

Baptist and Reflector

Speaking the Truth in Love.

Old Series, Vol. LXIII.

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CURRENT TOPICS.

There have been more than 2,000,000 immigrants admitted to this country through New York ports since the beginning of the year. This year has passed all previous records, however.

An Englishman by the name of Stanley Spencer recently flew over London in an air ship which he maneuvered as easily as a torpedo boat. He went a distance of about thirty miles.

The pictures of Gov. C. B. Aycock, of N. C., and Hon. J. B. Frazier, candidate for Governor of Tennessee, show them to be very much alike. Judging from their pictures you can scarcely tell one from the other.

It is stated that China is on the verge of another Boxer uprising which may equal that of 1900. We had supposed that China had learned her lesson pretty thoroughly. Will it be necessary to teach her another one?

Lieut. Robt. E. Peary, who has been searching for the North Pole about four years, is on his way home. He failed to find the pole. The most northerly point reached was 84 degrees 17 minutes latitude, northwest of Cape Hecla. Lieut. Peary says that the pole can be reached from Franz Josef Land and from Grant Land in latitude 83 degrees, if the winter quarters are established as far north as possible.

The saloon men of Rogersville and Lexington have both suffered defeat recently in their appeal to the courts to prevent the abolition of the charter of their towns and with it the abolition of the saloons. We should think that saloons would learn sooner or later that temperance people not only have the right but the law on their side. In almost every instance where an appeal to the courts is taken the decision is in favor of the temperance people and against the saloons.

An awful disaster occurred during the meeting of the negro National Baptist Convention in Birmingham last week. Booker T. Washington had just finished an address. The house was crowded to overflowing. A negro lawyer from Baltimore got into a dispute with the leader of the choir over a seat. The lawyer struck the leader in the mouth. Someone cried out, "they are fighting." The crowd mistook the word fighting for "fire" and started to leave. A preacher in an effort to stop the stampede cried out, "quiet." Again the crowd mistook the word for "fire," and the stampede was all the greater. Men and women crowded into the aisles. Some were pushed down to the floor. They were trampled upon and killed. Some fainted. They suffered the same fate. Outside they were pushed over a low wall until they lay ten feet deep. Some died of their injuries, others from suffocation. Some crawled off in the grass and died during the night. Altogether 103 dead bodies were found. It was one of the most heart-rending occurrences of which we have ever read. Our sympathies go out to our colored Baptist friends in their great misfortune. After the disaster the Convention had no more speeches. It only transacted its necessary business and adjourned as soon as possible.

The Dying Christian to His Soul.

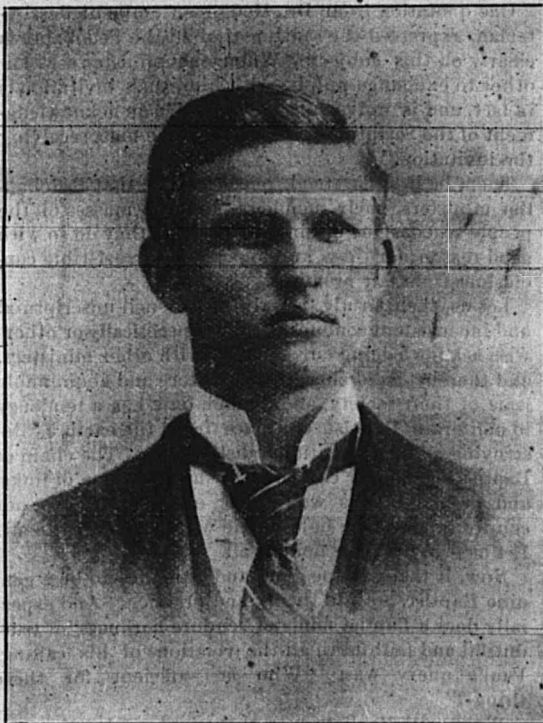
Vital sparks of heavenly flame,
Quit, oh, quit this mortal frame!
Trembling, hoping, lingering, flying—
Oh, the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark! thy whisper; angels say,
"Sister spirit, come away."
What is this absorbs me quite?
Steals my senses, shuts my sight?
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring.
Lend, lend your wings! I mount, I fly!
O grave, where is thy victory?
O death, where is thy sting?

—Alexander Pope.

REV. WILLIAM A. MOFFITT.



Rev. William A. Moffitt was born at High Point, N. C., Nov. 27, 1867. He is descended from one of the first families of Randolph County; reared on the farm; educated, until the age of twenty, in the common schools. Entered the University of Nashville at that age; graduated with the degree of A. B.

He taught school a part of two years and entered the S. B. T. Seminary in the fall of '91, from which institution he graduated in '94, with the degree of Th. M.

During the following summer he supplied at Webb City, Mo., for one month, and was called to the care of the Baptist church at Camden, Ark., where he remained until Jan. '96.

From Camden he was called to Chattanooga and was pastor of Hill City and St. Elmo churches for about three years, giving half time to each, and was then called for full time to St. Elmo, here he remained until called to his present pastorate at Sweetwater.

His work has been very successful all the way through.

He has entered his fourth year at Sweetwater. During this time the church has prospered along all lines, spiritually, financially, in the development of the mission spirit, and of personal workers. There has

been a net increase in membership of something over one hundred.

He is pastor, also, of Mouse Creek, an excellent village church, and at Christianburg, a strong country church. All his work is in a prosperous condition. He is an excellent preacher, devout, energetic, and greatly loved by his people.

The Bible and Shakespeare.

BY S. W. HAMPTON.

Those readers and students who admire the Bible for its literary excellence, for its strong, copious, yet compact, phraseology, for its purity of diction, and splendid imagery, as well as for its lofty themes—such readers are often impressed by like utterances in Shakespeare, by a striking similitude in dignity of theme and power in the handling, though far short of the Book of Books.

Of course Shakespeare is destitute of that high spiritual and divine afflatus which fills the Bible, and which is above and beyond all comparison with human writings. But the similitude mentioned above leads us to think that Shakespeare himself must have been a great reader of the Bible. He lived in the days of Queen Elizabeth. In the reign of her father, and under the patronage of the great Bishop Cranmer, one of the first English translations of the Bible was published. When "Bloody Mary" succeeded her father on the throne, Cranmer was burned at the stake—one of England's most eminent Protestant martyrs—a victim to Catholicism. Protest Elizabeth succeeded her Catholic half-sister, Mary, on England's throne, and in the next reign, after Elizabeth, was published, in the year 1611, the Authorized Version of the Bible now in common use. It is not strange, then, that the Bible in those days attracted the attention of reading and thoughtful men, for Europe was awaking, and had begun to shake off that bondage to Rome under which she had been held for a thousand years. Shakespeare was evidently familiar with it, for there are many passages in the works of his maturer years which strongly indicate it. Bible readers will readily recall this grand passage in Psalms: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. I will praise thee, O God, for I am fearfully and wonderfully made."

Now, hear Shakespeare. He puts the words in the mouth of Hamlet, who is telling two young friends of his mental disorder: "This goodly frame, the earth, it seems to me a sterile promontory; this most excellent canopy, the air, look you! this brave o'erhanging firmament, this majestical roof fretted with golden fire; why, it appears no other thing to me than a foul and pestilent congregation of vapors. What a piece of work is man! How noble in reason, how infinite in faculties; in form and moving how express and admirable; in action how like an angel; in apprehension how like a God; the beauty of the world; the paragon of animals! Yet what to me is this quintessence of dust?" How closely this passage of Shakespeare covers the exalted thought and description of the heavens, and of man, as given in that extract from Psalms—only with more verbal fulness.

Again, the Bible says, "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up; he woundeth, and his hands make whole" (Job). Shakespeare's duke, driven from his possessions by a wicked traitor brother, says:

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this, our life, exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

Jereimiah writes: "Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps." Hamlet ponders:

"There's a divinity that shapes our ends,
Rough hew them how we will."

Many are the passages in Shakespeare which carry the mind of the Bible reader back to something he has read in that sacred volume. And some of his characters, too, he seems to have drawn from the same source. Lady Macbeth finds a striking prototype in Jezebel. The filial ingratitude of Absalom to his old father, and his base reachery, show up in old King Lear's daughters. Ingratitude, thou marble-hearted fiend! The Witch of Endor and her incantations with Saul, are duplicated in the Witch of Macbeth, who tempted him on to murder and destruction.

Shakespeare, through his writings, especially those of his maturer years, has gained an exalted reputation for his knowledge of human nature in all its varied traits and workings. He must have gained this knowledge from thoughtful reading of the Bible, that great treasury of such wisdom. But he did not give his literary talents the same direction as John Bunyan, who, shortly after his time, wrote that deathless allegory which he got from reading the Bible, and which all the world reads.

Memphis, Tenn.

To What Extent Should Baptists Affiliate With Other Denominations?

BY W. T. USSERY.

(Read before the Ministers' Conference of Ebenezer Association, Columbia, Tenn., and ordered published.)

This is a much mooted question among Baptists, and will ever be the bane of their being. While this question may be readily answered in general terms, yet, when we go into the minutiae of the matter, we are immersed into difficulties.

To answer in broad terms, all Baptists must agree that we may go so far as not to sacrifice principle and stultify ourselves.

But this simply removes the difficulty a little forward and multiplies other perplexing queries.

There have been great latitudes assumed in the discussion of this question, and the practice of Baptists has also been very varied—ranging from marvelous "liberalism" to staid "landmarkism." Truth is generally found in a mediocrity; but let us be sure never to compromise it.

It is much easier to theorize on this subject than to actually practice according to the results of our reasoning. When we apply the iron logic to this subject we are inclined to be landmarkish; but, alas, how few have the requisite courage to stand firm and act according to their convictions.

In these few pages I shall call attention to some of the principal pleas upon which affiliationists justify themselves in their unjustifiable affiliation with other denominations, and consider the validity of these pleas.

First, it is natural for them to claim that preaching is not an official duty, but a work equally the duty of all. Any other position opposes and cripples their practice. For, if we regard ministers as the called and appointed officers of the Church of Christ, and as the advocates and exponents of his doctrines, we establish a relation that does not exist in reference to the laity.

No one can Scripturally oppose the united endeavors of all the spiritually regenerated people of God; but a barrier is erected at once when we approach the ministry. When we sing and pray and worship with Christians we recognize their conversion; but when we go further we acknowledge their orthodoxy. But a little proof, just here, will be appropriate, establishing the fact that the ministerial duty is an official work. It is simply to know that the Savior called and ordained those who preached during his ministry. All were divinely commissioned. John the Baptist, the seventy, and the apostles all obeyed their divine Lord and leader. Paul claims that he was especially called, ordained, and put into the ministry, 1 Tim. 1:11, 12. He also declared that evangelists, pastors, and teachers are special gifts to the church. He also commanded Titus to ordain elders in every city. But the orthodox Baptist view of the ministry is also corroborated by the almost united voice and practice of other denominations. And even those brethren, themselves, who practice such liberal views are doing so—only practically—but not as their real belief in the matter; for not one of them, as a member of a presbytery, would lay hands on a brother whom they did not regard as called and divinely impressed to preach.

Then the preaching of the gospel and administering the ordinances belong exclusively to preachers—the officials of local churches—and can only be done by authority of said churches. Church authority and church independence should ever be held paramount among Baptists—as distinctive doctrines. To forfeit them is to cripple our cause as a demonination.

Second, a more prominent plea urged by modern liberalists is: "We do not endorse and recognize the ministers of other denominations as Scriptural ministers, and as on an equality with ourselves, when we invite them into our pulpits to preach."

Now, there is certainly no man of candor and truth but must acknowledge that such seems at least to teach this, although the distinguished Dr. Jeter once said: "We do not understand ourselves to endorse them as Scriptural ministers, nor do we so intend to endorse them, and we do not believe they so regard our ministerial associations with them."

Pedobaptist ministers are not void of good reasoning capacity and thus they reason on this subject: "Baptists believe that none should preach but Scriptural ministers, authorized by Scriptural churches." So, when invited, they reasonably conclude that they are of such character; and such is true, unless we charge liberalists with a criminal inconsistency and duplicity.

Some Baptists have admitted that if they believed that such was an endorsement of Pedobaptists they would refuse to invite them.

However, there is nothing more manifest, for "actions speak louder than words," and those invited regard Baptists as sincere and consistent. It certainly would be a personal insult to a Pedobaptist should he understand that he was invited to perform ministerial functions for us when we did not regard him as a baptized, nor ordained, minister.

The idea of asking one to preach in the character of a layman is certainly inconsistent and paradoxical—yea, and offensive to the one invited.

"Consistency, thou art a jewel."

One quotation from Dr. Hodge, an eminent Presbyterian, expressed the sentiment of all the Pedobaptists clearly on this subject: "When one minister asks another to exchange pulpits with him, such invitation is in fact, and is universally regarded as an acknowledgment of the Scriptural ordination of the man receiving the invitation."

Then, be it understood, once for all, that Pedobaptist ministers, their members, and the masses of the people so construe our invitations, and they do so with good reason, for they are logical and irresistible conclusions from fair premises.

Let us, then, firmly refrain from such unscriptural and inconsistent conduct as that of practically or otherwise acknowledging our equality with other ministers, and thereby endorsing all the errors and abominable isms of their society, all of which only has a tendency to obliterate Baptist churches from the earth by destroying all denominational distinctions. The chain of Baptist doctrine is composed of a connection of links, and we had just as well break every link as one; nor can we consistently hold to one without holding to all. Let us give up all or hold to all.

Now, it takes divine grace and guidance to be a genuine Baptist, both in theory and practice. And especially does a Baptist minister "endure hardness" if true, dutiful and faithful in all the relations of his calling. Paul's query was: "Who is sufficient for these things?"

When will Baptists ever thoroughly and universally believe that it is better to obey God than man?

Oh, for a timely tide of genuine orthodoxy (in theory and practice) to sweep from the realm of the religious world all erroneous teaching and practice.

If the Baptist denomination is an ecclesiastical necessity in Christendom, (which is a conceded fact among Baptists) "let us hold fast our profession without wavering," and be "set for a defense of the truth as it is in Christ." Paul says: "We can do nothing against the truth, but for the truth."

Dear brethren, shall the world be any longer eclipsed by the darkness of error? Shall it ever be left without a model church? God forbid—and he will forbid. If we do our duty as God's ambassadors, he will take care of the interest of his dear Zion.

Do your duty, and he will control consequences to his glory.

Memories of My Ministry.

BY S. S. HATE.

In reviewing my ministry and on comparing it with reports of others I find much less fruitage than I might find, had I given my life exclusively to the work. Nevertheless since my resignation of all my work, on account of feebleness of body, I have received

ed letters as tokens of appreciation from good brethren in this and other States which led me to hope that my ministerial life has not been altogether wasted. I recall a circumstance which occurred in my earliest work, which I give, hoping it may inspire some good young brother to always obey the Spirit regardless of his present state of feeling. It was in my native county, in Sequatchie Valley, during a revival. One day during almost the entire service I wrestled with an impression to approach and speak to a young man about his salvation, but was in that cold state of feeling to which we are sometimes subject. Then I wrestled and prayed for feeling and emotion, till finally I said, "Lord, I'll do what you tell me to do, feeling or no feeling." I succeeded in impressing him; he was saved and soon was called home to God. A thousands times have I thanked God that he led me to speak to that young man, and for the feeling he gave me that very hour, as I obeyed the Holy Spirit.

I recall my first tour after I left college. I went, at the request of a young brother, to assist in some meetings. He thought my appearance was not neat enough and advised me to buy a new hat and some other necessary articles. I informed him my purse would not allow me to. "Oh, well," said he, "the brethren will help you in our meetings; you'll have money." So I obeyed. The brethren were not ready for a meeting. We remained a short while and preached a few sermons. I returned home, fording the river at an unknown ford, for I did not have money to pay ferriage; had some more experience, but was ready soon to leave for another town. This, with some like experiences in the beginning of my work, may have had something to do in impressing my mind with the importance of having with me a little cash, for ferriage, hotel bills, etc. Therefore, in some measure it influenced me to connect a little business as well as preaching with my life's work.

I recall a number of very pleasant pastorates, one of which was in my home church, Mossy Creek, for three years—only half time, however. But the many kindnesses shown me, tokens of appreciation received, will always linger as a sweet fragrance in my memory. I think one of my most fruitful country pastorates was at Yellow Creek church in Rhea County, Tennessee. During the five years' service many were added to the Lord, among whom was Brother T. G. Davis, the efficient pastor of the Second church, Chattanooga, and of whose ministry I have always been proud; also his brother, J. A. Davis, former pastor of Hill City church, who is full of zeal for the Master's work. During that pastorate I served as Clerk of the Circuit Court of Bledsoe County, which required my presence at the court room early Monday morning, three times every year just following my Saturday and Sabbath appointment at old Yellow Creek. Closing the books late Friday, I would ride twenty-seven miles, cross the mountain Saturday morning and preach at 11 o'clock; also preach Sunday morning, ride home that evening and be at the office early Monday morning for court.

Yet, with this burden to carry, the Lord blessed the efforts and prayers of the church; but, oh! how much better for them could their pastor have been near them all the time, with heart and mind in the work done. God speed the day when the country pastor's hands may be free that he may give himself wholly to the work.

Some rather singular things occur in our ministry. I remember one Sabbath after I had finished preaching a young lady approached the pulpit, extended her hand and said: "That was a beautiful sermon." Not knowing her, I asked a friend who she was. He replied: "She is a young lady who lives with me, and she is not regarded as being bright at all."

Before closing I beg to give at least a little of my observation of, and experience in, revival work. I believe, with all my soul, that the best thing to do as pastors, when we need help in revival work, is to get a brother pastor to help us. I give this as the best rule. There may be exceptions.

I have found them more cautious; apparently more anxious about the future interest and welfare of the church; more thorough in preaching the gospel—the Christ who saves men's souls—the need of repentance; a deep sense of our guilt before God as vile sinners; the power of the Holy Spirit to bring men to Christ for salvation. When men profess conversion under the preaching of the pure Word of God, rather than have only their emotions aroused by ludicrous anecdotes, they do not have to be teased and plead with to get them to unite with the church and go to work for the Lord. They are material, already prepared, "fit for the Master's use," and they are not satisfied unless they can work for the Master's glory. Fill our churches with truly regenerated material and the "dead church" question is a dead issue.

Dead Preachers.

BY E. H. HICKS.

We hear much said of "dead churches" these times, but very little of dead preachers. I love to think of our honored dead in the ministry who are really dead and buried in the ground. They sometimes float into one's presence, as he meditates, and form a precious galaxy of gospel light leading the poor preacher of to-day out of many of life's dark places. I think we could, with much profit, make a chapter in our ecclesiastical history corresponding to the eleventh chapter of Hebrews, in which might be mentioned such names as Paul, Timothy, Bunyan, Spurgeon, Moody, and others too numerous to name. A young man entering the ministry will do well to take such men, one by one, and study their biography, thus laying up much helpful material to be used as occasion may demand. These men are living in deeds and words 'till now. Even righteous Abel still lives, and men of this generation will live on and on. But it is not specially to this class of dead preachers I desire to refer, now.

I mean to speak of a great class of men who are living in body, but dead in influence. The history of a man belonging to this class is most peculiar. He may have died half a dozen times. I mean by that, he had a certain course to run, and when he is exhausted in his own community he goes to some other thus repeating the same methods and processes wherever he goes. He neglects the gift in him by failing to study, hence ceases to grow, and, finally, is dead, so far as influence is concerned.

When he sees himself failing he begins to grow jealous of brother ministers, and severely criticises the course of the church in his vicinity—claims he would not pastor any churches, yet accepts every call, if he receives any. He accuses certain preachers and churches of bringing about his downfall, and, in a manner, begins killing churches and preachers before he dies himself. Very often he is killed by a church to which he was called in his early ministry.

In the church were some very ignorant, but well-meaning, old people who were profuse in their complimentary remarks to him as to his ability, constantly comparing him with the great leaders and bringing him out far ahead of them in every instance. Sometimes they are sincere, but in many cases it is mere flattery. Being weak, these things build him high in his own estimation and he ventures into more responsible and more enlightened fields, and when he realizes his lack of strength to cope with his surroundings, it is late in life, too late, he thinks, to acquire the needed qualifications, and, hence, he gives up in despair, fretting his life away trying to blame others for his unfortunate career.

Churches also kill their pastors, sometimes, by reserving their co-operation, refusing him sympathy or help in the attempts he makes for good. Fruitless will be the attempts of the pastor, especially as regards the destruction of evil in the land, unless his people stand with him. For instance, let him fire a few guns at the liquor traffic in a section where the horrid "stuff" abounds, and is used, and if the church fails to back him in what he says, the preacher at once becomes a victim of ridicule. The church gives way and allows the world to kill their preacher. Many a preacher has gone down in a section of country where the church could have prevented. Take care of the Lord's anointed.

Again, a church can kill a preacher by unduly criticising him. Be spare in discussing your pastor's faults. The world will do enough, and, if encouraged by your example, they will say more and more about him.

While churches may kill a preacher's influence, he can more quickly destroy his own power among men. He can make of himself a castaway and be of no use, as a preacher, in various ways. He perhaps gets vain of his talents and depends not on the power of the Holy Spirit as he should.

Without the divine guide no one need ever expect to make a successful minister of Jesus, be he never so talented. One may be of the oratorical type, permitting his high flown descriptive powers to puff him up. A man who becomes exceedingly proud of himself in any respect decreases his real force in the Lord's kingdom. A humble attitude in the sight of God is more pleasant, as well as more powerful. Trust no human excellence to carry you to success in the sacred calling. Occasionally one goes the way of Samson, permitting some Delilah to steal away the locks of his power and dies in ridicule, making "sport" for the workers of iniquity.

The devil always has his fiery darts drawn and if you do not hide behind the "Rock" you may look to have

your influence crippled, and, consequently, to lead an unhappy life.

Other preachers kill themselves at place-hunting, seeking to press themselves into every vacancy of which they hear, announcing their own accomplishments and qualifications for pastoral work, when all around them fields are "ripe unto the harvest." Work where God would have you, and you are immortal 'till his will is accomplished in you. Read the Bible and Christian literature, praying to God for power, and thus preserve an influence that will stand when mortal breath is drawn by you no more.

A man said to me not long since: "We have thirty two good preachers in our county and it would be a good thing if twenty-eight should die."

We need more live, energetic preachers. Many who are dead to the sound of the gospel trumpet have heard the bugle blast of the business world and are marching to the music of finance. Listen to the Macedonian cry.

Pandora, Tenn.

A Summer Vacation.

I have wished to give your readers some account of my summer vacation in Texas, and among the friends of former years, but owing to determined efforts to get me to return to them I thought it best not to do so. But they have succeeded and I am going, Oct 1st, to my old church at Sulphur Springs, where I was pastor for nearly five years, some fifteen years ago. This is the second time in my life when I have been unanimously called to a former pastorate.

After a six years' pastorate, at Honey Grove, Texas, and after an absence of six years, I was called back and served them again for two years.

My recent visit there was an ovation I shall never forget. And the same was true at Wolfe City, where inducements were strong enough to move me back to Texas, had I not been called to Sulphur Springs. Here are some of my first admirers and supporters in the ministry whose friendship has been unflinching through all the years; and they have agreed to enable me to own my own home there if I will come back and live among them. A beautiful little farm has already been contracted for, and, when the time is appropriate, I expect to move upon it and in the end be laid to rest among those who took me up when almost a beardless boy, and helped me on in the Master's work. Many of those who are active now are people whom I baptized, and married, twenty years ago, and while I had never expected to leave Kentucky again, I am now actually anxious to be permanently among them once more.

I love old Kentucky as if it were my native land—and there is no lovelier spot on earth. But, with all my love for her people, which is more to me than the beauty of her green meadows and waving fields, I am going back to Texas. From there I will write you of the country and the people and the cause we love.

Maysville, Ky.

JOHN H. BOYER.

A Puzzled Dutchman Made Glad.

A Dutchman once heard a sermon by a preacher who did not believe in immersion for baptism. In his discourse he attempted to explain the preposition "into," asserting that it meant simply going down to or near the water, and being sprinkled. At the close of this very labored discourse the preacher gave an opportunity for any present to express their thoughts on the subject. The Dutchman accepted the invitation, and remarked as follows:

"Mr. Breacher, I ish so glat I vash here to-night, for I has had explained to my mint some hing dat I never could pelieve pefore. Oh, I ish so glad dat into does not mean into at all, but shust close py or near to; for now I can pelieve manish things vot I could not understand pefore. We reat, Mr. Breacher, dat Taniel vash cast into de ten of lions, and came out alive! Now, I never could understand dat; for de wilt peasts would eat him up right off; but now it ish very clear to my mint. He was shust close py or near to, and did not get into de ten at all. Oh, I ish so glad I vash here to-night. Again we reat dat de Hebrew children vash cast into de firish furnace, and dat alwaysh lookt like a peeg story, too; for I dinks dey would have been purnt up, but it ish all blain to my mint now; for dey were shust cast close py or near to de firish furnace. Oh, I ish so glat I vash here to-night."

"And den, Mr. Breacher, it ish said dat Jonah vis cast into de whale'h pelley. Now I never could understand dat; put it ish all blain to my mint now; he vash not taken into de whale'h pelley at all, but shust shump on his pack and rode ashore. Oh, I ish so glat I vash here to-night!"

"And now, Mr. Breacher, if you will shust explain two more pishages of Scripture, I shall pe, oh, so happy I vash here to night! One of dem is vere it saish, de vicked shall pe cast into a lake dat purns mit fire and brimstone alwaysh. Oh, Mr. Breacher, shall I pe cast into dat lake, if I am vicked, or shust close py or near enough to pe comfortable? I hope you vill say I shall pe cast shust py, a good way off, and I vill pe so glat I vash here tonight! De oder pashage is dat vich saish, plessed are dey who obey dese commandments, dat dey may have a right to de tree ob life, and enter in through de gates into dey city, and not close py or near to, shust near enough to see what I have lost, and I shall pe so glat I vash here to-night!"

Big Emory Association.

The twenty eighth annual session of this body was held with the George Jones Memorial church, at Wheat, Roane County, Sept. 4, 5, 6.

This is, perhaps, the largest and best-arranged meeting house within the bounds of the Association, and is a monument to Elder George Jones, whose liberal-ity is known far and wide.

The introductory sermon was preached by Elder Z. T. Manis, from 1st Timothy, 3rd chapter and 15th verse: "The church of the living God, the pillar and ground of the truth."

The reading of the letters by I. S. Baker and D. W. White showed the most gratifying results. Many of the churches have had glorious meetings, weak churches have been made strong and there has been progress all along the line. Over 200 additions are reported and many of the churches have not had a series of meetings yet.

Permanent organization was effected by the re-election of Hon. P. W. Evans, as Modera'or, and W. N. Rose, as Clerk and Treasurer. Bro. Evans has served the Association twenty eight years, and Bro. Rose ten years.

Last year we adopted a resolution that we try to raise one thousand dollars for missions and general benevolence. Can you imagine our joy when Dr. Holt announced that we had raised over one thousand and seven dollars? And, what is more, and better, every church had given! Much credit for this must be given to our wise Executive Board, and to our energetic and consecrated colporters A. W. Duncan and D. W. White. We must not forget our State Board which has helped us so much. God bless its Corresponding Secretary, Bro. Holt, whom we all love and who has helped us in many ways.

This was a good time to pray, and at the request of R. J. Gorbet, Rev. Spencer Tunnell led in an earnest prayer for God's blessings upon the churches. The amount for missions and benevolence will run to \$1,400.00, including the amount given by the Haley's Grove church, for Big Emory Institution. We adopted a resolution to raise \$1,200.00 next year.

Bro. Holt read the report on Orphans' Home. He spoke of the management of the Home and of its needs. A voluntary offering of \$20.11 was made.

The announcement by Bro. Holt of the illness of his noble wife, the Matron of the Home, brought sadness to many hearts. Many earnest prayers will go up for her.

The Trustees of Crab Orchard Academy had a meeting during the Association and transacted some important business. Rev. Z. T. Manis was elected Chairman, and W. N. Rose, Secretary.

Geo. A. Haley offered the report of the building committee, showing an expenditure of over \$600.00, while the present indebtedness, with amount necessary to complete the building, runs over \$500.00.

Rev. Z. T. Manis was elected financial agent to raise funds and will begin work soon. He is the right man and will succeed.

Prof. C. H. Bailey was elected principal. His assistant is Mrs. W. L. Brown. This makes a strong faculty and success is assured if we rally to the support of the school. They had a fine opening, with an enrollment of 125. The name was changed to Big Emory Institute.

Rev. W. L. Brown, who is located at Crab Orchard as pastor of Haley's Grove church, is under the employment of the State Board. He preaches at Crossville and Grassy Cave, also. He is a strong man and is doing good work for the school and the cause generally.

Pratically the same Executive Board was re-elected for another year, with Rev. Spencer Tunnell as chairman. This was as it should be, and now things will have to go. Rev. A. W. Duncan will continue as colporter. Rev. D. W. White will teach again this year, as principal of Roane College! He makes a fine colporter and we are sorry to give him up.

Here it is again! We paid the expenses of Rev. Spencer Tunnell to the Southern Baptist Convention and had \$1.25 left, which was turned over to the committee, with instructions to raise funds to pay the expenses of Rev. E. J. Baldwin next year. Brethren, it's easy to do it when you learn how. Let others follow.

The report on obituaries showed thirty five deaths. This was unusually large and includes some of our best workers. Two of them were charter members of the Association. Elder Joseph Wilson was our first missionary, and did faithful and efficient work. Elder John W. Webster was a faithful pastor, a strong and forcible preacher. A page was dedicated to their memories in the minutes.

Woman's work received the attention it deserves. They had a splendid report prepared by Mrs. Sallie E. Brown. She also organized a local union for the church, with Mrs. W. D. White as president.

It is my experience, as clerk, that our sisters write better reports than the brethren. I never have to edit their reports, and they are better every way. God bless them.

The preaching was good. Dr. Holt preached a strong sermon Thursday night on "Baptism." Rev. I. S. Baker preached Friday. Prof. Horace L. Jones delivered an address on the "Christ of History," Friday night, to a large congregation. The singing of the children at the service was inspiring.

If anybody failed to get a good home and plenty to eat it was not the fault of Prof. W. D. White, chairman of the Entertainment Committee.

It seemed to me that everybody for ten miles square were Baptists, and were glad that we were with them. There is no better place to meet within our bounds. The attendance was the best I ever saw. All the way from 300 to 1,000 people attended each service.

Rev. Ben. L. Peters, the pastor, is like John, the beloved. He loves everybody and everybody loves him. He is one of our very best workers and is doing great good.

The Association closed Saturday, at 1 o'clock, rather abruptly. Nearly all had left and those who remained were in a hurry to catch the train. We meet next year at Kingston.

On Saturday night Rev. E. J. Baldwin preached. There were three professions and many hearts rejoiced. Rev. Z. T. Manis preached Sunday at 11 o'clock and A. W. Duncan Sunday night.

W. N. Rose.

Jackson Items.

Central Baptist Association convened in its sixty-sixth session on Wednesday, the 17th of Sept., 1902, with Antioch church, near Medina, Tenn. It is composed of forty-four churches. Thirty-eight of them were represented.

Bartles Chapel, near Jackson, was reported disbanded, and Royal Street church, of Jackson, reported organized last January, was received.

Bro. Alonzo Nunnery is pastor of the new church, and he reported that prospects were very good for the organization; and it will succeed, for he makes all of his work succeed. He is also pastor of Antioch, where the Association was held, and in behalf of the church and community he made a happy welcome address, and in behalf of the body Dr. W. D. Powell made a felicitous reply. The church is situated in a healthy and wealthy community, fertile lands and cultured citizens. Within two miles of the building lives Bro. John W. Warmath, one of the wealthiest farmers in the State, and a noble Christian.

Dr. W. G. Inman, the Moderator last year, who has moved beyond the limits of the Association, and who was once the pastor of this church, was greatly missed, for many times he was moderator and did the work well. Bro. L. T. Wilson, pastor at Humboldt, was made Moderator and proved to be the right man. The clerk, H. C. Irby, and treasurer, Jas. R. Jarrell were re-elected. The business was dispatched with deliberation, with much brotherly love, and the spirituality was deep and greatly felt. Bro. W. R. Hill preached the annual sermon; theme, "The Resurrection of Jesus." It was a strong one, and created much thought and spiritual feeling, and by a unanimous vote its publication was called for. Drs. W. D. Powell, J. N. Hall and L. T. Wilson preached splendid sermons during the meeting. Dr. Powell, on Foreign Missions and Temperance; Dr. Savage, on Education; J. M. Senter, on Sunday school; Dr. J. H. Butler, on Ministerial Education; Hon. M. V. B. Exum, on Ministerial Relief; W. R. Hill, on Home Missions; M. E. Dodd, on State Missions; Dr. Wingo, on Orphan's Home; Dr. Crook and Hon. J. W. Rosamon on Religious Literature.

Bro. Nunnery raised a handsome sum for the Royal

Street church; also nice collections were taken for the Orphans' Home and Ministerial Relief.

There were not as many visitors from corresponding bodies as usual. These were present: Bro. J. T. Mann, of Indian Creek Association; J. T. Ray, R. E. Pettigrew, J. W. Dickens, of Memphis Association; W. E. Hunter, of Tishomingo Association, Miss.; J. M. Hall, *Baptist Battle Flag*.

Dr. Powell represented the BAPTIST AND REFLECTOR.

Bro. Nunnery represented the *Foreign Mission Journal*.

The visitors were delighted with the social amenities of the community, while the citizens vied with each other as hosts and declared the Association had been a great spiritual uplift to them. The meeting continued through Wednesday, Thursday and Friday and adjourned to meet with Cane Creek church, one year hence.

H. C. IRBY.

Jackson, Tenn.

The Oakley-Monroe Debate.

On Tuesday, Sept. 2nd, at 10 o'clock, Rev. J. T. Oakley, in company with me and brother, arrived at Cane Creek church, Monroe County, Tenn., to engage Rev. M. H. Monroe, Methodist, in a five days' debate. The propositions were as follows:

1st. "The Missionary Baptist church, of which I, J. T. Oakley, am a member, is Scriptural in Doctrine and Practice."

J. T. Oakley affirmed for two days of four hours each. 2nd. "The Doctrine and Polity of the M. E. Church are Founded Upon the Scriptures."

M. H. Monroe affirmed one day of four hours. 3rd. "A True Child of God can so Apostatize as to be Finally Lost in Hell."

M. H. Monroe affirmed for two hours. 4th. "Infant Baptism as Practiced by the M. E. Church is taught in the Scriptures"

M. H. Monroe affirmed for two hours. 5th. "Sprinkling and Pouring are Modes of Christian Baptism."

M. H. Monroe affirmed for four hours.

The debate was orderly and conducted upon a high plane of Christian courtesy. Only twice was order called for, and then on very trivial points. The Spirit of Christ was manifest throughout the discussion. Both sides acknowledged that victory was upon the Baptist side, as truth was mighty and did prevail. We are sure that the people all feel drawn closer together in that community.

Bro. Oakley came among us almost a stranger, and left having won the hearts of all the people of every denomination present. Let us have more of such debates.

T. R. WAGGENER.

Ordination Service.

Last Wednesday, Sept. 17th, all the pastors in the city were invited by the Second Baptist church to assist in the ordination of Rev. W. E. Davis, who is a brother of Revs. T. G. and J. A. Davis. We met at 6:30 p. m. for the examination service, at the home of Rev. T. G. Davis, pastor of the Second church.

The presbytery was organized by electing Rev. J. W. Brougher, D. D., as chairman, and L. S. Ewton as Secretary. A pretty thorough examination was conducted by Drs. Fristoe and Brougher, which was entirely satisfactory to the presbytery. We then proceeded to the church at 8 o'clock and recommended his ordination.

Dr. Brougher preached an earnest, helpful ordination sermon. A very unctuous ordination prayer was offered by Rev. T. G. Davis. The writer delivered the charge. We recommend Bro. Davis to the brotherhood.

L. S. EWTON, Secretary.

Home Again.

After an absence of three months, I am at my post again. God has been most gracious to me in giving good health, a safe journey, a profitable vacation, and a happy home-coming. All the while I was conscious of the fact that many prayers were offered daily in my behalf. My loved ones were in Kentucky and they report a delightful summer. Last Wednesday night we came directly to the church from a late train, and were almost overwhelmed with the cordial greetings of the church members, and others.

Splendid congregations yesterday, and the prospects are bright. By the help of God I am ready for the work.

Many kind things are said concerning Dr. Powell's ministrations as my supply.

A. U. BOONE.

Memphis, Tenn.

One Week More.

The books of the Treasurer of the State Convention will close Sept. 30th. "What thou doest, do quickly." We should receive about \$2,000.00 this week, to bring our work out for State Missions equal to what it was last year, and to meet all our obligations. Will not the friends of State missions in Tennessee prove their friendship for it by coming to our rescue at once? Let us see what we can do in one week if we try.

Be sure and have your contributions in the hands of W. M. Woodcock, Treasurer, by Sept. 30th.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

Boscobel College.

Boscobel College opened Thursday, Sept. 18th, with a splendid attendance. At the opening exercises a number of addresses were made by prominent ministers of the city, the special address being made by Rev. W. H. Laird, of East Nashville. The session begins very auspiciously, and the prospects are for a larger attendance this year than last, which was the banner year of the present administration.

The College looks unusually attractive in its improved condition, and the young ladies have entered upon what promises to be a session of most earnest and profitable work.

Our meeting began on the first Sunday in September and goes on with increasing interest. There have been more than twenty professions and five additions to the church, to date. A church was never more signally revived than we have been. The Lord has truly been with us. For several Sunday nights our house of worship has overflowed and sometimes as many have been turned away as were seated. Our work is in a most prosperous condition. To God be all the glory. Pray for us.

RALEIGH WRIGHT.

Tullahoma, Tenn.

I have been in Fayetteville seven months, and at my post all the time, except three weeks spent in Giles County, assisting pastors J. H. Carroll and N. C. Smith in meetings. Our congregations here have been small from the first, but there are some earnest and faithful ones, who are giving a loyal support to our cause. Six have been baptized, three received and one dismissed by letter. We are hopeful for the future. We close our Associational year with a contribution, given on yesterday to our State work, \$10.25. Of this the Sunday school contributes \$2.00 to the Orphans' Home.

Fayetteville, Tenn.

A. L. DAVIS.

The Western District Association will convene with Bethlehem church three and a half miles from Henry, Tenn., on the L. & N. Railroad, Wednesday, Oct. 8th. The introductory sermon will be preached by Rev. Moses E. Woolridge, of Como. The representatives of the various denominational interests are urged to attend. The sessions will likely continue three days. Ample entertainment will be furnished everybody. Those coming by rail will please come to Henry Tuesday afternoon, where they will find conveyance to the church.

FLEETWOOD BALL.

Paris, Tenn.

The Tishomingo Association has just completed its session at Corinth, Miss. This organization deserves to be remembered as that from which perhaps more foreign missionaries have gone than any other. E. Z. Simmons and wife in China, J. G. Chastain and R. W. Hooker, of Mexico. Mrs. R. H. Graves, of China, being the daughter of Gen. M. P. Lowrey, belongs more to this Association than to any other. R. P. Mahon and wife, of Mexico, are not without close relationship to this Association, also, because they are my children, and I was born and raised in its territory, and now have the pastoral care of four churches belonging to it. Old Hinkle Creek church, into whose fellowship I was baptized thirty-six years ago, was represented at Corinth by a full delegation. There was also one young woman, Miss Hallie Garrott, a member of and present in this Association, who is preparing for medical missionary work. She graduated in the South western Baptist University in 1900, one of the very brightest minds and noblest characters ever here. She stood second in nothing. The two years since graduation she has passed in the Woman's Medical College of Baltimore. She lacks but one year, for our graduates get one year's credit in medical schools. The large numbers of delegates and visitors from Booneville and Baldwin are evidence of the excellent character of meetings that Bro. Loyd Wilson, of Humboldt held for me this year at those two places. The people are still revived.

G. M. S.

News Notes.

PASTORS' CONFERENCE.

Nashville.

North Edgefield.—Pastor Sherman preached at both hours; subjects: "Death of Moses," and "Ninth Commandment." Two professions; one received by experience; 126 in S. S. Church last week purchased a parsonage, No. 616 N. Second St.; good move; pastor in a meeting at Eagleville this week.

Knoxville.

Third.—Pastor Murrell preached at both hours; subjects: "The Lord and the Loaves," and "The Choice of Moses," one profession; 187 in S. S.

Ieland Home.—Pastor Maples preached at both hours; subjects: "Design of the Church," and "Final Reward," 102 in S. S.

First.—Pastor Egerton preached at both hours: "The Observant Savior and His Suffering Saints," and "The Upward Way," 296 in S. S.; three by letter; one by baptism.

West Knoxville.—Pastor Edwards preached; "Praying and Watching," and "Seeing things as They Are," 52 in S. S.; 5 by letter.

Third Creek.—Pastor Dance preached: "Christ and Nicodemus," and "Christ and the Samaritan Woman," good S. S.

Bell Ave.—Pastor Murray preached in the morning: "Christ Satisfied in his Death" and the "Diaconate," ordination service at night of three deacons; 145 in S. S.

Second.—Pastor Jeffries preached at both hours: "Deciding for Christ," and "Has Man a Soul?" Fifteen additions during the meeting; 360 in S. S.

Chattanooga.

First.—Good day; large audiences; pastor preached; good Sunday school both at the church and at Chattanooga Ave. Mission.

St. Elmo.—Large congregations; good services; one by letter and two for baptism; total increase during last seven months, 86; 167 in S. S.

Second.—One by letter; one baptized; took collection for State Missions.

Central.—Two accessions; ladies shipped a good box to a frontier missionary.

Hill City.—Eleven additions since Bro. Ewton came three months ago. Services at both hours Sunday.

First.—Pastor preached to very large congregations: "The Genius of Christianity," and "The Genius of Brotherhood." The Brotherhood of Locomotive Firemen, now in session here, attended in a body. Sergeant Arthur, of the 7th Cavalry, sang two solos; 319 in S. S.; 71 in South Chat'ta. Branch; "Rally-day" will be observed on Sept. 28th; W. M. U. all-day meeting on Sept. 24th.

In speaking of the new Baptist church at Harrington, Washington, in issue of Aug. 21, 1902, we stated that it cost \$35 000, when we should have said \$3,500. We take pleasure in correcting our mistake.

Harrington, Washington. J. B. SPIGHT.

Had a splendid day at Wildersville Sunday. Baptized two young people and took a splendid collection for missions. Splendid audiences at the services. The members feel that the church has had one of its most prosperous years.

Paris, Tenn. FLEETWOOD BALL.

I have just been with Bro. J. J. Carr in a meeting at Rutland church in Wilson County. We had a good meeting. There were two professions and one baptism. Bro. Carr is one of our best preachers, and is strong in Biblical doctrine, and is not afraid to declare the whole gospel. He loves his church and they love him.

Goodlettsville, Tenn. J. F. BURNS.

I have just rounded up eight weeks of revival meetings; four in Tennessee and four in Mississippi. The Lord blessed us greatly, giving us, in all, 112 conversions, ninety-four accessions, with others to follow, and a general revival of the membership of the churches. I expect to see the editor of the BAPTIST AND REFLECTOR at the Central Association this week. Will be at Louisville after October 1st. J. F. RAY.

I am just from a fine meeting with Bro. Bone at Mars Hill church, Marshall County. Baptized ten; others converted. Large audiences attended. The meeting did many people good. Spent a few hours with Bro. Price in Lewisburg as I returned home. He is in a meeting there with Bro. W. C. McPherson. He preached a fine sermon the day I heard him. I begin with Bro. Ladd at Maxwell tonight.

Shelbyville, Tenn. R. A. KIM BROUGH.

We have just closed a meeting of fifteen days at Boma, resulting in eleven conversions, and ten baptized, and one received by letter. Four others stand approved for baptism. At the close of the meeting I took a collection for the Orphans' Home, amounting to \$1.55. We will fill a box and send it soon. We have just filled our house with seats and a pulpit which do credit to this community. I was assisted in the meeting by Bro. G. H. Roberts, of Scottsville, Ky.

Boma, Tenn. J. M. STEWART.

Please do not forget to tell our readers that the Ministerial Board of Jackson is still engaged in the work of educating young preachers, and is in need of funds to finish paying the current expenses of this month. I will appreciate highly a copy of the minutes of the Associations of Middle and West Tennessee. These copies of the minutes will aid me much in the accomplishment of what I undertake to do this year for the University. Will the clerks of these Associations please read this request?

G. M. SAVAGE.

The Lord has wonderfully blessed us this week in our meeting at Beech Log school house. It began the 1st Sunday and is still going on, with no signs of closing. The Lord has blessed twenty-five souls up to the present time, half of them fathers and mothers from thirty to forty years old. The Lord is surely great. Last night I took as a text: "Surely the Lord is in this place." After I finished preaching, and called for mourners, something like twenty came, and seven were happily converted. The Lord was surely with us. Thank God we are going to have a church, for these babes in Christ, here at this place. Pray for us, as we continue this week. I preached yesterday at Round Lick for Bro. J. H. Anderson. A good audience was present. I talked from 1 Cor. 2:2. After my talk Bro. Neal arose and said to the audience:

"Brethren, I want us to pass the hat and give Bro. Oakley something. He is going off to school, and perhaps it will benefit him." The kind men passed the hat, while my heart was melting. They came and handed me \$12.28. I arose, but speak I could not. My heart was too full; the people were so kind. This morning when I think of it the tears have to come. Dear brethren of Watertown, you have done something that makes me love each one of you. I feel I have friends there. Perhaps the unsaved gave something. Each one of you has a warm place in my heart. This act I never will forget. May I grip each hand over yonder. God bless Round Lick Baptist Church. Remember us in our meeting.

J. H. OAKLEY.

Henderson's Cross Roads, Tenn.

I am again in West Tennessee, after a pleasant visit of two weeks at the home of my father in Middle Tennessee. How I reveled in the glories of that delightful country. As my eyes beheld the beautiful landscapes of hill and valley, I thought of the words of the poet, so fitly spoken:

"Oh, the hills of Tennessee,
Where the wild wind wanders free;
Sparkling fountains everywhere,
Fragrant flowers scent the air."

Returning to West Tennessee I began a meeting with my church at Fisherville. Rev. Harry Martin, a former college chum of mine, for two years past a student at the Southern Baptist Theological Seminary, of Louisville, did the preaching. The Seminary might well be proud of him. He is yet very young in years, but handles his themes like a man of long experience. Every one who heard him loved him, and was charmed at his simplicity and power in unfolding truth. The meeting resulted in six additions to the church, and others who will probably join at our next meeting. I will begin my meeting here next Sunday. This is a hard field, but, with God's help, we intend to do some awakening if it is possible. Pray for us, brethren.

E. W. REESE.

Germantown, Tenn.

Nashville Association.

We wish to entertain all who will accept our hospitality during the meeting of the Nashville Association, Oct. 9th and 10th. Delegates who desire entertainment will please send me their names so that I will have them in hand before Sunday, Oct. 5th.

J. O. RUST.

Nashville, Tenn., 108 Shelby Avenue.

The Nashville Association.

The Nashville Association will meet with the Edgefield Baptist Church Thursday, Oct. 9, at three o'clock p. m. Delegates who wish entertainment over night are requested to send word to Rev. J. O. Rust, the pastor, before Sunday, October 5th.

By order of Dr. G. C. Savage, Moderator.

FREDRICK W. MOORE, Clerk.

State Convention.

The next meeting of the Tennessee Baptist Convention is to be held with the Baptist church, of Humboldt, Tenn., Oct. 15, 16, and 17, 1902. The Ministers' Conference will meet Oct. 14.

All brethren and sisters intending to be present will please send their names to Mr. A. R. Dodson, chairman of the entertainment committee.

Please do this promptly and thus save the committee and yourselves much trouble and annoyance.

Humboldt, Tenn. LLOYD T. WILSON.

A Good Meeting.

The church at New Providence has just closed a meeting of more than usual interest. Dr. R. R. Acree, of Clarksville, was with us for two weeks and greatly endeared himself to pastor and people, alike, by his tender, forcible and eloquent preaching. The Christian people of the community are stirred as they have not been for years, and a good feeling pervades the church. There have been, so far, fifteen additions to the church, all of whom await baptism, and we earnestly expect to reap other fruits of this gracious meeting. Dr. Acree has been our nearest neighbor all the while among Baptist pastors, but we know him better and love him more since it has been our privilege to have him among us.

B. R. DOWNER.

New Providence.

Central Association.

I send synopsis report of the sixty-sixth session of Central Association, which convened with Antioch church three miles southwest of Medina, Tenn.:

Present, seventeen ministers; thirty-seven of the forty-four churches represented; total membership, 5,500; received by baptism 359. Of that number 121 were from the Sunday school. A gain of baptisms over last year of sixty-nine. The Sunday school gain, fifty-nine. One new church added, Royal Street, Jackson, Tenn. Bartles Chapel discontinued.

Total collection for missions, about \$2,500.00. I mean for the objects fostered by our State Board. The report of the Ladies' Missionary Society was encouraging, but not having been completed, I cannot give exact figures. Next session meets with Cain Creek, Madison County, seven miles south of Jackson. Bro. L. T. Wilson elected Moderator; Brother Irby re-elected Clerk, and J. R. Jarrell, Treasurer. Introductory sermon by Warren Hill. It was a feast to be among our devoted, self-sacrificing men and women, and to have met with such cordial Christian entertainment as the Antioch saints and friends gave us. May old Central have received a spiritual uplift from this convocation.

J. M. SENTER.

Trenton, Tenn.

Carson and Newman College.

Pastor Deere preached yesterday with marked power to a very large audience, on "The Good Shepherd." Immediately following the sermon Miss Jamison sang, with much expression and effect, "There Were Ninety and Nine."

At the evening hour our church united with the other congregations of our town in a mass meeting on behalf of temperance. The meeting was large and was addressed by L. B. Searle, of East Chattanooga.

The revival at our mission closed last night with about forty professions of conversion and renewals. J. E. Oxendine, A. C. Hutson, and J. W. Crow, ministerial students, were the chief workers in this meeting.

It may be thought wise to organize the 2nd Baptist Church of Jefferson City at an early day in connection with the mission.

Students continue to enter the College. There were five additions last week to the Girls' Home. The dining hall at the Boys' Home is full and the Trustees are thinking of building a dining hall separate from, but contiguous to, the Home. Ten new students have matriculated to-day.

Jno. D. Brevard, of Shelby, N. C., a prominent Baptist layman, has bought good property in our town and located here. His son and daughter entered College to day.

J. T. HENDERSON.

Jefferson City, 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 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.

Program for October, 1902:

Programs are intended as outlines. The selection of additional hymns and subjects of prayer with any desired changes are left with the society.

Subject, "Frontier Missions."

Memory Thought, "One's life is worth just what it counts towards the elevation of mankind."

1. Hymn, "I Love Thy Kingdom, Lord."

2. Bible reading (with comments by different members). Forgetfulness of God, Isa. 1:2-4; Sabbath desecration, Neh. 13:13-15; Greed of Wealth, Ezek. 28:5; Mormonism, Mal. 2:15; The Remedy, Deut. 10:12.

3. Truth in a nut shell: Difficulties in frontier sections; vast country regions with no religious opportunities; lack of church buildings; migratory habits of the people. Yet, in Oklahoma and Indian Territories alone last year, 1,145 were baptized and seventy churches were constituted. Better frontier missions means better home development and better foreign mission work.

4. Prayer: Presenting our native land before God with thanksgiving for the work of the Home Board.

5. Facts from Jeaffet: "Frontier Missions," by B. H. Dement.

6. Open Parliament: The church building loan fund—what is it? How can we increase it?

7. "A helpmate for him," by Elenor A. Hunter.

8. Boxes valued at \$33,352 were sent to needy missionaries. If the society has not yet secured a name, send for one before they have all been distributed.

9. Business: Minutes, collection, reports of committees, etc. Note—Each society should raise a small additional sum for the purchase of literature. In addition to monthly literature, narrative and other leaflets may be obtained from 233 N. Howard St., Baltimore Md. Send for catalogue.

10. Closing exercises.

THE FRONTIER.

The cause of Christ in the Territories—The immediate future of the cause of Christ in the Territories is very promising, and the work done is bearing good fruit. There is an earnest appeal from Oklahoma for an increase of appropriation for a year or two, when we are assured by the brethren there that the Territory will speedily begin to look after its own destitution, and in a few years not only need no help, but furnish means with which to help others.

An appeal from the Home Board—Your Board again calls attention to the condition of the churches destroyed in Texas by the great storm. Progress toward rebuilding has been exceedingly slow. The Convention last year instructed your Board to proceed with this matter, but the death of the Secretary and the time before a new Secretary could be secured, made it exceedingly difficult for the Board to take up the work. The State Board of Texas is proceeding as fast as it can get funds, but is greatly hampered by the fact that from one-third to one half of the churches in Texas, perhaps, are themselves without meeting houses. This greatly limits collections for church building, and besides that the difficulty of keeping up with the development of the State on regular lines of mission work is so great, the demand for preaching so urgent and the many openings so inviting that it is extremely difficult for the Baptists of Texas to be brought to consider as they otherwise would the prostrate condition of some forty or fifty churches. The need for help is still great and your Board believes that this special burden ought to be borne by the churches throughout the limits of the Southern Baptist Convention. It is certain that if it is left alone with the Texas churches, it must be a long time before these houses are built.

A Frontier Home—Little single-room log cabins, fifteen by twenty feet, often shelter a family of six or eight. One which we visited could be described in a very few words. The family consisted of an old grandmother, a daughter

and four children. The only opening for light was the door, but there were many for air, as the family cat could make its exit through several places in the side walls, where the mortar had crumbled away from the logs. At one end a chimney place with an iron stew-pot and a tea-kettle, and at the other end two beds and a rolled-up mat rest, showed the situation of kitchen and bed room respectively. Two or three hooks held all the family's wardrobe, and on rude shelves in the corner was some coarse crockery. A deal table and four chairs completed the inventory. Snow and rain had easy access to that home, and the old grandmother said that when the wind was high it frequently lifted the corner of the roof half a foot.

Missionaries meet children of seven or eight years who have never had on a pair of shoes, but have trudged over miles of frosty ground barefooted only being kept at home by the deep snows. Many little feet have to be chafed and warmed during the winter months before the mission teacher can call the school to order.

THE SPIRIT OF GOD IN A FRONTIER HOME.

When Christ enters the hearts of one of these simple householders, he enters the home also, and a family altar is generally set up, and the evidences of the more abundant life which the Savior's presence brings are plainly manifest. One mountaineer gave this testimony at a little meeting held in a neighbor's house high up on the mountain side: "I hev tried t' be a Christian for eighteen years. I worked at it harder than I ever worked with mattock or axe. One day the missionary preached, an' I listened; I felt I was a pore lost sinner. He axed me to pray. An' I prayed the best I could. He axed me t' hold fam'ly prayer. I told him I was willin' t' do anything that would get me saved. It was a heavy cross for me t' pray in my fam'ly, but I jest took it up. One day down at the meetin' in Hot Springs, Jesus jest seemed t' come before me an' say 'Come unto Me, an' rest.' Since then hev been the happiest days of my life." His wife also bore witness to the change in the home.

SWEETWATER ITEMS.

Returning from my vacation of four weeks spent on Waldron's Ridge, and in the vicinity of Chattanooga, I went immediately into a meeting at Christiansburg. Bros. Pardue and Blankenship, two of our very best country preachers, were with me part of the time, and both did some excellent preaching. We had a good meeting, resulting in a spiritual uplift to the church, with six professions of faith, and two additions, with several more to follow.

The week following I began a meeting at Mouse Creek, assisted by Rev. T. G. Davis, who did all the preaching, and did it well. Our people were delighted with him, and the church was considerably aroused. There were five professions, two additions, and others will join at the next meeting.

The church will put in a baptistry soon. A committee is now raising funds for the purpose.

I baptized one at Mouse Creek the 4th Sunday, and five here at Sweetwater last Sunday.

We took collection for State Missions last Sunday, amounting to \$20.75.

Our Young People's meeting has averaged seventy members in attendance all summer, and our Sunday School one hundred and fifty, with increased attendance since the cool weather.

Our ladies are getting up their annual mission box. What would we do without the ladies to show us how to work patiently and persistently. They are

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.

the pastors' best helpers. God bless their dear hearts.

Rev. T. R. Wagner is now preacher at Loudan, Old Sweetwater, as well as at Madisonville, and from what I can hear, is doing good work. His people at both places are well pleased with their new pastor.

Bro. A. F. Mahan is pastor at Philadelphia, and his people report that he is doing good work and fine preaching.

Bro. J. H. Martin, of Athens, Mt. Harmony and Riceville, is, I am told, doing a fine work. He has recently become principal of the Athens Female College.

Our Association meets at Loudon Sept. 25th. We are hoping and praying for a good spiritual meeting.

On account of sickness in my family, I did not attend the Oakley-Monroe debate at Cane Creek, and I am sure I missed a great treat. Just as we all expected, Bro. Oakley absolutely confounded the brother, and from all accounts, I believe, hereafter, he will be more careful of his challenges.

I am glad the Editor and other prominent brethren are urging the churches to send their pastors to the State Convention. Our people always do, and say they lose nothing by it, which I think, is true. Let every church, or every pastorate send its pastor, and see if they do not get full value for all it costs them.

WM. A. MOFFITT.

MY TEACHER.

Because she is a comfort in sorrow,
an inspiration in hope, a beatitude in
joy—because she is in heart a lover, in
nature a queen, in soul a saint, I in
scribe these few lines to my Sunday
School teacher, Mrs. F.

FOR SHE LOVES THE BOYS

Enough of beauty is in her eyes,
To rival all that might arise;
Enough of music in her voice,
To make the saddest heart rejoice.
Nor less of beauty can there dwell,
In eyes that speak, and smiles that tell
Of a heart so full of love and joys
Of one sweet woman who loves the
boys. JOHN T. H.

MOUNT PELEE.

I wish all parents could see the dan-
gers ahead, as our editor has pictured
them, when he illustrated them by Mt.
Pelee.

Parents would not consent for their
boys to go to Martinique, but when they
hear of the wealth of the West, they
consent for them to go out there and
share their portion where Mt. Pelee is
in continual eruption.

Many a young man has left a good
home to seek his fortune somewhere
else and has been thrown under the in-
fluence of Mt. Pelee and has been
ruined, and disgraced his parents. I
was made to wonder, as I came from
Washington, as the train would pull up
to a station, for generally the first thing
I saw was a saloon. Parents should try
to make home more attractive than the
outside world.

Mount Pelee is in search of your
boy. Can you give him up without a
struggle? You may think that your
boy will not be led astray; but don't be
too sure.

I got into conversation with a man on
the train coming home from old
Mexico. He was very profane, but he
said he never intended to take his fam-
ily out there because he didn't want to
bring his family up where the Sabbath
was desecrated like it was out there.
He had been home sometime ago and
his brother wanted to go back with
him.

He objected, but he went. He said
he thought he was living right, but
when he got out there in a short time
he was drunk. He also showed me a
letter that his foreman had written
him stating that his brother was drunk
all the week before and was on a drunk
at the time of writing and didn't have
money enough to come home on.

How many parents are willing for
their boys to be thrown under the in-
fluence of Mt. Pelee? There is a way
to test it. If you fail to take your
stand for temperance it will show to
the world where you stand. How a
person claiming to be a Christian can
not be against Mt. Pelee is something I
cannot solve. A. R. WHITLOCK

"SEED TIME AND HARVEST."

This excellent book is by Dr. Len. G.
Broughton; published by the Alkahest
System, Atlanta, Ga. Cloth binding, 75
cents; paper, 25 cents.

Dr. Broughton's latest book, though
but recently published, is having a
wide circulation, and is one of the au-
thor's strongest and most helpful works.
It is a discussion of the law of sin, and
comprises within its 178 pages a series
of addresses, sixteen in number, enti-
tled respectively, "Seed Time and Har-
vest," "The Law of Sin," "His Majesty,
the Devil," "In the Clutches of the
Tempter," "Young Men in the Cities,"
"A Wife's Blunders," "The House-
band," "The Child Problem," "The
Servant," "A Cry From the Slums,"

"The Helping Hand," "The Pearl of
Young Women," "The Light of Life,"
"In Love With the Lovable," "The
Hope of the World," "The Warbling of
a Coward."

The book deals with the practical
side of life, giving the proper solution
to many troublous questions that must
be answered sooner or later by every
soul traveling life's devious ways.

As pastor of the Baptist Tabernacle
of Atlanta, a large portion of Dr.
Broughton's time is devoted to mission
work in the city of Atlanta. He loves
the common people; loves to preach
the sweet story of Jesus to the poor
and needy, and his wide experience in
Christian work has given him a won-
derfully clear insight into the needs of
human nature and touched his pen
with the loving wisdom and helpful-
ness that comes only from knowledge—
the knowledge that comes only with
the sorrows and hardships of life.

The book needs only to be appreci-
ated, and should find a place in every
home where pure and helpful literature
is made welcome. J. L. M.

PERSONALS.

Says the Baptist *Argus*:—"There is a
growing feeling that Southern Baptists
should have a summer school of some
kind. A Sunday school course has
been suggested, with a Q. T. (Qualified
Teacher) degree."

++

Rev. W. A. McComb, of Crystal
Springs, Miss., who has been so signal-
ly blessed in revival work, lately assist-
ed Rev. H. C. Rosamon in a revival at
Winona, Miss., which resulted in twen-
ty-seven accessions, and twenty by bap-
tism.

++

The Baptist *Argus* is authority for
the statement that evangelist H. H. who
recently came to the Baptists from the
Methodist church, has closed three
meetings in Sumner County, Tenn., at
churches closely united, in which at
last reports 100 had been received for
membership and 260 professions made.
We must confess that this is news to
us. We have never heard of Brother
H. H. Will Brother W. L. House of Gal-
latin or Brother Wm. Wilks of Eon
College please tell us something more
about him.

"THE MORMON MONSTER"

I must say that Dr. Folk's book on
Mormonism should be in the hands of
all English people—yes, in the hands
and the language of all the people of
the earth where this hypocritical, se-
ductive, deceiving monster is, or will
be, at work.

I have given Mormonism much at-
tention, and I feel that this is due the
book and its able, genial author.

Dallas, Texas. W. R. JARREL

We have had a very gracious meeting
at our church, Spring Hill, the past
week. Our pastor, Bro. D. T. Spauld-
ing, with our young brother, T. R. Hal-
comb, baptized twenty seven yester-
day. Bro. Spaulding also baptized in
the afternoon, at our sister church,
Bethlehem, four other candidates.

Routon, Tenn. T. E. ROUTON.

The fifth Sunday it was my privilege
to bury eight happy souls with Christ
in baptism. These make twenty-two
for us at Friendship within the past
thirteen months. Our Association
(Unity) meets this week and this old
church will send the best report in
some respects, she has ever sent. At
our Association the do-nothing
churches get a general rounding up
every year and Friendship used to get
her share, but now she is ready to help
do this rounding. A. L. BRAY.

Millin, Tenn.

The Southern Baptist Theological Seminary,

Louisville, Kentucky.

Next session of eight months opens
October first. Excellent equipment;
able and progressive faculty; wide
range of theological study. If help is

needed to pay board, write to Mr. B.
Pressley Smith, Treasurer of Students'
Fund. For catalogue or other infor-
mation, write to

E. Y. MULLINS, President.

Roscobel College For Young Ladies

Nashville, Tenn.

One of the most magnificent College plants in the South.

Site high and healthful. Campus
of forest trees. Two brick buildings,
the result of fine architectural skill
and workmanship. Faculty trained
at best institutions of this country and
Europe. Improvements now being
made, rendering still more attractive
this delightful school. Every room

repapered and painted, and all furnish-
ings made practically new. Comfort,
taste, and beauty are manifest in every
appointment. Enrollment last session
the largest in the history of the college.
Next session opens Thursday Sept. 18.
Write for catalogue.

C. A. FOLK, President, Nashville, Tenn.

The Shenandoah Normal College,

Reliance, Va.

Oldest independent Normal school in Virginia. Students may enter at any
time and select their own studies.

This old and well established
school enjoys an enviable reputation
among its contemporaries. The success-
of its many graduates and students in
the different vocations of life bears
practical testimony to the merit of its
work.

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sisting of the Common School branches
etc., Teachers' Normal; English; Phil-
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hand; Typewriting; Telegraphy; Music,
Instrumental and Vocal, including
voice culture, etc. If you do not find
what you want in the above list write
us and we shall promptly tell you just
what we can do for you. We offer a
wide range of subjects, and can usual-
ly satisfy every demand.

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winter term, \$1.00; spring term, \$2.00.
Tuition, instrumental music, two les-
sons a week, \$10.00 per term, one lesson
a week, \$5.00 per term. Absolutely no
extras for any study in any depart-
ment.

Location: Reliance is an ideal col-
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well as wholesome, environments. No
saloons, no doubtful attractions to en-

ter the student away from his work,
or to induce him to waste his money.
It is a cultured Christian community,
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for rectitude and morality. We look
after the morals as well as the intel-
lects of our students.

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The college building is a large three
story structure designed especially for
the purpose. There are separate dor-
mitories for young women and young
men. The ladies' rooms are carpeted.
The dining-room, library, chapel, and
recitation-rooms, on the first floor,
have recently been papered, which
adds very much to their beauty.

Business Education: Our com-
mercial department is one of the best
in the State. The fallacy of the claim
made by some commercial colleges,
that a business department in a liter-
ary school cannot be made a success,
is fully demonstrated by the results of
our work. This success is secured by
placing this department under a spe-
cial supervising principal, who is pe-
culiarly equipped for the work, and
who gives his personal attention to it.

Fall term begins Sept. 23, 1902. For
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JOSEPHINE, TEXAS.

Josephine church is one of our best
churches. Without ministerial help
there has hardly been a month the past
year in which we have not had addi-
tions to our church, frequently several
at one service. Besides, we have had
a gracious revival, converting sinners
and greatly strengthening Christians.
Notwithstanding we have both sides of
our Texas troubles represented in our
church, we have had unusual peace
and harmony.

We have had larger contributions to
our organized work this year than ever
before known. Had very fine Sunday
school. I have again been called as
pastor of this church for another year.
I give considerable time to helping
churches and pastors in revivals. The
Lord has greatly blessed my helping
others this summer. I have more calls
to help than I can fill. The Lord has
done great things for me. Praise his
holy name. W. A. JARREL.

Dallas, Texas.

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Mediterranean Cruise, Starting Febru-
ary 7, 1903.

The new twin screw steamship, Kais-
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First-class throughout.

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FOLK AND HOLT, Proprietors.

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M. and F. BALL Corresponding Editors.
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THE CROSSING OF THE RIVER.

Now at last the time had come for the children of Israel to cross over into the Promised Land. They had been journeying towards it for forty years. All their hopes, all their longings were centered in that land. They had thought about and talked about it during all the trials and tribulations of the journey through the wilderness. To enter that land had been the object before them. The thought of it was to them a constant inspiration. They were willing to endure the hardships of the way, if only they might at last reach the Promised Land. They had come to its borders once but had been frightened back by the tales told them by a majority of the spies about the walled cities and the giants there. Now they had come to the land again. They had lost their great Captain, Moses, who had been their leader during all the forty years in the wilderness. But a new leader had been found, young, brave, faithful, determined—Joshua. Through him the Lord gave the command to the children of Israel to move forward and cross the Jordan. Cross the Jordan! How could they? At this season of the year it was a foaming, dashing torrent, a "swelling flood." There were no bridges across it. It was too deep to wade. They would all be drowned. But did they not remember the Red Sea? Had they not learned to trust God in the dark as well as in the day? God did not propose for them to endure a danger he would not endure with them. He said that his ark of the covenant should go before them. The leader who wishes his people to follow must go before. He must be willing to bear their burdens and share their dangers. According to promise, as soon as the feet of the priests who bore the ark touched the waters, a wondrous miracle occurred. "The waters which came down from above stood . . . and rose up upon a heap and those that came down to ward the sea, of the plain, even the salt sea, failed and were cut off." This was very similar to the passing of the Red Sea. Three times this same miracle occurred

at about this same place—on the present occasion, where Elijah smote it with his mantle on his way to be taken up into heaven, and when Elisha on his return from the ascension of Elijah again smote it with the same mantle. It was somewhere near here also that Jesus was baptized. Truly, this is an historic place.

The River Jordan has often been taken as a symbol of death, and the Promised Land as a symbol of heaven. The figure will not hold all the way, but there is some resemblance.

One lesson to be learned is that when we come to cross the Jordan of death the Lord will be with us and will lead us safely through to the other side.

DR. A. J. HOLT.

It is with profound regret we announce to the Baptists of Tennessee that Dr. A. J. Holt, our beloved State Mission Secretary, has decided to resign both the secretaryship of the State Mission Board and the superintendency of the Orphans' Home, and has accepted a call to the First Baptist church, Nacogdoches, Texas.

It has been known to some of his friends for sometime that Dr. Holt was contemplating this change. In fact, he offered his resignation to the Board several weeks ago with a view to accepting the call to Nacogdoches, but the Board passed a resolution asking him to withdraw it. Since then, however, he has made a visit to Nacogdoches and has irrevocably decided to accept the call there.

The special occasion for this move is the fact that Mrs. Holt's health has given down, and the doctor says it will be as much as her life is worth to remain as Matron of the Orphans' Home, with its work and worry.

Nacogdoches offers a quiet haven of rest. It is a town of four or five thousand inhabitants, situated in Southeastern Texas. The climate is warm and salubrious. Dr. Holt will have the opportunity of being with her all the time instead of constantly away, as now.

Besides, he himself will find plenty to do to occupy his busy hands. The Baptist church in Nacogdoches is easily the leading church in the town, and in fact is the leading church of any denomination in Eastern Texas. Dr. Holt says that he hopes to make it the strongest church in Texas, at least in point of missionary contributions. He expects also to do some special writing which he wishes to do and for which a pastorate of the kind will furnish him leisure.

Dr. Holt has done a great work since coming to Tennessee.

During the nine years he has been secretary the contributions for all benevolent purposes have increased largely. The number of colporters has increased from 9 to 40, the number of missionaries from 23 to 50. He, himself, has dedicated seventy-nine new Baptist church houses and probably twenty-five other houses have been dedicated by others.

Perhaps, however, the greatest monument to him is the Baptist Orphans' Home. When he became financial agent the Home was carrying a debt of \$10,000. The building, which was sadly out of repair, was advertised for sale. He freed the Home from debt, repaired and refurnished it throughout, and added a hospital, school-room and lavatory. He collected for its support about \$3,000 a year, besides the necessary expense fund. At the convention of the Orphans' Homes in the South, held a few months ago, this institution led in equipments and administration. The Orphans' Home is Dr. Holt's pet and it nearly breaks his heart to leave it. It was Thomas Carlyle, we believe, who said: "I love God and little children." So does Dr. Holt.

He will be greatly missed in the State. On account of his genial nature, his tender heart, his able sermons, his inspiring addresses, his self-denying disposition and his indefatigable labors, he has won a warm place in the hearts of the brotherhood in Tennessee, and deep will be the regret at his leaving.

But while many will miss him, no one will miss him so much as the editor. Ever since we were in

school together at the Seminary we have been friends, but with the intimate and almost constant association of the past nine years, as we have traveled and walked and talked and ate and slept and prayed and wept and rejoiced together, that friendship has deepened into a love like that of David and Jonathan. We thank God that we have known and have been thrown so intimately with A. J. Holt.

Who will take his place? We do not know. The Board does not know. As a matter of fact, no one can fill his place. But someone will be found who will take up the work and carry it forward. When Moses died a Joshua was found to continue to lead the children of Israel to victory and glory.

THE NOLACHUCKY ASSOCIATION.

This is one of the largest and strongest Associations in the State. It is composed of over fifty churches, with about 5,000 members. It met this year with French Broad church at Oak Grove, in Jefferson County. When we reached the Association, in company with brethren W. W. Woodruff and J. H. Snow, soon after noon, we found that it had been organized with Prof. J. T. Henderson as Moderator, Rev. L. M. Milligan as Assistant Moderator, Rev. J. M. Walters as clerk and Rev. W. C. Hale as treasurer. In the absence of the appointees Rev. J. H. Deere, the new pastor at Jefferson City, was invited to preach the introductory sermon. It was an earnest, able, missionary sermon and made a fine impression upon the audience. Brother Deere is a young minister of much ability and of thorough consecration. We are glad to have him in our State.

The discussions of the various subjects were deeply interesting, so much so that it was hard to stop a discussion on one subject and go to another. Brother M. D. Early of Morristown preached a strong sermon Tuesday night, and Brother J. H. Snow of Knoxville a tender one Wednesday morning. At its conclusion many faces were bathed in tears and the brethren expressed their feelings by a general hand shaking. The editor preached Wednesday night to a large audience. Among the visitors present were brethren W. W. Woodruff, J. H. Snow, Chas. Brown and others.

Taking it all together this was one of the best Associations that we have ever attended. The next meeting of the Association will be held with the Mill Spring church, Brother W. C. Hale to preach the introductory sermon. The hospitality of the church and community was most cordial and generous. It was our pleasure, together with a large number of others, to stay in the elegant new home of Brother A. R. Swann. This is one of the finest homes in the State. Dr. S. E. Jones is the beloved pastor of French Broad church. The members say they would not swap him off for anybody. The church is one of the best country or village churches that we know of anywhere. The Swanns, the Stokelys, the Smiths and many others give to it wealth, intellect and at the same time consecration and liberality. It is always a pleasure to visit this church.

SALEM ASSOCIATION.

Leaving the Nolachucky Association on Thursday afternoon we reached Nashville at 6:40 Friday morning, ate a hasty breakfast, stopped at the office long enough to get our mail and left again at 8 o'clock for the Salem Association, at Fall Creek church in Wilson County, which we reached about 11 o'clock. The Association had been organized by the election of Brother J. H. Williams, as Moderator, Brother John T. Oakley, as Clerk, and Dr. M. H. Grimmett, as Treasurer. We understood that the question of State of Religion had occupied considerable time that morning. As we came in the house, Brother J. H. Anderson was making an impressive speech on missions. He was followed by brethren Holt, Eastes and others. The Association last year had contributed only \$222.00 for all missionary purposes, but by resolution introduced by Brother J. T. Oakley and unanimously adopted it was decided to try to raise \$600.00 next year. This amount is to be appor-

tioned among the different churches of the Association by the executive committee. Salem Association is a strong body. It has twenty-four churches, with about 4,000 members. Some of these churches, as Fall Creek, Prosperity, Auburn, Salem, Sycamore Fork, and perhaps others, have a membership of from 250 to 350.

The discussions of the various subjects were quite interesting and at times lively. Sermons were preached during the meeting by brethren J. M. Phillips, James Davenport and perhaps others. Brother J. M. Stewart had been appointed to preach the doctrinal sermon on Saturday morning but on account of press of time asked to be excused. The Association adjourned in good order about noon Saturday. Brother J. J. Carr was appointed to preach Saturday night and Bro. W. H. Smith Sunday morning.

There was a very large attendance at the Association, especially on Friday, when it was estimated that there were about 2,500 people present. The visiting preachers were unusually numerous. Among them we noted brethren J. H. Anderson, P. W. Carney, J. J. Carr, C. S. Dillon, J. H. Grime, A. J. Holt, L. B. Jarmon, G. A. Ogle, J. M. Phillips, W. H. Smith, L. D. Smith, D. B. Vance and perhaps others. Some of these are pastors of churches in the Association, but their membership is elsewhere. But despite the large number of visitors and preachers the hospitality of the church and community was abundant for all. There were several long lines of tables spread in an adjoining grove and there was enough and to spare. Bro. P. W. Carney is the popular pastor of the church at Fall Creek.

The next meeting of the Association will be held with Prosperity church. The introductory sermon will be preached by Brother J. D. Rives and the doctrinal sermon by Brother J. H. Anderson.

We had a pleasant home with Brother Albert Henderson. We also enjoyed taking a meal with Brother John T. Oakley, who lives near the church. Edgar Folk Oakley is one of the finest little fellows we have seen in sometime.

Personal and Practical

The Chinese are prohibited from coming to this country as laborers, but the law allows them to come as students of our schools, colleges, and universities.

The *Baptist Argus* says there is a growing feeling that the Baptists of the South should have a summer school of some kind. Why not have it at Monteagle or in Nashville?

The statement is now going the rounds of the press that criminals in Germany are increasing at the rate of 10,000 annually. The main reason assigned for this is strong drink.

Dr. Russell H. Conwell has written a book called "Present Successful Opportunities." It is his great lecture, "Acres of Diamonds," elaborated. It will doubtless have a wide sale.

The Salvation Army paper called *The War Cry*, says: "The liquor business may take most of the credit for murderers, but to the cigaret belongs the elite and quick method of making lunatics."

There has been a great deal said, in the last few years, about the return of the Jews to Palestine. Talk of a purchase of the entire territory for Jews had been common; now it is proposed that Christians purchase it.

The *Missionary Review of the World* says that the Baptists had an average of 163 baptisms on their mission fields every week last year. That is, they baptized enough people every week of the year for a large church.

The American Baptist Education Society, of New York, has sent the treasurer of Mississippi College a check for one-fourth of the \$15,000 offered to the Baptists of Mississippi on the condition of raising so much in the State.

It is not necessary for a writer to quote everything another says. But he certainly ought not to select a sentence which suits his own purpose, but which taken from its connection misrepresents the writer and destroys his meaning.

Dr. W. P. Throgmorton, of DuQuoin, Ill., has a 'Young Men's Alliance' in his church, pledged to bring in other men. Pastor Golden, of the Third church, of this city, has a 'Young Men's League' pledged to something similar.

Two sons of a prominent family of Christian Scientists died in the suburbs of Memphis, Tenn., without a drop of medicine or a physician. Another child in the family was very ill. The sons died in awful agony. So much for Christian Science.

Dr. E. O. Ware, State Secretary of Missions in Louisiana, is now in the field on the special task of raising \$6,000 capital stock for the *Baptist Chronicle*. Pending this effort, which we sincerely hope will be successful, the paper is reduced to only half its former size.

Dr. R. C. Buckner has an article in the *Baptist Standard* on "Looking Backward," in which he says many wise things. One of these is as follows: "Men should grow old gracefully, peacefully and intelligently." Dr. Buckner is a living example of this teaching.

Rev. Thomas Dixon, Jr., the author of "The Leopard's Spots," which has had a sale of 40,000 already, is soon to start across the continent on a lecturing tour. He is the owner of the steam yacht, "Dixie," which lies in the harbor at "Elmington," his estate in Virginia.

Bro. H. C. Howard, of Coleman, Texas, gives the report of the great meeting in that church, in which he mentions the fact that seventeen new subscribers were secured for the *Baptist Standard*. This, to our mind, is a strong evidence of a genuine revival in that community.

Dr. Konzelmann, for a long time pastor of the Jefferson Avenue Baptist church, of St. Louis, is now practicing medicine in Chicago, Ill. Why and how can a preacher that is in health and without trouble to cause it, go into secular work, if he can get a living by preaching?

Mrs. Eddy says, "No intellectual proficiency is requisite in the learner," who studies Christian Science. This is the only thing we remember from her that we believe. The more one reads her sayings the more one is convinced that it is not sense that is needed to study this "science."

A leading liquor paper of the country says, "Saloon-keepers who allow themselves to become intoxicated are a real detriment to the business." If drunkenness is a detriment to the saloon business, we would like to know what it is to other business? Is not this confession defiant devilry?

Some one said to Spurgeon that a certain preacher, of whom they were speaking, had known no more about preaching than an oyster. To this Spurgeon replied: "That worthy bivalve is discreet in opening and always knows when to close." Many speakers could learn a lesson from the oyster.

Bro. John Smith, father of the Smith brothers, W. H. and F. M. Smith, has been a subscriber to the *BAPTIST AND REFLECTOR* for some thirty or forty years, he does not remember just how long. He is a very father in Israel. May his bow abide in strength and may his valuable life be spared other years.

The Baptist Young People's Convention at Providence, R. I., has aroused much talk and oratory about Roger Williams and the First Baptist Church of Amer-

ica. From all we can learn from books, and the records and talk about Providence, there is not much in the Roger Williams affair for Baptists.

Patti, the world-renowned singer, was holding a concert in London to help a hospital. She made two or three attempts to sing and then rushed from the stage, saying: "A wasp tried to get in my mouth every time I started to sing." Some one thinks she was going to sing something wrong. Superstition!

It is said that the Catholics in the Philippines are so displeased with the Pope's dealing with their affairs that they are talking about starting the "Philippine Catholic Church." But they will not. Catholicism enslaves people too much for anything of that kind. There is not enough courage among them for that.

"Little Jack Horner
Sat in a corner,
Eating his Christmas pie.
He put in his thumb
And pulled out a plum,
And said, 'What a brave boy am I.'"

It was with surprise and regret that we read the announcement that the *Outlook*, of Indiana, goes into the hands of the *Standard*, of Chicago. The editors of the *Outlook* have given the readers in Indiana and elsewhere a good paper. It is a great loss to the Baptists of Indiana, which we do not see how they can afford.

Prof. Wright, of Oberlin, one of our great scholars in science, declares that "The Bible, as a historical authority, stands on its own foundation, and is to be trusted, even when there is no independent confirmation of its statements." This does not sound like a deliverance from some of the professors of Chicago University.

Dr. R. A. Torrey, of the Moody Bible Institute, of Chicago, is now in Australia. He preached a strong sermon against dancing and the Secretary of the dancing school invited him to attend and see a "decent dance." He did so, but the dancers were greatly confused by his presence and soon left, after which Dr. Torrey preached to the spectators.

Rev. R. P. McPherson has resigned the care of his churches in Tennessee and will go to Crozer Theological Seminary at Chester, near Philadelphia, Pennsylvania. Through the kindness of a friend he has secured work near there, and will preach while studying in the school. Bro. McPherson is an excellent young minister. We commend him cordially to our Baptist friends in the North. We hope, however, that he will return to Tennessee sometime.

We call attention to the notice of Bro. Lloyd T. Wilson, pastor of the Humboldt Baptist church, in regard to the meeting of the Convention there this fall. Let all delegates and visitors send their names as soon as practicable, to Bro. A. R. Dodson, Humboldt, Tenn. As we have stated, we hope there will be a thousand persons at the Convention. Let us all work to secure that large an attendance. The people of Humboldt will care for all who come. We do not know a more hospitable and generous community anywhere.

With reference to the recent meeting of the Unity Association we wish to say: 1. Dr. Frost showed himself a high-toned Christian gentleman, and won many friends on his first visit to the Association by his courteous bearing and his excellent sermon. 2. At the public suggestion of Bro. C. C. McDaniel we prepared a paper to be signed by Bro. Hall and ourself, covering the facts with reference to "Lydia's baby," about which so much was said during the Association. This paper was substantially what we published a week or two ago in regard to the matter. We read it over to some mutual friends, and it was thoroughly satisfactory to them. But Bro. Hall refused to sign it, giving as his reason both privately and publicly that it "reflected on the American Baptist Publication Society." We stated that we mentioned the Society in order to give the facts in the case. He still refused to sign it, though saying that he was willing to sign all the rest of it.

The Home.

DO THOU THY WILL.

Do thou thy will with me!
I am convinced that thy mysterious ways
Lead ever up to goals of peace. I see,
In looking back o'er discontented days,
When I rebelled at paths thou led'st me in—
I see how for my good it all has been.
Do thou thy will.
Do thou thy will. I find
Then when I wept because some barrier stood
Between me and my longings, I was blind;
For thou had'st placed it there for my own good,
And when in chosen paths I could not go,
It was to guard me from some need-less woe.
Do thou thy will.
Do thou thy will. I feel
The calm of realms toward which my feet are led
Across my fevered, restless spirit steal,
Tae blind rebellion of my heart is dead.
Or in the valley, or on the height above,
The hand that leads me is the hand of love.
Do thou thy will.

—Ella Wheeler Wilcox, in *Independent*.

ALDIXANDER THE COPPER-SMITH.

It is said that we all have our little meannesses, and every close observer of human nature will admit that this sweeping charge comes as near being true as do most assertions of the wholesale variety. As for example: See how many sane people, in by no means straited circumstances, will give themselves no little trouble, to say nothing of running the risk of burning their fingers, in order to avoid striking a match, the value of which is the hundredth part of a penny. They will light a twisted slip of paper at one gas burner, and march the length of the hall with it to light another, feeling all the while as though they were practicing commendable economy. There are others afflicted with saving propensities in the manner of stationery; others who see ruin in a broken window pane, etc. Kipling tells us somewhere of a ship owner whose sailors, besides having good wages, enjoyed extra good fare and sleeping quarters, and who was so stingy in the matter of paint that his ships were a disgrace to the docks in which they were sheltered.

It is to be hoped that this charge of meanness may be a slander where we Us and Co. are concerned, but it is just possible that our church treasurers may tell another story.

"I don't wish any copper put on those plates," remarked a popular city preacher as the deacons began their rounds in a church into which Dives and all his relations would seem to have crowded themselves. A stranger might have imagined, judging by the modern equivalents for purple and fine linen that everywhere met the eye, that such a protest were unneeded, but no doubt that pulpit dictator knew the people.

"I should like to have it engraved upon my collection plates: 'Alexander the coppersmith did me much evil,'" observed a preacher of milder manners, from which we may take it that he, at least, had had his experience of coppery meanness.

Thou shalt love thy neighbor as thyself. If the average collection plate may be taken as an object lesson indicating our love of self measured by our care for neighbor Lazarus, it would seem that self-love is the rarest variety of human weakness. To solve the riddle why good people make a show of meanness in God's house that they would be ashamed of in their own would require a wiser man than Edipus. The rowdy speaks of the "Continental red" as a synonym of nothingness, but surely this absolute coin could not have been of much smaller value than the penny which so much of tenebrous makes its appearance in church than in those places where men and women spend money on themselves.

The gilded youth whose cigars cost him two dollars a dozen, the tailor-made girl who consumes fifty cents worth of bonbons at a sitting—one might suppose that their purses held no such vulgar coins as pennies till undeceived in church by the sight of bulging pocket-books and costly

THE VALUE OF CHARCOAL.

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

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

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

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

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

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal one the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

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

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

portemonnaies giving forth neither bank notes, nor gold, nor even silver, but discolored little coppers—in some cases, perhaps, a more liberal giver letting his light shine with the dull luster of a nickel.

"Brethren, there were fifteen hundred in the collection that was taken up last Sunday evening," remarked the treasurer of a Christian Society as he faced a well-dressed audience that filled a large hall to its doors. "Unless you do better than that, we cannot pay the traveling expenses of the evangelist who is to speak to us to-night."

The newspaper funny man, being asked, "Why are pennies thus piled upon the collection plate?" would naturally answer: "Because there is no smaller coin." Christian charity holds its tongue.

The commentator has it that the coppersmith of Ephesus was harmful because of his heresy; the coppersmith of the modern mint does evil that is limited only by currency regulations.—Clara Marshall, in *Christian Intelligencer*.

WELL-KEPT HANDS.

Over my sink are two bottles and a nail-cleaner. One bottle contains five parts of lemon juice to one of alcohol, which will keep indefinitely. The other contains the following lotion: One-fourth of an ounce of gum tragacanth added to one pint of rain water, which has stood three days, then one ounce each of alcohol, glycerine and witch-hazel, also a little good, faint perfume. After washing dishes or preparing vegetables I apply a little of the lemon juice, then the lotion, and in a moment my hands are dry, soft and smooth. All stains disappear as if by magic, and the nails are cleaned easily. The time required is not over two minutes. This process repeated five or six times daily will certainly repay housekeepers, for what is there more indicative of refinement than well-kept hands? Then, too, the expense of these lotions is comparatively nothing. Be sure to have them in a handy place.—August Woman's *Home Companion*.

Mr. Dwight L. Moody once offered to his Northfield pupils a prize for the best thought. This took the prize: "Men grumble because God puts thorns with the roses; wouldn't it be better to thank God that he puts roses with the thorns?" And here you have illustrated the difference between the pessimistic and optimistic attitude of mind. How it is with you?—Ex.

The *Journal and Messenger* says that the coronation chair, on which every sovereign of England has sat to be crowned for six hundred years contains a large stone which has a remarkable history. For eight centuries before it came into English possession it was a part of the coronation chair on which every Scottish sovereign sat at his coronation. For over fourteen centuries it has had this conspicuous place, and so far back its history is unquestioned. But traditions take it back much further and make it the stone on which Jacob rested at Bethel, and which he set up there as a pillar. It may be.

No one can disprove that it is. At the same time it cannot be proved to be this veritable stone. It is not essential. At the same time it could not be purchased for millions of dollars. It is connected with the sacred past of the England monarchy. It may be all sentiment, but somethings are more precious than money.

Since returning from East Tennessee I have spent a few days at Cottage Home in a fine meeting. After the baptizing, Friday, I left the meeting with Bro. Swan and went to Grant, where I baptized Sunday morning, a young man of fine promise, and two beautiful young ladies I baptized them in the same place I was baptized thirty-four years ago. I am happy for these results. At New Middleton I baptized four. I send you another subscriber to the BAPTIST AND REFLECTOR. When this appears in print Salem Association will be in full blast at Fall's Creek, my home. I am glad to have Folk, Grime, Smith, Stewart and others with me. God bless them all.

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AN EXILE'S RETURN.

It was a great pleasure to me, an exile, so to speak, in Illinois, to visit two of my old churches last week and the week before, at Lucy and Big Creek, and to conduct meetings for them. The power of God's Holy Spirit was manifest in both meetings. The churches were greatly revived, sinners were convicted and converted, and "The Lord added unto the churches daily those who were being saved." Six united with the Big Creek church by baptism, one of whom was a Methodist and one a Presbyterian. Twenty were added to the Lucy church, sixteen by baptism and four by letter. There will be others to join later. The community around Lucy was stirred as never before, perhaps. This church has been struggling for a few years to build a house of worship. This building is closed in from the outside except the doors and windows and they have been purchased and will soon be put in. On Wednesday morning of the meeting at Lucy, the church held a business meeting and called Eld. T. J. Davenport, of Millington, to their pastorate and he accepted. Bro. Davenport is also pastor of the Big Creek church and was with us throughout both meetings except two or three services. He is genial, agreeable and a true yoke-fellow. He has taken a strong hold on the entire community and I bespeak for him a great success as pastor of these churches. I see not how it could be otherwise with such a people—a nobler people I have never met than those composing these churches and communities. On last Sunday morning at Lucy, the pastor took a subscription to paint the church building, amounting to some \$100.00. The two churches remembered the writer with a nice purse for his services in the meeting. May the divinest blessings rest upon both pastor and people and continue to prosper them.

I am now at my old home, Lincoln, Perry County, Tenn., for a few days' rest. I pray that the Lord's blessings may abide on the editor of the BAPTIST AND REFLECTOR.

Linden, Tenn. LEON W. SLOAN.

FROM SPRINGFIELD.


The Lord has been so gracious to me and my churches this summer. We held a meeting with William's Chapel church beginning third Sunday in July. Bro. Benton, of Adairville Ky., doing the preaching which resulted in twenty-six additions and thirty-eight by baptism.

Bro. E. H. Maddox, of Owensboro, Ky., assisted me in a meeting at Hopewell beginning first Sunday in August, results being thirty-nine additions and thirty-eight by baptism.

On Aug. 14th we had a joint baptizing of these two churches with three from Oakland church. On the bank of Red River at 11 a.m. Bro. Benton preached a Scriptural sermon and Scriptural baptism to about 3,000 people. After's me had received the sermon, and all had received some of the beautiful dinner we gathered at the water where a picture of the candidates and writer was made in the water. We baptized these sixty-two candidates in nineteen minutes and were not wearied. The writer believes he could baptize 180 an hour for ten hours easy enough; then why could not John and James alone easily baptize 3,000 when miraculously filled with the Holy Spirit?

This was a great day for Baptists in Robertson County.

Last Friday we closed a twelve days' meeting with Spring Creek church, Bro. Benton doing the preaching here also. There were added to the church, one



Old Age
IS MADE
Vigorous
BY THE USE OF
DR. PIERCE'S
GOLDEN
MEDICAL
DISCOVERY.

"I suffered for six years with constipation and indigestion, during which time I employed several physicians, but they could not reach my case," writes Mr. G. Popplewell, of Eureka Springs, Carroll Co., Ark. "I felt that there was no help for me, could not retain food on my stomach; had vertigo and would fall helpless to the floor. Two years ago I commenced taking Dr. Pierce's Golden Medical Discovery and little 'Pellets,' and improved from the start. After taking twelve bottles of the 'Discovery' I was able to do light work, and have been improving ever since. I am now in good health for one of my age—60 years. I owe it all to Doctor Pierce's medicines."

by letter, three restored, and fifteen were baptized and four await baptism.

Bros Benton and Maddox did faithful preaching to my people.

We are going to spend \$400 or \$500 on repairing Spring Creek church house.

I have notified Hopewell and William's Chapel that I will not preach for them next year as I am going to the Seminary in January, and preach two Sundays at Spring Creek.

Springfield, Tenn. O. P. MADDOX.

FROM HALLS.

It was my sad duty to officiate at the burial service of Messrs. Duncan, McAuliff and William Young, who were scalded to death by falling into a well of boiling water, five feet deep.

Mr. Young succeeded in raising himself out, but McAuliff had to be assisted and while suffering remarked, "It would be awful to spend eternity like this, mother, I ask Jesus to accept me now." In a few minutes afterwards, he said, "Mother, I have given myself to Jesus."

We buried them at McCulloh Chapel Baptist church, and while both bodies were being lowered into the same grave, Mr. McAntiff's sister requested us to sing, "Pass Me Not, O Gentle Savior," and giving me her hand, said, "I have not lived as I should, but, in the presence of God, I promise to be more faithful to my Master."

Ten or twelve young men came forward and asked for prayer.

Oh, that men would prepare to meet God while in health.

Halls, Tenn. J. A. MITCHELL.

ANOTHER GOOD MEETING.

The meeting in progress at Lucy, Tenn., when my last letter was written for your paper, in which the pastor had the assistance of Rev. Leon W. Sloan, of Carmi, Ill., closed last night. It was a gracious meeting. The number of professions was about twenty-five. There were thirteen added to the

church by baptism, and three more stard approved for baptism. Four placed their letters in this church, making twenty additions. Men of mature years, as well as young men and women, were seeking the way of life. The people feel like thanking the Lord for sending Bro Sloan in their midst. His sermons were of a high order and his doctrine Biblical. His methods were minus any claptrap or objectionable features. Many are praying for this Godly man of gentle manner and fervid eloquence. None feel more uplifted than the writer. Let me suggest that should a pastor feel the need of help in his meetings, and could secure Bro. Sloan, he will find him sound in doctrine and method. We are in the midst of a meeting at Fellowship church.

Lucy, Tenn. T. J. DAVENPORT.

NOTES FROM TEXAKANA.

I see that Rev. W. E. Neill is doing some evangelistic work in Tennessee. I am glad to know it, and I should like to commend him most heartily to the churches. I have been intimately associated with him, as neighboring pastor. He is a man of faith and zeal and the Word and prayer. His work has been very greatly blessed.

Some good news came to me from Bro. Fred D. Hale. He has been resting at Hot Springs and is so far recovered as to be ready for work soon. He is ready to make engagements. What a joy to all, except the friends of error, to have him at work. Some great church with a great field should secure his services. In the meantime he can hold some meetings. I am trying to secure him for October.

It gratifies me very much to see the watchfulness and the courage of the BAPTIST AND REFLECTOR on the doctrines. It has a past worthy of the greatest devotion. Your recent article on 'Alien Immersion,' was timely. And you may comfort your self that the denomination, with a few conspicuous exceptions, is with you. And they are glad to have a valiant defender on the walls. One particular paper seems to me to find a peculiar satisfaction in making invidious reference on Dr. J. R. Graves, and what he chooses to call "Gravesism," whatever he means by that.

Whatever may be said, when Alien Immersion and Universal Bhurchism prevail, there is no room left for Baptists, and so far as the other denominations are concerned, they are not in the way. I hope the BAPTIST AND REFLECTOR may stand for many years the doughty champion of a stalwart orthodoxy.

I have recently come into contact with the mediaeval spirit of persecution. It broke out among the Methodists. It is not the first time I have met it. In a meeting I recently held, the Methodist combined not to attend the meeting, nor to allow their children to attend. This they carried out. And what was the gravity of my unworthiness? I preached repentance, which touched the deep springs of the life; faith that accepts the Lord Jesus Christ as the King and only Lord of our lives; an obedience which keeps the commandments of the Lord as he delivered them to us, and a salvation that is eternal, and not intermittent and often fatal.

The Lord greatly blessed the meeting in spite of their active opposition. But the spirit that prompted that treatment of the visiting brother is different only in degree from the spirit of the "Inquisition." Baptists may as well understand that all this pretense of delight in their success is not what it would have and believe it to be.

Texakana, Ark. O. L. HAILEY.

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Cannon County has just passed through an exciting political contest. The whiskey question was the burning issue. Dr. Drennon, of malodorous record in the last State Senate, championed the whiskey forces, and Mr. Hugh Preston, the temperance forces. The primary was held last Saturday and whiskey was smuggled in lavishly to buy the purchasable. This is the first time the question was ever an issue in the county at large, so long whiskey-cured. The result is, Preston will go to the next Legislature, vice Drennon, retired by a majority of 301. You may count on the Woodbury Baptist church when such questions are at issue. It was unfortunate for our protracted meeting to be conducted during such excitement. Visible results are meager while our audiences were in the throughout. But we have the profound satisfaction of helping the cause of virtue, morality and religion at large. Beside this, we raised during the week, several hundred dollars with which to remodel the house of worship. The meeting closed on Sunday night.

J. H. ANDERSON.

Watertown, Tenn.

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BROOKLYN, N. Y., Feb. 29, 1895

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 CATRINS,

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.

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Opens Sept. 18, 1902. One of the leading Schools for Young Ladies in the South. New buildings, pianos and equipment. Campus ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Full course. Conservatory advantages in Art, Music and Elocution. Students from thirty States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Va.

In a Glass of Water.

Put a handful of *glazed coffee* in a glass of water, wash off the coating, look at it; smell it! Is it fit to drink? Give

LION COFFEE

the same test. It leaves the water bright and clear, because it's *just pure coffee*.

The sealed package insures uniform quality and freshness.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, as above.

Young South Motto: Qui non proficit, deficit.

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

Mission Topic For September—THE SUNDAY SCHOOL BOARD.

BIBLE LEARNERS.

Learn Deut. 8:18.

YOUNG SOUTH CORRESPONDENCE.

Our second quarter has ended; so has our first half-year and the State Conventional year. With to-day these records pass into history. Some of you, many of you indeed, have forgotten that the Young South "copy" goes in eight days ahead, although I have told you several times that Sept. 17 was the last day. But you will help us begin October. I want to report a fine, fresh beginning in the Convention at Humboldt next week. I will give you the annual report, as it will be given to the annual meeting of the Tennessee W. M. U. We are part of that great organization, you know. Be sure to make it possible for me to say that we began another year enthusiastically, and with great hopes of a better one than this has proved to be.

But "preliminary remarks" are out of the question this morning. Seventeen dear people clamor for your attention. Just listen to them, one by one.

The first brings glad greetings from the First church in Nashville:

"Enclosed find \$1.50 from the 'Sunbeams' of the First church, and those of our mission school. The latter was recently organized and there is a good attendance and interest. We are praying God's blessing on our dear Mrs. Maynard on her voyage to Japan.

"Mrs. M. T. WILLIAMS"

We are most grateful to begin with these Bands, and we trust they may both be greatly blessed in their winter's work.

No. 2 comes from our South Knoxville Band:

"I send you \$1.44 from my Band of 'Little Workers.' Two dollars was collected in coin-takers; the rest was given by seven little girls and one boy. We hope to let you hear from us again soon.

Mrs. R. A. BROWN."

See "Receipts" for names and credits. The East Tennessee city does splendidly. We are so much obliged.

Hartsville is next in No. 3:

"Enclosed find 25 cents. Use it where you think best. You have my prayers and best wishes.

"Mrs. J. M. OGLESBY."

We are so glad, always, to be remembered in prayer, and gladly add this offering to our missionary's salary. This good friend stands by the Young South faithfully.

No. 4 comes from Ridgely, and brings \$2.00, a sacred offering to the Orphans' Home, in memory of the beloved daughter of our friend, Mrs. Emily Watson. "Being dead, she yet speaketh." The little wards of Tennessee Baptists will bless her memory.

No. 5 is such a dainty little missive from Nashville:

"Many thanks for the book and button I send you \$1.50 for Japan, \$1.00 of which was collected in my ark."

DIAZ ROTH.

Thank you, so much, Diaz! Mrs. Maynard will turn to your picture when she reads this and ask God to bless you. We count you among our best and truest workers.

Nashville comes again, in No. 6:

"Enclosed find \$1.00 from 'The Little Folks.' Use it for Mrs. Maynard's salary. LIZZIE H. FOLK."

It is just a little while since these dear "Little Folks" sent in \$3.00. I hope to see them when I'm in Nashville, in October, and tell them how much we appreciate their offerings. God bless them every one!

Now, let's skip over to West Tennessee. Jackson comes in No. 7:

"Enclosed find \$3.00 from the primary Sunday school class of the First church. We always give our fourth Sunday's collection to missions. Lately we have been sending it to Mrs. Mahon, in Mexico. She is our 'Miss Kate,' the daughter of our Dr. Savage, and went from this church. Her little sister Frances is a member of our class.

"I would like so much to meet our Editor in Humboldt in October. I am anxious to hear 'Band Work' discussed. Mrs. IDA B. HALL."

We are greatly obliged for this generous offering from the Jackson little folks. The program will doubtless appear on the Missionary page of the BAPTIST AND REFLECTOR in good time. The editor hopes sincerely to meet Mrs. Hall, and begs that she will take part in the discussion. Mrs. Wheeler is anxious to hear from the successful workers.

Rutledge is next in No. 8:

"Enclosed find \$1.00, collected in an ark, by three little girls, Letha Joyce, Bertha Greenlee, and Della Satterfield. I hope that dear Mrs. Maynard's health will be much improved by a sa'e voyage, and the Lord will spare her to do much work for him.

"LAVENIA GALYON."

Many thanks! I hope we shall soon have good news from the Maynards.

No. 9 comes from Mississippi:

"Last May, a year ago, I enrolled our grandbaby, Hugh Brown Norvel, of Olive Branch, as a member of the 'Babies' Branch.' Last June he was taken from us. How hard it was to give him up! How much we have missed him! But to God's will we must be resigned.

"I send you \$1.00 for the Orphans' Home. Mrs. J. N. BROWN."

I fancy sometimes the little baby-band we have in heaven! My little nephew, Robert Kannon, who went home last February, said, only a little while before he went to "God's house," that he hoped the heavenly Father would think he was "big enough to open the gates." He loved our work. Our missionary was a personal friend, although he never saw her. He never tired of hearing about her and her "lit-

tle Japs" she taught to love Jesus. So I think of him and the other tiny ones in our Heavenly Branch, looking down with rejoicing as our work goes on. It comforts me. We are so glad our Mississippi friend does not forsake us, and we appreciate her kind help to the Tennessee orphans.

In No. 10, Rev. A. L. Davis, Fayetteville, asked for literature. I send it, in earnest hope that there will soon be a find Band in his church.

Hillville sends No. 11:

"All summer I have been trying to induce my 'missionary chickens' to grow faster, but they would not. They are hardly large enough to bring a good price, yet. I must wait awhile before selling them. However, I want them counted in this year's work, and I send you \$1.00. Divide it between Mrs. Maynard and the Orphans' Home.

"How I long to be at Humboldt in October! The Young South has my prayers and best wishes.

"PATTIE POWELL."

It will certainly be worth your while to come. Thank you, so much, for anticipating the fowls. We need the dollars greatly at this juncture.

Now listen to Grand Junction in No. 12:

"I send what I have on hand. Our little Marion is two years old, now, and 50 cents is for the Babies' Branch from him, and the \$2.00 was collected in the coin taker and ark.

We are praying that our missionary may work many years for the Master.

"Mrs. MATTIE SMITH."

We are so deeply obliged. I will send you two buttons as soon as a fresh supply comes. May the little boy grow up with the Young South!

Roberson Fork comes in No. 13:

"Enclosed find \$1.00 from my coin-taker. I sent a filled ark in April, but failed to get the button. I would like another coin-taker. I want to do all I can. MARY LUCILE McMAHON."

Thanks! The April offering is checked off on my book, showing that the button or book was sent. I will send another, though, as soon as they come. That is an excellent sentiment you close with. Do you remember how the Savior said of a woman, "She hath done what she could?" May you be ever blessed in your work for the Master.

No. 14 brings news from Trezevant:

"Enclosed find 50 cents from our primary class. Faustina hopes to see Mrs. Eakin as she passes through Trezevant to the State Convention.

"Mrs. T. R. WINGO."

And Mrs. Eakin would like to see Faustina. Will not she and her mother be able to go to Humboldt? It will be worth a great deal to them both. Mrs. Wingo will please thank the little ones for us.

Now, without another offering, this would be an excellent week's record, but just read No. 15, from Dyersburg:

"Enclosed find

FIVE DOLLARS

from the Sunbeams of the First Baptist church for Japan. We are so glad to be able to send it in time.

"Mrs. JENNIE D. WALKER, Leader."

Isn't that grand? I feel sure some of these happy givers will be at Humboldt. We are so proud of this Band. May their way ever be upward!

Ordinarily we would say, "What a fine week!" and stop here. But there's another here from Harriman, where the Convention met last year. No 16 says:

"Here we are again, after all these weeks, but the enclosed

FIVE DOLLARS

will show you we are still alive. We've been taking a two months' vacation, but we are now at work again, with a new set of officers. Look out for us.

SKIN TORTURES



And every Distressing Irritation of the Skin and Scalp Instantly Relieved by Baths with

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And gentle anointings with CUTICURA OINTMENT, the great skin cure and purest of emollients, to be followed, in severe cases, by medium doses of CUTICURA RESOLVENT PILLS, to cool and cleanse the blood. This is the most speedy, permanent, and economical cure for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply humours, with loss of hair, ever compounded.

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Sole Proprietors, DUGG AND CHEM. CORP., Boston.

"Two of these dollars were sent by Ellenor and Walter Thomas from their far-away Western home. They are still members of the Trenton Street Juniors, and we are praying that God may make them as useful in their new field as they were in this. Two dollars is our regular collection, and 75 cents is for the Orphans' Home from my class. Credit Johnnie Baldwin in the B. B. for the rest.

"Our report to the Association for the past year shows that we have given \$75 in all. God grant we may do more this year. Mrs. MATTIE SUBLETTE,

"Sup't. Trenton Street Juniors."

Think of it! A Band of young people giving \$75 in a year! Oh! ye churches, does it not make you blush? We are so grateful for the Young South's share of their generous offerings to God.

I hope Mrs. Sublette will be at Humboldt to tell how such a glorious result is reached. Will she tell each and all of her workers how much indebted we are to them, and especially to those who have gone so far away?

And to stop here would make us proud and thankful, but there is still a grander finale to this year. Read No. 17, and I am sure you will sing, "Praise God!"

It is dated Knoxville, and says:

"You will find enclosed

TEN DOLLARS

to be equally divided between Mrs. Maynard and the Orphans' Home. I have long been an interested reader of the Young South, and I am so glad to

be able to help pay our missionary's promised salary. The Young South and its editor have my best wishes.

"CYNTHA JOHNSON."

Words fail me! I had prayed for a good ending, but this grand offering is more than I dreamed of. It is not often that we get so much from even a Band. From one person, it is almost unprecedented. May our Father reward the faithful giver to this cause! We extend a cordial welcome to her, and hope we may hear often from her in the days to come.

Now, let us be off for beautiful October.

Hoping much,

Yours faithfully,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

RECEIPTS.

First quarter's offerings	\$245 57
July offerings	52 15
August offerings	51 17
First three weeks in Sept. 1902	43 23
Fourth week in Sept.	

FOR JAPAN.

Nashville Sunbeams, 1st Mission school	1 50
Rose Anderson, S. Knoxville	50
Lena Maples " "	12
Ethel " " "	13
Anna Cruze " "	32
Bettie Tipton " "	26
Gertrude Gilbert " "	46
Lizzie Tipton " "	17
Willie Gilbert " "	48
Paul Anderson " " c-taker	1 00
Willie Tipton " " "	1 00
Mrs. Oglesby, Hartsville	25
Diaz Roth, Nashville (c-taker)	1 50
A. W., E. E., Jr., and Cornelia Folk	1 00
Primary class, 1st ch., Jackson, by Mrs. Hall	3 00
Three little girls, Rutledge, by L. G. (ark)	1 00
Pattie Powell, Hillville	50
Mrs. Mattie Smith, Grand Junction (c-taker)	3 00
Mary Lucile McMahon, Roberson Fork (c-taker)	1 00
Primary class, Trezevant S. S., by Mrs. Wingo	50
Trenton St. Juniors, Harriman, by Mrs. Sublette	4 00
Dyersburg Sunbeams, by Mrs. Walker	5 00
Cyntha Johnson, Knoxville	5 00

FOR ORPHANS' HOME

Mrs. Emily Watson, Ridgley	2 00
Mr. G. N. Brown, Miss	1 00
Pattie Powell, Hillville	50
Trenton St. Jrs. by Mrs. S.	75
Cyntha Johnson, Knoxville	5 00

FOR BABIES' BRANCH.

Johnnie Baldwin, Harriman	25
Marion Smith, Grand Junction	50
For postage	12

Total\$432 96

Received since April 1st, 1902.

For Japan	\$325 54
" Orphans' Home	40 51
" Home Board	33 52
" State Board	6 65
" Foreign Journal	6 75
" Babies' Branch	8 58
" China	2 25
" Mexico	25
" Postage	8 91

Total\$432 96

L. D. E.

How's This?

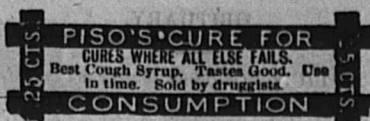
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.



COLPORTAGE WORK.

On the fourth Sunday of July I began a meeting at old Shepherd Hill church in the upper end of James County, and it continued for ten days. At the beginning of the meeting it seemed almost impossible to do anything, but after earnest praying and singing, by Bro. Carter, a Methodist preacher, and Bro. Lewis, a Baptist preacher, and the feeble preaching of the writer, we got the wheels of Zion unlocked and we were delighted to see eleven bright professions and ten additions to the church. Among the number of professions were two who attracted attention. One was an old man seventy-four years old, and the other was a little girl seven years old. One had lived his life away in sin before coming to God, the other came at an early age. Both joined the church and were baptized. One has let all the youthful opportunities pass by and has only a few days to live for God, while the other has all her life to live for God.

This seems to me enough to show any rational being and right thinking man or woman that the thing to do is to make a choice for God at an early age and give God your life.

The second Sunday in August I went to Chickamauga, Tenn., near Sherman Heights, and held a ten days' meeting which resulted in twenty six professions and twenty additions to the church. It was said to be the greatest meeting that has ever been at that place, and as badly needed as ever a meeting was needed.

It seems to me that the country churches of the Ocoee Association need reviving as badly as any churches in the United States. It seems that they are doing nearer nothing than ever was known to be done in the history of the Association. If you want to feed your soul on ice cream go to some of our country churches and there you will find a dish and a spoon ready. Oh! may God help us to wake up and see the morning of eternity dawning and the world around us going to hell as fast as time will permit.

May we realize the words of the poet:

"Time is flying, souls are dying,
While the years are rolling on."

May we arouse to such a sense of duty that we will have none but those who will serve God. Our horses, our cattle, and every thing, ought to be serving God. I have a horse and buggy and I try to make them serve God every day, because that is all the use I have for them. Oh! may the words of Paul be our words: "This one thing I do, forgetting those things which are behind, and reaching unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

W. E. DAVIS, Colporter.

Harrison, Tenn.

EBENEZER ASSOCIATION.

At the request of some of the brethren I write my impressions of the Ebenezer Association, which met in its ninth session at New Hope church, Giles County. It was a spiritual and enthusiastic body. How could it be otherwise, with such veterans in the ministry as Dawson, Hall, Johnson and Usery who have wrought so nobly in the years gone by, and such active, energetic, consecrated pastors and workers as Dortch, Fitzgerald, Hight, J. H. Hull, Patton, Pettie, Puckett, Walker? It was good to be there. I remarked that if all our Associations were like

Ebenezer we would take the State for Christ in a very few years.

But the brethren have been more concerned about ingathering than they have about developing their members. The result is apparent. The collections for district missions had fallen off from \$220 last year to \$90 this year. But the brethren showed what they could do by taking a cash collection of \$50 for this object. It is just to Bro. Pettie to say that his church at Columbia contributed \$60, leaving \$30 contributed by all the other churches. This Association is abundantly able to pay \$1,000 for this object. It is in the garden spot of the State. The brethren are able to pay and would be willing, if instructed by their pastor. If the pastors want their members to serve God, rather than mammon, they should circulate Baptist literature and mission literature in every family. Our Baptist books tell our people how to be saved. It is well to preach missions and other Baptist doctrines from the pulpit, but pastors should reinforce their preaching with a good supply of religious—Baptist—literature in the families. I sold one Baptist book—"The Little Baptist"—to a Baptist in Ebenezer Association. He belonged to a church that was about dead. He was appealing for help from the Association, and said that if the church went down he would join the Presbyterians. Of course he had no Baptist literature in his house. I sold him "The Little Baptist" for his children. Now if he joins the Presbyterians he will not carry his children with him. This is the trouble in Middle Tennessee. Years ago this was a Baptist country. But the members were not instructed—taught to observe all things. They did not know why they were Baptists. Now their descendants are not Baptists. An old graveyard back of the church was unfenced and uncared for. Broken monuments lay across the graves now neglected and unhonored. I said, "This represents the work of our Baptist pioneers. Shall this be the result of work now being done in Ebenezer Association?" It will be, soon, unless our pastors arise to their opportunities and instruct their people from the pulpit, and supply them with good Baptist literature. Long live Ebenezer Association! May she rise in her might and truly possess the land, for she is able to do it.

B. F. STAMPS, Colporter.

Superseding all Others.

From rich Mississippi River bottoms: "I have been selling Hughes' Tonic for six years for chills and fever. Has superseded all others in my trade. It invariably cures when given according to directions. It is the very medicine we need and the only one for chills and fever that I can sell. Sold by druggists—50c and \$1 bottles."

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The BAPTIST AND REFLECTOR has been running recently the advertisements of the Massey Business Colleges which are located at Louisville, Ky., Richmond, Va., Norfolk, Va., Birmingham, Ala., Montgomery, Ala., Jacksonville, Fla., Houston, Texas, and Columbus, Ga., making eight large schools under one general management. These schools give a thorough and practical business course, covering the entire Southern States in their patronage. Our business relations with these institutions have been entirely satisfactory to us, and we would recommend them to any young man or young woman desiring to secure a business education and prepare themselves for business life. Write for their large illustrated catalogue and special rates of tuition.

Take Dr. Biggers Huckleberry Cordial

For all Bowel troubles, Cholera, Dysentery, Cholera morbus, Cholera Infantum, Children Teething, etc. At Druggists 25c and 50c.

AMONG THE BRETHREN.

Though the Stone River Association condemned the Tabernacle church of Atlanta, and its pastor Dr. Len G. Broughton for teaching and preaching alien immersion, his church by a vote of 225 to 1 endorsed the position of the pastor.

Rev. J. M. Carroll has resigned the care of the First church, Waco, Texas, to become Corresponding Secretary of the Educational Commission of the State.

Rev. Egbert L. Wesson of Sardis, Miss., has accepted the care of the church at Marshall, Texas, and will take charge Nov. 1st.

HOLIDAY BOOKS

Free Outfit

We have an excellent new set of five books for the young in one handsome case that we loan you to work with. We are cutting prices, you get a "snap." Write to-day, be the first agent in your county. J. L. Nichols & Co., 50 Forsyth St., Atlanta, Ga.

Rev. H. C. Rosamon of Winona, Miss., lately closed a meeting at Poplar Springs church near Winona which resulted in forty-one additions. Already twenty-six of them have been baptized.

Rev. W. P. Hurt was assisted in a revival at Kosciusko, Miss., by Dr. T. S. Potts of the Central church, Memphis. There were thirty-one accessions to the church. The series of sermons was considered one of the best ever heard in the town.

Rev. N. R. Pittman has accepted the care of the Savannah Avenue church, St. Joseph, Mo. For ten years he was in that city as pastor of the Patee Park church.

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R. W. JENNINGS

Rev. T. J. Porter resigned the care of the First church, Lamar, Mo., to take effect Nov. 1st. The church refused to accept his resignation and proposed to increase his salary \$200. He will probably remain.

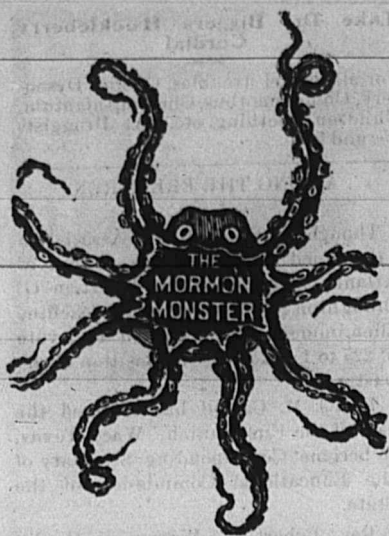
HOLD FAST.

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the head, throat, stomach, intestines and urinary and reproductive organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of the BAPTIST AND REFLECTOR are entitled to receive free and prepaid a trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the mucous membrane in head, throat, stomach, bowels and urinary organs.

All readers of this publication, who need a cure for sluggish and congested liver, catarrh, indigestion, flatulence, constipation and kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, free and prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder-worker.



The... "Mormon Monster;"

..OR...

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

...

By Edgar E. Folk, D.D.

Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith 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 lodgment 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

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

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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.

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OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 200 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

COLE.—Whereas, it has pleased our kind, loving heavenly Father on the 23rd of Feb., 1902, to remove from our midst our beloved sister, Mrs. M. E. Cole, the last one of the present membership that was on our charter when we organized our church.

Her life was an exemplary one. She was a consistent Christian, a good wife and a loving mother, always on the side of mercy.

Therefore, be it resolved, that we as a church, deeply feel the loss of this good woman.

Resolved, that we bow in humble submission to the will of our heavenly Father knowing that he doeth all things well, and that our loss is her eternal gain.

Resolved, that we deeply sympathize with the bereaved family, pointing them to our heavenly Father for comfort in their distress.

Resolved, that a copy of these resolutions be spread upon our church book, and a copy given to the family and one sent to the BAPTIST AND REFLECTOR to be published.

Done by order of Union Hill Baptist church.

W. D. ALLEN,
I. C. FRYER,
J. N. ROLAND,
Committee.

SUMMER.—The angel of death, on his sad mission slowly approached and, for days, weeks, and months, hovered over the home of Bro. and Sister Z. T. Summer. But on May 8, 1902, he lingered no longer. His work was finished; the spirit of our little friend and brother Taylor Summer, being released from its prison house of clay, winged its flight to the happy beyond where Jesus is. Taylor professed faith in Christ Sept., 1894, united with the church of Christ at Auburn, Cannon County, same year. His life, as a church member, was only about six years. He brought his letter when he came with his father and mother to Rutherford County. He had won, by his kind disposition and Christian fidelity, the confidence and esteem of all who knew him. He had been a patient sufferer all his life. All that medical aid, loving hearts, and willing hands could do was done. He bade adieu to father, mother, brothers, sisters, relatives, and friends, and went to live with his Savior and loved ones. Taylor's life, here, was only nineteen years, six months, and seventeen days. Adieu, brother, until we, by the grace and mercy of God, shall see you over there.

His friend and neighbor,
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MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

SEPTEMBER.

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.—Imman Street Church, Cleveland, Thursday, October 2.

Providence.—New Providence church, Loudon county, Thursday, October 2.

Sevier.—Powder Springs church, Milliken, 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.

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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		Shopping Train.			Shopping Train.
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.	9:06 a.m.
Tulip Grove.....	8:32 a.m.	4:30 p.m.	Tulip 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.
Munsey.....	9:00 a.m.	4:55 p.m.	Munsey.....	6:02 p.m.	8:31 a.m.
Horn Springs.....	9:05 a.m.	5:01 p.m.	Horn Springs.....	5:57 p.m.	8:26 a.m.
Eganville.....	9:10 a.m.	5:06 p.m.	Eganville.....	5:52 p.m.	8:21 a.m.
Lebanon.....	9:15 a.m.	5:15 p.m.	Lebanon.....	5:48 p.m.	8:18 a.m.
Spring Creek.....	9:17 a.m.	5:24 p.m.	Spring Creek.....	5:37 p.m.	8:12 a.m.
Shop Springs.....	9:22 a.m.	5:30 p.m.	Shop Springs.....	5:30 p.m.	8:02 a.m.
Cherry Valley.....	9:27 a.m.	5:45 p.m.	Cherry Valley.....	5:20 p.m.	7:57 a.m.
Watertown.....	9:52 a.m.	5:50 p.m.	Watertown.....	5:15 p.m.	7:47 a.m.
Catamount.....	10:00 a.m.	5:58 p.m.	Catamount.....	5:09 p.m.	7:35 a.m.
Holmes Gap.....	10:08 a.m.	6:05 p.m.	Holmes Gap.....	5:02 p.m.	7:28 a.m.
Brush Creek.....	10:15 a.m.	6:12 p.m.	Brush Creek.....	4:55 p.m.	7:20 a.m.
Wykes.....	10:22 a.m.	6:18 p.m.	Wykes.....	4:48 p.m.	7:13 a.m.
Hickman.....	10:30 a.m.	6:25 p.m.	Hickman.....	4:42 p.m.	7:06 a.m.
Carthage Junction.....	10:35 a.m.	6:30 p.m.	Carthage Junction.....	4:36 p.m.	7:01 a.m.
Lancaster.....	10:45 a.m.	6:40 p.m.	Lancaster.....	4:31 p.m.	6:46 a.m.
Caney Fork.....	10:50 a.m.	6:48 p.m.	Caney Fork.....	4:21 p.m.	6:38 a.m.
Buffalo Valley.....	11:03 a.m.	6:52 p.m.	Buffalo Valley.....	4:17 p.m.	6:35 a.m.
Alcorn Sliding.....	11:10 a.m.	6:56 p.m.	Alcorn Sliding.....	4:13 p.m.	6:31 a.m.
Silver Point.....	11:20 a.m.	7:06 p.m.	Silver Point.....	4:05 p.m.	6:24 a.m.
Boma.....	11:29 a.m.	7:10 p.m.	Boma.....	3:55 p.m.	6:15 a.m.
Mine Lick.....	11:39 a.m.	7:24 p.m.	Mine Lick.....	3:47 p.m.	6:08 a.m.
Double Springs.....	11:45 a.m.	7:31 p.m.	Double Springs.....	3:40 p.m.	5:56 a.m.
Cookeville.....	12:05 p.m.	7:45 p.m.	Cookeville.....	3:25 p.m.	5:45 a.m.
Algood.....	12:17 p.m.	7:55 p.m.	Algood.....	3:15 p.m.	5:25 a.m.
Brotherton.....	12:30 p.m.	8:06 p.m.	Brotherton.....	3:00 p.m.	5:13 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.....	2:03 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.....	12:52 p.m.	.....
Westel.....	3:09 p.m.	.....	Westel.....	12:46 p.m.	.....
Rockwood.....	3:24 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.
South Harriman.....	3:45 p.m.	South Harriman.....	12:10 p.m.

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