

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXIII.

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CURRENT TOPICS.

The contract for the great underground railway of New York city is \$35,000,000.00, the largest ever given.

Fanny J. Crosby, the author of so many of our good hymns, is now eighty years old. She has passed most of her life in blindness.

The World's Sunday School Convention for 1904 will be one of the most interesting, since it is to be held at Jerusalem, Palestine.

Prof. D. G. Lyon, of Harvard University, well known in the South, has received \$150,000 to erect a Semitic building of which he is curator.

The American and English Bible Societies sent out 10,000,000 copies last year. It is said that no firm publishing the Bible has ever failed.

It will help one to see how infidelity will lower a man to know that a company of infidels in New York had a mock communion service and gave the emblems to a dog.

A New York anarchist leaped overboard at Gibraltar from the ship. It is now asserted that he was chosen to kill a royal personage of Europe, but preferred to die rather than perform the deed.

A self-advertised prophet predicted the destruction of Atlantic City by a great tidal wave. Negroes and ignorant people believed it and the hotels and many houses had no servants last Monday. The town is still there and the humbugged are returning.

Rev. Almon S. Bisbee has been nominated as prohibition candidate for sheriff of Cumberland County, Me., to succeed the late lamented Samuel F. Pearson. It is said that his chances for election appear better than did Mr. Pearson's two years ago. Mr. Bisbee has been deputy sheriff under Mr. Pearson, and in that capacity has done very efficient work.

It is stated that Mt. Pelee on the Island of Martinique has recently been in eruption again and has added 200 more victims to the 30,000 killed a few months ago. This is awful. But did you ever think of the fact that we have a Mt. Pelee in America which is continually in eruption, and that it claims over 200 victims every day? And yet little attention is paid to it except by a few cranks here and there. Where is that Mt. Pelee? It is everywhere, in every city and town, almost, in our land. It is the saloon. But the world is more and more awakening to a realization of its horrible effects.

A pamphlet soon to be issued by the Treasury Bureau of Statistics shows that the submarine telegraphs of the world number 1,750; their aggregate length is nearly 200,000 miles; their total cost is estimated at \$275,000,000, and the number of messages annually transmitted over them is more than 6,000,000. All the grand divisions of the earth are now connected by their wires, and from country to country and island to island the thoughts and words of mankind are instantaneously transmitted. Beneath all oceans save the Pacific the universal language which this system has flows uninterruptedly, and man talks as face to face with his fellow-man at the antipodes.

A Change Of Pastors.

You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a sisterly, Christianly way.

Are you sure where the change is most needed,
In the pulpit? or is it in the pew?
Is the pastor the one who needs changing?
Or, my friend, let me ask, is it you?

Have you prayed for God's blessings upon him?
Have you been to him helpers indeed?
Worked with him, stood by him, upheld him,
And ministered off to his need?

Has your place in the prayer meetings always
Been filled, when you knew you could go,
And the Sunday school been brightened and flour-
ished

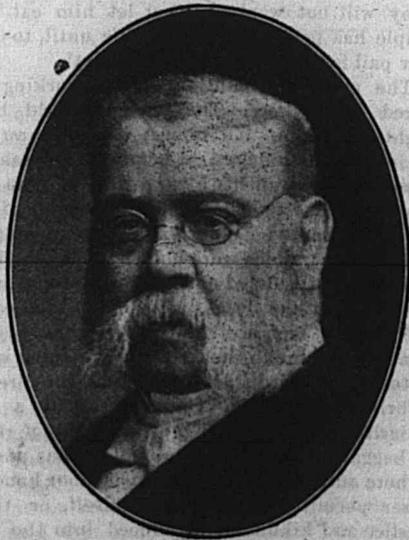
At your presence and work—is this so?
Have you given your means to your Master?
Not merely a dollar or two—
But the twenties or fifties or hundreds,
In proportion as he gives to you?

If these questions cannot be replied to
In a truly affirmative way,
Then I beg you to change, now, my brother,
My sister, and do not delay.

And ne'er hope that a pastor, though gifted
As Gabriel fresh from God's throne,
Or mighty as Paul, could accomplish
His labors among you alone.

—Exchange.

DR. LANSING BURROWS.



Dr. Lansing Burrows comes of good preaching family, his father, Dr. J. L. Burrows, having been one of the foremost among our Southern Baptist preachers. Dr. Burrows was ordained at Stanford, Ky., in 1867, and began his ministry as pastor of the church at that place, where he remained one year. His other pastorates have been Lexington, Mo., three years; Borden-town, N. J., five and a half years; North church, Newark, N. J., three years; Lexington, Ky., four years, and First church, Augusta, Ga., sixteen and one-fourth years. He came to the First church, Nashville, Tenn., in the fall of 1899.

In all of these pastorates Dr. Burrows has been recognized as a preacher of superior powers, and also as a wise and vigorous pastor. His work has been uniformly successful.

Dr. Burrows has been also given recognition in the general work of the denomination. While in New Jersey he was instrumental in organizing the State Sunday School Convention. On his return to the South he was, in 1881, made Recording Secretary of the Southern Baptist Convention, a position to which he

has been elected each succeeding year since, and which he has filled with singular ability. For thirteen years he was the editor of the "Baptist Year Book," and while in 1897 his connection with this publication ceased, he began similar statistical work in connection with the "Convention Annual" of the Southern Baptist Convention, but devoting his attention to the Southern States alone. The result is that we now have the most reliable and complete statistics of the white Baptists of the South that have ever been compiled.

When the Sunday school Board was organized Dr. Burrows was elected as its first Corresponding Secretary, but declined to serve. A few years later he was elected Assistant Secretary to the Home Mission Board to aid Dr. I. T. Tichenor, whose health was then failing. This position he also declined. He has been a member both of the Home Board and the Sunday School Board.

Dr. Burrows is big in body and brain. As a preacher he is unctuous and tender. For many years he closed each succeeding Convention of the Georgia Baptists with a tender, heart-searching talk that endeared him to all who listened. With his great burly body, he has sometimes seemed to the brethren as being a trifle forbidding, but with the slightest degree of intimacy this has been forgotten in the warm heart and genial spirit within, while those who know him best love him best.

Hall Caine, The Labor Movement And The Churches.

BY OWEN JAMES, D.D.

Mr. Hall Caine, the famous novelist, delivered, a few weeks ago, an address on "The Gospel and the Social Question." In this address he claims that the two great antagonists of the labor movement are the press and the churches. Against the churches he brings four charges: First, they have never helped to improve the political standing of the people. Second, they have kept from the people a most important part of the message commissioned to them to preach and practice, viz.: the application of the Christian teachings to the industrial and social questions. Third, they have betrayed their divine message by using it to uphold social inequality and economical injustice. This they have done by telling the people that the awful extravagance of the rich and the frightful privations of the poor are a part of the divine ordinance and therefore only to be remedied by another and better existence. Fourth, they have flattered the rich, have pandered to their whims, have pushed them to the front, have poured upon them adulation, have become servile to them and have withheld from them a part of the truth as to their duty. This they are doing in order to obtain the money of the rich for their treasuries.

What shall we say of these charges? First, they are indefinite and vague. What are the political interests of the people? Are we sure that they are the political schemes that Mr. Hall Caine has in mind? One may regard himself as in duty bound to resist certain things that another advances, or to advance certain things that another resists. It is not fair to charge a man with indifference to the interests of the people until there is a clear understanding as to what these interests are. Then, again, what does Mr. Hall Caine mean by the churches? Does he mean the members of the churches, or does he mean the preachers? If he means the first, he places one part of the people over against the other. The churches are made up of people—all classes of people. In my lifetime I have been a member of twelve churches. These consisted of farmers and farm hands, miners and grocers, clerks and nurses, doctors and tailors, railroad men and brokers, professors, school teachers and washerwomen, lawyers, servant girls and capitalists. All the people are not in the churches. But it would be absurd to think that those who are become, thereby, antagonistic to the political and social progress of themselves and their associates.

If he means the preachers, his charge is equally wide of the mark. As a matter of fact, some preachers have always been in the front rank with workers for the bringing of the people into possession of their political and social rights. All preachers have not. Some have different views of their function. Some are not qualified for leadership. It is the few who are doing anything. It is given but to the few to conceive of ideals differing from present realities. It is given to but fewer still to have the courage and power to convert ideals into actualities. But a very large proportion of these few have always been church members and preachers.

The charge is utterly false that preachers teach that the existing order of society is ordained of God and that any attempt to alter it is a wicked effort to disturb the scheme of the Creator. Preachers do not attribute the misery of the world, the shocking inequalities of wealth and poverty, the fearful want and frightful luxury existing side by side, to an ordinance of God. They do not teach that the gospel is a purely religious message which has nothing to do with economic questions or with the conditions of men in this world; they do not teach that the mission of Jesus was in no way directed to the material improvement of the position of the people and that he had nothing whatever to do with the social condition of his own or any other time. It is not true that when the poor have groaned under their hard lot the churches have told them to look up from the miseries of this world to the joys of the world to come. On the other hand, thousands of us preachers find our daily heartbreak in the sodden apathy and crass indifference of the people, as a whole, to their political interests and social uplifting. What we desire to do—what we are continually striving to do—is to awaken and arouse the masses to rise to their opportunities, to show some independence of thought, and to make some display of self-respect. God forbid that we should sow the seed of social discord and turn the masses against the classes. That would entail the loss of everything. But we do want the people to realize that there is close to them a land of promise that they can enter, but only through aspiration, struggle, and self-sacrifice. We are eager to create dissatisfaction, not with environment, but with self; not with the position, but with the disposition. The change that must first come is an inward change; everything else will follow as the verdure follows the spring life. Nothing is nearer our hearts than the changing of the world in which we are now living into a new world of righteousness, love, peace, and prosperity.

We are not willing to turn our churches into political clubs or our pulpits into platforms for the exposition and discussion of economic science. Our Master gave us a message to proclaim. I am willing that this should be expressed in two phrases: the Fatherhood of God; the brotherhood of man. These two truths, properly felt, would awaken an awful sense of the sacredness of human life, the loftiness of human duty and the comprehensiveness of human responsibility. The message of Jesus brings to the individual self-knowledge, self-reverence, self-culture, self-control. It brings, also, the keenest sense of justice and the strongest sense of kindness. But Jesus gave us more than a message. He was a living, forceful character, and those who come under his influence partake of his spirit, and are, therefore, under his control. The kingdom of God—the rule of God—is within them. But it cannot be within and not sooner or later be without. No one can think the truth and breathe the spirit of Jesus and be careless of himself and unjust and unkind to his fellows. A slovenly, selfish Christian, a Christian indifferent to his own development and to the right and development of his fellow men, is an impossibility. An unjust, an unkind, or an unhelpful Christian is the most mocking of all false pretenses. Get the message and the spirit of Jesus into the hearts of men and you may trust them to manifest themselves. By the grace of God this is the work of the church. This was what Jesus sought from beginning to end of his ministry on earth. Once a man came to him with some family trouble—about the division of property: "Speak to my brother," he demanded, "that he divide the inheritance with me." But Jesus answered: "Who made me a judge and a divider over you? Take heed and beware of covetousness." That is, cast out the spirit of selfishness, bring in the spirit of brotherhood, and your difference will speedily right itself.

This is the principle of Christianity. Get the kingdom of God into a man's heart and you may trust him to get that kingdom into his life. What is it that stands in the way of getting better men and a better world? Is it the shocking inequalities of wealth and poverty? Is it the bad social and economic condition of the people? By the law of reaction and momentum these things, undoubtedly, intensify themselves. But, speaking comprehensively, all is the effect of a cause,

the root nature of which is the sin of the human heart. I know with what impatience the world turns away from this old insistence. Men like to be changed through circumstances, and it is the offense of the cross to tell them that the only change that can permanently change circumstances is themselves changed in heart.

Has Christianity done anything for the working people? Let us see. When Jesus came into the world there were three classes: the patricians, the slaves, the plebs. The patricians of Rome numbered 2,000, owned all the wealth, and lived in disgusting luxury and sensuality. The slaves numbered sixty millions, lived in most abject squalor, in old age were exposed to die on an island in the Tiber and had no rights which anybody was bound to respect. The plebs were an idle, shiftless class. Work was beneath their dignity. That was the business of slaves. Their cry was ever: "Bread and games." Three hundred and twenty thousand of them received public grain rations daily. There were 385,000 seats in the circus. The games, like the bread, were at public expense. Their homes were incomparably more wretched than the most wretched tenement of to-day. A pleb wore only a tunic, for he had but a single garment to his name. If, by chance, he owned a toga he kept it to be buried in. These formed the bulk of the citizens of proud Rome. Of the thrifty middle class that constitutes the strength of our modern civilization there were absolutely none at all.

Then the Nazarene carpenter came. He was distinctly one of the masses. The halo of light around his head is a stupid blunder. But his soul was gripped by the truths of divine sonship and human brotherhood. This made him the knight-errant of man as man. That was nineteen hundred years ago. The heaven has worked slowly and, for the most part, quietly. Sometimes we fear it has not worked at all. But a long look back shows a vast change.

1. The race is leveled up. The cry of other social reformers has been: "Down with the aristocracy, down with wealth and noble birth and culture." But Jesus put it in our hearts to say: "Up with the people!" From that day on trend was steady towards Runnymede and Magna Charta, Philadelphia and the Declaration of Independence, Washington and the Emancipation Proclamation, towards personal suffrage and universal education.

2. Labor has been dignified. Plato, Lycurgus and Cicero said it was a disgrace to touch common tools. But Jesus was an ordinary workman. The luminous halo ought to have given place to the cap of a carpenter. That was his glory. His disciples were all men of braincraft or handicraft. Of gentlemen of leisure there was not one. His apostle was inspired to say: "If any will not work, neither let him eat." This principle has permeated human life until, to-day, the dinner pail is the noblest badge on earth.

3. The material condition of the workingman is bettered everywhere. The ancient world had no thought of wages. An honest wage for an honest day's work was unheard of before Jesus said, "The laborer is worthy of his hire." The Roman laborer was fed like a beast. The despicable custom of tipping waiters at hotels is a survival of the ancient pagan world. The pyramids were built by men who lived on onions and lentils doled out by the task-masters. By and by the truth of Jesus took hold of the hearts and consciences of men until it was felt that justice and kindness were due to the toilers. This spirit is marching steadily onward. Its progress is the direct result of Christian teaching. China is to-day a land of mandarins and coolies; Egypt is a land of rich men and beggars; Turkey is a land of pashas and slaves. Nowhere outside of Christendom is labor honored, the laborer permitted to respect himself, or the ideas of justice and kindness introduced into the relations of capital and labor. To be sure, there is social discontent. There are strikes and processions of strikers in Christian lands. But notice that they are nowhere else. The desire for improvements and the rights of complaint and petition are the products of Christianity.

4. Christianity has liquified the race so that men may move freely up and down without artificial hindrances. "Let the shoemaker stick to his last," said the old Latin proverb. In pagan worlds the lines between the castes are impassable. But in Christian countries ascent is possible for every man independently of parentage and previous conditions. Millionaires may be a menace. It is not for me to say. But notice that nearly all of them were once poor men or the children of poor men. This is an effect of the loosening power of the spirit of Jesus.

But how have the teachings and the spirit of Jesus been propagated in the world? By his churches, his preachers and teachers. Christianity has done its work in the world through the churches. The churches have not always been, and are not now, what they

ought to have been. I do not want to shield them from just criticism or deserved rebuke. An idle church, an indifferent church, a self-centered church, a mere class church proclaims itself at once branded with falsehood, stamped with unfaithfulness, corrupt at the very core; or else ignorant of the very first purpose of its existence. Nothing would so flood all true Christian hearts with joy, nothing on the human side would so reinforce the power of the churches as the coming of the mighty hosts of the workers to claim that life which vivifies first the duties and then the rights of men. But the churches must keep their center right in the twin facts of sin and redemption. Then they may describe as big a circle as possible, including anything which helps to make mankind one realm, over which the law of Christ shall at last prevail. Johnstown, Pa.

The Man of Galilee.

BY REV. J. B. LAWRENCE.

Of all the sons of men the "Son of Man" Stands chief. His was not being measured by The dial of time, through dull and dreary years, But God's idea of what a man should be— The soul of honor and of good—the source Of love, of hope and joy.

He came to earth From the eternal throne where aeons roll Backward in vain and fade in fruitless search For the first dawn of life. 'Tis there life is. The past and future meet and melt away Into eternal now, while over all Life absolute forever reigns. He is— The Absolute. The ceaseless sweep of time Affects not Him, but, standing in the glow Of Divinity's infinite reach, He saw The two eternities meet, and held in His Omniscient grasp the doings of all creation.

He came and caught in his embrace the world, Sin-sick and dying, as it was, and brought It back to light and life again. He grasp'd The broken human harp, with all its strings Of passion lying waste—its loves, its hopes, Dull and heavy with rust—and, with one touch, Restor'd its vanished glory.

His work on earth Began when man began. When sin had wrought Its fearful ruin, and Eden's bloom was lost, 'Twas His precious promise to the guilty That dispell'd the gloom of that awful hour. He lit the torch of prophecy to guide Earth's nations to the cross. From Sinai's top He thundered forth the Ten Great Words of God, Incarnating himself into human speech To light earth's ignorance-beclouded sons In the sublime paths of right. He looked and saw The stress and storm of human life, and toss'd, In gentleness, back to man his evil deeds, And gave him time and strength to try again.

His was a mission of love to all mankind. To Him the rich, the poor, the high, the low, Were all alike. He knew no rank. He saw All men as man, and sweeping past the proud, The bloated sons of worldly wealth, He came To earth's helpless, misfortune-stricken ones, Forgave their sins and heal'd their broken parts. He took the ponderous load of sin and guilt That bore all mortals down, and heav'd it off The world. The nails that pierc'd His hands held up The falling universe. And death, grim death, Conquer'd was, when Christ, the Son of Glory, died.

He pierc'd with truth the hypocrisy of the times, And hurl'd back into their teeth the vain, empty Professions of the earth-born sons of sin. He tore The harden'd ecclesiasticism, that hung A dark, mysterious veil over the world, Into a thousand shreds, and bade man go And worship God as conscience bids him to.

His was a religion of heart, and life, and soul. No mumbling priest could bring a man to God; No Church had power to make him good; but Christ, The Man of Galilee, alone could bring Divine daybreak into the soul. He came And fill'd all Scripture full. He magnified The eternal law, gave it a broader scope, And brought Jehovah into touch with man.

He trod the dark, dismal valley of death, Where darkness, brooding o'er unfinished fates, With raven wing incumbent, waits the day, And flashed through all the dreary, dark profound, In emblazon'd splendor, the light of life.

His sudden visitation daz'd the world. His stay was short, but still He left behind A voice, that in the distance far away, Wakens the slumbering ages.

Brownsville, Tenn.

Mitchell's Chapel.

This is a church which has only been organized about a year and I am glad to say that it has the best prospects for the future of any church I know. Even in its short history it has been a part of the time without a pastor. But now, under the leadership of the faithful and efficient Brother W. H. Jordan, it is doing a grand work. The house of worship was built a year before the church was organized and the community immediately organized a Sunday school in the new house. Dr. J. H. Mitchell is the worthy superintendent. He is a man seventy-two years of age and is a retired M. D. He has the full confidence of every one who knows him. All denominations love to attend his Sunday school. We can say something for this Sunday school that every little town cannot say for itself: it has not missed a Sunday of worship since its organization. And Dr. Mitchell, even in his years, has missed only two Sundays since its organization. One of these he was sick, the other he was at a fifth Sunday meeting. With such faithfulness and competency as this man has a Sunday school has no reason to fail. It has been the great effort of these good teachers to impress upon the members of the Sunday school the importance of being a Christian.

Brother J. A. Curry is a noble, aged man that used to preach in parts of this community in his early ministry. So he and I were called in to begin a meeting with the pastor last Sunday. Everyone of all denominations seemed to be earnestly desiring a good meeting. The meeting was begun and continued with interest. I have never seen a meeting more like it was directed of God from beginning to end. It resulted in eleven professions of faith and eleven additions to the church, seven by experience and baptism and four by letter. And others will join at the next meeting of the church, and a grand revival on the part of all Christians. A great outpouring of God's love was felt all the time. Men and women each day shouted praises to God for the "old-time religion."

Only those who know the place will know how to appreciate the results of this meeting. This church is determined to make a good record.

May the Lord bless his people everywhere, and may the editor be seen at our Association, meeting Sept. 6th. Brethren, pray for us. C. W. STUMPH, Masseyville, Tenn.

Concerning Boards.

BY A. J. HOLT, D.D.

Those members of the churches who are selected either by the churches directly or through Associations or Conventions to perform certain specified duties are called Boards. They might, with more appropriateness, be called committees, but the name "Board" seems to be fixed, and we accept the term, and will offer a few feeble remarks about Boards.

A Board necessarily derives all its authority from the body that creates it. It is amenable to that body for the faithful discharge of its duties, and to that body alone.

Boards are usually selected because of their fitness for the duties they are expected to perform. If the nature of the work expected of a Board is permanent, the Board itself should be as permanent as possible. After one has thoroughly informed oneself of the necessities and conditions of this work, that one is better qualified to attend to it than an uninformed person would be. Hence a Board member should be continued until proven to be unworthy or inefficient. It takes experience to make a good Board member. Boards are not paid for their services. Theirs is a labor of love. They bear their own transportation, take their time, which is valuable to them, to serve a sometimes ungrateful brotherhood freely. It has been my privilege to work with more Boards, I dare say, than any man in Tennessee, and I have never known a nobler class of brethren. They give more to the cause than any other like number of people, besides contributing their time and service. There are no fewer than 500 denominational Board members in Tennessee, and in my opinion 500 better men could not be found, yet from the way some people professing to be Baptists, talk of them, one might be led to suppose them to be wholly untrustworthy. Boards deserve the sympathy and support of the brotherhood, seeing they represent not themselves but our denominational interests at large. Their decisions should be respected, their statements relied upon, and their appeals responded to.

But may not Boards make mistakes? Yes. So may preachers, churches, Associations and Conventions. None of us are faultless. But the way to correct a mis-

take in a Board is not by public criticism. The best way to deal with what one thinks to be a mistake or error of a Board was suggested a few years ago by the *Western Recorder*. The advice of that excellent journal was, (1) be sure that you are not misinformed concerning the supposed mistakes; (2) if you are positive a mistake has been made, write to the officials of the Board and state your case. They may be able to remove your objection; (3) if you cannot obtain satisfaction from that source, go before the Board in person and try to get them to see and correct their mistake. If they fail to see as you do, you may be morally certain that the error is in you, not in the Board. But if you are yet unconvinced, then (4) lay the matter before the Convention or Association that creates the Board, and seek to get that body to correct the mistake of its Board. If the Convention or Association fails to see as you do, it should convince you that you are not in line with your brethren, and you should seek alignment with them rather than try to force them to accept your views. Yet, if you are still of the firm conviction that they are all wrong, and you alone are right, then (5) you may publish your criticisms. But it would not be prudent to do so until you have faithfully tried every other method. Boards and Secretaries are by no means above criticism. But they usually know more of the work in their hands than their critics. A criticiser is not necessarily an enemy to the work, though he lays himself liable to the suspicion that he is not friendly to it. But a criticism, whether just or unjust, injures the work. People are much more easily persuaded to cease giving than they are to give. Many are glad to have an excuse for not giving, and criticism furnishes such an excuse.

The permanent success of the Baptist people, in extending their influence and projecting their principles with world-wide efficiency, lies in the wisdom with which they select their Boards, and on the loyalty of their co-operation with, and support of, these Boards. Baptists' principles are irrefutable and their doctrine is unassailable, but our chiefest danger lies in a lack of co-operation and support of our denominational agencies. If the very best and wisest men available were selected to carry forward the work of our Associations and Conventions here in Tennessee, and if the churches, pastors, members, all, should give a personal, hearty and unanimous support to these Boards, what could stay or hinder our success? Is it not high time that we should have unanimity of purpose, plan and action in our great work, and be no longer like pouting, petulant, silly, children? May we not, should we not, shall we not, unite our prayers, plans and purses and move solidly forward to take *Tennessee for Christ!*

Harriman Notes.

The first Sunday in July was a good day for us at Spring City. The congregation was large and appreciative at both services. At night the house was filled to overflowing to witness the Children's Day exercises, which were rendered to the delight of all present. At the close of the exercises a collection, for Bible funds, was taken up by two small boys of the primary class.

The meeting continued eighteen days with glorious results. There were eight conversions, two additions to the church. The church and town were greatly revived. The church took on new life for work in the future.

Among the converts was a lady of high social standing, who had been an active worker in the Presbyterian church from early childhood. She said that she had never repented of her sins prior to this time. She said that she "was convicted of sin" during a sermon I preached on repentance. Thank God for the gospel which is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

I was assisted by Rev. William White of Rhea Springs. Brother White did some noble preaching, which was appreciated by all who heard him. Brother White is a member of the church at Spring City.

The first Sunday in this month was a good day for us; large and attentive audience; two additions to the church. At 3 o'clock, p.m., despite the extreme heat, a large audience gathered on the banks of Pine Creek to witness the ordinance of baptism. I baptized three happy converts in the name of the Father, Son, and Holy Ghost.

Our Sunday school is larger than ever in the history of the church, and is doing a grand work. Brother B. F. Perkins is our efficient superintendent. Brethren, pray for us. C. L. LEDFORD, Harriman, Tenn.

The First Church.

I have read two or three articles from the pens of different brethren upon the subject of when and where the first Christian church was established. I believe I can tell the brethren where and when it was done. Undoubtedly it was the night the Savior was betrayed, because we are told in John, 13:30: "He then having received the sop went immediately out: and it was night." In Mark 14:18: "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me." This was done when they ate the first or paschal supper. Judas went out. Now, look at the 22nd verse of the same chapter: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, take, eat, this is my body." Likewise the cup, "and they all drank of it." So we see the Judas supper or paschal supper went out altogether, and the church, having been cleansed and properly constituted, sat down around the Lord's or last supper and did eat, all having the same mind as disciples of Christ, and as Christ had chosen them out of John's timber to make a church out of and for the reception of the other disciples of John, and also the 3,000, he sent them to Jerusalem to wait there for the reception of the Holy Spirit to direct them in all the work pertaining to the kingdom of heaven, for all time to come. Brethren, I fear we are making mistakes along this line. I believe if we had more of the Spirit and love of God to direct us and less man-made machinery we could and would take the world for Christ. P. M. DOWLING.

The First Church.

Was the first church organized before the day of Pentecost? I believe it was. But others who appear so well informed differ with me. So I will not promise to prove my views, but will only state them, and let those brethren be as umpires in the case.

I have been a cabinet maker. Sometimes I would have every piece of the bedstead made and ready to put together, yet I did not have a bedstead, though every piece was ready, made, fitted and set apart for its place. Brethren, I believe that Jesus had all the material that would be required to build the first church ready, even when he said, "I will build my church." Every piece was then with him and was not only with him, but was already ordained to fill its station in the first church (Mark 3: 12-14). Now, brethren, we see he called whom he would and ordained them to be his witnesses, to preach, to cast out devils, to heal diseases. The same kind of work, with one exception, is done after Pentecost. They preached the kingdom of heaven at hand, but afterwards they would point to the wonders of Jesus and say, "Whom you have with wicked hand taken and slain, repentance was given in his name." Now, let us turn to John 15: 15-19. I want only to say that they did not make the choice but Jesus made it, and made them material fit to ordain in a noble cause. And three and one-third years these men had God with them. He taught them, walked with them and did all that was necessary to fully prepare each one for his place.

Of course, brethren, it may trouble you to find a record of time, place and ceremony, etc., but I believe that when Jesus and those who were ordained had assembled in an upper room the first church was then already set up, and they took the bread and wine in memory of the death of Jesus. They had a church session and transacted business before Pentecost.

Now, let us go to the machine shop and stay there just a little while—watch them construct an engine—every piece is made, tested and set apart for a certain place in the engine. The last thing done is setting the engine up and testing its action. To do this the steam is applied and its power is thoroughly tested. Now, brethren, I believe that the church set up by God was a church at the last supper, it was a church when Matthias was chosen. And on the day of Pentecost it was given the power of God unto salvation to everyone that believeth. It had power that day to sanctify 3,000 souls. That was nearly 1,900 years ago, and to day it can save every Campbellite who will accept God's plan of salvation. R. HENDERSON, Colporter, Maryville, Tenn.

Notes From Georgia.

The Hightower Association has just held its 67th session with Cumming Baptist church. The lady numbers about 6,500 members, over 300 having been added the past year by baptism. Rev. H. T. Ingram is Moderator, and D. W. Devore is Clerk.

The question of "alien immersion is agitating the minds of some of our people, but Georgia Baptists stand almost a unit against receiving such baptisms. Dr. Broughton's church, of Atlanta, or the deacons

of his church, have agreed to fellowship such members as have been immersed by Pedobaptists without re-baptizing them. Dr. Landrum, pastor of the First Baptist church, Atlanta, writing in the *Index*, says he has tried to find out for twenty-five years what "alien immersion" among Baptists was, and seems to be in the dark; says he is not a "landmark" Baptist, and whatever he is as favoring "alien immersion," which he does, he got from Brown's University, R. I., which he attended, and the leading preachers of our denomination at Richmond, Va., where he served sometime as pastor. So you see the doctor never got his theory from the New Testament.

This question was agitated among Georgia Baptists in the days of Rev. Jesse Mercer, founder of Mercer University, and the Associations spoke out everywhere against it, and Dr. Mercer wrote a circular letter condemning it.

Dr. J. E. White, pastor of the Second Baptist church of Atlanta, writing of "The Southern Mountain Range," says there are about two million people living along that range, and about one-fourth of them live in the State of Tennessee.

The mountain country has produced some of our greatest men. Dr. McConnell, Secretary of the Home Mission Board, was born in the mountain country of Georgia. Dr. Kerfoot, his predecessor, was born in the Blue Ridge country of Virginia. Drs. John A. Broadus, W. F. Broadus, J. B. Jeter, Senator Joseph E. Brown, "the war governor" of Georgia, and many others first saw the light of day along the foothills of the Blue Ridge.

The white Baptists of Georgia now outnumber the white Methodists about 30,000, but when the colored Baptists are considered the Baptists are far in advance of any other denomination in the State. The Baptists and Methodists organized churches in the State about the same time (1772), but the Baptists have invariably kept ahead in numbers.

Dr. A. B. Vaughan, who has for many years been pastor of Canton Baptist church, has accepted a call to the LaGrange Baptist church, below Atlanta, and has moved with his family to that place.

Governor A. D. Candler, of Georgia, whose term of office will soon expire, is reported as saying that there are but three real books in the world—the Bible, Shakespeare, and "Poor Richard," and that the latter is the best of all. This is a sad confession for one holding such an exalted position, and one that no other sane person would likely make.

The Rev. Thaddeus Pickett, of Adairsville, Ga., and the most noted revivalist of North Ga., has recently assisted the pastor of Concord and Friendship churches, Forsyth County, in revival meetings in which nearly one hundred were converted and baptized, and these churches rewarded Mr. Pickett by donating him nearly \$100.00 for his services.

The greatest drought known to our people in many years is now upon us, in North Ga., and crops are greatly damaged and our people are discouraged and can hardly predict what the result will be. This section of country has been very free from calamities of all kinds.

J. S. WILLIAMS.

A Trying Situation and a Great Opportunity.

BY E. J. WILLINGHAM, CORRESPONDING SECRETARY.

Southern Baptists have a very important question now before them in connection with their foreign mission work. Let us carefully consider some of the factors in the case. For four years past we have been making a very decided advance. At the Convention in Norfolk in 1898 the Board reported seventy-six missionaries and 117 native assistants; or, in all, 193 workers as our force in foreign lands. This year the Board reported 115 missionaries and 171 native assistants, an entire force of 286. Since the Convention others have been added, so that now we have about 300 workers.

Last year we had 1,459 baptisms. This year a very large number of additions are being reported and the work is developing so rapidly that our missionaries plead with us for new workers.

In 1899, our contributions were \$109,267.43; in 1900, \$140,102.30; in 1901, \$156,083.33; in 1902, \$173,439.49. This Convention year we have been hoping that we would get \$200,000.00. But now here comes the troublesome question. The missionaries sent out are human beings and need to be cared for. Many of them are pleading with us for houses in which to live. Their families must be cared for. To live in the native houses means not only great inconvenience, and, hence, inefficient work, but very often it means to court disease and death. After selecting many of our most consecrated, best equipped young men and women for this work it is the part of reason and common sense as well as good religion that we take care of

their health and strength. We want them to be strong and vigorous and live long so that they can do much effective work for the Master. To secure six or eight of these needed homes in the large cities where our missionaries live will cost us many thousands. Even then some of our missionaries will still have to make out as best they can in the native houses, knowing that when they are enabled to awaken a deep interest they are liable to be turned out by the unfriendly landlords. The Board feels that we must furnish, in certain localities, homes for the missionaries.

In addition to this heavy expense, our missionaries have opened a number of theological training schools to train the native preachers and thus better prepare them for the important work of taking charge of the rapidly-developing interests in connection with the struggling native churches. It requires money to gather forty or fifty young preachers and train them; yet what a very important work this is. It must be done, though at great cost.

Besides this, we have sent out several medical missionaries. It has been found by experience that the Christian physician, healing the body, gains access to homes and overcomes barriers which otherwise seem insurmountable. The physicians now on the field need dispensaries and hospitals so that they can minister to the thousands afflicted in body and soul who come to them and beg for help. Shall we not furnish the facilities to these laborers so that they can do effective work?

In addition to the above, some of the weak churches are begging for help to aid them in erecting chapels in which to worship God. They do not ask for great edifices. They beg simply for the crumbs which fall from the tables of their more favored brethren who live in Christian lands so that they can have a place in which to worship God. In some cases they build without aid, in others, being very weak, they ask help. Shall we not grant it?

To supply all of the above needs will require liberal gifts. But then when we remember that in addition to all these, others of our choicest young men and women are begging to be sent to the fields, "white unto the harvest," what are we to do? As Secretary of the Board, I have made an estimate of what our missionaries are asking to be granted to the various fields for another year, and not allowing for any more missionaries to be appointed it would take about \$230,000.00 or \$240,000.00 to supply their requests. The Board tries to work with faith in God and faith in the brethren, but to lay out our work on such a basis as this would look like presumption. Some of our missionaries we fear will have to be disappointed. We cannot well grant all that they ask. Earnestly, faithfully, successfully as they are working we will have to say to them, the brethren at home will not go so fast, we cannot supply all your needs, although they are so urgent. Still, brethren in the homeland, shall we not grant a part of their requests and help them to go forward?

Kind friends have sent \$2,500 to build a hospital in South China as a memorial to Rev. John Stout, formerly of South Carolina. This hospital will be a great blessing. Several brethren and sisters have sent their checks for \$500 or \$600 and thus provided the salary of certain missionaries. Churches have done the same. Other individuals and churches give \$100, and thus pay the expenses of a native preacher on the foreign field. Can we depend on a general advance? Can we not get other large gifts? If any brother or sister would like to correspond on the subject, I would be glad to answer any letters. We are confronted with a trying situation, and, at the same time, a great opportunity. What shall we do? Will not all who love the Lord's work pray to God to give wisdom to the Board to whom the brethren have entrusted the direction of this work? Will they not also pray God to open the hearts of our people that they may see their God-given opportunities and give for the work as never before?

One word in conclusion, God has given us a noble set of brethren and sisters who are faithfully representing us at the front. He has blessed and is still greatly blessing their efforts. Let us praise and render thanksgiving to him for his mercies and blessings. Surely he will be better pleased with us if we praise and thank him as well as pray to him. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen."

Richmond, Va.

Our Mississippi Letter.

Having seen so much recently in the papers about the organization of the "First Church," I am reminded of what an inspired writer once wrote in regard to striving "about words to no profit to the subverting of the hearers."

If this question could be settled to the satisfaction of all our readers, and they should agree on one thing, what profit would there be in it? What great doctrine is involved in the question that brethren should give themselves so much concern about it, and spend so much time in laboring to establish their favorite theories?

Such questions, I am glad to say, are not disturbing our people in Mississippi, but we are giving ourselves to the consideration of those things that stand for the peace and prosperity of Zion, and the evangelization of the nations.

Our late Convention at Water Valley took high grounds touching the various enterprises fostered by that body. With an endowment of over \$100,000.00 for our Mississippi College, and with W. T. Lowrey again in the president's chair, we expect to make greater strides than ever in the education of our young ministers and other boys.

Setting the pace for our State mission work by fixing it on a basis of \$15,000, we anticipate the occupancy of a larger territory than ever, which means the employment of a larger number of men, aiding a greater number of weak churches and supplying more destitution.

The employment of Prof. Landrum Leavell as Sunday School Field Secretary implies an advance in the right direction, and leads us to look for a considerable enlargement of interest in the Sunday school work all over our State.

If the voice of over one hundred thousand Baptists, as expressed in resolutions adopted by the Convention, shall be heard and respected by our next Legislature, we may expect our statute books to be honored with a law prohibiting the whiskey traffic in every nook and corner of Mississippi. So mote it be.

The friends of prohibition in our State are watching, with unabated interest, the fight that is now on in our sister State of Tennessee against the sale of whiskey, hoping and praying that the army of John Barleycorn may be routed, horse, foot and dragoon, and driven from every part of the State. Amen.

With a few exceptions our pastorates are filled just now. The churches at Greenville, Aberdeen, and Hernando, at last accounts, were pastorless, and had been for sometime.

Rev. Chas. Loveless has resigned at Eupora and Maben, and will leave Sept. 1st for Kerens, Texas, to begin his pastorate there. Whether his successor has been secured I know not. He is one of our strongest young ministers, and leaves a good field.

Many of our churches, both in towns and the country, have, within the last few months, been favored with gracious refreshings from the presence of the Lord, and very many have been added to the churches.

Rev. T. J. Bailey, as editor and business manager of the *Baptist*, has for sometime been doing the work of two men, but he makes no complaint, and is publishing a paper that stands for righteousness and the general uplift of our people along all right lines.

The recent discussion of "Dead Churches" in your paper was interesting, and, I trust, helpful in waking up some of them. Without intending to play on words, I rather like the phrase, "Sleeping Churches," better, and think it more appropriate.

May success continue to attend your deservedly popular BAPTIST AND REFLECTOR. H. M. LONG, Columbus, Miss.

More Good Meetings.

The fourth Sunday in July we began our meeting with Friendship church. The meeting continued one week. There were some ten or twelve who claimed conversion. One was baptized; six stand approved for baptism and there is a fair prospect of others yet to follow. The church was greatly revived. This is not a "dead church," by any means, for you will find here some who are indeed the "salt of the earth."

The first Sunday in August I went to assist Bro. A. U. Nunnery in his meeting, at Sardis, Tenn., which continued one week. One claimed conversion, three joined the church and one was baptized. We had a revival of "old-time religion," notwithstanding our hindrances. Bro. Nunnery is a noble fellow and he ministers to a noble people at Sardis. It afforded us much pleasure to be with them.

The third Sunday we began our meeting at Huron, Tenn. The meeting continued six days. Circumstances over which we had no control required us to close, but we had a good meeting. Three claimed conversion, two joined the church. This is a hard field, but we are sowing the seed and trusting God for the increase. Huron church is weak numerically and financially, but you will find here some of the tried and true.

A. L. BRAY.

Millin, Tenn.

News Notes.

PASTORS' CONFERENCE. Nashville.

First.—Pastor Burrows preached on "Newness of Life."

Centennial.—Bro. Gupton preached in the morning on "The Church's Responsibility."

Bro. Stewart preached at Powell's Chapel; morning subject: "The Second Coming of Christ," night: "The Way of the Transgressor." Fine meeting.

Belmont Mission.—Bro. Gupton preached at night: "The Sin of Rejecting the Lord Jesus Christ."

Fifth.—Pastor Golden preached in the morning on "Christ's Prayer for His Own;" at night on "Full of Compassion to Forgive." Preached also at the mission; one received for baptism and one baptized; 165 in Sunday school; ninety in mission Sunday school.

North Edgefield.—Pastor Sherman preached at both hours to fair audiences; subjects, "The Brazen Serpent," and "The Sixth Commandment." Two received by letter; one baptized.

Mill Creek.—Pastor Trice preached, subject: "An Accessible Christ;" baptized three; no service at night.

Seventh.—Pastor Wright preached at both hours; subject: "Our Father," and "Why Am I not a Christian?" Received seven by letter; one for baptism; one baptized.

Howell Memorial.—Preaching by the pastor, Rev. J. M. Phillips. Morning subject: "Conditions of Church Growth and Prosperity." Evening subject: "There is no Difference." Congregations at both services excellent. Great improvement in the music.

Knoxville.

First.—Bro. W. W. Hamilton preached; morning subject: "How Can God be Just and Save Me?" Evening subject: "God's Witnesses;" 293 in Sunday school.

Third.—Pastor Murrell preached; morning subject: "Rebuilding the Temple," Evening subject: "The Brazen Serpent." 208 in Sunday school. \$2,500.00 raised at the morning service for rebuilding the church.

Island Home.—Pastor Maples preached; morning subject: "God's Promises as a Means of Christian Courage." Evening subject: "Jesus' Illustration of the Plan of Salvation." 100 in Sunday school.

West Knoxville.—Pastor Edwards preached; morning subject: "David and Goliath." Evening subject: "Future Rewards." Eighty in Sunday school.

Bell Avenue.—Pastor Murray preached; morning subject: "Christian Sacrifice." Evening subject: "The Baptism of Jesus." 153 in Sunday school.

Centennial.—Bro. Sharp preached at both hours; morning subject: "We Would See Jesus." Evening subject: "Overcoming the World." 333 in Sunday school.

Second.—Pastor Jeffries preached at both hours: "Intrusted Interests," and "The Ungodly Man's God." 363 in Sunday school.

Chattanooga.

First Church.—Dr. C. R. Baker, of Boise City, Idaho, deepened the already good impression he has made upon the very large audiences which have greeted him for the last three Sundays. In the morning he preached on "Suffering With Christ, Denial by Christ." At night he took for his text, "There Shall be no Sea." A violin and cello duet by the Messrs. Saffer added much to the musical program. Mr. Moody sang an appropriate solo. Dr. Brougher returns Sept. 5th.

Please send my paper to Monteagle, Tenn., commencing with next week. I expect to spend September there. My family have been there since July 1st. I am going to Monteagle to rest. I have not had such a rest in many years. My rest heretofore has been in the form of change. I. P. TROTTER.

Hattiesburg, Miss.

Brethren, I have started out on a new journey as colporter. I find it is needed every day. May God bless us colporters and help us to devote our whole time to it. I was in a good meeting last week at Ramah. Bro. Midyett is helping and the results are good. Our Salem Association meets Sept. 18th. Brethren, let us wake up to our work between now and then. God helping us, let us go and do his work.

J. H. OAKLEY, Colporter.

Henderson's Cross Roads, Tenn.

The writer was assisted at Macedonia church, Lauderdale County, Tenn., by Rev. J. T. Early and G. S. Price of Jackson, Tenn., in one of the best meetings it has been my lot to attend. Brother Early, though young, won the hearts of the people. Brother Price added greatly to the meeting by song services. God blessed forty-one with new hearts and twenty-six were added to the church. Fourteen were baptized. Five approved for baptism, four received by letter and three restored. We had the best of order throughout the entire series. Even the children were quiet, notwithstanding the hot weather.

Hall's Tenn.

J. A. MITCHELL.

My meeting at New Middleton was certainly a season of refreshing from the presence of the Lord. Bro. J. H. Swan was with me. All love him. Revivals are all the go now. Bro. Ogle closed out at Smith Fork with no additions. Bro. McNatt was with him. Brethren Ogle and Raikes are bombarding the citadel of Satan at Auburn this week. Ogle and Raikes are well matched as evangelists and stand neck and neck as preachers. They are a power in the land and great results are looked for from the combined efforts of these consecrated men of God. I am now on my way to East Tenn., and when this card is published I will be contending in battle royal against the errors of Methodism with Eld. T. R. Waggener as my moderator. "Fight a good fight" and "war a good warfare." Henderson's Cross Roads, Tenn. J. T. OAKLEY.

The corner stone of our new church building will be laid Tuesday morning at 10 o'clock, Sept. 9th. Bro. J. N. Hall will deliver the address. The local option contest is gathering strength daily. The demonstration is not so noisy as it was three years ago, but intense earnestness, as well as unusual quiet, characterizes the fight. The church bells are rung each morning and evening at 7 o'clock, as the signal for prayer in behalf of temperance success. A union prayer service is held each Thursday night in the C. P. Church. Cottage prayer meetings are conducted at half a dozen places in town each Monday night, and all the churches unite in a gospel temperance service in the tent in Meadow's Park every Sunday night. The Ladies' Union meets at 4 o'clock every Tuesday afternoon, and the Gentlemen's League meets each Friday night. So you see we are not going to let the election go by default. The BAPTIST AND REFLECTOR continues to be readable, sound, able and conservative. May the Lord bless you and your work.

Fulton, Ky.

W. D. TURNLEY.

Notice.

The white iron bedsteads, bought a few years ago for the Orphans' Home, have been replaced by single iron bedsteads, and the white iron double bedsteads have been repainted, and are now held for sale at the Home. There are twelve of them, and most of them in a fairly good condition. They cost \$8.75 each, and that was the wholesale price. They can now be had for \$4.00 where the wire mattress is good, or without the mattress for \$2.00. Call at the Home.

Nashville, Tenn.

A. J. HOLT, Supt.

The Folk Brothers' Picture.

It was at the house of a good brother in the bluegrass section of Kentucky that his wife, a very intelligent lady, said to me: "Brother Cabaniss, have you seen in the *Baptist Argus* the engraving of that large family of Folk Brothers?" I replied, "Yes." She then said: "Did you notice that not one of those noted boys parts his hair in the middle?"

Moral.—We learn from this that they are, doubtless, naturally "level-headed" young men, and do not have to part their hair in the middle to keep their heads well balanced.

A. B. CABANISS.

N. C. Notes.

The time for the District Associations is at hand, and for the next two months they will be meeting at the rate of three or four a week. The churches generally will make good reports, and will show a large number of baptisms.

Wake Forest College opened this week with a fine attendance, and next week the Baptist Female University will open. The prospect for a large attendance is most encouraging.

Your news columns have already made mention of the death of Dr. A. A. Marshall of the First church, Raleigh. His death is not only a great loss to Raleigh but to the entire State.

Pastor R. F. Tredway, of the First church, Shelby, has recently spent a month in protracted meetings. These meetings have resulted in more than a hundred baptisms, and one of the meetings will result in a new Baptist church.

The new building of the Pritchard Memorial church, Charlotte, is nearing completion, and pastor Adams and his noble people are happy. They have a right to be, though, for they will have one of the handsomest, and most conveniently arranged, churches in the State.

Dr. A. C. Barron of Tryon Street church, Charlotte, and Dr. W. M. Vines, of the First church, Asheville, are spending their vacation North, supplying pulpits.

The First church, Raleigh, has called Dr. W. C. Tyree to be her pastor, and the secular papers say it is understood that he will accept the call. C. H. M.

Carson and Newman College.

School opened the 26th ult. under very auspicious circumstances. We have now about 150 students present, representing eight States. I think this is a little the largest number we ever enrolled the first week. Students are coming every day and the number will be considerably increased during the next few weeks.

We have just installed electric lights in our College, Girls' Home, church, and on our campus.

We are now planning to open a home by January 1st for the accommodation of young women who wish to board themselves. Miss Sallie Hale is very much interested in this enterprise and is now here to confer with our trustees and faculty in regard to this matter. It is our purpose to offer to these young women instruction in cooking, cutting and making garments, and general housekeeping. At the same time we hope to reduce the price of board to four or five dollars per month. A circular will be issued soon setting forth more fully our plans. I am sure this will appeal to many friends of education and Christianity.

Our pastor, Rev. J. H. Deere, preached two fine sermons yesterday to large audiences. His morning subject was "Steadfastness, or Holding the Hand to the Plow." The theme of the evening sermon was, "Jesus and His Enemies," from the text, "Father, forgive them for they know not what they do." It was the first of a series of seven sermons which are to be given Sunday evenings on the seven sayings of Christ on the cross.

John Cooper of Kansas has just arrived to enter College. J. T. HENDERSON.

The State Convention.

Are you going to the Convention?

Possibly you are one of the large number who says, every year, "I will not go to the Convention; but will remain at home and give to missions the amount I would necessarily spend in going."

If you would do that it would be better than doing nothing, but your presence at the Convention would probably be worth more to the cause of missions than the money above referred to.

There is an enthusiasm in numbers. A delegate to the Convention who feels he is in touch with representatives of hundreds of churches will gather an inspiration that no amount of eloquence or logic can give.

Logic may convince one, but the inspiration to act often comes from the enthusiasm born of circumstances.

At our Harriman meeting there were 196 delegates, while the last meeting of the Texas Convention had over 2,000 delegates.

No wonder Texas, with a membership of 198,377, gives \$89,534.09 to missions while Tennessee, with a membership of 135,476, gives \$30,305.31.

The average Tennessee Baptist gives twenty-two and one third cents annually to missions, while the Texas Baptist gives forty-five and one-seventh cents.

I do not know the comparative wealth of the Baptists of the two States, but about ten years ago it was currently reported that there were 700 Baptist churches in Texas without houses of worship.

Of the 196 delegates attending the Harriman meeting about eighty were pastors. Is it possible that of the pastors of the 1,500 Baptist churches in Tennessee all the others were so indifferent or so situated financially that they were not able to attend the Convention?

A large number of them no doubt belong to one of the above classes, but there were of course some who for good reasons could not attend.

Why do not the churches "wake up" and send their pastors to the various meetings of the denomination? But who is to "wake them" if the pastors do not?

Of the Baptist laymen in Tennessee there was at Harriman one delegate for each 1,270 members.

I am not writing this to argue any question but simply to say that the work of the Convention will never prosper as it might until a larger number of the people show sufficient interest in it to attend its meetings.

W. M. WOODCOCK.

Nashville, Tenn.

Missions.

MISSIONARY 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. C. McConnell, 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, D. 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.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman of Board; T. E. Glass, Secretary and Treasurer. Address either at Brownsville, Tenn.

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. J. Wheeler. Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn. Treasurer, Miss Lucie Cunningham, 1615 North Vine Street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill. Editor, Miss S. E. S. Shankland. Band Superintendent, Mrs. Laura Dayton Eakin, 304 East Second Street, Chattanooga, Tenn.

ESPECIAL NOTICE.

Will someone please see to it that at every Association this summer and fall the Orphans' Home is fairly represented and that a free-will offering is taken up for us. Remember that these orphan children are the wards of the Baptists of Tennessee, and we must see to it that they are properly supported. Send the contributions to

A. J. HOLT, Treasurer.

Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

Recommendations of Sunday School Board to Woman's Missionary Union, Auxiliary to Southern Baptist Convention, adopted at annual meeting in Asheville, North Carolina, May 10, 1902:

With the return of each new year the Sunday School Board turns to the women of the South organized in the Woman's Missionary Union, to seek their help in carrying forward the work. Here we have two agencies joining

hands for the furtherance of the gospel and for the glory of God. In making our appeal to them, we wish to emphasize the following points and to make a personal appeal to every Baptist woman of the South:

1. We have made improvement in all our periodicals, especially the *Teacher* and *Kind Words* with a new Bible Class Quarterly added to the list. A missionary lesson also is carried forward through the whole series of periodicals. They should go into all our Sunday schools and be worked to the full extent of their power for good.

2. We commend our Field Secretary Rev. B. W. Spillman. He is doing efficient service in his institute work and awakens enthusiasm wherever he goes. We are moving for larger things in Sunday school endeavor.

3. We ask for help in securing contributions for the distribution of Bibles. This part of the work has grown immensely. It stands for united effort in gifts of money for the giving of the Word of God to the people more largely. The Children's Bible Day in June can be made an efficient instrument of power. We have beautiful programs for this service prepared by the Woman's Missionary Union and furnished without cost.

4. We ask for special emphasis on our book and tract publication. In the past God has made wonderful use of the printed page. This department is susceptible of indefinite expansion. Our beginning has met with such success as discloses the possibilities and opportunities for the future.

5. Missionary Day in the Sunday school the last Sunday in September, and the sending of missionary boxes, yield gracious fruit, each in its sphere. Here you can take hold with the Board so as to be a blessing in a thousand ways to many hearts and homes.

We are glad to offer these recommendations to the Woman's Missionary Union, asking for its support and cooperation along the lines here indicated. God has wonderfully blessed our working together and has in store still larger things.

THE BIBLE FUND.

The Bible department with each passing year is growing in power and the people are increasing their contributions for sending the Word of God into destitute places. Surely no agent can make better showing in the amount of Bibles distributed as compared with the amount of money received. Where there has been deficiency in the contributions the Board has made up the amount necessary out of the earnings of its business department. Contributions made to the Bible fund of this Board entitle to representation in the Convention, and at the same time show the value of combining our gifts for this work as for others, for in this way the smallest gift for Bible distribution may be made to reach the uttermost parts of the earth. By far the larger part of the contributions for our Bible fund come from the Children's Bible Day, second Sunday in June. The Board furnishes, without cost, the programs for this service, and each year brings increasing returns.

MISSIONARY DAY.

We call attention to Missionary Day in the Sunday school on the last Sunday in September. The collection on this day is intended for the Home and Foreign Boards, but sent through the Sunday School Board, that we may know what the day is yielding in the way of money returns. This Board furnishes the programs for the day's service, and arranged them so as to contribute largely to education in missions. The returns for this day have fallen off as compared with former years. This in part comes from

SOUTHERN DENTAL COLLEGE, Atlanta, Ga.

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the fact that the collections in many instances are sent directly to the other Boards, and this Board has no opportunity of taking account of them. Through these services the children are trained in mission thought, and brought into contact with the great mission themes and mission fields of the world. Many letters which come to us indicate the helpful influence of this service, and show how they open the way in larger things.

STEWART COUNTY ITEMS.

Pastor Dorris at Big Rock has resigned and gone to the mountains of Kentucky. This church is not lacking in wealth and intelligence, but is sadly lacking in spirituality.

Pastor Dorris has been preaching twice a month to this people. They have no prayer meeting, and the Sunday school is attended by only a handful of the members. I preached there the first Sunday night, and Saturday night before. The Campbellites had been carrying on a meeting for two weeks and had received two or three additions. A leading Baptist told me the Campbellites were receiving none of intelligence, and that we need not be uneasy. I replied that we ought to reach these people with something better. I suppose the brother did not know that some of the most intelligent people in Middle Tennessee, including the Governor, are Campbellites, and that they are making more rapid strides than any other denomination in Middle Tennessee. I afterwards learned that he had a daughter-in-law who is a Campbellite.

This church of 200 members has never sent out a colony, and in recent years the Freewill Baptists, who were a feeble flock, have built three or four church houses in the field that ought to have been occupied by Big Rock church. The Stewart County Association, which has, all told, about as much financial strength as Big Rock, has moved across the river and organized two churches, Tobaccoport and Antioch, in the same territory.

Elder Cole of Kentucky is doing some self-sacrificing work at Cross Creek, (Indian Mound) and Bear Springs, in Stewart County, also at Hickory Grove and Blooming Grove, in Montgomery County. He has been invited to hold a meeting at Danville, Houston County. Bro. Cole is a man of God with a promising future.

J. W. Pruitt and I were at Antioch the 2nd Sunday. At the closing service twelve or fifteen gave their hands for prayer, most of them young people who were my school children some years ago. This is a point that is being helped by the State Board. It is ripe for a revival when Brother P. J. Henry comes the 1st of September to assist the pastor in a meeting. The energetic members are females and they are "the salt of the earth" if not the sugar of it. At any rate the men are now at work to furnish the house of worship for them. Let us pray that scores of these noble men and boys may be converted during the meeting.

The 3rd Sunday in August I was at Rushing Creek church, and got a collection of \$9.50, cash, and more to follow, to help pay for Bethel M. E. church house for Hughes Creek church, in the 9th district.

Rushing Creek has the best singing of all the country churches in Tennessee. This has been her reputation from time immemorial. She now has three or four members who teach singing schools, and others who could if

they would. I think I have secured the best one to go with me to help Bro. J. T. Moore in tent meetings during September and October in Perry County. Let all the Baptists join in prayer for the success of these meetings to be held in the most destitute field in Tennessee.

J. W. Pruitt has given up his churches and is moving to Arkansas. Why do not East Tennessee Baptists emigrate to this section? If they will come in colonies they can get cheap lands along the Tennessee River. Let them write to M. C. Hooks, colporter, Tobaccoport, Tenn., or to Rev. J. T. Moore, Nathan, Tenn.

J. T. Stewart has been called to fill J. W. Pruitt's place at Nevill's Creek, A. A. Lott at East Fork and Model, while M. C. Hooks is supplying for G. W. Bray, who is now holding meetings in Northeast Arkansas.

At Big Rock the 1st Sunday in August I was challenged by a Campbellite to debate. I told him we would consider no challenge from them till they got a man to come up to the rack to meet John T. Oakley. They challenged us last year with Matthews; after all arrangements were made Matthews backed out. They covered the retreat with Freed, who fled to the bushes and left Oakley master of the field. But they thought Big Rock was ready for a Campbellite harvest, now that pastor Dorris was gone. But the harvest was not quite ripe. But the Campbellite seed—tares—sown is expected to bear an abundant harvest in the future. I was trying to pull up some of these tares; hence the challenge.

B. F. STAMPS, Colporter.

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PERSONALS.

Rev. G. L. Ellis of Martin is holding a gracious revival this week at Darden, Tenn. Much interest is being manifested.

Rev. E. K. Cox has resigned the care of the church at Greenville, Tenn., in order to enter the Seminary at Louisville this fall.

The new house of worship for the First church, Jacksonville, Fla., is to be erected, beginning Sept. 1st. Rev. W. A. Hobson has wrought well.

Rev. Thos. B. Holcomb of Paris has closed a meeting at Mansfield, Tenn., which resulted in ten professions and eleven additions, seven by baptism.

Rev. J. H. Corn of Bentonville, Ark., an exile from Tennessee, was recently granted a vacation which he has been spending in and around Jackson, Tenn.

The University of Chicago has made out its list of preachers for next year. They have everything but Dowie, Mrs. Eddy and a representative of the Mormon faith. Why such discrimination?

The editors of the *Word and Way* differ on the question of the universal Fatherhood of God and are about to get into an argument in their own paper. We are confident it would be interesting reading.

I preached Saturday and Sunday for Brother Clark at Hurricane. Had a good service for Saturday, and a large audience Sunday. I preached Sunday in the afternoon at 3 o'clock at Centennial Presbyterian church. We had a good service. Brethren, remember me, as your colporter, in your prayers and sympathy. May a wave of gentleness and kindness sweep over our land and country and leave a calm breath of comfort in all of our souls. May God bless the boys and girls of this community. God bless us all. **J. H. OAKLEY, Colp.**
Henderson's Cross Roads, Tenn.

HOLSTON ASSOCIATION.

Meeting of Executive Board.

In view of the absence of Bro. J. K. P. Hall, our chairman, at the Association this year, and also the few present when the report on nominations was read, I want to announce the members of the board for the coming year: J. K. P. Hall, chairman, A. W. Edwards, W. D. Lyon, W. H. Farthing, S. H. Johnson, G. P. Crouch, D. A. Vines, J. H. Sharp, B. M. May, T. S. Rogers, J. H. Moore, Wm. Smith, R. E. Deakins, G. W. Edens and A. J. Watkins.

The first meeting of the board is to be in the Baptist church in Jonesboro on Monday after the 5th Sunday inst. Let us have a full meeting.
A. J. WATKINS.

THE ERA MAGAZINE.

One of the most striking features of the September *Era Magazine* is the excellent poetry. Theodosia Garrison, Nathan Haskell Dole, Norman H. Pitman, S. Scott Stinson, Rupert S. Holland, and Charles Morris are represented. Charles McIlvaine, who is a recognized authority on the subject, writes in an interesting manner of "Some Autumnal Toadstools." The complete short stories include "A Literary Character," by Albert Lathrop Lawrence; "Rain," translated from the Chinese by Helen G. Smith; "Moogwa, the Three Thieves, and the Man-Squaw," by J. Oliver Curwood; and "In the Sierras," by Mahlon Stacy. Two articles well worth reading are "Uncle Tom's Cabin in Kentucky," by Joseph M. Rodgers, and "Newspaper Present and Past," by Mary Moss; "Marie Antoinette," by Henry Frances, and "Gabriel Toilliver," by Joel Chandler Harris are continued, and need no recommendation to those who have read the previous installments. "The Observer," and "Old World Themes" are as bright and attractive as usual, as may be said of the remainder of the regular features.

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NASHVILLE, TENN., SEPT. 4, 1902.

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on application.Make all checks, money orders, etc., payable to
the BAPTIST AND REFLECTOR.**STATEMENTS.**We mentioned last week that we are sending out
statements to those of our subscribers who are in
arrears. Many have already responded. Others
have not done so. We hope that all will as soon
as practicable. If any mistake has been made in
the statement sent you, write us about it and we
will cheerfully make the correction.**THE POWER OF CHOICE.**People often have the idea that the law of God
is something very strange and difficult, and that
his commandments are far off. But the Lord says
through Moses that the commandment is not in
heaven or beyond the sea: "But the word is very
nigh unto thee, in thy mouth, and in thy heart,
that thou mayest do it." The word of God is not a
strange, mysterious and incomprehensible some-
thing. It is simple and practical and common
sense. It touches the every-day life, aye, the
every-hour and the every-minute life. It is need-
ed and should be heeded in every relation and in
every circumstance of life. Many people seem to
think that religion is a matter only for the next
world, when in reality it is pre-eminently a matter
for this world. It is not only a good thing to die
by but a good thing to live by. Other people seem
to think that religion is a matter only for Sunday.
They put on their religion when they put on their
Sunday clothes and take it off when they take off
their Sunday clothes. We believe in a religion
which is as good for Monday and Tuesday and
Wednesday and Thursday and Friday and Satur-
day as it is for Sunday, which is as good for the
store as it is for the prayer meeting and as good
for the home as it is for the Sunday school.Moses then presents to the people the choice of
life and good on one side, of death and evil on the
other side. To "love God," to "walk in his
ways," to "keep his commandments" and "his
statutes" and "his judgments" is to choose life and
good and bring a blessing upon them. But to "turnaway" and "refuse to hear," to be "drawn away"
and worship other Gods and serve them is to choose
death and evil and will bring a curse upon them.
Moses again repeats what he has said before, that
life and death are before them and they can take
their choice.This power of choice is a fearful thing. Every-
one as he starts out in life soon comes to a place
where the roads fork; one turns to the right, the
other to the left; one leads up and the other
down; one to bliss, the other to woe; one to heaven,
the other to hell. The road to the left is usually
strewn with flowers at first. It is tempting and
inviting. But every flower has a thorn under it.
Beneath the flower of pleasure lurks the serpent of
remorse to sting with its deadly poison."Pleasures are like poppies spread,
You seize the flower, its bloom is shed.
Or like the snowflake in the river,
A moment white, then gone forever.
Or like the rainbow's lovely form
Evanishing amid the storm.
Or like the borealis race
That flits e're you can point their place."The pleasures of the worlding are but the baits of
Satan alluring to sin and misery. His wine is
turned to wormwood as he pours it down his
throat, giving momentary gratification, perhaps,
but entailing endless sorrow. The path which he
treads, though strewn with flowers at first, grows
ever rougher and rockier until it ends in hell.
But what of that other road on which the Christian
journeys? It may be a little rough at first. There
may be some rocks along the wayside. But the
farther it goes the smoother the way grows.
Flowers spring up along his pathway. The road
leads upward higher and higher until it ends in the
beautiful celestial city.Oh, friends, which path have you taken? Which
path will you take? If you have taken the wrong
road will you not turn back and take the other?
Will you not exercise the power of choice which
God has given you to choose blessings rather than
curses, good rather than evil, and life rather than
death?**OUR DENOMINATIONAL PRESS.**Dr. J. B. Gumbrell closes a fine article in the
Baptist Standard in the "Standard and Its Editor,"
as follows:"The *Standard* is essential to the best development
of our people. It has been carried to a point of great
influence and usefulness. It can and does serve the
Baptist people. Therefore it ought to be supported
for what it can do. It is a blessing in the home of the
people. It will help every boy and girl who will read
it, and every church member. It will help missions.
It will help education. It will help pastors and church-
es. It will help temperance and good government.
Dr. Cranfill and George Carroll could afford to throw
the paper to the dogs; but the denomination can't
afford not to maintain the paper and push it to its
highest efficiency. The people need it, and, therefore,
I plead for its widest circulation. I do not plead in
behalf of the two noble brethren whose money and
energy have made it possible for Texas Baptists to
have such a powerful agency for good, but I plead for
the cause' sake which it so ably represents. Of course
we ought to stand with those who are our fellow-help-
ers of the truth, but still the truth is more than the
helpers, and for the sake of the truth I plead that pas-
tors push the circulation of *The Standard*. It is doubt-
ful if any one agency among us ever did as much for
us and received as little practical support from those
who were most served by it."This is true of the *Standard*. But it is true also
of the BAPTIST AND REFLECTOR and of others of
our denominational papers. People seem to have
the impression that a religious paper is a private
enterprise, and that it is the editor's business to
serve the denomination by publishing everything
that anybody wants published and especially any-
thing complimentary about the brethren, the edi-
tor paying all expenses, and for compensation he is
allowed to get all the subscribers he can through
his own efforts, while no one else seems to feel
any obligations to help him at all. At least this
seems to have been the idea. But we believe that
we are entering upon an era now when people are
coming more and more to appreciate the importanceand value of the denominational press, and, in fact,
its absolute necessity in carrying on the work of
the denomination. When this truth is fully real-
ized, then pastors and brethren will be glad to
assist in every way possible in securing subscribers
for our paper, knowing that in doing so they are
helping not the editors only but they are helping
themselves, helping their members, helping their
church, helping the cause of Christ.**A WARM CONTEST.**They are having a hot time in Tennessee politics
this year. There have been wrangling, fighting,
splits, bolting, etc., all over the State. The special
cause of the unusual warmth is the saloon. Here-
tofore it has dominated the politics of the State un-
challenged. But now that the Anti-Saloon League
has entered the list and is contesting the ground
with it, the saloon is fighting desperately. So far
the Anti-Saloon League has much the best of the
struggle. Of those already nominated for the
Senate about four-fifths of them are committed to
the side of temperance and the extension of the
four-mile law to towns of at least 5,000. The
probability is that there will be a large majority in
the Senate in favor of such a measure. The danger
point now is the House of Representatives. The
saloon men have practically abandoned the Senate
and are making desperate efforts to capture the
House. We hope that our friends will be on their
guard. There is an overwhelming majority of the
people of this State in favor of temperance. A
politician who has had opportunity for wide ob-
servation during the past few years told us not
long ago that eighty-five per cent of the people of
the State are on the side of temperance. But under
the skilful manipulation of political tricksters the
fifteen per cent have been dominating the eighty-
five per cent and running the politics of the State
for years. Now, however, a halt has been called.
The eighty-five per cent are insisting on being
heard. *Vox Populi* is taking a hand. The peo-
ple are demanding their rights.It is not surprising that the contest should have
been warm. It is always so. It was so with
slavery. It was so with the Louisiana State Lot-
tery. It will always be so where property is in-
volved, where money and morals clash. But in
such conflicts morals always win in the end. As it
was with slavery, as it was with the Louisiana
State Lottery, so shall it be with the saloon. *The
saloon must go.* Of course it will not go without
a struggle. But it must go in the end, sooner or
later, and the sooner the better.**MR. PEARSON.**We spoke recently of the death of Rev. Samuel
Pearson, sheriff of Cumberland County, Me. The
following stories are told about him:"Many a time, when called upon by some burly sa-
loon man with a grievance against the deputies or a
claim for liquors he alleged had been illegally con-
fiscated, the sheriff would coolly inform his visitor that
he might consider himself lucky in not being behind
the bars.""I have spent most of my life selling rum, and I in-
tend to keep on as long as I live," declared a notorious
Portland saloon keeper, in conversation with the sher-
iff."Jim, that dogged determination of yours ought to
be harnessed to a plow or some legitimate industry,"
Sheriff Pearson replied. "I want a whole lot of such
plucky fellows as you punching boot heels in the jail
workshop, and nothing will give me greater pleasure
than to see you registered in my jail crew.""To a saloon-keeper who used to be well rated finan-
cially but had lost money under enforcement, the
sheriff said: I will make you spend your last dollar
in defense of what you call your personal rights, and
when you are too poor to pay your fines, I will say
grace over your frugal meal in the county jail.""To a rum-seller who showed a serious willingness
to get out of the business the sheriff was ever ready to
lend a helping hand. He never struck a blow after
catching sight of a white flag."Will prohibition prohibit? Certainly it will—if
you have a man to enforce the law. But it will
not enforce itself. It takes a man with grit and
backbone to enforce it in the face of professional
law-breakers such as all saloonkeepers are.The following statement comes from Portland, the
principal city of Cumberland County: "Before his ad-
ministration was under way many of the Portland li-
quor dealers closed their saloons. Sale of liquor in
Cumberland County was practically stopped, hotels
abandoned their bars, and every town was 'dry.'"

Personal and Practical

"Sensualist Turns Monk." This was the headline in a daily paper. It was not surprising. It seemed natural. Monks are very frequently sensualists.

That is a very fine poem on page two by Rev. J. B. Lawrence, of Brownsville. Be sure not only to read it but to cut it out and put it in your scrap book.

The Buckner Orphans' Home of Texas now has about 100 children in the Home and not one on the sick list. This speaks well for the health of the Home.

Rev. R. K. Maiden, associate editor of the *Word and Way* lately resigned at Belton, Texas, has accepted the pastorate of the First Baptist church of Independence, Mo.

The Baptist Theological Seminary at Rome, Italy, is growing in power and influence daily. A Jewess has given \$100 to help poor students. Some Baptists ought to do the same.

The Teluga Baptist mission, of India, continues to grow wonderfully. They had about 4,000 converts last year. They now have about 60,000 membership in their churches.

The First Baptist church, of Oakland, Cal., was entirely destroyed by fire on the evening of Aug. 10th. A defective flue is said to be cause. *Defective flue* business ought to cease sometime.

The average salary per year for the pastors of churches and missions in America is a little over \$500.00, and yet they are about as well prepared for their work as any class of men to be found.

Bro. R. G. Craig of Memphis, Tenn., has been visiting the home of his mother in Cincinnati, Ohio, and the *Journal and Messenger* has some nice things to say of the splendid time at the "Craig Home."

We sympathize deeply with Dr. J. B. Cranfill in his affliction. He has been laid aside more than once from trouble with his eyes. The old affliction seems to have come back in an aggravated form. We hope that no serious results will come.

Rev. B. H. Carroll, Jr., who is now in Germany says that there are only seatings for 80,000 people in the churches of Berlin, Germany, a city of four and one half million people, and even these are not more than one third full at any Sabbath service.

The *Watchman* gets off the following: "As an illustration of the importance of economy, the regulations against waste of *string* in the post office department at Washington, may be cited. They are very *string-ent*." Really, we hardly expected this pun from the staid and sober old *Watchman*.

The *Western Recorder* quotes the late Ex-President Harrison, just before his death as saying: "I thank God every Sunday for a preacher who preaches Christ crucified, and does not say foolish things." We believe all the real Christians, and thoughtful ones, at least, feel just as this noble man did.

What is the need of religion if there is no hereafter? What is the need of God if there is no heaven? And what is the need of a devil if there is no hell? A man may say he does not believe in a devil, but if he lives around here he thinks he would say if there is no devil there ought to be one.

The papers report 133 members received into a church in Iowa; "sixty-four of these had not been baptized," so they appeared before the pulpit and received at the hands of the pastor the rite of baptism, the seal of church membership. "Now what do you think? Neither Baptist nor Bible."

It is announced that the Mormons are to hold a two weeks' camp meeting near Fulton, Ky., in October. Joseph Smith of Salt Lake City will be one of the speakers. We think that this would be a good time to circulate some copies of the "Mormon Monster" around there. What say you, Brother Turuley?

Catholics are getting bolder every day. The federation of their societies in Chicago shows they have high hopes of making America Catholic, which they avow. Their idea is that Protestants are denying the "divinity of Christ," "ques'ioning the trinity," "eliminating God," and that many are attacking some portions of the Bible.

There are forty-five counties in Kansas where there is not a single pauper in the poor-house, and in forty-seven counties there is not a criminal for trial. And yet they tell us that "prohibition does not prohibit," and that where there are no saloons it kills business. Evidently it does kill the business of jails and poor-houses.

Rev. Nathan Maynard and wife have been spending the summer in Las Gatas, Cal. Bro. Maynard gives a description of the country, in a letter to the *Religious Herald*, which is beautiful. One can almost see the valleys and mountains and beauties of that country. Brother and Sister Maynard started from San Francisco Sept. 3rd, for their work in Japan.

We publish on another page a memorial to Dr. A. C. Bryan, written by his pastor, Dr. A. J. Frost. Dr. Bryan is the one in whose memory Bryan Hall at the Orphans' Home was furnished by his widow, of which we made mention. For this reason this memorial will be read with interest not only by his friends in this State but by others as well. Many of our readers will recall the name of Dr. A. J. Frost as a former able contributor to the *Baptist*.

It is stated that the Grand Jury in Memphis has refused to find true bills against Sunday baseball players, and it is announced that inasmuch as this Grand Jury holds until after the present baseball season is over the game will hereafter be played uninterruptedly on the Sabbath in Memphis. And thus the members of this Grand Jury violate their oath of office and annul the laws of the State. Where is the Judge? What does he say to such high handed proceedings?

One of the brightest little papers we have seen lately is *The Issue*, published at St. Louis, Mo. It is especially devoted to the cause of temperance. Here is a paragraph from it: "Men who will engage in a business that murders their customers, slowly but surely, must be greatly depraved in character, and utterly without feeling for the well-being of their fellows. What is their view of human life, anyway?" And what is the view of human life entertained by the man who votes to license this business?

The minutes of the Southern Presbyterian General Assembly show that there are 234,625 Presbyterians in the South. The increase last year was 2,664. The Baptists of the South have about seven times as many members and had about ten times the increase last year. When it comes to contributions, however, the Presbyterians, few in number as they are, give about as much as the Baptists for missions and other beneficent purposes. What is the matter? Why cannot Baptists give as much in proportion as Presbyterians?

And now it is stated that only ten per cent of the faculty of the University of Chicago are Baptists. Yet this school was organized as a Baptist school, by Baptists, and supported almost entirely by Baptist money. The Baptists have simply thrown away the greatest opportunity which ever came to them in this country. It is a tremendous shame and pity that it should have been so.

"Tis true 'tis pity,
But pity 'tis, 'tis true."

We mentioned last week the fact that Rev. Sam Small had recently been in Vermont making speeches for the high license candidate for governor against the prohibition candidate. Now it is announced that he appeared on the platform at Brattleboro in a state of intoxication and had so little command of himself that he had to be led from the platform. This is only the logical conclusion of his course in advocating the

saloon. Alas, how are the mighty fallen! Sam Small at one time gave promise of great usefulness. Evidently, however, he is a very small Sam.

We call special attention to the communication on page four of this issue from Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board. There have been over 250 baptisms in South China in less than six months, to say nothing of the other mission fields. This is certainly glorious. The only trouble is about the receipts. They are not what they ought to be. It is proposed to raise \$2,000.00 this year for foreign missions. The Board will need every dollar of that amount in order to accomplish the work which has been laid upon it. Up to this time, however, the contributions have fallen far short in proportion to the time since the Convention. Let us not wait until the very last month or week or day, as some do, to send in our contributions.

It has recently been published in several Baptist papers in the South that Rev. R. M. Rabb, of Buffalo, N. Y., who is well known through his contributions to the Baptist press, was arrested for accepting a bribe from a saloonkeeper. We saw the statement but refused to give publicity to it. We look with suspicion upon anything coming from such a source. All saloonkeepers are liars, and they will not hesitate at anything to carry their point. Nothing will give them greater pleasure than to blacken the character of a minister who has been opposing them. We now learn that there was not a word of truth in the charge and that the men who made it, without the solicitation of Mr. Rabb, went before the judge and withdrew the charge. We hope that the Baptist papers in the South which have published the statement that Mr. Rabb was arrested will give equal publicity to this statement in the interest not only of a brother minister but of the cause of Christ.

Returning from the fifth Sunday meeting of the Central Association last Sunday we had the pleasure of preaching at the Baptist church at Humboldt Sunday night, by request of the pastor, Rev. L. T. Wilson. We do not know any church better fixed in a material sense than the one at Humboldt. They have a beautiful and commodious house of worship and a nice new parsonage, and the spiritual seems to keep pace there with the material. As we stated last week, they are a large hearted, noble, generous people. They have given nearly \$500 to missions so far this year and expect to give more before the meeting of the Association, which will be in about two weeks. We told some of them that we were trying to get about a thousand delegates to attend the meeting of the Association in Humboldt this fall. They said all right, they would care for all who came—as we were sure they would. So let no one feel any hesitancy about going. Let the Baptists of Tennessee meet in Humboldt October 15th a thousand strong. It will give a mighty impetus to all our work.

We attended the fifth Sunday meeting of the Central Association last Saturday and Sunday. It met at Clear Creek near Dyer. About twenty of the forty-four churches were represented, some of them by as many as six or eight members. Brother L. T. Wilson was chairman of the meeting, and Brother H. B. Wagster, Sec. The subjects discussed were very practical, such as family worship, missions, Sunday schools, etc. Among the best speeches made were those by brethren J. M. Senter, J. H. Butler, J. W. Rosamon, L. T. Wilson, D. B. Jackson and W. R. Hill. Brother Jackson preached the introductory sermon Saturday afternoon. It was an earnest, practical discourse. Saturday night was given to the discussion of missions and Sunday morning to the discussion of Sunday schools. On Sunday morning the missionary sermon by appointment was preached by Rev. W. E. Hunter. It was an enthusiastic discussion of the mission question, which was not only greatly enjoyed by the large audience present but which, we are sure, kindled a flame of greater missionary zeal in all hearts. The Clear Creek church is an old church which has recently been revived. They have built a new house and have at present a membership of about 100. Brother W. R. Hill is the popular pastor. He is doing good work here, as well as at his other churches. He is one of our most promising young ministers. The hospitality of the church and community was cordial and abundant. We enjoyed especially sharing that of Brethren Payne and Ashley. Brother L. T. Wilson remained over to assist Brother Hill in a meeting at the church this week. The conditions seemed ripe for a glorious outpouring of the Holy Spirit. We hope to learn of good results.

The Home.

TWENTY TIMES A DAY.

Twenty times a day, dear,
Twenty times a day,
Your mother thinks about you,
At school, or else at play.
She's busy in the kitchen,
Or she's busy up the stair;
But a song her heart's within,
Her love for you is there.

There's just a little thing, dear,
She wishes you to do.
I'll whisper, 'tis a secret;
Now mind I'll tell it you:
Twenty times a day, dear,
And more, I've heard you say,
"I'm coming in a minute,"
When you should at once obey.

At once, as soldiers instant
At the motion of command;
At once, as sailors seeing
The captain's warning hand.
You could make the mother happy
By minding it that way,
Twenty times a day, dear,
Twenty times a day.

—M. E. Sangster.

NO ROOM FOR THE BIG, BAD BOYS.

There is no room in the world for the big, bad boy! Nobody wants them!

John comes in from school, hangs his hat up on a nail in the middle of the floor, throws his books down in one corner, his slate in another, knocks over a chair, and then makes for the parlor, where mother is entertaining company.

"Don't come in here, with your muddy feet, John," says mother, irritably. "Run away; go into the library; there's plenty of room there, and I can't attend to you now," or other expressions of a like character.

John looks embarrassed at being sent out like a baby before company, but he obeys, entering the library, where Katy is practicing her music lesson, somewhat after the fashion of a first class cyclone. Presently there is a bang at the piano and a cry from Katy: "Mother, make Jack get out of this. I can't practice the least bit with him yelling like a young hyena. Make him go to the kitchen."

So to the kitchen noisy John is banished, only to raise the wind there, for presently Norah appears with an angry protest against that "awful boy's bothering" in her domain, and a covert threat of "giving warning," sends the big, bad John out into the back yard, and from there, most probably, he goes to the devil, or, at least, in his direction.

I think the big, awkward boy problem would be a more comprehensive phase, since all big boys are not bad, neither are all bad boys big, while awkward boys may be either big or bad or both. It is the awkward boys for whom no place is waiting—the boys from thirteen to eighteen, who, having out-grown their curls, cute sayings, and knickerbockers, are in a state of animal transition, not having yet reached the era of courteous speech and polished young manhood.

I said there was no room in the world for this class of boys; but that assertion was too general and needs to be qualified, for there is one place where they are very much

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wanted, and where every inducement imaginable is put forth to coax them in. So much are they wanted here that those who want them often pay men good salaries just to look after them and make the way pleasant and easy for them to reach. One firm, of which I have some knowledge, pays a man fifteen hundred dollars a year to walk up and down the long streets and be kind and pleasant to the boys. He is generous to them, also, supplying them freely with sugar-plums filled with the most delicious brandy. By and by the seeds he sows bring forth fruit, and the firm he represents gathers in an abundant harvest and gets its money back.

The saloon men are wise in their generation. They do not expect to reap without sowing, and do not hesitate to sound a warning note in behalf of their cause, and it is this: "The success of the whiskey business is almost wholly dependent upon the cultivation of the taste for strong drink among the boys.

Is it right, is it natural, that these destroyers of the home should take more pains to secure the boy's destruction than the home-keepers do to save them? Which is to have them, the home or the saloon? How is the problem to be solved, and by whom? By winning the boys' love, attaching them to the home, making them feel they are wanted there, and it must be worked out chiefly by the mothers and sisters who make the homes over which they preside.

I want to ask you, mother, and you, sister, if your boy, or your brother, is not worth more to you and to himself than all the ease and comfort you gain by sending him outside, to be cared for, into ruin by those who do want him—to destroy him? Give him a bright, cheery room, with books and pictures and games to make it homelike. Love him and pet him to your heart's content; but not in public, for, somehow, these big, awkward boys have an idea that it is womanish to be fussed over before people, though their hearts long for tokens of appreciation given in a quiet, motherly, or sisterly fashion. This boy not only wants your love, but he wants to be told he has it, and, besides that, he wants your companionship. Talk with him; walk with him; play with him. Gain his confidence and give him yours.

Let him know how dear he is to you and how highly you value him. Praise him when he does a good and manly deed. Never be afraid of spoiling him by encouragement, and never nag at him—never. Give him flowers while he is living to enjoy them. A little "taffy" in his boyhood days, while he needs it, is a great deal better and will go much farther than a great deal of "epi-

taphy" on his tombstone. Boys are queer things, especially these big, awkward sons and brothers, who are at once the plague and the joy of our lives. They are regular interrogation points in more respects than asking questions. They are general contradictions. They want to be petted and they are ashamed of it—in public—then they want to live in beautiful, refined-looking rooms, while at the same time they clutter them up with balls, bats, wheels, horns, and tools of every description. Never mind this, however. It is characteristic of boy nature, and all allowance must be made for the difference in taste. Some day you may win him over to more artistic views; but even if you should not, if the boy is saved, these minor problems will adjust themselves. You must be tactful and work along the boy's lines without letting him know that you are working to save him.

Love him with all your heart and strive to keep him in the home and in the Sunday school, and, above everything else, strive to get Jesus Christ into his heart and life. Here, in his safety lies. In the day of trial and temptation, mother, sister, home, and human love may, one and all, snap under the fierce strain; but if he has Christ in his soul as his chief portion, the storms may blow and the tempests rage wildly about him, but he is safe, for "the eternal God is his refuge, and underneath are the everlasting arms."—Mrs. Bell V. Chisholm, in *Good Work*.

HER ONE TALENT.

Margaret Sangster tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said, one day: "There's one talent you have, darling, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his views, consult with him as to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A

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large class of girls each Sunday bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them by kindly words and helpful ministry and a Christian example from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick-beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."—*Sunday School Lesson Illustrator*.

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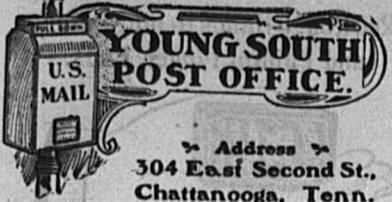


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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



All communications for this department should be addressed to Mrs. Eakin, as above. Young South Motto: Qui non prodest, deficit. Our missionary's address: Mrs. Bessie Maynard, 141 Machi, Kokura, Japan, via San Francisco, Cal.

Mission Topic For September—THE SUNDAY SCHOOL BOARD.

- A FEW RULES OF GUIDANCE.
1. Never engage in recreation at an unsuitable time.
 2. Never engage in pleasure that will unfit you for religious duty.
 3. Never engage in pleasure that offends your sense of propriety.
 4. Never go to any place from where you would be unwilling to be called to your eternal home.
 5. Never do anything that would offend your conscience.
 6. Never engage in any pleasure upon which you cannot ask God's blessing.
 7. Never engage in pleasure in which the best people of the community do not engage.
 8. Never put yourself into unnecessary temptation.
 9. Never engage in pleasure in which you cannot wear the whole Christian armor.
 10. Do not think that young folks are going downward because they always seem to be having a good time.
 11. Do not censure the minister if he engages freely in the innocent amusement of young people.
 12. Encourage amusements that are pure and Christlike, and live such a life that the world may know that the truest and best pleasure is found in following "in his steps."

HENRY HERBERT MONINGER.

BIBLE LEARNERS.
Learn John 4:35, 36 Let us take that for our motto this fall.

YOUNG SOUTH CORRESPONDENCE.

It almost frightens me the way this year is going. Almost half of it gone, and gone forever. This month, September, ends the second quarter of our ninth year of work together. Three more little weeks, that scarcely begin before they are ended, will close the record of our State Conventional year. We reckon that, you know, from October to October. What is the Young South's report to be? Shall it be an advance or a retrograde movement? That depends on the work we do before September 17. Such a little while! Fix the date in your mind, and work up to it. What is not in my hands on that third Wednesday in September will not be reported at the Convention. Now, I know you will not allow me to stand up before all those dear Baptist women of East, Middle, and West Tennessee, assembled at Humboldt, and say, "Ladies, I am sorry to tell you that the Young South has fallen behind this year. They have the dearest of missionaries, whom they have pledged



Will It Cure Me?

That's the personal question a woman asks herself when she reads of the cures of womanly diseases by the use of Dr. Pierce's Favorite Prescription. Why shouldn't it cure her? Is it a complicated case? Thousands of such cases have been cured by "Favorite Prescription." Is it a condition which local doctors have declared incurable? Among the hundreds of thousands of sick women cured by the use of Dr. Pierce's Favorite Prescription there are a great many who were pronounced incurable by local doctors. Wonders have been worked by "Favorite Prescription" in the cure of irregularity, weakening drains, inflammation, ulceration and female weakness. It always helps. It almost always cures.

"Three years ago," writes Mrs. John Graham, of 2018 Plum Street, (Frankford) Philadelphia, Pa. "I had a very bad attack of dropsy which left me with heart trouble, and also a very weak back. At times I was so bad that I did not know what to do with myself. My children advised me to take your 'Favorite Prescription,' but I had been taking so much medicine from the doctor that I was discouraged with everything. I came to Philadelphia two years ago, and picking up one of your little books one day began to read what your medicine had done for others. I determined to try it myself. I took seven bottles, and to-day I am a strong, well woman, weighing 162 pounds. Have gained 29 pounds since I started to use 'Favorite Prescription.'"

Dr. Pierce's Pleasant Pellets clear the complexion and sweeten the breath.

to support. She has been sowing "seed all over her own land, while she rested, and her substitute worked in Japan. She has gone back to her beloved work and to represent us in the foreign field. But we have not done as much as we have for several years past. We are going backward."

I shall not dare to try to make such a talk as that. I will be sure to break down and cry. But, as I said, you will never allow that. Oh, no. I shall pin on the brown and gold and joyfully read the report from October 1, 1901 to October 1, 1902, and ask the assembled ladies to praise God with me, that the Young South has gone "forward," and that Mrs. Maynard will be the Young South's own missionary another year. In her last letter to me she says:

"I am sure that my work for Christ is not yet ended. It may be but beginning. I leave it all with him. I do thank him for letting me be the Young South Missionary. It is a blessing."

Certainly it has been to us. We have been so honored, that she bears our name

So let us begin anew this fall, that takes her back to the home in Kokura, we helped to build for her. Let us give her a grand "send off," by piling in the offerings for Japan. Please don't delay a single day. Ask yourself what you can send, and what you can influence others to send. If it is only a penny for each year, of your happy lives, send it on. If it is a tithe of what has come into your hands, by God's blessing, this year or this month, let it come. If it is a thank-offering for some special blessing, God will bless it to the saving of souls. Stir up your band or your class with the sweet story of Mrs. Maynard's work in Japan, and collect at once, and let the first mail bring it to me. If it requires a sacrifice, think of what Mrs. Maynard gives up. She has already said "good-bye" to her aged and beloved father. Her mother is watching her from the home above. In the hopes of gaining strength more rapidly, she gave up these last few months of her stay in the homeland that she might have been with her

sister. What are our small sacrifices to hers? Let us make them cheerfully. I want the postman to fairly groan under the weight of my mail this next two weeks. See to it that you do your part. If it is only one tickle, God will know you have done your best. If it is one of those V's or X's we get sometime, we will give God the glory. Only come on quickly. Write "September 17th" upon your heart, and go 'forward' in God's name.

But all this does not mean there is nothing to begin September with. Oh! no. There are several sweet messages of hope and cheer.

No. 1 is from Union City, and brings a coin-taker, bearing the names, Mary Pickard, Miss Howard, and G. W. Essary, and 30 cents. Many thanks. I hope the collector will go on and finish the dollar in September, and then give me her address and let me send her the souvenir button.

In No 2 comes \$2.00, collected in two arks by Misses Clara Morgan and Leona Kidwell, of Central Point Sunday school, Rutledge. We appreciate their work so much and gladly send the buttons, that will mark them as Young South missionary workers. Would that we had scores of more like them. Cannot do so likewise?

No. 3 brings ten good dimes from Gudger.

"Find enclosed my coin-taker. I have been sometime in filling it, but eggs have not been high this summer. This is all 'Sunday eggs,' you know.

"I enjoyed Mrs. Maynard's letter so much, and I hope she continues improving every day. I am working on the star-card now. DAISY ISBELL."

Hurrah for you, Daisy. Just pierce all those stars before September 17th, won't you? I wish we had a dozen or more little egg-gatherers. There is not a mother who will not give the "Sunday eggs" to Japan. Just try yours. Join Daisy in the hunt and reportsales.

No. 4 (bend down low and let me whisper to you, this is the last) is from that hive of little Baptist bees, Miss Mabel Arnold's "Little Workers," at Wartrace. I hear somebody saying, "Why, they were just here a week ago with \$6.00." Yes, that's very true, but here they are again, with more. Just read:

"Enclosed find \$4.00 for Japan. Lena Bowen, Fannie Jarmon, Burtis Christian, and Fred Halliburton have filled three coin-takers. Robert and Edward Ellington made the other 50 cents selling candy, and the other half-dollar is birthday offerings from Grace Dean, Allie Arnold, Lawrence Boles, Lawrence Arnold, and Arthur Osborne. MABEL ARNOLD."

Ah, but are they not real "workers?" I am so proud of them, and I hope some other time to take them by the hand as I did two years ago. We have no nobler Band than this one at Wartrace. God bless them every one. I want them to insist on their leader's going to Humboldt and taking with her a brief record of the work done by the "Little Workers" since its beginning. It will be worth so much as an "object lesson" to the Band Worker's Conference Mrs. Wheeler and Mrs. VanNess are planning for. Don't let Miss Mabel refuse. I am so anxious to have ever so many of our young ladies in that meeting. Mrs. Wheeler wants them also, and Mrs. VanNess, the chairman of the program committee, has written me that she is determined they shall have a fair showing this year, as they had at Harriman. I wonder if anyone realizes the good that was done there last year. There has scarcely been a week that I have not heard in some way from the influences started there. Many old Bands have worked harder. Many new Bands have been born. Many Journals have been ordered, and many individuals, and families, have

There's a right chimney for every lamp, and my name is on it.

MACBETH.

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

sent in offerings that would never have come but for those heart-to-heart talks about the work among and by our young people. I wish from my heart every Sunday school teacher and Band leader in the State could go to Humboldt this year. I am ready to "chaperon" any number of our young ladies.

I have sent ten buttons to Miss Mabel. She will please distribute them to those she thinks deserve them. I will send as many more with pleasure.

TEN DOLLARS
in one month from a Band of little ones ought to make some big societies I know blush, and inspire us all with fresh courage and enthusiasm. Mrs. Maynard will take another look at the picture she has of the "Little Workers" when she reads this, and give it special honor in her Young South corner, when she reaches Kokura.

By the way, don't forget to send the pictures you have for her to Mrs. J. H. Snow, Knoxville, right away. They will go to California at once, because Mr. and Mrs. Maynard expect to sail away on Sept. 17th. Pray for them these last days. Work for them as you have never worked before.

In earnest hope, yours most gratefully.

Laura Dayton Eakin.
Chattanooga.

Continued on page 12.

Dropsy Cured in 30 to 60 days. 10 days' treatment free. O. E. COLLUM DROPSY MEDICINE CO., 313 Lowndes Building, Atlanta, Ga.

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-Complexion, Irregular-Appetite, Bowel-Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomache or Heart Trouble. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS. One tablet per day, one-half hour before breakfast.

One months treatment by mail.....\$0.25
Six months treatment, 180 tablets.....\$1.00
Put up by J. T. 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.

YOUNG SOUTH.
Continued from page eleven.

RECEIPTS.	
First quarter's offerings	\$245 57
July offerings	52 15
August offerings	51 17
First week, Sept., 1902.	
FOR JAPAN.	
Mary Pickard, Miss Howard.	
G. W. Essary (coin-taker).....	30
Clara Morgan, Rutledge, by I. W. Daniel (coin-taker).....	1 00
Laona Kidwell, Rutledge, by I. W. Daniel (coin-taker)...	1 00
Daley Isbell, Gudgeon (coin-taker)	1 00
Lena Bowen, Wartrace, by Miss Arnold (coin-taker).....	1 00
Fannie Jarmou, Wartrace, by Miss Arnold (coin-taker).....	1 00
Burtis Christian and Fred Halliburton, Wartrace, by Miss Arnold, (coin-taker).....	1 00
R. E. Ellington, Wastrace, by Miss Arnold.....	50
Five Little Workers, War race, by Miss Arnold.....	50
For buttons and postage.....	32
Total	\$356 51
Received since April 1st, 1902.	
For Japan.....	\$266 44
" Orphans' Home.....	27 86
" Home Board.....	31 77
" State Board.....	6 65
" Foreign Journal.....	6 75
" Babies' Branch.....	7 45
" China.....	1 00
" Buttons Postage etc.....	8 59
Total	\$356 51
Coin-taker, arks, Star-cards ...	89 79
L. D. E	

THE OLD WAY.

Of Treating Stomach Trouble and Indigestion, a Barbarous and Useless One.

We say the old way, but really it is the common and usual one at the present time, and many dyspeptics, and physicians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain foods and rejecting others, or to greatly diminish the quantity of food usually taken.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation cure for stomach trouble has been proven time and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fiber in the body.

What is needed is abundant nutrition, not less, and this means plenty of good, wholesome, well-cooked food and some natural digestive to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted, and this is the way they cure the worst case of stomach trouble.

The patient eats plenty of wholesome food, and Stuart's Dyspepsia Tablets Digest it for him.

And this is in accordance with nature and common sense, because in this way the whole system is nourished and the overworked stomach rested, because the tablets will digest the food, whether the stomach works or not. One of Stuart's Dyspepsia Tablets will digest 1800 grains of meat, eggs and similar food.

Any druggist will tell you that Stuart's Dyspepsia Tablets is a remedy of extraordinary value and probably is the purest and safest remedy for stomach troubles.

No person suffering from poor digestion and lack of appetite can fail to be immediately and permanently benefited if they would make it a practice to take one or two of Stuart's Dyspepsia Tablets after each meal.

Scald Head
That itching, disgusting disease of the scalp, can be completely cured by

Tetterine

"I have an invalid friend from Florida who derives great benefit from Tetterine in a case of chronic Tetter. Send another box."
Dr. James C. Lewis,
Tip Top, Ky.

Cures All Skin Diseases.
50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

AMONG THE BRETHREN.

Rev. J. H. Butler has resigned the care of the church at Trenton, Tenn., to take effect Nov. 24th. He has made them a faithful undershepherd. We hope that he will remain in Tennessee. He is a most excellent man.

The revival at Trezevant, Tenn., in which Rev. H. B. Taylor, of Murray, Ky., assisted Rev. J. E. Skinner, resulted in many accessions, nineteen by baptism. Bro. Taylor's preaching was of a very high order.

Rev. A. U. Nunnery of Lexington, Tenn., assisted Rev. Chas. L. Neal in a revival at Union Academy church near McKenzie, Tenn. There were sixteen professions and twelve accessions. The community was much stirred.

The discussion of the Sunday school lesson each week in *The Central Baptist* by Hon. E. W. Stephens is one of the most interesting features of that excellent journal. He does his work ably.

Rev. B. H. Moore has resigned the care of the church at Carthage, Mo. His pastorate continued a little over a year and 118 were added to the church.

R. v. N. R. Pittman, until recently editor of *The Baptist Advance* of Arkansas, recently enjoyed preaching for his old charge, Patee Park, St. Joseph, Mo. He was pastor there ten years.

Rev. Lamar Sims of Cochran, Ga., has been called to the care of the churches at Social Circle and Covington, Ga. If he accepts he will divide time with them.

Rev. B. H. Ivey has resigned the care of the church at Sparta, Ga. His work has been eminently satisfactory.

We note that *The Baptist Courier* revises that bewhiskered joke about the old lady and her "Common taters." Surely that joke ought to be put on the retired list. We expected fresher things from Dr. Thomas since his recuperation.

Rev. R. N. Barrett, beloved in Tennessee, will begin a revival with his East Waco church, Waco, Tex., Sept. 14th. He will have the assistance of that sweet singer, H. A. Wolfsohn.

Rev. J. W. Jennings reports a great meeting at Frost, Texas, in which he was assisted by Rev. R. F. Jenkins of Greenville, Texas. There were sixty-one accessions, thirty four by baptism. The name of the town bears no significance spiritually.

Rev. Robt. W. Merrill of Sulphur Springs, Texas, received a hearty call to the care of the First church, Longview, Texas, and he will doubtless accept. This is a strong church.

Rev. G. L. Ellis of Martin, Tenn., held a gracious meeting last week at Barden, Tenn. Bro. Ellis increases in usefulness as he grows older.

Rev. Hal. F. Buckner declines the call to the care of the church at Ferris, Texas, preferring a church to which he could devote his entire time.

Evangelist J. C. F. Kyger is holding a great meeting with Rev. D. W. Garvin at Marlowe, Texas. There have been more than a hundred professions and fifty additions.

Rev. W. T. Hillsman, the efficient pastor at Hubbard City, Texas, has re-

signed after a very gracious work with that church.

Rev. J. J. Hurt a student in the Seminary at Louisville lately held a meeting with Rev. W. H. Lawson in Cumberland County, Va., during which there were fifty-four accessions.

Rev. A. L. O'Briane of Florence, Miss., reports a glorious meeting in which there were sixty conversions and eighty additions. The church was very materially strengthened.

Rev. W. A. Wray, Jr., of Waynesboro, Ga., has been called to the care of the First church, West Point, Ga. He is now supplying the pulpit of the First church, Knoxville, Tenn., during the vacation of Dr. M. W. Egerton.

Rev. L. B. Boney has resigned several good strong churches in and around Wilmington, N. C., in order to enter the Seminary at Louisville.

The churches at Stuttgart and DeWitt, Ark., have called Rev. Fleetwood Ball of Paris. These churches want a pastor for half time each. We do not know what Bro. Bill will do.

Rev. M. E. Woolridge of Como, Tenn., lately closed a good meeting with Enon church near McKenzie. Rev. J. K. Pate of Piggott, Ark., did the preaching. Ten were baptized.

The handsome Walnut Street church, Louisville, of which Dr. T. T. Eaton is pastor, will be dedicated Oct. 12th. Dr. W. H. Felix will preach the sermon.

Maj. E. A. Collins of Milan, Tenn., the wide-awake Baptist deacon, has been to Louisville, Ky., for treatment. We trust he may speedily recover.

We deeply sympathize with Rev. W. D. Nowlin formerly pastor at Gardner, Tenn. now pastor of the Upper Street church, Lexington, Ky., over the death lately of his little daughter Annie, and his mother Mrs. M. E. Nowlin of Sharon, Tenn.

Rev. O. D. McManus a recent graduate of the Seminary was called to the care of the church at Smithland, Ky. He was ordained August 10th., Rev. W. H. Robinson of Paducah, Ky., preaching the sermon.

Rev. B. A. Dawes of Highland Avenue church, Louisville, Ky., has just closed a meeting at Kirksville, Ky., which resulted in thirty-one additions. Much material strength was added to the church.

THE BEST.

Hughes' the best: "Have been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY
ROBINSON-PETTET CO., (Inc.) Louisville.

A few days ago I wrote you that the laying of our cornerstone would be next Tuesday. It has been postponed until Tuesday week, Sept 9th. Please note change
W. D. TURNLEY.
Fulton, Ky.

BLMYER
BCHURCH
BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati.

UNLIKE OTHER BELLS
SWEETER, MORE DURABLE,
LOWER PRICE.
OUR FREE CATALOG
TELLS WHY.

BELLS

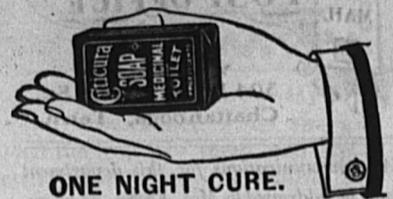
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Pa.

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

WORLD'S GREATEST BELL FOUNDRY Estab. 1855.
Church, Peal and Chime Bells.
Lake Superior Copper and E. India Tin used exclusively.
Write for Catalogue to **W. VANBUZEN CO.**
Buckeye Bell Foundry, Cincinnati, O.

Sore Hands

Red Rough Hands Itching Palms and Painful Finger Ends.



ONE NIGHT CURE.

SOAK the hands on retiring in a strong, hot, creamy lather of CUTICURA SOAP. Dry, and anoint freely with CUTICURA OINTMENT, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, with the finger ends cut off and air holes cut in the palms. For red, rough, chapped hands, dry, fissured, itching, feverish palms, with shapeless nails and painful finger ends, this treatment is simply wonderful.

Millions of People

USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and irritations, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations, chafings, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

COMPLETE HUMOUR CURE, \$1.

Consisting of CUTICURA SOAP (25c.), to cleanse the crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal; CUTICURA RESOLVENT PILLS (25c.), the new chocolate coated substitute for liquid Resolvent, to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest case, especially of baby humours.

Sold throughout the world. British Depot: 27-28, Charterhouse St., London. French Depot: 15 Rue de la Paix, Paris. FOTTER DRUG AND CHEM. CO., Props.

Rev. B. B. Bailey of Winchester, Ky., lately held a meeting with Rev. P. J. Conkwright at Ruckerville, Ky., which resulted in thirty-four additions, thirty-two by baptism and two by relation. The people were greatly stirred by Bro. Bailey's powerful sermons.

DR. TICHENOR'S
ANTISEPTIC

FOR
WOUNDS, BURNS, BRUISES,
SCALDS, COLIC, CRAMPS,
HEADACHE & NEURALGIA

BROOKLYN, N. Y., Feb. 29, 1885.
The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,
Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.
I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN,
Pastor M. E. Church.

Some watchmakers
harp on Railroad Watches.
More than twenty

Elgin Watches

have been sold for every mile of rail-
way trackage in the world. Sold by
every jeweler in the land; guaranteed
by the world's greatest watch works.

ELGIN NATIONAL WATCH CO.
ELGIN, ILLINOIS.

RECENT EVENTS.

Dr. J. H. Boyett of Kentucky has
been called to Sulphur Springs, Tex.,
and the people are hoping that he will
accept.

Dr. Biggers Huckleberry Cordial Cures

All Stomach Troubles, Children Teeth-
ing, Diarrhoea, Dysentery, etc. At
Druggists 25c. and 50c. per bottle.

Sid Williams held a meeting at Reho-
beth, a country church in Texas, with
pastor W. A. Pool, in which there were
fifty-nine baptized and others to follow.

HOLIDAY BOOKS NOW READY

We have an excellent new set, cut pric-
es. Will let you sell the 50c. book for
40 cents.

Outfit Free, send 24cts. to pay postage.
Write to-day. Be the first in the field.
Circulars free.

J. A. NICHOLS & CO.,
Atlanta, Ga

Rev. W. K. Penr d, formerly of Pa-
ducah, Ky., now of Ennis, Texas, has
just closed a great open-air meeting,
with thirty-three conversions, near
Waxahatchie, Texas, in his old home
community.

The last issue of the *Religious Herald*
had its first page adorned by a group
photo of the professors of Richmond
College.

DO THE RIGHT THING

at the right time. For all who suffer
from indigestion, dyspepsia and flatu-
lence; for all who are tortured and sick-
ened by constipation; for all who have
weak or diseased kidneys, inflamma-
tion of bladder enlargement of prostate
gland, the right thing is to write im-
mediately for a free bottle of Vernal
Saw Palmetto Berry Wine. It will be
sent postpaid by return mail. The
right time to do so is by the first mail
after you read this. Any reader of the
Baptist and Reflector may have a trial
bottle of Vernal Saw Palmetto Berry
Wine sent free and prepaid by writing
to Vernal Remedy Company, Buffalo,
N. Y. It cures catarrh, indigestion,
flatulence, constipation, weakness and
disease of the kidneys and inflamma-
tion of the bladder. Only one small
dose a day does the work quickly,
thoroughly and permanently. Perfect
health and vigor is soon established by
a little of this wonderful curative medi-
cine.

Write for a free bottle and prove for
yourself, without expense to you, the
value of Vernal Saw Palmetto Berry
Wine for the cure of your ailments.

The original and genuine Saw Pal-
metto Berry Wine is made only by the
Vernal Remedy Co., Buffalo, N. Y.

Under the efficient leadership of pas-
tor I. P. Trotter the church at Hatties-
burg, Miss., has recently paid off a
debt of \$5,000 which had been hanging
over it. It now has the finest church
building in Hattiesburg and one of the
nicest in the State. As seen by his
note on another page, Brother Trotter
will spend the month of September at
Monteagle.

The minutes of the Big Hatchie As-
sociation are just to hand. Brother S.
W. Hampton, the efficient clerk, has
done his work well. The minutes cov-
er forty-two pages. They are neatly
printed and bound.

It is stated that a certain physician
in Ohio offered to bet his entire prop-
erty that there would not be an open
saloon in Ohio in ten years.

The Baptist Young People's Union of
America has inaugurated a new plan
for the purpose of introducing special
Bible study in Baptist churches.
"Christian Culture Sunday," is a day
proposed for some day in September.
Special programs, with an order of ser-
vice and the first lesson in the Sacred
Literature Course—the latter prepared
by Z. Grenell D. D.—have been printed
and are being sent to pastors and work-
ers throughout the land. Any pastor
can have this material, together with
specially suggested outlines for address-
es or sermons, by sending a postal card
to the Union headquarters, 234 Dear-
born Street, Chicago, Ill.

We were glad to see Rev. A. E. Boone
of Cornelia, Ga., in our office last week.
He has been teaching there in con-
nection with his pastoral work, but has
accepted the presidency of the Southern
Normal University at Huntington,
Tenn. He thinks that the outlook for
this school is good. We are glad to
have him in Tennessee. He is a most
excellent man. We commend him
very cordially to the Baptists of West
Tennessee.

We have received a copy of the Cat-
alogue of Andersonville Institute at An-
dersonville, Tenn., for the session for
1901 and 1902. Prof. C. T. Carpenter is
the accomplished and efficient presi-
dent. Under his leadership the school is
doing very fine work. The attendance
last year was 277 and promises to be
still larger next session.

Rev. W. I. Fezell of Arkansas has
held ten meetings since April, with
good revivals at each place and from
eighteen to one hundred conversions at
each meeting. He has accepted a call
at Junction City for half time, but will
do evangelical work the other time.
He has fourteen invitations ahead to
hold meetings. He is in fine health
and weighs twenty-five pounds more
than when he was in Tennessee.

In renewing his subscription to the
BAPTIST AND REFLECTOR, Brother J. W.
Cunningham, of Texas, writes: "I love
the dear old BAPTIST AND REFLECTOR
and expect to stay with it as long as I
live. God bless the paper, and its edi-
tors, and all the dear people in the
great old State of Tennessee."

The *Chicago Tribune* says of the 4th of
July that thirty-one persons were killed
and 2,649 were injured, and property
loss and damage amounted to two hun-
dred and fifty thousand dollars.

The traveling men of this country
have a league they call the "Gideons."
Each member wears a badge or button.
It signifies that he who wears it wishes
to be known as a Christian, always
ready for duty.

In France the peasants sing to the
oxen that they work to encourage them
to effort. They think the oxen listen to
them with pleasure, and who knows
but that they are right about it?

When the late Dr. Talmage found
thousands outside the church at one of
his English appointments and only a
few inside, he inquired the cause. The
pastor said the seats cost four shillings
each. Mr. Talmage had prepared a
sermon on "Without money and with-
out price."

An army or navy officer in Germany
is compelled to deposit fifteen hundred
pounds, more than \$7,000, before he is
permitted to marry. This would pre-
vent many officers in America from
marrying, as well as some other peo-
ple.

MT. GILEAD

On the 4th Sunday in August I be-
gan work in a meeting with Mt. Gilead
church. The organization at this
place is only about three years old and
has been kept up principally by pastors
doing missionary work. It is now un-
der the care of Bro. J. G. Gooch, who is
a very young minister, but is do-
ing some very faithful work at this
place.

The meeting went on until Thursday
with only two professions as visible
results. And all seemed to be very
cold. We spent about an hour in pray-
er meeting Thursday morning before
preaching service and the morning
worship passed off seemingly as cold as
had been before.

Thursday afternoon we met early in
a prayer meeting and continued nearly
an hour and a half and then had preach-
ing at which service all became revived
and sinners were convicted and we
had eleven professions before we dis-
missed.

The meeting continued with good in-
terest until Saturday when the meet-
ing closed with twenty-five professions
of faith and eighteen additions to the
church, with more to join soon. The
brethren of the community had a
prayer meeting on Saturday night and
had another profession, making twenty-
six in all.

This church has no house of worship
and is using an arbor a part of the
time and a school house some. They
have material for building and the
contract is cut for the house to be
built immediately.

These people have a Sunday school
of about thirty-five or forty regular
members, of which we must not fail to
speak very highly. I have had the privi-
lege of being in the school twice and
must say that it is a grand success.

May we be encouraged in the work of
the Lord, and prove ourselves faithful
to his cause.
C. W. STUMPH,
Bethel, Tenn. Colporter.

Is It Worth



while to risk
ruin to your
clothes for
the saving
of a few
cents? Sav-
ing so very
little—
chance of loss so very great.
What you could save in a year
by using poor washing-powders
would not pay for one ruined
garment. PEARLINE costs a
trifle more—but it's absolutely
safe. 671

Proved by Millions

There is but one known survivor of
the battle of Waterloo, and that sur-
vivor is a woman. Her name is Mrs.
Moore. Her father was a soldier and
she was in one of the baggage wagons
during the entire battle, though only
four years old.

RICHMOND COLLEGE

Instruction of high grade offered in Sci-
ences, Languages, History, Literature, Phi-
losophy, and Law. Strongly endowed. Full
faculty of able and experienced teachers.
Earnest, systematic and generally success-
ful efforts on the part of Christian professors
to safeguard health and morals of students.
Ninety per cent of boarding students Chris-
tians.
Expenses \$200 to \$250; excellent dormitory
system. Seventy-first session opens Septem-
ber 25th. For catalogue, address

F. W. BOATWRIGHT,
President

Richmond, Va.

Vanderbilt University

Nashville, Tenn.

Next Session Opens September 17th
Full graduate as well as under grad-
uate courses. 800 students last year
Seven departments—Academic, En-
gineering, Biblical, Law, Pharmaceu-
tical, Dental, Medical. Fully equipped
laboratories and museums.

WILB WILLIAMS,
Secretary

Dropsy Cured! Gives quick relief,
removes all swelling in 15
to 25 days; effects a permanent cure in
30 to 60 days. Trial treatment given ab-
solutely free to every sufferer. Write to
Dr. H. H. GREEN'S SONS, Specialists, Box 6
Atlanta, Ga.

PARHAM'S

Felt Mattress

Guaranteed Clean, Cool, Resilient.
Non-absorbent and antiseptic. Will
not collect dampness or become Musty.
Price \$12.50 delivered anywhere.
Parham Mattress Company,
Chatanooga - - - Tennessee

Situations Secured

for graduates or tuition refunded. Write
at once for catalogue and special offers.

Massey

Louisville, Ky.
Houston, Tex.

Business Colleges

Montgomery, Ala.
Columbus, Ga.
Jacksonville, Fla.

Richmond, Va. Birmingham, Ala.

The past week has been a noted week
at Monteagle. It was the week for
the meeting of the Woman's Congress.

Says the *Pacific Baptist* "Rev. A.
Graves of Oceanside, Cal., the well-
known evangelist, is now seventy-three
years of age, but his health and strength
are unabated and we trust he may be
spared for many years of usefulness
yet."

How's This?

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

F. J. CHEENY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney
for the last 15 years, and believe him perfectly hon-
orable in all business transactions, and financially
able to carry out any obligation made by their firm.
WEST & TRAUZ, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Drug-
gists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting
directly upon the blood and mucous surfaces of the
system. Price 75c. per bottle. Sold by all Drug-
gists. Testimonials free.
Hall's Family Pills are the best.



The...
**"Mormon
 Monster;"**

...OR...
 The Story...
of Mormonism.

By Edgar C. 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 claimed 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.

Judge John W. Judd of Nashville, who lived ten years in Utah, says: "Regarding the book as a history and exposition of the 'ism,' it 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.'"

"It is a perfect storehouse of information regarding the Mormon problem. While unsparing in its exposure of the evils of Mormonism, it is singularly free from rancor or prejudice. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused."—*Christian Century.*

"If the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most timely production."—*Dr. A. J. Holt, Nashville, Tenn.*

"It is replete with important information for those who are unacquainted with the history, teachings, and tendencies of Mormonism."—*The Advance.*

"Many a reader of this book will say: 'The picture is too dark, the colors too sombre;' but the picture is a true one, and more than this, it might have been made much blacker and still have been true. There is much of the life of the 'Mormon Monster' that cannot be portrayed with the pen. No pure man would describe or tell all. The book impresses one by its clearness, its logical arrangement, its completeness, its strict truthfulness, and its authoritativeness. No greater service could be performed than its lodgement in every home, but above all on the table or desk of every public man. The facts should be known. The book tells many of them, and tells them well."—*Rev. Chas. O. Mudge, Montpelier, Idaho.*

HANDLY & FOLK, Nashville, Tenn

Gospel Voices...

Inspiring in Gospel Sentiment
 Eloquent in Words,
 Sublime in Music.

By REV. D. E. DORTCH.

This book is full of gospel truth and sweet flowing music.
 No. 1. 25 cents each, or \$3.00 per dozen by mail, pre paid. \$2.50 per dozen by express, not pre paid.

No. 2. Price same as No. 1.

Nos. 1 and 2 combined 40 cents each, or \$4.50 per dozen, pre paid. Special prices on large orders. Published in either round or shaped notes.

BAPTIST AND REFLECTOR,

Nashville, Tenn.

**P
I
A
N
O
S**

We rent on six months' trial and allow rental to apply on purchase if satisfied.
 We exchange new pianos for old ones as part payment on purchase.
 We give honest guarantees on every instrument we sell.
 We make and sell our own instruments, and save you agent's profit.

Jesse French Piano and Organ Co.
 240-242 N. Summer Street.

MANUFACTURERS: Jesse French, Starr, Richmond
 REPRESENTATIVES: Steinway, Knabe, Vose

IN MEMORIAM.

Dr. Alva Curtis Bryan died October 11, 1901.

"Friend after friend departs;
 Who hath not lost a friend?
 There is no union here of hearts
 That hath not here an end."

Dr. Alva Curtis Bryan was born at Linwood, Wilson County, Tenn., September 1, 1850. He was educated there and at Cumberland University, Lebanon, Tenn. He married Miss Cecelia Stewart, June 22, 1875, at Greenwood Home, Tenn. He was converted while teaching in Masonic Institute at Liberty, Tenn. The lady who afterwards became his wife was assistant teacher in the same institution and was largely instrumental in leading him to Christ. He was baptized by Rev. Hunt into the Baptist church at Liberty. After his marriage, when he had prepared himself for the practice of dentistry, he located at Murfreesboro, Tenn., where he remained for a number of years very successful in his business. In the year 1888 he moved to California and lived at Pomona for a number of years. In April, 1901, he located in Los Angeles and united with the Orchard Avenue Baptist church.

His death was in some respects unique and beautiful. He had been a way from home on business several days. When he returned he met his wife in his usual cheery manner. After the evening meal was over, with his wife, he studied the Sunday school lesson. At 8 o'clock he said he was very tired and suggested retiring. His wife followed him five minutes later and found him fast asleep. Nothing serious was apprehended. He was breathing gently as a child. About 10 o'clock his wife was awakened by his heavy breathing, when she tried to rouse him but could not. A doctor was sent for across the street but soon the sleeper had slept his last sleep and entered into rest. Once he seemed to murmur a surprise as he lay sleeping. Had he come in sight of the Golden City? Had he beheld the attending angels? Or had he beheld his Lord and Master? Never death more gradual or peaceful! Never river glided more calmly into the pacific ocean of eternity. He and his wife were to have received the hand of fellowship in the Orchard Avenue Baptist church at its next communion. But he received the hand of fellowship from his Lord in the church triumphant before the communion season in the church militant occurred.

A few traits of his character we simply mention. His was a remarkably benevolent disposition. He gave away more than his estate at the time of his death. He was very modest in this regard. He did not let his left hand know what his right hand did. His wife did not know till the time of his death the full extent of his generous contributions. He was in the habit of doing good by stealth and let it get found out by accident. He had no children of his own, but had cared for and educated a number of children of others. He was a father to the fatherless and the widow's benefactor. Kindness, tenderness, gentleness and frankness were prominent traits in his character. Faithful in his religious duties, modest and unassuming in his church life, and absolutely devoted to his family, he was an example to all who knew him.

He was a man of remarkably fine physique, cheerful in disposition, amiable in his deportment. His life was full of sunshine. He was a great lover of home. Although he belonged to several lodges he was not always faithful to attend them. Often he would say: "I will not go to the lodge to night; I'd so much rather stay at home." In

his domestic relations his conduct was ideal. He seemed so satisfied with the companionship of his wife. He enjoyed the peaceful hour around his own fireside. His faith in God was supreme. He trusted him in his business, and when he had a difficult duty to perform in the dentist's chair or in the laboratory he would often make it a subject of prayer. He is greatly mourned by a large circle of friends.

His funeral was largely attended, and three of his former pastors participated in the solemn services. After the foregoing remarks by the pastor of the Orchard Avenue Baptist church, Los Angeles, Rev. W. C. Clatworthy, pastor of the Pomona Baptist church, read a beautiful Scripture lesson. Rev. Phillip S. Ward, pastor of the Central Baptist church of Los Angeles, then spoke briefly. Mr. Ward had been Dr. Bryan's pastor for three years in Pomona. He said, in brief:

"Dr. Bryan was a generous, whole-souled man, constantly looking for opportunities to do good and finding great enjoyment in adding to the happiness of all about him. He was an earnest and sincere Christian, very conscientious in the service he rendered his Savior. About two years ago his conscientiousness manifested itself particularly in his desire to be rebaptized, fearing as he did that he might not in very truth have passed from death to life at the time when he united with the church many years ago. His wish in this respect was granted and greater peace and happiness came to him. He was a great lover of home and few could speak of "Home, Sweet Home," with greater tenderness than he. His life was happy; his death was ideal. He was a humble and devoted follower of his Savior and would have said to us,

"When I am dead and gone
 And the mold's upon my breast,
 Say not that he did good or ill,
 Only, 'he did his best.'"

The speaker closed his address with a poem describing the redeemed soul's first hour in heaven, of which two verses were:

"O Lord, if the exiles on earth
 could but win
 One sight of the beauty of Jesus
 above,
 From that hour they would cease to be
 able to sin,
 And earth would be heaven, for
 heaven is love.
 I had hardly to give, 'twas enough to
 receive,
 Only not to impede the sweet grace
 from above,
 And this first hour of heaven, I can
 hardly believe,
 Is so great a reward for so little love."

Mrs. P. J. Ward was then called upon to offer prayer. With voice broken with emotion and with her heart trembling with sympathy she approached the throne, thanking God for the salvation he had bestowed upon the departed, blessing God for the gracious helpfulness and many kindly deeds which had beautified that life, and commending to God's protection the weeping widow. The prayer closed with glory and praise given to God for the good hope, this grace, which saints have of meeting each other in the inheritance, incorruptible and undefiled which fadeth not away, reserved in heaven,

"Where the child has found his mother,
 Where the mother finds her child,
 Where dear families are gathered
 That were scattered on the wild;
 Where we'll find the joy of loving
 As we never loved before—
 Loving on, unchilled, unhindered,
 Loving on forevermore."

A. J. Frost,
 Pastor Orchard Avenue church,
 Los Angeles, Cal.

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MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

SEPTEMBER.

Big Emory.—Wheat, Roane county, Thursday, September 4.
Walnut Grove.—Tennessee Chapel, Roane county, Thursday, September 4.
Unity.—Clover Creek church, near Medon, I. C. R. R., Saturday, September 6.
Watauga.—Elk River church, Carter county, Tuesday, September 9.
Ebenezer.—New Hope church, six miles west of Wales Station, near Weakley, Wednesday, September 10.
Tennessee Valley.—Wolf Creek church, three miles from Spring City, Rhea county, Thursday, September 11.
Stockton's Valley.—Eagle Creek church, Overton county, Saturday, September 13.
Nolachucky.—French Broad church, at Oak Grove, Tuesday, September 16.
Central.—Antioch church, near Medina, Wednesday, September 17.
Eastanalle.—Rogers Creek church, McMinn county, Thursday, September 18.
Midland.—Bryans Fork church, Union county, Thursday, September 18.
Salem.—Fall Creek church, twelve miles south of Lebanon, Wilson county, Thursday, September 18.
Friendship.—Trimble, Wednesday, September 24.
Wiseman.—Shady Grove church, Trousdale county, Wednesday, September 24.
Clinton.—Clinton, Thursday, September 25.
East Tennessee.—Liberty Hill church, Thursday, September 25.
Holston Valley.—Fisher's Creek church, Thursday, September 25.
Sweetwater.—Loudon church, Thursday, September 25.
Weakley County.—New Bethel church, three miles west of Henry, Thursday, September 25.
Beech River.—Rockhill church, five miles from Lexington, 10 a.m., Friday, September 26.
William Carey.—Minor Hill church, Giles county, Friday, September 26.
Indian Creek.—Waynesboro, Saturday, September 27.
Union.—Shellsford, four miles east of McMinnville, Warren county, Saturday, September 27.
Beulah.—Macedonia church, near Kenton, Obion county, Tuesday, September 30.
Cumberland Gap.—New Tazewell church, Claiborne county, Tuesday, September 30.
Tennessee.—Second church, Knoxville, Tuesday, September 30.

OCTOBER.

New Salem.—Alexandria, DeKalb county, Wednesday, October 1.
Liberty-Ducktown.—Pleasant Grove church, six miles east of Murphy, N. C., Thursday, October 2.
Ocoee.—Laman Street Church, Cleveland, Thursday, October 2.
Providence.—New Providence church, Loudon county, Thursday, October 2.
Sevier.—Powder Springs church, Millikin, Thursday, October 9.
Riverside.—Sand Springs church, Putnam county, near Monterey, Friday, October 3.
Judson.—Parker's Creek church, Dickson county, Saturday, October 4.
Cumberland.—Springfield church, Robertson county, Tuesday, October 7.
Northern.—Bethlehem church, Campbell county, Tuesday, October 7.

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Enon.—Liberty church, Macon county, Wednesday, October 8.
Western.—Bethlehem church, nine miles south of Paris, Wednesday, October 8.
Nashville.—Edgefield church, Nashville, Thursday, October 9.
Southwestern.—Crossroads church, Benton county, five miles southwest of Camden, Friday, October 10.
West Union.—Buffalo church, Scott county, Friday, October 10.
New River.—Bethel church, Anderson county, Thursday, October 16.
Stewart County.—Liberty Springs church, three miles northwest of Dover, Wednesday, October 29.
State Convention, Humboldt.—October 15-17.

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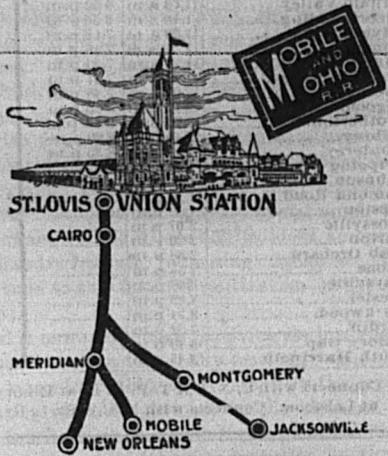


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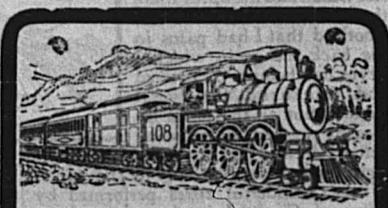


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STATION.	No. 1.	No. 3	STATION.	No. 2.	No. 4.
Nashville.....	8 00 a.m.	4 00 p.m.	Nashville.....	6 55 p.m.	9 30 a.m.
Shops.....	8 05 a.m.	4 05 p.m.	Shops.....	6 49 p.m.	9 27 a.m.
Waterworks.....	8 10 a.m.	4 10 p.m.	Waterworks.....	6 45 p.m.	9 23 a.m.
Donelson.....	8 20 a.m.	4 20 p.m.	Donelson.....	6 38 p.m.	9 14 a.m.
Hermitage.....	8 25 a.m.	4 25 p.m.	Hermitage.....	6 32 p.m.	9 05 a.m.
Tullip Grove.....	8 32 a.m.	4 30 p.m.	Tullip Grove.....	6 27 p.m.	9 00 a.m.
Green Hill.....	8 39 a.m.	4 35 p.m.	Green Hill.....	6 22 p.m.	8 55 a.m.
Mount Juliet.....	8 44 a.m.	4 40 p.m.	Mount Juliet.....	6 18 p.m.	8 44 a.m.
Beckwith.....	8 48 a.m.	4 48 p.m.	Beckwith.....	6 10 p.m.	8 39 a.m.
Mansey.....	9 00 a.m.	4 55 p.m.	Mansey.....	6 02 p.m.	8 31 a.m.
Horn Springs.....	9 05 a.m.	5 01 p.m.	Horn Springs.....	5 57 p.m.	8 25 a.m.
Eganville.....	9 10 a.m.	5 06 p.m.	Eganville.....	5 52 p.m.	8 18 a.m.
Lebanon.....	9 15 a.m.	5 15 p.m.	Lebanon.....	5 48 p.m.	8 12 a.m.
Spring Creek.....	9 17 a.m.	5 24 p.m.	Spring Creek.....	5 37 p.m.	8 02 a.m.
Shop Springs.....	9 32 a.m.	5 30 p.m.	Shop Springs.....	5 30 p.m.	7 57 a.m.
Cherry Valley.....	9 42 a.m.	5 39 p.m.	Cherry Valley.....	5 20 p.m.	7 47 a.m.
Watertown.....	9 47 a.m.	5 45 p.m.	Watertown.....	5 15 p.m.	7 42 a.m.
Catamount.....	9 52 a.m.	5 50 p.m.	Catamount.....	5 09 p.m.	7 35 a.m.
Holmes Gap.....	10 00 a.m.	5 54 p.m.	Holmes Gap.....	5 02 p.m.	7 28 a.m.
Brush Creek.....	10 05 a.m.	6 05 p.m.	Brush Creek.....	4 55 p.m.	7 20 a.m.
Sykes.....	10 15 a.m.	6 12 p.m.	Sykes.....	4 48 p.m.	7 13 a.m.
Hickman.....	10 22 a.m.	6 18 p.m.	Hickman.....	4 42 p.m.	7 05 a.m.
Carthage Junction.....	10 30 a.m.	6 25 p.m.	Carthage Junction.....	4 36 p.m.	6 57 a.m.
Lancaster.....	10 45 a.m.	6 40 p.m.	Lancaster.....	4 31 p.m.	6 45 a.m.
Caney Fork.....	11 05 a.m.	6 48 p.m.	Caney Fork.....	4 21 p.m.	6 38 a.m.
Buffalo Valley.....	11 08 a.m.	6 52 p.m.	Buffalo Valley.....	4 17 p.m.	6 35 a.m.
Alcorn Siding.....	1 10 a.m.	6 56 p.m.	Alcorn Siding.....	4 13 p.m.	6 31 a.m.
Silver Point.....	1 20 a.m.	7 16 p.m.	Silver Point.....	4 05 p.m.	6 24 a.m.
Boma.....	1 29 a.m.	7 16 p.m.	Boma.....	3 55 p.m.	6 15 a.m.
Mine Lick.....	1 39 a.m.	7 24 p.m.	Mine Lick.....	3 47 p.m.	6 08 a.m.
Double Springs.....	1 48 a.m.	7 31 p.m.	Double Springs.....	3 40 p.m.	5 56 a.m.
Cookeville.....	1 55 p.m.	7 45 p.m.	Cookeville.....	3 25 p.m.	5 45 a.m.
Algood.....	2 17 p.m.	7 55 p.m.	Algood.....	3 15 p.m.	5 35 a.m.
Brotherton.....	12 30 p.m.	8 16 p.m.	Brotherton.....	3 00 p.m.	5 25 a.m.
Bilbrey.....	12 45 p.m.	8 20 p.m.	Bilbrey.....	2 48 p.m.	5 10 a.m.
Monterey.....	1 05 p.m.	8 35 p.m.	Monterey.....	2 38 p.m.	5 00 a.m.
Dripping Springs.....	1 18 p.m.	.....	Dripping Springs.....	2 25 p.m.	.....
Johnson Stand.....	1 30 p.m.	.....	Johnson Stand.....	2 15 p.m.	.....
Pomona Road.....	1 40 p.m.	.....	Pomona Road.....	2 05 p.m.	.....
Creston.....	1 53 p.m.	.....	Creston.....	1 53 p.m.	.....
Crossville.....	2 07 p.m.	.....	Crossville.....	1 42 p.m.	.....
Dorton.....	2 20 p.m.	.....	Dorton.....	1 30 p.m.	.....
Crab Orchard.....	2 38 p.m.	.....	Crab Orchard.....	1 15 p.m.	.....
Ozone.....	2 53 p.m.	.....	Ozone.....	1 00 p.m.	.....
Daysville.....	3 01 p.m.	.....	Daysville.....	12 53 p.m.	.....
Westel.....	3 09 p.m.	.....	Westel.....	12 46 p.m.	.....
Rockwood.....	3 21 p.m.	Rockwood.....	12 31 p.m.
Cardiff.....	3 32 p.m.	Cardiff.....	12 21 p.m.
Emory Gap.....	3 40 p.m.	Emory Gap.....	12 13 p.m.
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- Appendix—Historical.

Illustration

1. Portrait of Author.
2. The Seminary Faculty.
3. Norton Hall.
4. Seminary Chapel.
5. Seminary Library Building.
6. The Old Greenville Church.
7. The Faculty of 1863.

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