letter. He was married to Eliza Barnes on June 26, 1872. He leaves a devoted wife and six children to mourn their loss. Our loss is his gain. Earth is indeed poorer, but heaven is richer by his death. He was to his family a devoted husband, a loving and affectionate father. But his work is ended. "He rests from his labors, and his works do follow him."

Resolved, That we, as a church, extend our greatest sympathies to relatives and friends, and would ask that they try to imitate his godly walk while on earth.

Resolved, That a copy of these resolutions be spread upon the church record, and sent to the Baptist and Reflector, and one to the Johnson City Staff for publication.

O. S. BRUMIT,  
J. H. M'QUEEN,  
J. G. HOUTS,  
Committee.

BOOTHE.—Died, at her home, near Paris, Henry County, Tenn., Wednesday evening, September 11, 1901, Mrs. Martha Elizabeth Boothe. She was born on October 15, 1829, and was baptized into the fellowship of the Paris Baptist Church by Elder Asa Cox in 1876. She was one of the constituent members of the Bethany Baptist Church, near her home. In this church her membership remained till God called her home. Our sister was a consecrated Christian, ever active in the Master's work. Her heart seemed wrapped up in the progress of her church and the salvation of the world. She was full of gratitude for every favor and blessing conferred upon her. To her children she was constant and true in her devotions. We all miss her genial, happy face in the church and social circle, but in her home she will be missed most of all. May God deal gently with the hearts of her loved ones, so that one and all may be led to anchor their faith in the "Rock of Ages." The funeral services were conducted by the writer and the pastor of Bethany Church, Elder C. L. Neal, after which her body was laid to rest in the family burying ground to await the call of God. She leaves four sons and two daughters to mourn their loss. Her husband, Judge John L. Boothe, preceded her by three years to the home of rest in the presence of God. Rest with Jesus, dear sister. We will meet you after a while.

MARTIN BALL.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

Louisville, Ky.

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

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## "The Mormon Monster;"

## The Story of Mormonism.

By EDGAR E. FOLK, D.D.

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

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

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

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

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

HANDLY &amp; FOLK, Nashville, Tenn.



## Tennessee Associations, 1901.

## MOTHER HAS GONE

Oakton'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.

Seyler—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—Harriman, 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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"Mother has gone." These were the words we read from a message today.

Which were sent by a loving heart in that home so far away.

As we thought of the distance between us, our souls were melted with grief;

So we turned to the Father in heaven and to him now look for relief.

Mother has gone. We bow in submission to the will of the Father above.

It was not to grieve us he called her away, but out of a tender love To relieve all her suffering, care, and pain. Since we could do no more, He whispered, softly, though we could not hear: "Your toils on earth are o'er."

Mother has gone, tenderly carried by angels to the land above, While strains of heavenly music burst forth, and over that face we love

A halo of glory casts a peaceful light, reflection of bliss from the skies, The priceless gift to the faithful in life, prepared now for paradise.

Mother has gone, but her memory still clings to her children here. They will arise and call her blessed, she whom they held so dear.

To each she bequeathed a legacy grand—not wealth, nor gold, nor wares,

But the memory of a Christian's life, a mother's love and anxious prayers.

Mother has gone, and we miss her, though we know her life work is o'er,

So patiently without murmur she toiled for years, threescore, ten, and four.

She feared her God; her children she loved. Her husband well knew her worth;

And the weary, wandering stranger will miss the blessings she gave while on earth.

Mother has gone, and we lay her to rest in the bosom of Tennessee.

That sunny State of the Southland claims her. 'Tis right that this should be,

For it is the State of her birthplace, which she loved from city to wood. Then, beneath azure skies of Tennessee, let her sleep with its great and good.

Mother has gone, yet she would not have us waste our life in tears,

But patiently wait for another message that will come through vanishing years:

"Mother has come" to guide us away to her home up in the skies, And joyfully we'll place our hand in hers, for she leads to paradise.

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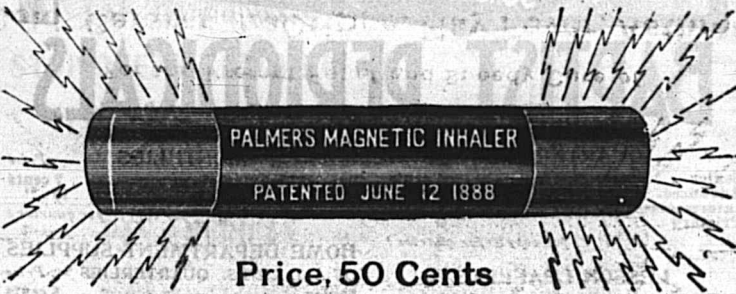
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