



1785-1897.

Holston
Baptist
Association.

Blountville Church
Aug. 6-7, 1897.

by R.R. one way	1.30	700
" " "	1.12	8.27
	<u>2.42</u>	
by land	85	8.73
MINUTES	<u>3.27</u>	

OF THE

ONE HUNDRED AND TWELFTH ANNIVERSARY

OF THE

Holston Baptist Association

HELD WITH

Blountville Church, Sullivan Co., Tenn.,

AUGUST 5-7, 1897,

WITH

General Statistics, Contributions, Proceedings of Executive Board, &c.

Johnson City, Tenn.,
J. W. CASS, PRINTER AND STATIONER,
1897.

OFFICERS OF THE ASSOCIATION.

MODERATOR,

REV. J. H. MOORE, May Day.

CLERK,

R. H. DUNGAN, Johnson City.

TREASURER,

E. H. BACHMAN, Jonesboro.

EXECUTIVE BOARD,

J. K. P. HALL, Chairman, Greeneville.

E. H. BACHMAN, Secretary and Treasurer, Jonesboro.

First Division—R. R. BAYLESS, Supt., Johnson City;

R. H. DUNGAN, N. J. PHILLIPS, E. S. BRUMIT, S. F. CROUCH, A. W. EDWARDS, R. C. KITZMILLER.

Second Division—Rev. J. H. MOORE, Supt., May Day.

E. H. BACHMAN, S. M. BRANDON, Rev. A. J. WATKINS, A. J. CAMPBELL, J. K. P. HALL, C. A. H. McADAMS.

CHAIRMEN OF COMMITTEES FOR 1898.

State Missions. J. K. P. Hall. Greeneville.

Home Missions. N. J. Phillips. Blountville.

Foreign Missions. O. D. Keen. Fall Branch.

S. S. and Colportage. B. D. White. Lovelace.

Orphanage. Rev. A. J. Watkins. Harmony.

Pastoral Support. A. F. Martin. Edens Ridge.

Education. Rev. C. B. Waller. Jonesboro.

Temperance. J. A. Cargille. Johnson City.

These Chairmen of Committees should come to the Association in 1898 with written reports. If not able to come, they ought certainly to send their reports—*Moderator*.

NEXT SESSION OF THE ASSOCIATION.

PLACE—Glenwood Church; Eighteen miles north of Bluff City, and eight miles from Mocasín Gap, S. A. & O. R. R.

TIME—Thursday before the Second Sunday in August, 1898.

Associational Sermon by Rev. R. M. Murrell, Greeneville, Tenn.; Alternate, Rev. A. J. Watkins, Harmony, Tenn.

Address J. W. LITZ, C. C., Edens Ridge, Tenn.

HOLSTON BAPTIST ASSOCIATION.

112th ANNIVERSARY.

PROCEEDINGS,

THURSDAY—OPENING SESSION.

At 10 a. m., Aug. 5th, 1897, Rev. R. M. Murrell conducts devotional exercises.

Opening song—"O, for a closer walk with God."

Opening prayer, led by Prof. J. T. Henderson.

Scripture reading, 103 Psa.

Prayer for the presence and power of the Holy Spirit, led by Dr. M. E. Broadus.

11 a. m. Rev. J. H. Moore, Moderator occupies the chair and directs the Clerk to call the roll of churches and enroll the delegates recommended.

ENROLLMENT OF DELEGATES.

ANTIOCH—Jas. L. Carr.

BETHANY—J. L. Grimsley, J. E. Taylor.

BETHEL—W. G. Day, Madison McLyea.

BLOUNTVILLE—N. J. Phillips, A. J. Snapp.

BLUFF CITY—A. W. Edwards.

BOONS CREEK—Rev. E. B. Booth.

BUFFALO RIDGE—Thos. Crouch.

BULAH—Rev. W. K. Cox.

CHEROKEE—Rev. J. H. Moore, H. H. Bayless.

CHINQUAPIN GROVE—Rev. J. W. Watson, W. G. Watson, J. H. Lowrie, E. C. Hicks.

CLEAR BRANCH—Neither letter nor delegate.

CLEAR FORK— " " " "

COFFEE RIDGE—Letter but no delegate.

DOUBLE SPRINGS—John Lady, Jacob Zimmerman.

ENON—Letter but no delegate.

ERWIN— " " " "

FALL BRANCH—E. N. Keen, J. F. Crouch, O. D. Keen, S. M. Riggs.

FALL CREEK—Neither letter nor delegate.

FORDTOWN—Wm. E. Maiden, W. A. Hall, J. D. Hawk.

GLENWOOD—G. W. Horne, A. F. Martin.

GREENEVILLE 1st—Rev. R. M. Murrell, J. K. P. Hall, Thos. S. Rogers.

GREENEVILLE 2nd—Letter but no delegate.

HALES CHAPEL—J. W. Carter, A. J. Sherfey.

HARMONY—Rev. A. J. Watkins, Wm. Tunnell, J. W. Brown.

HOLSTON—W. E. Jones, Jas. Cornett, R. Peoples, A. D. Carrier.

HOLSTON VALLEY—J. M. Buckles, J. F. Estep.

JOHNSON CITY—J. J. Adams, D. M. Setzer.

JONESBORO—E. H. Bachman, Rev. I. N. Kimbrough, Rev. C. B. Waller, L. S. Bayless, Clarence Bachman.

LIMESTONE—J. J. Deakins, E. J. Hunt.

LOVELACE—D. E. Hall, B. D. White, R. B. Fincher, J. K. P. Hall, Jr., A. R. Whitlock.

MOUNTAIN VIEW—Letter but no delegate.

MUDDY CREEK—Neither letter nor delegate.

NEW HOPE—G. W. Cotter.

NEW LEBANON—Letter referred to committee.

NEW SALEM—Letter but no delegate.

OAK DALE—Melvin Whitaker, Lafayette Jones.

PHILA—J. M. Armentrout, S. U. Campbell.

ROARING SPRING—Letter but no delegate.

SHALLOW FORD—Neither letter nor delegate.

SHILOH— “ “ “ “

SNOW CHAPEL—R. R. Bayless.

SOLOMONS TEMPLE—Letter but no delegate.

SOUTH BRISTOL—Neither letter nor delegate.

STONY POINT—Rev. E. Lee Smith.

SUSONGS MEMORIAL—T. J. Hinkle.

UNION—J. T. Thomas, E. S. Brumit, J. W. Stepp, N. L. Galloway.

WALKERS FORK—Neither letter nor delegate.

The Moderator announces that two letters are offered from New Lebanon church, and inquires what shall be done with them? No response.

ORGANIZATION.

The Moderator requests Drs. Broadus and Folk to act as Tellers for the election of Moderator; Col. T. H. Reeves and Rev. J. J. Burnett, for Clerk, and Prof. J. T. Henderson and W. R. Cooper for Treasurer.

Song—Sweet Bye and Bye, led by brother A. J. Watkins.

REPORT OF TELLERS.

Rev. J. H. Moore, Cherokee Church, Moderator.

R. H. Dungan, Johnson City Church, Clerk.

E. H. Bachman, Jonesboro Church, Treasurer.

The Moderator-elect says:

I should have been glad some other brother had been chosen to this post of honor. I have been sick and should have preferred a seat in the body. Besides I know I am not perfect, am very imperfect, and cannot conduct the work of this body without your sympathy and co-operation. Let us work, therefore, in harmony, and do all we can to the glory of God and the promotion of His cause.

He announces the committee on arrangements.

Rev. R. M. Murrell, A. W. Edwards, J. E. Taylor.

NEW LEBANON CHURCH.

Rev. R. M. Murrell moves that a committee of three be appointed by the Moderator to whom the two letters from New Lebanon Church be referred with the request that they investigate the same and report during the sitting of this body with recommendations—CARRIED.

Committee—Col. T. H. Reeves, W. R. Cooper and Rev. W. H. Hicks.

Brother B. D. White moves an adjournment for one hour.

Dr. Folk begs to present the claims of the *Baptist and Reflector*. He presents the paper before the delegates and says:

It is 16 paged and has been pronounced the most neatly printed paper in all the country. It keeps in touch with our denomina-

tional work on all fields and contains the ablest sermons of our ablest preachers. Among them, one nearly every week from Dr. J. B. Hawthorn, pastor of the First Baptist church at Nashville, who is the ablest of our Baptist divines, and I might say of any denomination, or of all denominations. The price to subscribers is \$2.00, to ministers \$1.50 per year. To increase our circulation we offer a self-pronouncing Bible as a most valuable premium. It retails at \$4.25, the paper \$2.00, making \$6.25, but we give both to each subscriber for \$3.00. You may ask how we can afford it? Well, we buy by wholesale and get these Bibles *very cheap*, and give the subscriber all the benefit. We do this to all old subscribers who renew and to new subscribers. We make nothing by it but the increased circulation of the paper, and we are bi-metalists in our work if not in politics, and will take gold or silver or greenbacks, or all.

Rev. J. J. Burnett presents the claims of the E. T. Baptist published at Harriman, price \$1.00 per year, and offers either of two valuable Bibles as premiums, the paper and either Bible for \$2.50.

The motion to adjourn prevails.

Benediction by Rev. I. N. Kimbrough.

Afternoon Session. 1 p. m.

Song—Jesus lover of my soul,
Let me to thy bosom fly.

Prayer, led by Rev. W. H. Hicks.

NEW CHURCHES.

Snow Chapel, from Washington County, two miles north from Johnson City, offers petition. Was organized July 17th, 1897. with 22 members dismissed from Johnson City church. Adopted Hiscock's Confession of faith and the Covenant used by other Missionary Baptist churches.

On motion of Brother J. J. Adams the church is accorded membership in the association. The Moderator welcomes her messenger to a seat with the body, and extends the hand of fellowship to the church through him.

CORRESPONDENTS AND VISITORS.

Dr. M. E. Broadus, Lebanon, Va., Association Pastor Bristol Baptist Church claims to be half Tennes-

sean on account of his work at Chalmer Street Mission and thought he might have been elected Moderator of the Holston.

Rev. E. E. Folk, Nashville, editor Baptist and Reflector, and representing the work of Dr. Holt, who is now at Sequatchie Association.

Prof. J. T. Henderson, President Carson and Newman College and here in the interest of the college.

Rev. W. H. Hicks, Watauga Association.

Rev. E. H. Hicks, Watauga Association.

Rev. J. J. Burnett, representing E. T. Baptist.

W. R. Cooper, Knoxville, Moderator Tennessee Association.

Rev. W. C. Patton, Watauga Association.

Col. T. H. Reeves, of Morristown, and Moderator Nola Chucky Association.

Rev. E. Lewis, Johnson City Church.

Dr. S. W. Tindell, Harriman, Editor E. T. Baptist.

G. Cate and Mrs. Cate, Bristol Church.

Rev. R. B. Cross, New Hope Church.

Rev. Jas. A. Davis, of Bristol, Va., Church but pastor of this (Blountville) Church, forty years ago.

T. F. Wood, of Bristol, Va., Church.

The Moderator announces committees as follows, viz.: Rev. A. J. Watkins on Pastoral support in place of R. M. K. Deakins, chairman appointed a year ago but who is not present.

Nominations, R. R. Bayless, W. K. Cox.

Religious Exercises, Pastor and Deacons of this Church.

Resolutions, J. J. Adams. L. S. Bayless, N. L. Galloway.

Digest of Letters, W. D. Lyon, J. C. Zimmerman.

Finance, W. M. Tunnell, J. W. Brown.

Obituaries, J. J. Deakins, Judson Hunt.

Committee on Arrangements offer through Rev. R. M. Murrell, Chairman, the following:

The Association will meet at 8 A. M., and adjourn at 11:30 A. M., meet at 1 P. M., and adjourn at 4 P. M., each day, standard time.

The following topics will be discussed in the order named, viz:

- | | |
|--------------------------------|----------------------|
| 1. Temperance. | 6. State Missions. |
| 2. Orphanage. | 7. Home Missions. |
| 3. Colportage and Periodicals. | 8. Foreign Missions. |
| 4. Education. | 9. Miscellaneous. |
| 5. Ministerial Support. | |

The report is adopted.

TEMPERANCE.

Rev. E. K. Cox, Chairman, reads:

The subject of Temperance has been discussed until every member of this Association is familiar with its various phases. It is not necessary for me to speak of the great evils of intemperance, of the crime and want and misery it has caused, for these things are well-known to us all. We have heard statistics of the crime and expense connected with the liquor traffic until they no longer excite our interest. We have discussed and adopted reports on this question for years; but it seems that but little has been accomplished by it.

So what we need is not more information upon the subject, but some method of aggressive work by which something may be accomplished. The time has come for us to take our stand upon this question so as to make ourselves felt.

Our churches should exercise more rigid discipline along this line. No Baptist church should retain in its fellowship, members who use intoxicating drinks as a beverage, or those connected with their manufacture and sale, or any one who in any manner aids or encourages this traffic in human souls.

Our ministers should refuse to preach for churches who will not exercise discipline along these lines, and they should ever be prompt and outspoken in condemning this evil at all times; and this Association should refuse to fellowship churches which will not exercise strict discipline in all such cases. In this way alone can we convince the world that we mean what we say on this question. The churches should set the seal of their condemnation upon everything connected with this nefarious business so strongly that every one may realize the force of its opposition.

And while we thus as church members oppose it, let us not forget, that we are also citizens; and let us be sure we do not counteract by our ballots, our speeches and prayers, which very many

of us have been doing. But let us, recognizing in the Drink traffic a mighty enemy of God, religion, morality, society and humanity in general, whose intent is evil only and that continually, use every legitimate means in our power for its complete overthrow and continue to do so until the work is accomplished.

B. D. White moves to adopt the report, pending which Rev. E. K. Cox, Chairman, says:

I have noticed that this body has passed reports on this subject for years, and with the same regularity the brethren go home and think no more of it till next association. The reports are all right and in order, but we do nothing to carry them out, so much so that people conclude that we do not mean what we teach. Such a course, if it does not injure the cause certainly adds but little to it. We must follow our reports by our prayers and our works, if we really expect to accomplish anything by them. Faith without works is dead, and so are reports.

J. J. Adams says:

We make a mistake in retaining drinking members, but I am loth to deal with them for evils that we ourselves help to put before them. We vote the temptation to exist and we can't afford to deal harshly when they fall before it.

N. J. Phillips—But how about discipline?

J. J. Adams—I mean with those who use it in moderation and those who have acquired the habit to drink.

Rev. E. B. Booth says:

We have before us a question that is demanding attention. Morals and temperance ought to have more consideration than they get. Nothing too hard can be said against the whisky habit. It brings desolation wherever it goes. From the child to the legislator and from the smallest social circle to the boundary of every community, its effects are withering and blasting. I say, and that without the fear of successful contradiction, that no one has a right to deal in that which spreads desolation wherever it goes. Nothing has been so destructive to the Indians and to Heathen nations generally, as the whisky traffic, yet while Christians are endeavoring to send the Bible and Missionaries abroad to uplift and Christianize these people, the rum seller is keeping full pace and often outstripping the strongest Christian effort in sending his whisky to counteract and often to blight the good work done.

DISHONESTY—While abstinence from the use of intoxicating liquors tends to honest living, the use of them begets dishonesty. Men under the influence of liquor will steal and rob who never harbored a dishonest motive before they drank.

TRUTHFULNESS—Intemperance leads to lying. Men who drink

extravagantly will soon speak extravagantly.

"Thou art Master of thy unspoken word, but thy unspoken word is master of thee" especially under the influence of intoxicants. As Baptists we should be temperate in speech as well as in drink.

PURITY—Purity is essential in home, church and community, but it cannot dwell in either, if intoxicating liquor is allowed to enter. If Baptists would enjoy the fruits of these virtues, honesty, truthfulness and purity, they cannot afford to even tamper with anything that intoxicates, much less use it, and that to excess sometimes. If they would have the wheels of our Zion move forward, they must remove the practices that clog and hinder her.

D. M. Setzer says:

I have never made a temperance speech and have never been drunk, but it seems that we may be taking hold of something that God didn't intend us to. He put the fiery Serpents in the Wilderness but he didn't commission the Jews to take clubs and kill them all, but He provided a remedy and all who used it were healed; so we may do more by getting men converted than by trying to remove the evil that God permits. Let us persuade men to become Christians, then they will be free from whisky and other evils too. I am not an anti, but I have voted against the liquor traffic, yet I feel that if I can lead a man to Christ, I have fortified him against drunkenness.

Rev. I. N. Kimbrough says:

I admire this report. It brings before us the vital issues of this question. Now, as to what the churches may or may not do, we as an Association cannot determine, but we can, and we ought, to express our opinions, whether we can carry out the letter of the report or not. All Christians do not vote against intemperance, but shall we decline to do our duty, because others do not do theirs? Shall we connive at evil because others practice it? Because state and corporation laws sanction this unprecedented evil, shall Christians endorse it? I believe that the law ought to arrest and lock up and put out of the way of sober persons, every man who so degrades himself as to get drunk, so in the Church of Jesus Christ I believe that the habitual dram drinker ought to be excluded. How, else, shall the church exonerate herself? Church discipline is a necessity, not only for the sake of purity, but for strength as well. Loose discipline means weakness and as much or more so, on this subject as any other. Discipline gives force to other organizations and will always strengthen the church if wisely executed. This report is clearly stated and looks to clean work in the churches. It deserves not only our approbation but our personal support.

B. D. White says:

I have just three things to say on this topic. They are for church members, and I trust may be considered, whether they are heeded or not.

1. We, as Baptists, need to see to it that those members of our churches who vote for a corporation law that allows whisky fiends to sell the accursed stuff to poor, degraded men from the towns and country to take home to drink before their wives and children, should be handled by church discipline and excluded from the fellowship of God's house, and placed among those who deal out the vile stuff.

2. All Baptist church members who own and rent property for use of such dealers, should be treated in like manner. We have no such nuisance in the country, and if our city members are in favor of saloons they should be willing to put up with the filthy and obscene words and acts of those poor degraded wretches who get drunk.

3. Every person who is in the habit of drinking and getting drunk should have to pay a licence by the year, and have their name registered with the privilege to drink liquor.

Dr. Folk says:

I am thoroughly in sympathy with brother Setzer. We can't afford to overlook the power of moral suasion. Most men can be persuaded, only a few can be driven. But whilst persuasion has its plea in our Temperance work it applies with equal force to stealing and murder, but none of us would risk persuasion to protect our property, much less our lives. Rogues and murderers laugh at persuasion, and so, it seems, do most whisky drinkers and nearly all saloon keepers. We should not fail to persuade men from every evil, but the man who steals expects punishment, *Legal suasion*; the man who murders expects to pay the penalty, *legal suasion* again, and it's a great terror before the eyes of evil doers. To illustrate. There is a mad dog in your town. He goes foaming and snapping around, but some cry out, "don't touch him, don't kill him, he's a fine fellow when the fit's off him." But I tell you, the best thing to do with that dog is to cut off his tail close up behind his ears. So the best thing to do with this liquor traffic is to prohibit it in toto by the law of the land. But, so long as we can't do this fully, we must do what we can toward it, and continue to persuade and beg men to eschew the evils of drink. It is all very well to purify the stream and warn men of any poisons that may have been put into it, but it is better to go to the fountain and see that no impurities enter it.

We have law against pistols—even against selling them or carrying them. If I should pull out a pistol and merely present it in the face of this audience in the act of shooting there would be

screaming and scampering for door and window, and I would be arrested, tried and imprisoned, but the man behind the saloon counter shoots to the death more men than I see faces before me and this in almost every town and city in the land, and what is done with him? Is he arrested? Tried? Never. Punished? On the contrary you take him up and make him mayor of your town, or send him to represent you in the Legislature, or to be your Senator or Governor. You honor him, yet he is a more dangerous man than the man with pistol in hand, or firearms of any kind. Why this difference? The saloon man is not responsible. The law takes his place, and all the odium seemingly due the saloon man is really heaped upon the law. And where do the laws come from? From acts of your legislators. Who are your legislators? Men you voted for. So that absolutely the responsibility rests upon the voters of the country, and, my brothers, whenever you see a man drunk, reeling, falling or wallowing in the mire, or in the act of shooting neighbor, wife or child, remember that your vote may have helped to make it easy for him to get into this unhappy state. You have no right to blame the saloon man, nor even the Corporation, as some of the brethren seem to think. The Corporation can't help itself. The man comes up with the money and planks it down for his license certificate and the Corporation can't say nay, no more than to the sellers of dry goods and groceries. *It's the law*, and legislators make the law, you make the legislators and its you and your votes in reality and truth. You did it, and upon your shoulders the responsibility really rests. How long are you going to bear it? When will you, each of you, shake off this yoke? This thing is coming up again. Many believe that local option is the wise step next. A bill will come up, likely at the very next Legislature, allowing towns to vote it out under reasonable restrictions. The fate of this bill will be in the hands of the State Legislature. Your county representative and district senator will be in this body. Do you be sure that they are men of clean hands. Do so in your primary election and in every vote you cast. With wise local option I believe that Bristol, Johnson City, Jonesboro, Greeneville and most of the towns and cities in the state will be freed from the saloon curse, but not so with Memphis. Too many Catholics there, and they go hand in hand with saloons and saloon interests.

The report is adopted.

Song;—"Nearer, my God to Thee,
Nearer to Thee,
Even tho' it be a cross
That raiseth me."

ORPHANS HOME.

Rev. I. N. Kimbrough, Chairman, reads:

It is gratifying to report that the Orphans Home located in West Nashville, is in a fairly prosperous condition, and is steadily gaining a merited place in the affections and benefactions of our people.

Last year there was reported a debt of \$8,645.28. During the year just closed there has been collected and paid on the build-ings, by the indefatigable efforts of our beloved Secretary and through the abounding liberality of many of our people, \$8,500. Many valuable improvements have been added during the year, and the home is now valued at \$20,000, on which there remains a debt of \$1500.

The small amount of \$1.16 from each of the 1,300 Baptist churches in Tennessee would completely liquidate this debt and place the property securely in Baptist hands.

The Home has a capacity of 200 children, 130 in all have been cared for by the Home, and 30 are there now. Would heartily commend this Home to the consideration of all our churches and people, and recommend that our churches and Sunday-schools appropriate a proportionate share of their contributions to the Home, both to relieve it finally from debt and to bear current expenses.

Cash appropriations are always appropriate, but much help can be given in the way of food and clothing. May the time never come when Baptists shall forget their duty to the helpless and homeless orphan,

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

L. S. Bayless moves to adopt the report.

Dr. Folk says:

There is still a debt of \$1,500 against the Home. Of this Bro. W. W. Gill offered to pay \$500 if the churches in the State would raise the \$1,000 by the 1st of August, but the churches failed to do this. Dr. Holt is endeavoring to get this time extended. A year ago this debt was over \$8,000.

Prof. Henderson—How was the \$7,000 paid raised?

Dr. Folk—By various contributions from individuals and churches through the efforts of Dr. Holt.

Prof. Henderson—And the Baptists of the State can easily raise the \$1,000 in a day. I suggest that it be done on next Thanksgiving in November. Let us think of it. Encourage the children and every one to make a donation for this laudable purpose on Thanksgiving Day.

Dr. Folk endorses the suggestion, but thinks that a different day and a later day might be better. The suggestion will be fully developed in the *Baptist and Reflector*. There are thirty children now in the Home. There have been more than a hundred, but they are constantly going and coming, so that it is more a kind of boarding home than a residence home. It works this way: Suppose there is an orphan in some home in one of your communities—it may be in a Methodist family, or a Presbyterian or an unchristian home—some one writes the facts to the Orphans Home. The child is sent, but it is understood that it goes to a Baptist Orphans' Home, and while there it goes to a Baptist church and when it is sent away it is sent to a Baptist family.

Question—Why have the Home in the city? Why not in the country?

Dr. Folk—Well, it is four miles out. I know that the expenses of the country are not so great as the city, I know it from bills; and if there were boys at the Home large enough to work, the country would be a better location than the city. But there is not one large enough to work. A location in the country would require farming and this would be impracticable. These children are to be supported by charity, and there are advantages for them in the city that could not be had in the country. The orphanage is wisely located, not quite in the city and yet not in the country. The matron, Mrs. Sanders, is an excellent lady a veritable mother of every child in it and a Baptist strong in the faith. I have never been an orphan and hope that none of my children may ever be, but I do not know what may happen. Should I or my wife, or both of us, die, I know of no place where my child could go better than to the Orphanage—a Baptist home and a christian home, fostered by christian beneficence.

The report is adopted.

Song—"Am I a soldier of the Cross,"

SUNDAY-SCHOOLS AND COLPORTAGE.

Rev. E. Lee Smith reads for H. C. Yearby, Chairman, who is absent:

Since our last meeting the Sunday-school and Colportage Board has been combined with the State Mission Board, but it was not done on account of the deficiency of the work, but in order to strengthen, encourage and increase it. We could not afford to do away with a movement that has, and is, accomplishing so much towards the advancement of the cause of Christ and His Church. The importance of this enterprise is seen in the fact that it is a coadjutor to two of the greatest of human agencies in bringing the world to Christ: namely, the pulpit and the press. Aiding them to effectually reach many that would otherwise per-

ish. Its design is the fulfilling of the mission of Christ; seeking to save them that are lost; carrying the tidings of salvation in the destitutions of the Association, where they have not gone, and impressing and enforcing the Truth of God where it has been disseminated. In this, we see, it coincides with all our great missionary enterprises. In places, where it is possible, and none already exist, a Sunday-school is organized—an institution that has proven one of the greatest influences in advancing missions, the study of the Bible, and a general preparation for church workers. All that is necessary to prove this fact is to compare the time when the Sunday-school organization did not exist and the present time; we see the wonderful progress in missions, and Bible knowledge and christian workers. A child now, at 12, knows more about the Bible, if he has been an earnest Sunday-school scholar, than a great many preachers, even fifty years of age.

Your committee respectfully recommends that every church, Sunday-school and individual member of the Association contribute liberally with their means, prayers and co-operation to this glorious work. Why should we not give it our hearty support? A work that has accomplished more in the same length of time than any other enterprise of the church for the Master's glory, at a very trifling cost. Stop for a moment and reflect at the enormous expense that the United States has annually. A billion of dollars is paid out annually for making laws, etc., merely to annihilate crime; and, notwithstanding the great cost, every newspaper we see records them of the most heinous character. So we see, in order to have good citizens, it requires something greater than human laws, and this is realized in the Bible—"For the law of the Lord is perfect, converting the soul," "bringing it from darkness to the marvelous light and liberty of the children of God." So, where the law of God goes to the heart of an individual, you will find an upright christian gentleman. This is the object of this Sunday-school and Colportage movement. So, while it is just that we render to Caesar the thing that are Caesar's, let us also render unto God the things that are God's, by doing all in our power to propegate the laws of God, and thus not only invoking the blessings of God upon ourselves, but also upon others. For, where his work is effectually propegated, we not only find upright citizens on earth, but also citizens prepared to dwell in Mount Zion, the city of the living God, the Heavenly Jerusalem, with an innumerable company of angels, the general assembly and church of the First Born, and God, the judge of all, and the spirits of just men made perfect.

Rev. E. B. Booth moves the adoption of the report.

Bro. Smith says:

I want to insist that we have co-operation in this field of our

work. It belongs alike to pastor and member. Outside of the pulpit itself, I do not know of a work that promises so much. If I were to talk a year I could not tell the half that might be accomplished in it. You may think this a broad assertion, but if you had gone over this country as I have, and seen what I have, you would endorse my words. It makes my heart run up with joy to see the Bible, the *Baptist and Reflector* and christian tracts entering destitute homes. In the last year I found ten homes in a small circle without Bibles. People are more ignorant than we suppose. Sometimes, when I offer them the *Baptist and Reflector*, they think it a political sheet, but some of them have more Bibles than you or I. Some have a republican Bible, some a democratic Bible, some a gold Bible, some a silver Bible and some an unread Sunday Bible. They need more Sunday Bibles, and need to read them more. To effect this end we need a Colporter in this Association. I love to distribute tracts myself as I travel the country over. Some throw them down, still they are a big advertisement for the Baptists. They say that Baptists are alive and they have been for 1900 years. Pastors do not do what they might in this work. Some are almost enemies to it. They say, don't call on my churches to give. It will cut short my salary. Instead of encouraging, they discourage. If every pastor in the Association would do what he could in this field, the work would move forward. And it is our only hope, since we are without a Colporter, and no money to employ one. On the other hand, the literature of Satan is everywhere. Every train I take a news-boy pokes under my nose a bundle of yellow-backed novels. O, the trashy and impure print of this age! and it is multiplying with the years, months, weeks and days as they pass over the wheels of time. I tell you, brethren, the things that we learn in this life we will retain in Heaven. How eagerly then should we lay hold on the pure things and the true and hold on to them, but how quickly should we let go the impure and the worldly, and abstain from them forever. The thought weights me down with a fearful sense of personal responsibility. Christian life means something, and he who would maintain it must realize its responsibilities as well as its rewards.

Rev. E. B. Booth moves an amendment to the report by recommending our state papers, the *Baptist and Reflector*, *The Home Field*, and the *Foreign Mission Journal*.

The amendment is adopted.

Rev. J. J. Barnett says:

We are all Baptists. We believe in the Bible, the pure word of God, sound doctrine and sound speech, that cannot be con-

demned. We hold common principles and have a common mission. We believe in progression. We believe in education. We believe in mission. We believe in co-operation. The Baptists of the whole state are one—all pledged to support our denominational enterprises, state missions, home missions, foreign missions, orphanage, educational institutions and Sunday-school and colportage work. Everywhere Baptists should be ambitious to have a hand in every Baptist enterprise. Tennessee, if awaked and thoroughly aroused, would be a mighty host for God. Every one of us should do some missionary and colportage work. We should see that every home has a Bible. We should try to place in every Baptist home a Baptist paper. The mission of the East Tennessee Baptist is to stimulate the 60,000 Baptists within our borders and make each of them count one in the great work of Tennessee Baptists, along the lines of all our denominational enterprises.

Rev. E. B. Booth moves an adjournment. Carried.

ANNOUNCEMENTS—The Woman's Missionary Union will meet in the Presbyterian Church at 2 p. m. tomorrow. Rev. I. N. Kimbrough will preach the Associational sermon in this house tonight.

Benediction by Rev. J. J. Burnett.

FRIDAY—MORNING SESSION—8 O'CLOCK.

Devotional exercises conducted by Rev. W. H. Hicks, of Allentown.

Prayers were led by Brother W. R. Cooper, Rev. J. B. Shown and G. W. Edens.

At 8:30 the Moderator resumes the chair. At his request, the Clerk reads the minutes of yesterday, which were approved.

Dr. S. W. Tindell, of Harriman, Editor *East Tennessee Baptist*, was invited to continue the discussion of Sunday-schools and Colportage. Dr. Tindell says:

I believe there is more in this subject than in any before us. It is really at the bottom of all our work. Without it we would have had no Bible and would have had to depend on tradition. The same condition would follow if this work should cease. We have been hurt by, and are still suffering from tradition. The written word, which the Colporter scatters from house to house all over the country, holds us to the truth. So long as we hold on to this, we are safe. Guided by it, our publications become a mighty power for good. Our denominational papers are doing our best work. They bring the denomination together, they fos-

ter its enterprises, and stir up the Brethren to every good word and work. Wherever I have found a church that has not patronized our papers, I have found one that did not pay its pastor and that was anti-missionary in practice, if not in doctrine; yet I have found preachers who were indifferent to the claims of our publications; who never asked for subscriptions to them, and some who have even claimed that to do so, was to lessen their own salaries, as some have been known to claim concerning the support of missions. This is certainly "Pound foolish and penny wise," for the more a man knows, the more likely is he to give, and the less he knows, the less likely is he to give at all. The wise are benevolent, the ignorant are apt to be stingy.

Dr. Folk says:

Everybody ought to read something. His powers are graded, but that which reaches the mind moves him. He can see with his eyes more than he can hear with his ears or perceive by his power of touch. The clock strikes, the man is in the room and his ears in place, but he did not hear it. The impressions, or the sound, did not reach his mind. The astronomer can tell you about the stars, the geologist about the rocks, and the botanist about the flowers, because the mind of each has been impressed by these things, each enjoys the fruit of the knowledge he has gained and at the same time has prepared his mind for still higher knowledge and enjoyment; while a thousand other men have been in the presence of these things all their lives but no impressions reached their minds, and no enjoyment followed. Each man talks of what he has seen with his own mind and he is narrow and contracted, just as his mind is developed. A man sitting in his cottage can only see one-fourth or one-half mile around him, but by the powers of his mind he has the opportunity to look into all space and all time. Science and history have been brought to his very door, and he owes it to himself to read. The motive may seem selfish, but a man can not be a blessing to others until he has secured a blessing for himself and he can do this through reading more successfully than through any other channel. But what ought he to read? This is a vital question. What shall I eat is a more common one, but not half so important. If I eat chicken, I may not of necessity become a rooster, or if I eat mutton I may not become a ram, but what I read gets into me, gets into my words, and into my acts. The mind is the standard of the man, yea, is the man. So, it is important to see what you read, and what your children read.

I have a quarrel with our papers. They look on the dark rather than the bright side of things—for the sensational rather than the sound and wholesome. A man may do a thousand good things, but the papers say nothing of them, but his neighbor does a single

bad deed, and they herald it abroad before sunset. Men read stories of crime or novels of vicious conception, and become robbers and murderers, themselves—what you read then is exceedingly important. See to it, that you read religious literature, that you read Baptist literature. It is pure, it is of the New Testament. If your children read these things they will not go off to other denominations. They will not join other churches. If they read right things they will be right and act from principle.

Finally, brethren, read the *Baptist and Reflector*. It reports for all our institutions of learning, for our mission and other benevolent boards. A brother writes an able letter, not to each one of you in person, but to the *Baptist and Reflector*, and each of you read it in clean type. It brings you in touch with our denominational work and so you read another and another from week to week as they pass, and our work moves grandly on, that is, it certainly would do so, if you would all so read. But, I don't care to speak so much of my own paper. I would rather let others do that. You all know Dr. Montgomery, a man of truth and absolute candor. I will read you briefly from his letter in last week's *Reflector*:

"Pardon me if I say a word about our paper. Do the Baptists of Tennessee know that we have in the *Baptist and Reflector* the prettiest and one of the strongest, if not the strongest, papers in the South? Do they know that it is improving with almost every issue? Do they appreciate the hard and earnest work being done by Editor Folk to keep it up to this high standard? Do they realize how much it is doing to help on every good cause in our State? How can its influence be made greater and thus the cause of missions and every good cause be advanced? Clearly by giving it a greater circulation. Put it in every Baptist household in Tennessee, and we must think no one of our interests would languish. It would be an evangel of light and life in every home. Let us then, whatever else is neglected at our Associational meetings, not fail to stir up our brethren to take and read the *Baptist and Reflector*. Don't consider it Bro. Folk's enterprise; it is ours. Its circulation is pretty nearly based on our denominational prosperity. "The *Baptist and Reflector* in every Baptist home." Let this be our cry and our determination."

Leadvale, Tenn.

W. A. MONTGOMERY.

A. F. Martin says:

I have been living in a family that has read a Baptist paper for 20 years. Some time ago an "ad" of the Mound City Dish Washer appeared in that paper. It assured its agents that they could make \$20 a day selling it. I thought this better than to dig in the ground for it. I knew I could sell it if anybody could, for I can sell anything. So, as I found the ad in our family religious paper, I sent \$6.00 for the washer and it wasn't worth 6 cents, it

wasn't worth house room. That soured me on the paper. That cured me, that cooked me, but my wife can't enjoy the Sabbath without the *Reflector*. Now I am out of money. Gave it for the Dish Washer, and what am I to do? The paper is a good one, the best I ever read, but I don't want to see any more Dish Washer "ads" in it.

Dr. Folk—I think that Bro. Martin is right. Editors ought not to advertise anything that is a fraud. In this case we are innocent, for we did not know. I regard the advertisements in the *Reflector* as somewhat sacred. But we cannot investigate everything. If we have the least suspicion we keep it out, and if I knew an "ad" was a fraud I would not let it in for my right eye.

Prof. Henderson says:

I want to speak to two points. Papers are much the same to our homes as persons. You can't afford a bad man in your home nor can you any better afford a bad paper. A man comes into your house and he will talk about what he reads. If he talks about Black Beauty or Beautiful Joe, you can say come in. Your children will be safe in his society. So a paper that is edited in the cause of Christ, and our educational enterprises, you can lay before your family with profit. I love a broad paper, one that looks at things on all sides, whose editor takes a proper conception of right, and is plucky enough to stand up for his convictions.

2nd, The *Reflector* makes a magnanimous offer to Carson & Newman. For every subscriber the friends of the college will obtain at \$2.00, the editor will give the college \$1.00. So if you will subscribe for the paper, do so through the college and thus aid two grand enterprises at the same time.

The report is adopted.

At the suggestion of N. J. Phillips the Moderator extends the courtesies of this body to Rev. J. C. Carson, Presbyterian, and Rev. E. H. Rodefer, Methodist pastors in Blountville churches, and invites them to participate in our discussions.

NEW LEBANON CHURCH.

W. R. Cooper, Sec., reads for the committee.

We, your committee to whom was referred the credentials and documents relating to the matter of the New Lebanon Church, having considered the same in connection with the action of this Association at its last annual session in 1896, and having also given a patient hearing to both delegations, beg leave to report as follows:

Recognizing the fact that the Association is an advisory body

and not a legislative or judicial body, any report your committee may make at this time cannot satisfactorily adjust the differences relating to said church, and, therefore, your committee recommends that this Association appoint a committee of three wise, discreet brethren who are unacquainted with the controversy, non-interested on either side, and who are outside the bounds of this Association, to visit New Lebanon Church on the Friday before the 5th Sunday in this month and enquire into, and investigate, the matter in controversy, advise with the church and make a report of their conclusions in writing to the church, and to the next session of this body. This recommendation for the appointment of a committee by the Association is made upon the belief that the parties to the controversy cannot agree upon a committee, and the further belief that a committee appointed by the Association will be satisfactory to both parties.

Your committee, in submitting this report, desire to emphasize that Baptist Associations have no ecclesiastical jurisdiction to hear and determine church controversies. They can only advise in such matters.

Rev. E. B. Booth moves to adopt the report.

The report was spoken to by brothers T. H. Reeves, W. R. Cooper, B. D. White and J. K. P. Hall.

Brother Hall moves to amend the report by inserting "Blountville" for "New Lebanon Church" as the place of meeting for the committee, and "to-day" as the time, instead of "Friday before the 5th Sunday in this month."

The amendment is not sustained by the body.

Song—"Am I a Soldier of the Cross."

The Committee on Religious Exercises announces that Dr. Folk will preach from the Presbyterian pulpit at 10:30 o'clock.

Rev. I. N. Kimbrough moves that Dr. Folk preach the sermon from this pulpit, now. Carried.

After devotional service, Dr. Folk preached from Romans 8:28, "All things work together for good to them that love God."

After the sermon the body sang earnestly,

"How firm a foundation ye saints of the Lord,

Is laid for your faith in his excellent word;"

and extended the hand of fellowship with fervor.

EDUCATION.

B. D. White, Chairman, reads his report:

Denominational schools are a necessity. Each church should

make a contribution to the general cause of education in thoroughly organized, adequately endowed and wisely conducted colleges and academics, not so much to make sectarianism succeed as that culture should have every possible opportunity to prosper. And there is another manifest reason for christian schools, Civilization cannot save the earth, for civilization itself must be saved; culture cannot save the world, for culture needs consecration.

Education, with all its power, may be a curse, unless education be dedicated to God. The christian school is the one organized effort in the world to save civilization and culture, and thus form them into power of good for the glory of God and welfare of man. When we regard these schools from the student point of view it is manifest that they should be christian.

Faculties of learned men whose hearts have not been touched and taught by the grace of God, are dangerous guides for jealous and impressionable youth. Those earlier days of eager curiosity, of incipient ambitions and quick decisions ought to be years when youth shall set at the feet of piety and learn wisdom, whose very beginning is the fear of the Lord.

These considerations are a sufficient plea for our denominational schools. In Tennessee these schools are largely dependent on the prayers, sympathies and support of our Baptist people. They have a right to expect and to claim the patronage of our people if they are worthy of our support. We can, with united effort, make our colleges and schools the equals of any in the South, and it is a cause worthy of the effort. These schools are now doing good work, and could do better if Tennessee Baptists would give them deserved support.

Rev. A. J. Watkins moves to adopt the report.

N. J. Phillips moves that the body adjourn one hour for dinner. His motion prevails.

Benediction by Dr. Tindell.

Afternoon Session. 1 p. m.

Re-assembled at the ringing of the church bell.

Song—"I will sing you a song of that beautiful land."

Prayer by Rev E. H. Hicks.

The Moderator speaks to the delegates and says:

Several delegates have come to me stating that they desired to go home, and asking to be excused. Now I have no right to either grant or refuse such requests. Delegates are sent here by their churches to transact such business as may come before the Association. It is certainly the imperative duty of each delegate to aid in this work as best he can until the body is adjourned.

This is no child's play, nor visitor's pleasure journey, as too many often make it, but it is an occasion for earnest work in the Master's cause. I have no authority to excuse any delegate.

B. E. White, Ch'm., introduces Dr. M. E. Broadus, pastor of Bristol Baptist Church and agent for S. W. V. Institute, who says:

I am glad that Baptist people are taking an interest in education. I am glad of our public schools, and I beseech our people everywhere to foster them. I am glad we live in such a country, a country where the poor as well as the rich can have the benefits of education. A man who is not educated now, has no one to blame but himself. But the public school is not enough. The development of the mind alone is not sufficient. Every human being has a dual nature. I am glad that the report said that denominational education is a necessity. All true education develops the religious as well as the intellectual man, and I am glad that we have so many schools for that purpose now. Baptists were once classed with the uneducated and the ignorant, but that can't be said of them now. We are ahead now. You can't go anywhere without finding Baptist schools and of the highest order. We have been termed peculiar and independent, but our peculiarity and our independence is popular with the people and has stood the test of the severest critics. I heard a preacher say at Wilmington that Baptists were brittle and liable to break in two. That's the beauty of our institutions and shows that we hew to the line, "let the chips fall where they may." For the right first, then for the best plan to execute it. The best plans are the right plans and we need to be cautious along here. Men ought to be called of God to preach, and if not called of God they ought not to be educated for the ministry. We have many theological institutions and all are crowding their halls with ministerial students. A Cumberland Presbyterian held a meeting in Indiana. Sixty-eight professed. A church was organized and the preacher was made pastor, but in six months three wives claimed him. We are crowding too many into the ministry. Let God call, then the Theological institute and the church, nor does God need the aid of school or church in the call of his preachers. I tell you lovingly, but I tell you earnestly that unless we call a halt here, we will strike breakers ahead. Let a man feel "woe is me, if I preach not." Such a man will get an education without exhortations from schools or admiring friends. I tremble when I hear of multitudes starting for the ministry. Dissension among members and disruption in churches. What's the cause of it? Men who have been hurried into the ministry. A man called of God to preach the gospel would run away before he would divide a church.

Before I divide a church, "Let my tongue cleave to the roof of my mouth."

Education does not necessarily consist in a diploma from college. I have seen educated men who have never been in college, and I have seen men from college, equipped with diploma for full course who were far from being educated. No sense is comparable to sound common sense, and all that education can do for the man who possesses it is to direct his brain to the proper channels of thought. I am a friend of Carson & Newman College, but you may send your boy there, and if he hasn't brains, all the professors there cannot educate him. They can only develop the brains he has. This, however, is a great work, and I would, by no means, under value it. Many a strong mind has gone to ruin for the want of it and many a weak mind has been strengthened and made useful by it. Education should begin at home. Too many parents think it must both begin and end at school. Napoleon was asked, What does France most need? Did he answer, soldiers? No, but he replied, mothers! mothers!! mothers!!! O, for christian mothers to direct the minds of the children of this age. Educate means to draw out, and who can draw out the mind and heart of boy or girl as the mother at her home? Begin this work there, then send your boy or girl to Carson and Newman, and the brethren there will send them back to you with the work completed—educated for any sphere in life.

Finally, brethren, I cannot close without a word in behalf of S. W. V. Institute. In the first place, this is the only institution in all this country that belongs in fee simple to the Baptists. What you contribute to it, you contribute to an enterprise of your own.

Secondly—I am not an agent for this institution. I do not get a cent for any and everything I am able to do for it, yet I am endeavoring to save it to the Denomination with all the powers I can command. I believe I shall succeed, and, if I do, it is all the reward I ask or expect.

Thirdly—Bristol Baptists have already given to the institution more they have. I have never known of such giving in all my life. The Denomination at large do not know the half that the Baptists of Bristol have done to carry forward this grand undertaking.

Fourthly—To lose this Institution will cast a dark shadow all over Tennessee as well as Southwest Virginia. All we can do in missions is as nothing compared with this Institution. Lose this, and, as Baptists we have lost this country, hold it and you will hold the country. Bristol is the strategic point of all this land. We have it now, and I believe we shall hold it, but this is not yet certain. Help us in this matter now while we so greatly need help, lest we lose this strategic point, for if we lose it, we

will never recover, never, never. Make us a donation today, or when you go home if you prefer. You can pay it later, and at your own time, but let it be a donation worthy of Baptist faith and of the grand enterprise we earnestly beg you to foster.

Song—"Sweet bye and bye," led by Bro. Waller.

President Henderson says:

I endorse what Dr. Broadus has so well said. Baptists have done a grand work in the educational line, vastly more than they have been accredited with. In a copy of the *Cumberland Presbyterian*, published in February, 1890, I saw a statement in substance as follows: If the amount of money invested in educational institutions is to be taken as a criterion we must admit that the Baptists are in the lead. Rev. F. T. Gates, of New York, Ex-secretary of the American Baptist Education Society, is authority for the statement that the Baptists in the year 1872 had invested in Educational work a little more than \$3,000,000. Now our investment is in round numbers \$40,000,000, an increase of \$37,000,000 in 25 years. Marvelous growth.

Among institutions for the higher education of women, perhaps it must be conceded that Vassar, an institution founded by the Baptists, takes the lead. The University of Chicago is perhaps recognized as the leading university in America, especially for graduate study. Baptists have no reason to be ashamed of the stand they are making in education. Shall we continue this record, especially in East Tennessee?

The business manager of our enterprising state paper, the "Baptist and Reflector," agrees to pay \$1.00 to Carson and Newman College on every new subscriber secured by the friends of the institution in East Tennessee by Oct. 1st. Those who wish to avail themselves of the premium Bible offer by paying \$3.00 through a representative of the college, will secure the paper for a year, the \$4.25 premium Bible and at the same time help the College 75 cents. Let the pastors and friends of the College avail themselves of this opportunity to get the paper and help our College by raising clubs in the churches and report to the college.

Southwest Virginia Institute is all that Dr. Broadus claims for it and more too. For girls alone, it is the best school in all the country. I class it as the Vassar of the South, but I believe in co-education and I know that many who cannot go to Bristol can afford to send to Mossy Creek. We had 21 from Holston Association last year—a pretty good school of themselves. Of these, 9 were preachers. The amount given to these boys, all told, was \$104.00. Of this, how much did the churches of the Holston give? Only \$5.70, and this was given by the Jonesboro Church. For other purposes, on the buildings, &c. you gave \$118.32. This for last year. Year before last we had 245 students. Last year we

run up our mark for 300. We enrolled 303, three more than we hoped for, making a gain of 58 over 1895. The Alumni have given great aid. We have in mind to build a Young Ladies' Home and its coming. We owe about \$5,420, but we have \$5,000 in pledges, and it is safe to say that \$3,000 of this is good. Then if we will press that *Baptist and Reflector* proposition and the college day in our Sunday schools, we ought to come clear of debt very soon.

Education means to lead out, not only the mind, but *the man*, the eyes, the arms—the whole man. A boy came to the college, but returned home in a few days. He told his parents that the school was all right, but it was too religious for him. He came back, however, was converted, and his father wrote me a most thankful letter. Such things do me good. I had a good offer to go to Asheville, but to talk about leaving the educational interests of East Tennessee, I have not thought of such a thing.

J. K. P. Hall says:

I believe we ought to have a report from those two schools. These brethren are interested in them more than we are. It is because their minds and their hearts are there. Whatsoever a man soweth, that shall he also reap. This reaping is thought to come after death, but there is no such warrant in the scriptures. The harvest shall come from the seeds sown and there will be none without them. Now is the time to sow, and if we do so, the harvest is sure. The Lord Himself has promised it.

I make it a rule to send a \$10.00 check to Carson and Newman every February, and \$25.00 to S. W. V. I. The reason I send more to the Institute is because *my boys are all girls*. I give \$10.00 a year to educate your boys and \$25.00 to build up a school for my own girls. I believe that if every one of you would give \$5.00 a year to this work, you would feel better and I know you would do better. Brother Broadus and Brother Henderson need the money and as certain as the scriptures tell the truth, if we will give *liberally*, the Lord will bless us *bountifully*.

The report is adopted.

Song—"Come Thou Fount of Every Blessing."

PASTORAL SUPPORT.

Rev. A. J. Watkins, chairman, reads:

It is a lamentable fact that the prevailing state of covetousness among God's people is working powerfully toward the detriment of God's cause financially. Even in Pastoral and Ministerial Support it has its deadly effect. Pastors are not paid, old ministers are sadly neglected, and the cause of Christ languishes as a direct result.

Amount paid pastors last year about \$4,000.

Amount paid old Ministers about \$50.00.

Average amount for all pastors about \$110 per year.

" " " " leaving out Johnson City, Jonesboro and Greeneville, about \$60.00.

The committee would recommend that the churches do more for their pastors and faithful old leaders who need their help in order that they may do more effective work and be rewarded for what has already been done.

But it is sad to know how little we do, and sadder still to know that the tendency is to do less.

May we let God help us to do better in the future.

D. M. Setzer moves to adopt the report. Pending this motion Brother Watkins says:

The report plainly shows that pastors are not paid—not even enough to support their families, but sometimes I think we get enough considering the little we do. What saith the Scriptures? Go without gold, or silver, or scrip, &c, for the workman is worthy of his meat." But I fear if we should start out with nothing, we should starve. We can do as others are doing. We can resign, but this would not be obedience to the Divine Call. We have striking examples in our midst of old ministers who have spent their lives preaching the Gospel without pay. Take old Brother Keen who has preached as almost no man ever did. Today he is needy of this world's goods. Take old Brother Stone who has but lately gone to his reward. For years he lived at the door of charity. If brethren have anything to do for me I want it done while I live. I don't care for tomb stones and marble slabs. Old Brother Ruth is almost on sufferance, yet he went up and down through all this country preaching with power and in demonstration of the spirit. He stood up and contended valiantly for the cause we profess to love today. Will you help him, or will you turn a deaf ear to his call? Brethren of the Holston Association there is a duty devolving upon you in this line. Can't you do for those who have done so much for you? But, brethren in the ministry, whether the people pay us or not, let us do our duty. I would rather go to my grave hungry and penniless than to neglect or disobey the call of the Master. May God help pastors and people that all may do His will and receive His reward.

J. M. Buckles says:

Pastoral support is a two sided question. "They that preach the gospel shall live of it." This includes both sides. The pastor must preach and the church must pay. The first duty is the pastor's. Does he do it? Many of them do not. They come late on Saturday and hurry away on Sunday and often make a mighty poor impression. When this is the case the members generally come late too and pay but little. Then pastoral work is more than preaching. It is teaching and training and exhorting. The

pastor that does this is almost always paid. But there are some exceptions. Some faithful pastors are starved out and some leave because some other church can pay them more. There are many wrongs between the pastor and the church, and it has always seemed to me that this great body the Holston Association, could give us a plan by which pastors and churches could do better. We have great men, but they seem to give this question no thought, which is the greatest of all questions to us.

J. J. Adams says:

I do not think that this Association is responsible for the want of preaching in the churches. That question belongs to the church. The church calls her pastor and ought to pay him, and she ought to devise her plans for paying him. There are about as many plans as churches. The Association could not harmonize these, if she should try. It's not an associational question, but relief for our old and infirm preacher is a proper question for this body. It's a shame that we don't do more for them. Brother Routh has preached all over this country as Missionary and revivalist, as well as pastor. Hundreds have been converted under his sermons and the Baptist cause has prospered in his hands, even while he went unpaid. Brother Keen was Moderator of this body for many years, and gave it strength at home and character abroad. He has about spent his life for the cause of Christ and the Baptists in our bounds. Such men as these ought to find sympathy in every Baptist heart in all the country, and this sympathy ought to be earnest enough to bring help and comfort and consolation to these faithful old Ministers.

R. R. Bayless says:

I look at this matter this way. There is a difference between a pastor and a preacher. We pay the pastor for his service and the preacher for his sermon. A pastor will get just the pay his service is worth. A man will command anywhere just what he is worth and no more. It's the same with a lawyer or a doctor—\$25, \$50 and \$60 will command exactly a twenty-five, fifty and sixty dollar pastor. Then, if the pastor does not come to his work till 15 minutes to 11 o'clock on the Saturday before the first, second, third or fourth Sunday in the month, leaves for home Sunday evening and returns early Monday morning to seeking gain as worldians do, he is but a \$25.00 pastor and dear at that. If he wants better pay he ought to work more wisely. Brethren know just how their pastors do and will pay them just what they are worth. Let them lead souls to Christ and see how the brethren will love them and pay them. Let them undertake great things for the Lord, and the windows of Heaven would open to bless them if the brethren would not. I have always noticed that those who do great and good things get big pay, especially in the

Lord's house. But many pastors do very shabby and this leads the brethren to neglect them and puts the churches in the ruts. Oh, how I wish we could get out of this.

T. J. Hinkle says:

Brethren may think as they wish, but it is certain our preachers are wearing their lives out. We see it with our own eyes. Many of them begin preaching young and continue to old age, and get almost nothing. What's the matter? It is nothing but triflingness and stinginess. A man said that he thought "preachers lived on souls" and many church members seem to think that they should do so, but I tell you, brethren, it would take a thousand such souls to make one breakfast for our pastor, (Rev. Lee Smith). I believe that it is the duty of every Baptist to support his pastor according to contract, whether the pastor does everything just as he wants him or not. A church promises a \$36 salary. The preacher fills his pulpit the year out and still it is \$36, yet these promising (?) brethren go over the country and say "our preacher is no account, he don't preach to suit me; he don't visit as he should" &c. As I have seen, the preacher generally fills his contract.

Rev. J. W. Watson says:

We have the Bible to guide us in this matter. The church should elect her pastor and the Deacons should raise, collect and pay over his salary. The question of pastor's salary should never be discussed in church. This is the work of the Deacons, and the Deacon that will see his pastor go unpaid, ought "to step down and out." A second fault is our people do not have enough preaching. Once a month preaching, twenty-four sermons a year, how do you expect your pastor to even get acquainted with you? I don't believe there is a church in this Association of twenty or thirty members that cannot pay a preacher for every Sunday. The people have not had the preaching they ought to have, and there is too much "grave yard" preaching in what they do have.

A third fault is an unconverted membership. An unconverted man does not reverence his obligations or his covenants, so he don't feel bound to pay his pastor or attend on his ministry. By their fruits ye shall know them, and many of our churches are crowded with unconverted members.

I believe in paying preachers and paying them from the best we have, instead of the refuse. A man took his beans to town, but they were so poor he couldn't sell them to any one, so he took them to his pastor. Such a church member isn't worth a bean with the heart taken out. He's but a shell with the substance all gone. The pastor ought to be paid and every member ought to have a hand in paying him. He ought to be well paid, so well that he

would have time to study, to reason, to plan, and thus climb step by step till he should not only be elevated himself, but draw with him his congregation and his work.

Lafayette Jones says:

I feel like there is a speech in me. I believe our fathers made a great mistake. They didn't train us to give. We are making the same mistake. We are not training our children to give. Train up a child in the way he should go and he will not depart from it when he is old. It is our fault as well as the pastor's. I believe that if we would educate our children, the church would get along. If we would train them to give, the church would grow from its youth up.

J. K. P. Hall says:

Brethren score their pastor and the pastor replies, but all this will do no good. People at home will never hear of it, and you will forget it before you get there. Go home and do something, and you will never be bothered with this question. Work on your farms and in your shops during the week and when there is service at the church, attend it and help all you can. But don't talk about giving your pastor anything. I despise to hear it. Your pastor is not a beggar and don't ask you to give him anything, but he expects you to pay him what you owe him. You pay your work hands and you ought to pay your pastor, but don't call it a gift. You have no right to be giving your money away. It is too scarce and too hard to get. If you wish, you can give to our schools or to Missions, but you owe your pastor and ought to pay him. If you will go home and adopt a system of work and worship and live up to it, you can pay and enjoy doing so.

The report is adopted.

Rev. E. B. Booth moves an adjournment and his motion prevails.

ANNOUNCEMENTS—Preaching tonight at Smith's school house, by Rev. W. H. Hicks. Preaching in this house to-night by Dr. Broadus. At the close of the sermon Dr. Broadus raised \$21.75 to partly defray expenses in repairing Blountville church.

Benediction by Rev. J. A. Davis.

SATURDAY—MORNING SESSION—8:00 A. M.

Devotional service conducted by the Moderator.

8:30 a. m. the clerk reads the minutes of yesterday, which were approved.

N. J. Phillips moves that the three reports on Mis-

sions, State, Home and Foreign, be read in succession, and discussed as one topic. *Carried.*

STATE MISSIONS.

Rev. E. B. Booth, Chairman, reads:

Missions has for its end the Salvation of souls, and that work in our State is called State Missions.

The reason why State Missions is of paramount importance is the fact that there are so many people unconverted in our State, more than one million in number, and because the main centers of influence are so immoral.

Good estimates say that there are more than 15,000 people in Memphis alone that attend no church, and there are large sections of Knoxville, Chattanooga and Nashville that are almost wholly given to vice and immorality, and besides this there are large sections of country districts that have very little religious influence in them. There are more than five hundred towns without, or have very little Baptist preaching. It is the aim of the State Board to put Baptist preaching and Baptist influence in every destitute place. To do this it is necessary to have men and money. The State Board is doing great things under the efficient secretary, Dr. Holt, but with enlarged means the work would be greatly increased. We need 200 efficient Missionaries and \$100,000 for our state work now. In order that we may do a part of the work, be it

Resolved by this Association, That we endeavor to raise \$500 for State Missions during next year, and that the Executive Board be requested to apportion the sum among the churches.

A. F. Martin moves to adopt the report.

HOME MISSIONS.

Rev. C. B. Waller, Chairman, reads:

We are glad to report to the Baptists of Holston Association, the past Conventional year, as one of the most successful and gratifying in the history of the Home field. The Board commenced work at the beginning of the year with a debt of \$8,000, and an obligation to pay off \$5,700 on the first Church in New Orleans, making an indebtedness of \$13,700.

On account of the pressing indebtedness of the Foreign Board, and the urgent requests of the Convention for it to press its claims until its debts were liquidated, the Home Board was unable to press its claims until January.

SUMMARY.

Missionaries, 372; Weeks of labor, 11,075; Churches and Stations, 1,963; Sermons and Addresses, 48,508; Prayer-meetings, 62,175; Baptisms, 4,709; Received by letter, 4,746; Total additions, 9,455;

Churches constituted, 139; Houses of worship built, 57; Houses of worship improved, 129; Sunday Schools organized, 313; Teachers and pupils, 10,725; Bibles and Testaments, 2,837; Tracts distributed (pages), 645,346.

CONTRIBUTIONS.

Cash.....	\$ 83,184 31
Bills Payable.....	200.00
Amount raised and expended on the field.....	45,671.82
Amount for houses of worship.....	51,540.00

Total receipts.....	\$180,596.13
Expenditures.....	\$180,376.10

Cash on hand..... \$220.03

At the recent meeting of the B. Y. P. U. A. at Chattanooga, I heard Bro. Diaz give a report of the work in Cuba, which, of course, is not as pleasing as we would like, as the ministers have been expelled from the Island, yet the faithful women are keeping up the schools, prayer-services, etc., and many now await baptism, as soon as the pastors are permitted to return.

God bless the women. Their Missionary union deserves special mention in this report.

Letters written, 9,301; Postals written, 230; Leaflets, pamphlets, etc., distributed, 134,962; Mission cards, 22,253; Mite barrels or boxes, 4,032; Papers, 3,040; Contributions, \$29,931.31.

Suggestions—We suggest special church services for Home Missions. Also Mission Day in Sunday Schools, as the Board realized more than \$2,000 from that day last year.

Brethren, we should arise in the strength of our might and possess this Southland, and pray and work for our fellows—the Cubans—until they gain their freedom, and are taken for Christ and the Baptists, and then shall they possess freedom.

J. J. Adams moves that the report be adopted.

FOREIGN MISSIONS.

E. H. Bachman, Chairman, reads:

Last year the convention closed with a debt of \$13,500. This was pledged at the convention at Wilmington, N. C., but these pledges have not all been redeemed. Hence the running expenses this year will be at least \$120,000. The policy of the Board is to incur no more debt, still there are a large number of applications for help from the fields and also many applications from those who wish to go out as Missionaries. If the churches would give more liberally, greater advancement would be made. We have Missionaries in six different countries, with the following statistics:

COUNTRIES.	Or- ganiza- tion.	Mis- sionar- ies.	Native Assist- ants.	Churches.	Baptisms.	Mem- ber- ship.
China.....	1895	39	43	20	167	1364
Africa.....	1850	7	7	6	29	284
Italy.....	1870	3	28	21	93	490
Mexico.....	1880	15	17	29	112	1116
Brazil.....	1882	10	11	18	251	1022
Japan.....	1889	6	4	1	8	48
Totals		80	110	95	660	4324

The large number of converts on the foreign fields should fill our hearts with praise and thanksgiving.

The Chinese Empire is the oldest and largest Government on earth. They have not been a progressive people. Recently they have adopted modern ideas and inventions, and, seem eager, as never before, to listen to the Missionaries, and the reports from our workers in that country are very encouraging.

The Southern Baptist began work in Africa in 1821. So terrible has been the loss of life that the Africans call their country "the white man's grave."

Of Africa it can be said: Joseph ruled here; Israel found food in famine; Moses was born and learned wisdom here; Africa sheltered the infant Saviour; Simon the man of Cyrene, in Africa, bore Christ's cross to the place of crucifixion; the Ethiopian Eunuch was from Africa, and so also was Apollos the eloquent, of Alexandria.

The work of the Missionaries has developed grandly, and there is promise of great success.

We have but three foreign Missionaries in Italy.

At Rome, the historic city, Dr. George B. Taylor. Florence is occupied by Dr. John H. Eager and wife. Work is carried on by fourteen ordained and fourteen unordained native helpers at many other points. Italy is a commercial, agricultural and manufacturing country. Some of the greatest literary men of the past were Italians.

Catholicism is the religion of the State, but all sects are now tolerated. According to the latest statistics there are about six thousand members connected with the various churches.

The government of Brazil is now republican, being modeled after our own. The religion of the country is Roman Catholic. The illiteracy is lamentable. Considering the many disadvantages, the progress is really gratifying. There is much evidence that the people are getting prepared to receive the pure gospel.

Mexico, while there has been no great movement in this field

yet the good work and thorough preparation for a general advance, is one of the best possible indications that our work in this field is in wise hands and is making rapid strides in substantial progress.

Japan is our youngest mission, and, up to this time, much of the work done has necessarily been preparatory. Contact with foreign people through inventions and Christian truths have wrought wonderful changes in Japan, making her a very inviting field of labor. In conclusion your committee would urge all our pastors to sing Missions, pray Missions and preach Missions until the churches can see in startling gaze a whole world sinking down in sin, and from Calvary's summit the crimson fountain bursting forth for all.

L. S. Bayless moves the adoption of the report.

The Moderator states that the Chairmen of Committees are entitled to the floor for the discussion of these topics in the order of their reading.

Rev. E. B. Booth says:

There is no longer any question but that Mission Work is right and approved of God. We owe a debt to the past which we can only pay to the future. Our fathers were Missionaries to us and we should be Missionaries to those who shall come after us. Every spot of earth was once Missionary ground. The spirit of Missions and the money of Christians have sent the gospel wherever Christianity prevails. We all love the State of Tennessee, and we call it a Christian land, yet there are over a million in Tennessee unsaved today. If the end of time should come at once, over half of our population would go plunging down to everlasting ruin. The unsaved are chiefly in our cities—over 15,000 in Memphis alone, who have never set foot inside of a church house. Add to these all those who have no knowledge of experimental religion and the number becomes appalling. Knoxville is an average city, yet there are whole sections of it wholly without the preaching of the word. The same may be said of Chattanooga and Nashville. Then there is a wonderful destitution in our smaller towns. Go to Bluff City and one-half do not attend church. The same is true of other towns and the country is no better. Mission work is the same everywhere. Its object is to save souls and these are perishing everywhere. Shall we fold our arms and see millions go down every year for the want of our interest and our care, or shall we unite our mites and our efforts to rescue every one we can? This is the object of the State Mission Board. To do this work it is necessary to have men and money. For this state alone, two hundred men and one hundred thousand dollars are needed, but what is this to the Baptists of East Tennessee alone? Not \$1.00 apiece, but if you will place

this power in the hands of Dr. Holt, it will not be long until Christ will be preached in every nook and corner, and the whole state would be brought under Baptist influence. There is an objection that this work is confined to the towns. This is true only in part, but the towns are the centers of vice. If they are let alone the country is not safe. Make the towns centers of religious influence and the country boys will be converted. When Paul went out on his Missionary tours he went to the towns—to the centers of trade and influence. He was under Divine guidance and we will do well to follow his course. In this work the Holston Association undertakes to do her part every year. It should not be less than \$500. Can you raise it? You have forty-five churches. It is less than \$11.00 to the church. You are over 4,000 strong and it would be less than 12½ cents apiece. Can you raise it? Certainly you can, if you will, yet, I am ashamed to state, all last year, all of you contributed to this work but \$79.76. Jesus said, "if ye know these things, happy are ye if you do them." Your Ministerial Directory enrolls the names of over 60 preachers, yet the churches are pastored by about 17. Seventeen working and 43 idle preachers. While this is the case in the Holston, it is worse in some sections. We talk about the heathen in China, Africa, etc., but I tell you we have them right here. I lay before you the heathen host of Tennessee, more than a million souls. What will you do with them?

Song—"Amazing Grace."

Rev. C. B. Waller says:

For the Home Mission work this has been a gratifying year. This is true all over the South. We have men in the field, and most assuredly we should support them. I cannot speak of the entire work and only a word for Cuba. Cuba is in the Home Field and the souls of the Cuban boys are as precious as the souls of our own boys. In Cuba, the men are driven from their homes by the war, but the Christian women are carrying on the work, holding meetings, giving out tracts, and when the pastors are allowed to return, many will be ready for baptism. Work will tell and while we do not want less theory, we do want more practice. If we preach Missions, we stultify ourselves if we do not act accordingly.

ANNOUNCEMENT—Dr. S. W. Tindell will preach at once from the Presbyterian pulpit.

E. H. Bachman says:

Missions are Missions, whether in China, Africa or elsewhere? It has been said that "we live in the Land of the free" and some say "the Home of the brave," but the people named in my report have not religious freedom. They are not allowed to read the Bible, lest it should make them free. It is kept from them. The

Disciples began their ministry at Jerusalem, but they did not stay there. They went out into the regions round about and finally they sent out Paul, Barnabas and others. They met opposition everywhere. In later years Judson and Rice were sent out and still the opposition continued, but today the door of every nation on the habitable globe is open to the advent of the Christian minister. Great advances have been made. The Bible has been translated into nearly all the foreign languages and the work is hopeful. China is waking up and listening as never before. Other countries are joining in the march and the world is rapidly being prepared to receive the gospel, and may I not say for our triumphant Lord himself? Are Baptists doing their part in this great work? Is the Holston Association doing her part? That's the question.

Rev. J. W. Watson says:

The first thing in the way of our progress is a lack of the Spirit. We read that the Disciples tarried at Jerusalem for the Spirit. We ought to have our hearts filled to overflowing with the Holy Spirit, if we would succeed.

2nd. There is too great a gap between the preacher and the lay members. Our people need to be educated to bridge this gap. The man that won't think, and "get up and git" is going to be left and so with the church. I don't want the ministry to have less education, but I want the laity to have more. I love every man who lives for Christ, whether he knows anything or not, but I glory in the young man who determines to be educated in spite of difficulties.

3rd. The low state of morals in our churches hinder us most. Not only have we many unconverted in the church who will not help, but we've the immoral too. Men who swear, drink, get drunk, gamble and cheat, won't do anything for Missions. Our churches have all of these. The Lord says come out from the world and I will bless you. Go read how Christians lived in Antioch. When our membership so live, we will have power with God.

Song—"There's a land that is fairer than day."

Rev. E. Lee Smith says:

I am the only Missionary under the State Board in the house. The Holston Association is my field. There is no portion of the field more destitute. I have not seen but I have read of and heard of the destitution in Unicoi County, and from Bristol to Kingsport, but this is not our greatest destitution. Nearly all of Greene County is destitute of Baptist preaching. I have held meetings all over it and I see the fruits of them in your faces. Efforts have been made and churches planted, but they did not have strength enough to hold out. Now we are connected with the State Board and in a position to wipe out this destitution. I

love Missions,—talk it at breakfast, dinner and supper, and I do my best to do something as well as talk.

Dr. Folk among many other things said:

State Missions is Missions in Tennessee, in her towns, cities and country. Home Missions is Missions in the Southern States, especially in large cities, among the Indians, the negroes and in Cuba. Foreign Missions is Missions in all the outside world; with the Baptists this work is confined to six fields, China, Africa, Italy, Mexico, Brazil and Japan.

In State Mission work your own Association has the finest illustration in the State. Ten years ago Greeneville church was organized with five members. Now she has 140 and four other churches have grown out of it. Such a work is without a parallel in the State or the South. About the same may be said of the Centennial Church in Knoxville, of which Brother Snow is pastor. It now numbers 350, is self-supporting and has given back to the Board much more than it ever received. So with the work at Columbia, and so will it be at Pulaski. This is the kind of work the State Mission Board is doing. I could tell you more if I had the time to tell it, and you the time to hear it. There are now forty Missionaries employed; and more of them are in the country districts than in the towns. They are scattered over your beautiful state, the most beautiful in the entire Union, just now celebrating her 193d anniversary. I hope many of you may be able to go and see it. Its a grand, a wonderful exhibition. Pennsylvania has been called the Keystone State, but Tennessee is the Keystone of the States. Pennsylvania touches six States but Tennessee touches eight, a majority of all the Southern States. She is the most important site in the sisterhood of States—East Tennessee, with her valleys and mountains, her mineral wealth, her climate and health, is the pride of this beautiful land. In its borders are 125,000 white and 100,000 colored Baptists. The Lord has granted you a great work and you need to realize the responsibility of it. You people in East Tennessee know nothing of hardship and opposition. Here it is Baptist wherever you go, outnumbering all other Denominations put together. From every hill you can see a Baptist church or hear a Baptist church bell, until you people think it is all Baptist everywhere; but it is not so. In Middle Tennessee there are whole counties without a Baptist church, and whole sections with very few self-sustaining churches. It is the same condition in West Tennessee. So you see brethren there is a vast work before the State Board, but notwithstanding the fact that you have so many Baptists in East Tennessee, the Board is spending as much money in this section as in Middle or West Tennessee.

Now just a word for the Home Work. The Board is accom-

plishing wonderful results all over the South, especially in her large cities. There it is doing much among the colored people. I love to preach to these people. They are so responsive, they speak back at you with their "amens," "that's so," "the Lord bless you." There is Spirit in their worship and the Spirit is blessing their work through the Home Board.

The Home Board has done a great work in Cuba and will finish it when the war is over. I asked Diaz about the war. He replied: Cuba will win. Spain is on her last legs; she is out of money; her soldiers are claiming pay and millions of dollars are due them. Cuba will be free from the yoke of Spain and from the yoke of Catholicism at the same time, and will fall into line with the Baptist cause. The Baptist position will be found by everyone who searches wholly for the truth. When Diaz went from New York to Cuba he didn't know that he was about to establish a Baptist church. He had not heard of the Baptist, but he went about the establishment of a New Testament church, and when organized it was an orthodox Baptist church. He met great opposition but nothing could swerve him from the New Testament doctrine. Even his mother opposed him and told him if he didn't stop that preaching she wouldn't speak to him, and she did not for awhile, but one day Diaz was holding a meeting and she presented herself for baptism, stating that she had been reading that book (the New Testament) in his room and she wanted to be baptised. Her son baptised her, and the Baptists now number 2,500 on the Island.

Now but a word for Foreign Missions. The great commission is the watchword. "Go ye into all the world." We have done this. The door of every nation is today open to the Gospel Message. "And preach the gospel to every creature." We have not done this. We have simply been opening the doors. We are now to enter and occupy. The greatest work of all is just now upon us. There are yet more than 800,000,000 that know not the gospel or anything about it, and only about 250,000,000 Christians to do the work. But let us not stagger at the magnitude of the work. The Lord that opened the doors of the nation can open the hearts of the people, and a knowledge of Him shall yet cover the land as the waters covered the channels of the great deep.

J. K. P. Hall moves an adjournment for one hour. His motion prevails.

Benediction by Rev. W. K. Cox.

Afternoon Session. 1:30 p. m.

Re-assembled at the ringing of the church bell.

Song—"Am I a soldier of the Cross."

Prayer, led by Rev. Jas. A. Davis.

The several reports on Missions are successively adopted.

MISCELLANEOUS BUSINESS.

RESOLUTIONS.

J. J. Adams, Chairman, reads:

Resolved, 1. That we extend to this church and community our hearty thanks for the very hospitable manner in which they have entertained this association. Adopted by rising vote.

Resolved, 2. That we note with pleasure an ever increasing manifestation of interest upon the part of the delegates of this Association in the cause of temperance. Adopted.

Resolved, 3. That recognizing as we do an increasing demand for a higher and more thorough education of our children, both in literary and religious training, we would therefore commend to the patronage of our people S. W. V. Institute and Carson and Newman college. Adopted by rising vote.

Resolved, 4. That we feel ourselves brought under renewed obligations to our Heavenly Father for the present good health and abundant harvests that are being bestowed upon us at this time. Adopted.

Resolved, 5. That it is the sense of your committee that the old file of minutes now in our presence should be placed in the care of the clerk of this body, with instructions, 1st to carefully preserve the same; 2nd, to add to it from year to year a copy of the Minutes as they shall be published; 3rd, that he turn them over to his successor in office, and we do so recommend. Adopted.

Special by Rev. E. B. Booth.

Whereas this Association has appointed a committee of three to settle the difficulty of New Lebanon church, be it

Resolved, That the Executive Board be empowered to bear their expenses out of the first money coming into their hands.

On motion of J. K. P. Hall this resolution is lost.

Special by Rev. A. J. Watkins.

Resolved, 1. That we as pastors and representatives of the Holston Baptist Association, from this time hence forth, by the help of God, will not taste strong drink as a beverage.

2. That the pastors of the Association preach frequently and directly against Intemperance of all kinds.

3. That it is the sense, and in future, shall be the practice of this body of excluding habitual drinkers, even in moderation; and also those who engage in the manufacture or sale of intoxicants in any way, from the membership of our churches.

4. That we will not hereafter support, by our ballots, parties or men favoring the legalizing of the manufacture and sale of

strong drinks.

Bro. Smith moves to adopt the resolution.

Bro. W. D. Lyon moves in lieu to lay it on the table. Carried.

Special by Rev. J. A. Davis:

Whereas, The Holston church, one of the oldest churches of this Association, after the brethren had exhausted their means in the erection of a new and elegant house of worship, had the great misfortune to lose the building by fire on the 6th of March, 1896, and Whereas these brethren are making very earnest, self-sacrificing efforts to rebuild and have great need of aid in their noble efforts,

Resolved, That we hereby express our sincere sympathy for these brethren, and earnestly appeal to members of our churches to aid them in their work and to give to our brother, Rev. J. A. Davis, hearty and liberal encouragement in his efforts to raise funds for this object.

A motion to adopt the resolution prevails.

A collection of \$11.45 is taken.

NOMINATIONS.

We, your committee, submit the following:

EXECUTIVE BOARD—J. K. P. Hall, E. H. Bachman, J. A. Cargille, R. R. Bayless, N. J. Phillips, C. A. H. McAdams, J. H. Moore, S. M. Brandon, R. H. Dungan, E. S. Brumit, J. F. Crouch, A. J. Watkins, R. C. Kitzmiller, A. J. Campbell, A. W. Edwards.

SOUTHERN BAPTIST CONVENTION—Rev. J. H. Moore, Alternate, Rev. E. B. Booth.

STATE CONVENTION—Rev. R. M. Murrell, E. H. Bachman.

HOLSTON VALLEY ASSOCIATION—N. J. Phillips, A. J. Watkins, B. D. White, T. L. Hale, J. C. Zimmerman.

NOLACHUCKY ASSOCIATION—R. M. Murrell, Rev. E. L. Smith.

WATAUGA ASSOCIATION—N. J. Phillips, J. W. Watson, G. W. Edens.

FRENCH BROAD ASSOCIATION—J. K. P. Hall, Rev. E. Lee Smith.

For preacher of annual sermon and time and place for next session of the Association, see first page.

Any Brother who is present at other Associations may represent this body.

R. R. Bayless, } Committee.
W. K. Cox.

The nominations are approved.

DIGEST OF LETTERS.

W. D. Lyon, Chairman, reads:

We, your committee, find the following: Increase of membership during the past year, 136. Five churches report nothing for

Mission. One church (Oak Dale) reports Womans Missionary Society. Fifteen churches report one Sunday-school each. Two churches report two Sunday-schools each, and one church reports a union Sunday-school. Four churches report Prayer-meeting. "Edwards Memorial" has changed its name since last Association to "Old Holston" and requests that Rev. J. A. Davis be heard by this association in her behalf. Adopted.

OBITUARIES.

Your committee on Obituaries, by diligent inspection of the letters of the different churches, find that there have been fifty-seven of our number called from their labors and trials on earth, to their reward in heaven. Among these is our dearly beloved brother, Elder Jas. B. Stone, who departed this life June 24, 1897. Having been an ordained minister of the gospel of Christ for 56 years, he was the first missionary in Johnson county, and one of the first sent out by the Holston Association.

Elder Stone was a plain, old-fashioned Gospel Minister, who was sound in the faith and ever stood firm to his conviction of truth. He was a minister of untarnished character and labored faithfully under very grave disadvantages. He preached faithfully the gospel of Missions and ministerial support, back in the days of his early ministry, when the Anti-mission Baptists were in the ascendancy and Missionary Baptists were persecuted for preaching these truths. He was a Christian and a minister of sterling worth, whose name stands out prominent with the pure of his day and we feel that it would be hard to over estimate his true worth. But he has gone to his reward, and we feel that it is the greater and his crown the brighter for his having endured so much for his Master.

E. J. HUNT.

Respectfully submitted,

J. J. DEAKINS.

Adopted.

ANNUAL REPORT OF E. LEE SMITH, MISSIONARY.

State Board—Work changed from Associational Board to State Board Jan 1st, 1897.

Places of preaching—Roaring Springs, Stony Point, Susongs Memorial.

Sermons, 186; Visits, 293; Prayers in Homes, 105; Religious Addresses, 99; Tracts distributed, 400; Conversions, 51; Restorations, 28; Baptisms, 24; By letter, 5; Sunday-schools organized, 3; Woman's Missionary Society, 1; Miles traveled, 1792; Amount collected, \$52.23
Received of E. H. Bachman 45.52
Harmony Church, per E. H. Bachman 2.04
Philadelphia Church, Rev. R. C. Hunt 2.61
Greeneville 2nd Church 1.00
Lovelace Church, per Mrs. F. B. White 6.50
Mrs. L. B. Smith 2.00

New Lebanon Church.....	1.94
N. J. Phillips.....	1.00
Johnson City Church, per R. C. Hunter.....	3.56
Boones Creek Church.....	4.17
Mt. View Church.....	.56
Miss Lena Ryland.....	1.00
Johnson City Church.....	6.58
W. M. S. 1st Greenville Church.....	9.40
W. M. S. Roaring Spring Church.....	.80
Fall Branch Church.....	.62
1st Greenville Church.....	14.31
W. M. S. Stony Point Church.....	3.02
W. M. S. Susongs Memorial.....	.80

Total.....\$159.66

Protracted meetings held at the following places: Stony Point. Susongs Memorial, Quaker Knob, Noell's Chapel assisted by 2nd Greenville Church.

This Mission work has been moving steadily onward the past year through the efforts of the executive and State boards. This has demonstrated our great need for more work for the future, and also our ability to meet the expenses of it. We would recognize the aid rendered by the woman's Missionary Societies of some of our churches. They have been especially helpful in our Associational work, and in cultivating the social and spiritual life of our churches. Three years ago we had no hold whatever at Susongs Memorial, Roaring Springs or Stony Point. Now we have churches, Sunday-schools and Missionary societies at each. There are many other fields waiting for us, especially along the railroad line. The people are begging our denomination to "come over and help them." Vast sections of the interior of our Association have no baptist preaching. We have permitted other denominations to outstrip us in carrying Christian organizations to the people. This should not be, as we have the truth and the whole truth.

Rev. R. M. Murrell moves to refer the report to the Executive Board. Carried.

TREASURER'S REPORT.

Balance on hand Aug. 9th, 1896.....\$171.50

DISBURSEMENTS.

Paid to E. L. Smith.....	\$53 45
R. H. Dungan.....	50 88
W. M. Wookcock.....	67 17
	\$171 50

Received Aug. 7th, 1897.

Minutes.....	\$45.85
State Missions.....	26 91
Foreign ".....	29 78
Home ".....	11 31
Asso. ".....	18 29

S. S. and Colportage.....	7 29
Orphans Home.....	3 25
Ministerial Support.....	1 75
" Education.....	1.75
	\$146 18

E. H. BACHMAN, Treas. Association.

FINANCE COMMITTEE.

Having examined the report of your treasurer, we find it correct.

W. M. TUNNELL.

J. W. BROWN.

Committee.

TREASURER EXECUTIVE BOARD.

RECEIPTS:

Philadelphia church.....	\$ 2.55
Union church.....	1.59
Collected.....	6.72
Jonesboro, State Missions.....	11.45
Jonesboro, Associational Missions.....	17.90
Limestone.....	2.47
Harmony.....	2.04
	\$43.82

DISBURSED:

Paid to Rev. E. Lee Smith. Missionary.....\$46.22

By balance.....\$ 2.40

E. H. BACHMAN,

Treas'r.

Rev. R. M. Murrell reports for the committee appointed to raise the balance due the Secretary and Treasurer of the Executive Board for account of Colportage for the year 1890-91. He stated that but \$4 or \$5 had been collected. By agreement with the Secretary and Treasurer, J. K. P. Hall offers to settle this account in full for the Association on his own responsibility. This generous offer was cheerfully accepted by all parties and the committee discharged.

The Clerk announces a shortage in funds for printing the minutes, when the brethren voluntarily placed on his table, for this purpose. \$2.72.

J. K. P. Hall moves final adjournment. His motion prevails.

ANNOUNCEMENTS:—Rev. R. M. Murrell will preach in this house to-night, and Rev. I. N. Kimbrough at 11 o'clock tomorrow.

Song—"How firm a foundation"

During the singing a paring hand shaking was extended by delegates and visitors.

Benediction by Rev. I. N. Kimbrough.

R. H. DUNGAN,
Clerk.

J. H. MOORE,
Moderator.

APPENDIX. MISSIONARY DIRECTORY.

STATE MISSIONS.
Rev. A. J. Holt, Missionary Secretary, Nashville, Tenn.
W. M. Woodcock, Treasurer, Nashville, Tenn.

HOME MISSIONS.
Rev. I. T. Tichenor, D. D., Corresponding Secretary, Atlanta, Ga.
Rev. M. D. Jeffries, Vice-President, Knoxville, Tenn.

FOREIGN MISSIONS.
Rev. R. J. Willingham, Vice-President and Cor. Sec., Richmond, Va.
Rev. J. H. Snow, Vice-President, Knoxville, Tenn.

HOLSTON ASSOCIATION.
E. H. Bachman, Cor. Secretary and Treasurer, Jonesboro, Tenn.

MINISTERIAL EDUCATION.

Carson and Newman College, J. T. Henderson, Pres., Mossy Creek, Tenn.

ORPHANS' HOME.

A. J. Wheeler, Treasurer, Nashville, Tenn.
Supplies, C. T. Cheek, Nashville, Tenn. All Supplies should be prepaid.

EXECUTIVE BOARD.

PROCEEDINGS.

Fifth Sunday Meetings—The Board decides to hold and encourage Fifth Sunday Meetings as last year.

First Division—K. R. Bayless, Johnson City, Superintendent. Churches of 1st Division—Johnson City, Snow Chapel, Union, Boons Creek, Buffalo Ridge, Fordtown, Double Springs, Glenwood, New Hope, Beulah, Blountville, Muddy Creek, Fall Creek, Shiloh, Bethel, Holston, Chiquapin Grove, Bluff City, River Bend, South Bristol, Holston Valley, Walkers Fork, Solomons Temple.

Second Division—Rev. J. H. Moore, May Day, Superintendent. Churches of 2d Division—Antioch, Jonesboro, Hales Chapel, Philadelphia, Limestone, Bethany, Harmony Fall Branch, Lovelace, Oak Dale, Clear Fork, New Lebanon, Stoney Point, Roaring Springs, Greenville 1st, Greenville 2d, Mt. View, Susongs Memorial, New Salem, Enon, Cherokee, Erwin, Shallow Ford, Coffee Ridge, Clear Branch.

FIRST FIFTH SUNDAY MEETING FOR 1897.

First Division, at Union church, October 29 and 30.

Second Division, at Cherokee, October 29 and 30.

MEETINGS OF THE EXECUTIVE BOARD.

These will be held, as heretofore, in Jonesboro, on the first Monday after each Fifth Sunday Meeting.

E. H. BACHMAN, Sec and Treas, J. K. P. HALL, Chairman.

WOMAN'S MISSIONARY UNION.

The second annual meeting of the Women's Missionary Union of Holston Association convened at Blountville at 2:30 p. m., August 5, 1897, with Rev. E. Leo Smith in chair. Devotional service conducted by Dr. S. W. Tindell. An interesting talk on woman's work was given by Dr. E. E. Folk.

Report of work done by the Leader: Books and leaflets distributed 218; letters and postals written 20; boxes of clothing distributed 1; societies organized 3; public meetings held 4; visits made 149; miles traveled 679; funds received and expended by societies reported \$222.36. Annual reports were heard from the following societies: Holston Valley, Johnson City, Limestone, Lovelace, Greenville 1st church, Roaring Springs, Stoney Point, Susongs Memorial, Mountain View, Oak Dale. Societies failing to report, 6. Words of encouragement were given by Dr. Tindell, Rev. Smith, B. D. White and A. Whitlock.

Committees were appointed as follows for the ensuing year: On enrollment, Misses Flora Hall, Dora Cargille; on nominations, Mrs. Will Hunter, Miss Lilla Brandon; on resolutions, Mrs. Dr. Whitlock, Mrs. R. M. K. Deakins.

After consecration service the meeting adjourned to meet at Glenwood on Friday before the 2nd Sunday in August, 1898, at 2 p. m. Address all letters to the Leader Mrs. E. Lee Smith, Greenville, Tenn., Box 176.

Mrs. M. A. MAGEE, Sec., pro tem.

APPENDIX. MINISTERIAL DIRECTORY.

Names Alphabetically.	Churches to which each Belongs.	Postoffice Addresses.
Akard, E. W.	Coffee Ridge	Clear Branch, Tenn.
Ball, L. B.	New Lebanon	Lost Mountain, "
Bates, Robert	Bluff City	Bluff City, "
Bayless, E. W.	Cherokee	Doves Mill, "
Booth, E. B.	Boons Creek	Bluff City, "
Baxter, N. W. G.	Fall Branch	Clover Bottom, "
Brazwell, Wm.	Cherokee	Alfred, "
Cox, E. D.	Glenwood	Peltier, "
Cox, J. R.	Hales Chapel	Jonesboro, "
Cox, L. E.	Double Springs	Meadow Brook, "
Cox, W. K.	Fordtown	Wahoo, "
Cross, R. B.	New Hope	Lella, "
Depeew, L. W.	Jonesboro	Jonesboro, "
Farnor, J. S.	Clear Branch	Kittyton, "
Glass, Daniel	Union	Flourville, "
Glen, D. A.	Johnson City	Johnson City, "
Godsey, W. T.	Fordtown	Kendrick's Creek, "
Hale, T. L.	Buffalo Ridge	Spurgin, "
Hunt, D. J.	Limestone	Mossy Creek, "
Keen, W. A.	Buffalo Ridge	Morning Star, "
Kimbrough, I. N.	Jonesboro	Jonesboro, "
Kincheloe, E. F.	Harmony	Haws X Roads, "
Kingsly, W. E.	Greenville	Greenville, "
Kuykendall, W. A.	Mountain View	Whig, "
Lewis, J. M.	Bethel	Watanga, "
Moore, J. H.	Cherokee	May Day, "
McLain, H. B.	Greenville	Greenville, "
Murrell, R. M.		
Patton, W. C.	Holston	Carters Furnace, "
Roberts, W. A.	Erwin	Erwin, "
Routh, A.	Shiloh	Piney Flats, "
Sams, W. A.	Coffee Ridge	Kittyton, "
Smith, E. L.	Greenville	Greenville, "
Smith, J. A.	Fall Branch	Fall Branch, "
Smith, J. E.	Clear Fork	Cedar Lane, "
Taylor, A. W.	Greenville	Greenville, "
Upchurch, M. B.	Bluff City	Bluff City, "
Waller, C. B.	Cherokee	Alfred, "
Watkins, A. J.	Harmony	Harmony, "
Watson, J. W.	Chiquapin Grove	Bluff City, "
White, B. F.	Holston Valley	Ora, Va.
White, E. P.	Boons Creek	Flourville, Tenn.

LICENTIBTES.

Brown, G. W. N.	Erwin	Erwin, Tenn.
Chase, J. B.	New Salem	Conkling, "
Chase, Wm.	Double Springs	Meadow Brook, "
Cox, E. K.	Beulah	Wahoo, "
Deakins, R. E.	Harmony	Morning Star, "
Edens, G. W.	Snow Chapel	Johnson City, "
Gilbert, G. W.	Clear Branch	Clear Branch, "
Holcomb, L. H.	"	"
Keen, O. D.	Fall	Fall, "
Melear, Elbert	Walker's Fork	Butterfly, "
Scott, James	Union	Bristol, "
Stepp, N. D.	Second Greenville	Greenville, "
Taylor, J. E.	Bethany	Morning Star, "
Tompkins, J. N.	Coffee Ridge	Loganton, "
Tunnell, Wm.	Harmony	Meadow Brook, "
Walker, M. F.	Enon	Clarkson, "
Whitaker, Melvin	Oak Dale	Meltsberger, "
Zimmerman, J. C.	Double Springs	Fordtown, "

CHURCH DIRECTORY AND STATISTICS.

CHURCHES, According to age.	(Cr.)Un- der-18.	Sabbath of Service.	Night of Pr'y-Mtg.	PASTOR.	CLERK'S ADDRESS.		Increase by		Decrease by		Total for 1897.	Total for 1896.
					Map.	Loca- tion.	Let- ter.	Loca- tion.	Let- ter.			
Buffalo Ridge	1778	4	W	Rev W K Cox	R W Bevaunt, Spurgeon.	120	122					
Cherokee	1778	4	W	" T L Hale	E W Bayless, Love's Mill	231	242					
Double Springs	1803	2	W	" T L Hale	B F Birdwell, Kendrick's Creek	95	89					
Mountain View	1803	2	W	" W N Kingsley	P M Price, Woolsey College	25	25					
Erwin	1827	2	W	" J H Moore	W S Erwin, Erwin	136	148					
Clear Fork	1825	1	W	" J E Smith	J F Hughes, Jeroldstown	76	36					
Muddy Creek	1825	1	W	" J E Smith	" J E Smith	84	84					
Fall Branch	1827	2	W	" W K Cox	E N Keen, Fall Branch	163	107					
Holston	1827	2	W	" W K Cox	S M Jones Island Mills	160	160					
Jonesboro	1812	1, 2	W	" J N Kimbrough	F Peoples, Jonesboro.	177	186					
Limestone	1842	1	W	" D J Hunt	F J Dealins, Nellie	183	188					
Blountville	1813	1	W	" E B Booth	N J Phillips, Blountville	47	48					
New Salem	1845	1	W	" E P White	T J Bailey, Brownsboro	121	121					
Union	1810	1	W	" E H Hicks	E S Brumt, Flourville	201	201					
Walker's Fork	1851	1	W	" G Presley	W G Arnold, Blair's Gap	65	65					
Harmony	1830	4	W	" W K Cox	W H Tarkenton, Harmony	11	11					
Coffee Ridge	1834	2	W	" W K Cox	W H Tarkenton, Harmony	10	10					
Paoli	1837	2	W	" W K Cox	W H Tarkenton, Harmony	10	10					
Johnson City	1876	1, 3, 4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Thompson's Bluff	1876	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
Chilquapin Grove	1871	2	T	" D A Green	C F Cogdell, Johnson City	63	63					
Roaring Springs	1871	2	T	" D A Green	C F Cogdell, Johnson City	63	63					
Bluff City	1872	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Holston Valley	1872	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
Lethel	1875	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Antioch	1875	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Susong's Memorial	1877	1	W	" D A Green	C F Cogdell, Johnson City	63	63					
Lovingan	1878	1	W	" D A Green	C F Cogdell, Johnson City	63	63					
Fordtown	1871	1	W	" D A Green	C F Cogdell, Johnson City	63	63					
Boons Creek	1881	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
New Hope	1882	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
Shiloh	1882	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
Lethanv	1887	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
Greenwood	1887	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
Greeneville—1st church	1887	2	W	" D A Green	C F Cogdell, Johnson City	63	63					
Solomons Temple	1887	1	W	" D A Green	C F Cogdell, Johnson City	63	63					
South Bristol	1890	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
River Bend	1890	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Oak Dale	1892	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Hales Chapel	1894	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Greeneville—2d church	1894	4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Beulah	1896	1	W	" D A Green	C F Cogdell, Johnson City	63	63					
Stoney Point	1896	3	W	" D A Green	C F Cogdell, Johnson City	63	63					
Snow Chapel	1897	1, 3, 4	W	" D A Green	C F Cogdell, Johnson City	63	63					
Shallow Ford	1897	1, 3, 4	W	" D A Green	C F Cogdell, Johnson City	63	63					
182 115 140 178 80 62 4749 4732												

TABLE OF CONTRIBUTIONS.

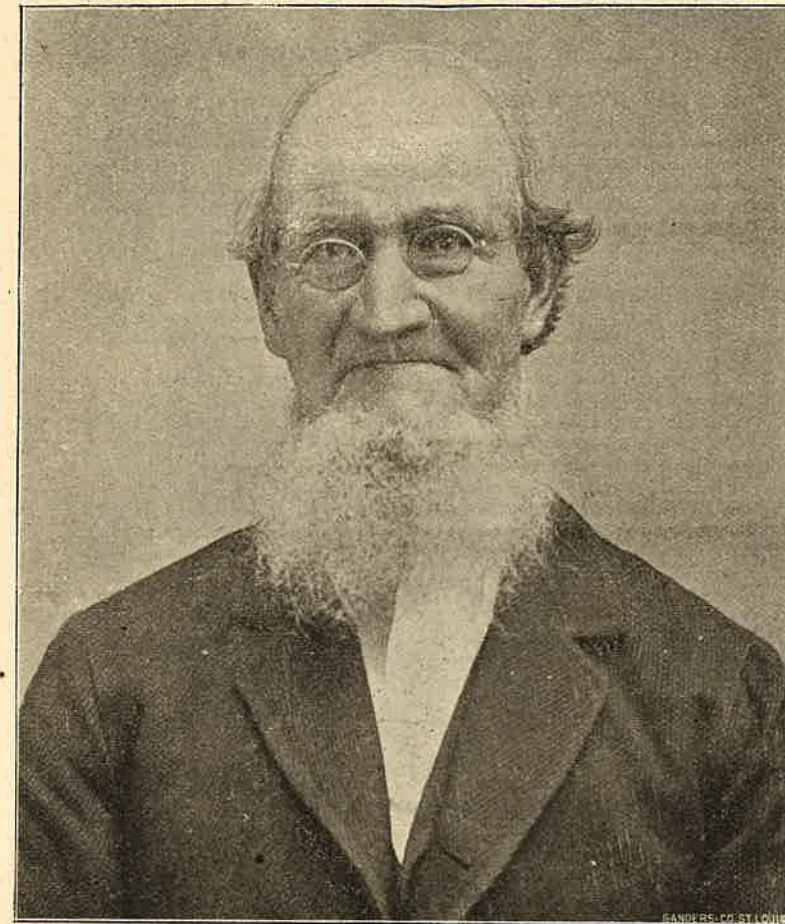
CHURCHES--Alphabetically.	HOME CHURCH EXPENSES.										MISSIONS					Grand total for 1897.	Total Mew-hership	Per Capita for 1897.
	HOME					TOTALS.					MISSIONS							
	Pastory.	Mission tent.	Alms. Ed.	school.	Portage & coal.	Urbans.	Home	Minut's	Other Ex-penses	Totals.	Assoc-ational.	State.	Home.	Foreign	Total.			
Andloch	\$																	
Bethany	20 00							1 00	15 52	46 52	50	8 00		1 00	1 11	51 00		
Bethel	20 00							1 00	1 00	1 00	50	8 00		1 00	8 05	50 00		
Bloomville	48 00							1 00	55 00	111 00	7 50	3 00	80	5 27	16 57	1 00		
Blount City	75 00							1 50	40 00	116 50	1 00	3 00	4 00		9 86	127 60		
Boons Creek	100 00	\$ 1 31						1 00	25 00	127 31	4 58	1 00			9 86	176 08		
Buffalo Ridge	75 00	5 55						1 00	25 00	82 55	4 58	1 00	4 0		8 84	137 11		
Beulah	50 00							75	12 00	42 75	1 00	1 00	1 00		4 54	124 76		
Cherokee	50 00	\$ 9 50						1 72	9 02	80 54	1 00	1 00			8 57	133 53		
Chinquapin Grove	50 00							2 50	9 02	52 50	2 50	1 00			2 50	124 76		
Clear Branch	50 00							1 00	1 00	58 45	2 50	1 00			2 50	124 76		
Coffee Ridge	40 00							1 00	1 00	41 90	1 00	1 00			2 50	124 76		
Double Springs	60 00							1 00	1 00	61 90	1 00	1 00			2 50	124 76		
Enon	60 00							1 00	1 00	61 90	1 00	1 00			2 50	124 76		
Erwin	150 00							1 50	25 00	176 00	2 47	1 00	1 50		3 50	116 51		
Fall Branch	100 00	6 12						1 50	25 00	176 00	2 47	1 00	1 50		3 50	116 51		
Fordtown	75 00							1 50	25 00	176 00	2 47	1 00	1 50		3 50	116 51		
Greenwood	100 00							1 50	25 00	176 00	2 47	1 00	1 50		3 50	116 51		
Greenwood--1st church	600 00	1 00	26 00	\$ 50	2 00	50	2 00	44 20	675 20	101 40	20	1 00	50	2 00	6 33	103 60		
"--2d church	24 00							15 00	39 00	30 00	39 37	23 86	2 00		6 33	42 03		
Hales Chapel	30 00							64	30 00	30 00	2 04	2 42	2 00		39	39 00		
Harmory	60 00	13 25						2 00	32 00	107 25	2 04	2 42	2 00	2 38	8 85	116 10		
Holston	60 00							65	65	65	2 04	2 42	2 00		39	39 00		
Holston Valley	60 00							86	60 86	60 86	2 04	2 42	2 00		39	39 00		
Johnson City	400 00							2 25	216 00	620 50	27 54	1 50	2 25	9 10	3 10	63 96		
Johnson City	450 00	9 33						4 25	250 00	663 00	5 24	1 50	2 25	9 10	3 10	63 96		
Limestone	84 00	9 21	18 00	4 61	6 23	2 15	40 50	164 80	5 07	4 40	6 75	3 70	3 00	46 22	21 02	188 1		
Lovelace.	72 00		2 55	3 30		55	11 15	89 55	9 62				4 56	17 88	107 45	187 57		
Mountain View						50	50	50	50	50	1 00	1 00		2 25	3 25	70 05		
New Hope						2 00	2 00	67 01			2 81	2 81		2 25	3 25	70 05		
New Salem	60 00	5 01				75	40	43 48		5 50	75	75		2 81	5 62	72 63		
Oak Dale	80 00	7 5				75	40	43 48		5 50	75	75		2 81	5 62	72 63		
Philadelphia	84 00	1 00	3 26			75	40	43 48		5 50	75	75		2 81	5 62	72 63		
Plover Bend	20 00					1 00	1 00	51 00		2 55	62	6 30	9 15	18 62	110 32	90 15		
Roaring Springs	25 00					35	35	140 00		56				56	56	90 15		
Snow Chapel	50 00					50	50	50 50		56				56	56	90 15		
Solomons Temple	25 00					50	50	50 50		56				56	56	90 15		
Stony Point	25 00					50	50	50 50		56				56	56	90 15		
Susong Memorial	36 00	5 80	2 00			25	25	12 00		4 02		61		61	26 11	84 31		
Union.....	100 00					25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
Walkers Fork	50 00					25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		111 30	1 50	3 00		4 02	50 02	48 1 04		
						25	25	5 00		11								

SUNDAY-SCHOOL TABLE.

SCHOOLS Alphabetically.	Superintendents' Addresses.	STATISTICS.					CONTRIBUTIONS.										
		Teachers	Schools	Average	Attendance	Months Taught	Pupils	Use of School	State	Mission	Home	Mission	Orphan	College	Other	Expense	Totals.
Bethel	J S McFall, Watauga	6	30	40	30	12	12	\$ 4 10									\$ 4 50
Blountville	N J Phillips, Blountville	10	91	100	54	12	12										
Bluff City	T R Jenkins, Bluff City	7	48	55	38	12	12	80									80
Beulah	E T Hall, Lawson	7	50	50	38	12	12										
Cash Hill	Jas C Hunter, Alfred	7	54	61	47	12	12										
Clear Branch	A Edwards, Loganton	7	54	61	47	12	12	8 00									8 00
Double Springs	Jas W Smith, Conkling	8	92	100	60	12	12										
Enon	G W N Brown, Erwin	10	87	100	54	12	12	24 00			\$ 1 31						25 31
Erwin	O E Cronch, Fall Branch	6	32	38	...	12	12	10 00									10 00
Fall Branch	Wm Maiden, Fordtown	9	54	64	...	12	12	10 00									10 00
Fordtown	J K P Hall, Greeneville	13	240	253	130	12	12	11 75	\$ 5 00	1 00	\$ 1				\$ 3 10		122 81
Greeneville—1st	Joseph Ellenburg, Greeneville	8	60	68	40	12	12	11 00									11 00
Greeneville—2d	A H Jesse, Kings Mill, Va	4	47	44	...	12	12	75 72									75 72
Holston Valley	J A Cargill, Johnson City	15	177	150	145	12	12	100 00									100 00
Johnson City	E H Bachman, Jonesboro	14	110	124	...	12	12										
Jonesboro	Justus Whitlock, Jonesboro	10	38	48	38	12	12	1 34									3 64
Limestone	J J Deakins, Nellie	8	142	153	72	12	12	12 50									12 50
Lovelace	R B Fincher, Lovelace	7	42	32	38	12	12	2 52									2 52
New Salem	John Bailey, Brownsboro	7	38	105	41	12	12	3 00									3 00
Oak Dale	Lafayette Jones, Holtzberger	6	35	101	40	12	12	9 25									9 25
Riggs School House	S M Riggs, Fall Branch	6	35	101	40	12	12	9 25									9 25
Roaring Springs	W M McAlmis, Locust Springs	6	30	45	...	12	12	5 00									5 00
Snow Chapel	W R Carr, Harbours	8	38	118	45	12	12	3 00									3 00
Solomons Temple	W P Hyder, Rheatown	7	42	32	38	12	12	2 52									2 52
Stony Point	T J Hinkle, Armedia	6	45	101	38	12	12	4 02									4 02
Susongs Memorial	E S Brumit, Flourville	9	83	92	33	12	12	8 69	1 55	1 00							12 89
Union.		206	2007	2287	945	2264	47	387 78	6 35	3 31	1	3 65	7 68	410 67			410 67

SUMMARY OF CONTRIBUTIONS.

Pastors salaries.	\$3478 00
State Missions.	101 70
Home Foreign.	49 72
Ass'n.	115 46
Sunday-schools.	112 88
Minutes.	387 78
Orphanage.	8478 00
Ministerial Relief.	49 72
Other Expenses.	115 46
Colportage.	112 88
	988 56
	\$3393 60



REV. J. B. STONE.

—Courtesy of East Tennessee Baptist.

SUNDAY-SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION
J. M. FROST, Secretary.

BIBLES AT LOW PRICES. We have a special catalogue of a special line of Bibles and Testaments selected for our own use. The list includes our own 25c Bible and 6c testament; both in good size, self-pronouncing type. Large Print Teacher's Bible, with all the usual helps and some special helps besides. Very choice. Family Bibles of convenient size and in every way desirable. Bible Dictionary, excellent and very serviceable. Reduction on Former Prices. Catalogue is descriptive, and gives full particulars. Send for a copy, enclosing a one-cent stamp. We are selling a card at 6 cents per dozen—one side showing the Voice of God on Giving; the other the Voice of God on Baptism.

OUR BIBLE WORK. Besides having Bibles for sale, we do a great work in the free distribution of the Word of God in destitute places, having given away hundreds and even thousands of Bibles and Testaments. These gifts are made for the most part through State Boards.

1 In Buying from us. Every sale of Song Books or Bibles, or other books or cards, or other Sunday-school supplies, is a help in our Bible work.

2 By Sending us Money. We want to raise this year five thousand dollars for Bible distribution. This is being given by individuals, by churches, by Sunday schools as a whole, and in classes. We will add a dollar to every dollar you send and so make your gift do double service—your dollar doing the work of two dollars. Have you seen our beautiful Bible cards? Send for some of them; they will cost you nothing. Put one at least in each class in your school, or in each family in your church. Won't your school devote the collection of one Sunday to this great work?

3 By using in Sunday-school the periodicals owned by the Southern Baptist Convention and published by its board at Nashville, Tenn. Surely you can do this much for the convention and its work. Your school must have supplies. Get them of the Sunday-School Board, and you help every other interest in our denominational life as fostered by the convention.

Observe the Reduction in Price of Periodicals.

PRICE LIST PER QUARTER.


The Teacher,.....12 cents	Kind Words, w'kly,....12 cents
Advanced Quarterly,... 2 cents	Kind Works, semi-m'ly, 6 cents
Intermediate Quarterly, 2 cents	Kind Words, monthly, 4 cents
Primary Quarterly,... 2 cents	Child's Gem,..... 6 cents
The Lesson Leaf,..... 1 cent	Bible Lesson Pictures, \$1 00
The Primary Leaf,.... 1 cent	Picture Lesson Cards,. 3 cents

Address all orders for Supplies or Samples to the
Baptist Sunday-School Board,
167 North Cherry St., NASHVILLE, TENN.

Southern Baptist
Theological
Seminary.

Eleven instructors, 290 students, elective system diplomas in separate schools, four different degrees offered. If help is needed to pay board, address, Rev. E. C. Dargan, Louisville, Ky. For catalogues, etc., address,

REV. WM. H. WHITSITT,
LOUISVILLE, KY.



J. A. DENTON,
DENTIST.
GOLD FILLING
CROWN & BRIDGE WORK A SPECIALTY
JOHNSON CITY, TENN.

S. B. WHITE,

Handles the

LARGEST AND BEST SELECTED LINE,

in this part of the country,

of Stoves, Tinware, Lamps, Queensware, Enameled Steel Ware, Galvanized Iron, Lard Cans, Tin Roofing Guttering, Spouting and Job Work,

JOHNSON CITY, - - - TENNESSEE.

S. A. BOWMAN.

— DENTIST, —

JOHNSON CITY, - - TENNESSEE.

////S////

Gold Filling, Crown, Bridge and Plate Work performed in the very best style and at lowest prices.

Extracting done with EUCAINE, the new local anaesthetic.

H.W. Pardue, The Leading Grocer,
JOHNSON CITY, TENN.

SELLS Fresh Meats, Fine Fruits, Fine Candies,
Queensware, Tinware, Glassware, Notions

on a closer profit for cash than any other house in the city.

ESTABLISHED 1881.

INCORPORATED 1892.

Chapman, White, Lyons Co.

(INCORPORATED.)

WHOLESALE AND MANUFACTURING

<p>National Baking Powder IS DISTINGUISHED FOR THE FOLLOWING REASONS Purity, Strength, Economy and Wholesomeness. 214 Gay, Street.</p>	<p>Druggists. AND PROPRIETORS OF Little White's Liniment The Best and Most Efficacious Liniment for Man and Beast on the Market.</p>	<p>OUR EXTRACTS OF LEMON & VANILLA Excel in Strength, Pu- rity and Delicacy. KNOXVILLE, TENN.</p>
--	--	--

CARGILLE'S ART GALLERY,

JOHNSON CITY, TENN.,

Is absolutely leading in the

Photographic Business,

Established 23 years. All kinds of small pictures enlarged and
framed from \$2.00 up.