

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

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CURRENT TOPICS.

—We hope that John D. Rockefeller, Andrew Carnegie, Miss Helen Gould and others are only the advance guard of a long line of rich people who will use their wealth for the uplifting of humanity and the glory of God.

—The trial of Senator W. B. Eldridge of Memphis by the State Senate last week resulted in his acquittal of the charge of bribery by a vote of 18 to 9. But by a vote of 17 to 7 the Senate adopted a resolution expressing "its disapproval and condemnation of his action" on account "of conduct entirely inconsistent with his duty as a Senator." This is explained to mean that "the accused used profane language while on the witness stand, and admitted that he had been drunk on the night that he cashed the check." In this connection, we may call attention to the testimony of a colleague of Senator Eldridge who stated on the witness stand: "On Wednesday before the Legislature met Senator Eldridge and myself met in the Climax saloon and had a talk." Think of it! Members of the State Senate using the saloon as a meeting place! No wonder when the question of temperance was under consideration they both voted on the side of the saloon. Two other points in the testimony of witnesses in this case call for attention. One witness stated he had been "jolly" around with members of the General Assembly," and he adds: "I spent \$10 or \$15 a day in drinks, theater tickets and suppers and anything else I wanted it for. If you take a bunch in for a round of drinks it costs money. (Laughter.)" We may be an old fogey, or a Puritan in our ideas, but we confess that it seems to us as much bribery to buy a legislator with whiskey as it is to buy him with money. The principle is the same. Nor is it to us any laughing matter. Another witness testified that he went to see a certain man "because I knew he needed Senators in his business, and on occasions had put up money." This is a direct intimation of bribery, which is very serious, if true.

—The Legislature finally adjourned on last Thursday. On the whole it has been perhaps an average Legislature. The Senate was probably the most investigating body of the kind which has ever met at the Capitol. There were three separate committees of investigation appointed; and while each investigation resulted in a verdict of not guilty, because the charges were not proven, still they left very strong suspicions in the minds of the people that where there was so much smoke there must have been some fire. They showed to the people also that a number of the Senators were at least not above suspicion, and as a result the character of men elected next time will probably be of a higher order in many instances. Certainly care will be taken to see that they are men of unassailable integrity. Another result of these investigations will be that next time lobbyists will be much more careful about offering bribes than they seem to have been heretofore. As regards temperance legislation, while the Peeler Bill failed, which would have extended the provisions of the four-mile law to incorporated cities and towns of 5,000 and under, the Seay Bill passed, giving to towns of 2,000 and under the privilege of deciding by a majority vote of their citizens whether whiskey shall be sold within their bounds or not. And there has been such a wave of temperance sentiment aroused over the State by the defeat of the Peeler Bill that we believe nothing can prevent the passage of that or of a similar measure next time. But in order to secure it there must be the legislators to vote for it, and in order to get these legislators the Christian people must vote for them, both in the regular and especially in the primary election. See to it two years hence that when any one is a candidate for the Legislature he will promise to support a temperance measure, or that he does not get your vote. And especially should this be true of the Senate, which is the point of danger.

On The Road Home.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten.
The letter you did not write;
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of your brother's way;
The bits of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thought for,
With troubles enough of your own.

Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find,
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of heartache
At the setting of the sun.

—Margaret Sangster.

The Divine Call of the Young People.

BY H. C. BAKER.

[Read at meeting of West Tennessee Baptist Young People's Union, and requested by the body for publication.]

We rejoice at the wonderful progress of Christianity, and of our own denomination during the past century, and well we should rejoice; but of all the armies that have ever trod the face of this earth, it is a recognized fact that the Christian army has more camp followers, dead beats and useless material than any other, or of all put together.

Call the roll of your own church at the prayer-meeting, the Conference meeting, or the Sunday service, and note how many are not in the ranks. Call for volunteers for some special work, and note how many of those who are in their places are unfit for actual service. Take a collection for missions, and note how many are not interested enough in the great, burning question of saving a lost world to make a small contribution. Take the statistics of our denomination in our own State, and note that eight or nine hundred churches give absolutely nothing to send the gospel to the regions beyond.

Among the great problems confronting the churches, the one of equipping and using the latent material at our command, is one of the greatest and hardest to solve. The same old cry that has been ringing down through the centuries, "The harvest truly is great but the laborers are few," is true to-day; and as long as there is a lost soul in God's great universe, He needs and calls men and women to go and work in His vineyard. We believe He has called every redeemed human being into the great work of bringing the lost back to Himself; but does He make special calls to individual men and women, and to special bodies of His people to do special work? Most certainly He does. There has never been a time since He called this old earth into being and clothed it in vernal beauty, when His call was not heard.

He called the first pair and set them a special work, and put all created things under their dominion and power, and even made the angels subject to their call.

He called Abel, who told the fallen race of a true worship and acceptable sacrifice.

He called Enoch, who rose above the awful sin and degradation of mankind, and walked and talked with his God. And when the human race had fallen so low that He must blot it from the earth, He called Noah to build the ark and bridge the awful chasm between the old and the new earth. He called Abram and sent him into a strange country to prepare a way and a home for his own chosen people yet unborn, and with covenant and promise, set him a work, which faithfully done has raised all the world into closer relationship with their Creator.

He called Moses to deliver His chosen from the bondage of Egypt, and gave to the world the great lawgiver of all time. He called Joshua and the Judges to blot from the earth the nations that loved idolatry, and establish in their stead the people that feared God. He called David, the shepherd king, to establish a throne and kingdom after His own pattern that should challenge the admiration of all the nations through all ages.

He called the prophets, who stood like great beacon lights along the highways of time to guide His people in right ways, and warn them of the dangers of sin and idolatry. He called John, the rugged preacher of the wilderness, to announce the coming of the just One. And when He walked and talked with men in the person of His Son, He called the twelve disciples and made them the foundation of His redeemed church.

He called Saul to bear His name before the kings and judges of the earth, and to give to the world His blessed gospel with the sublime zeal of the martyr. He called the preachers, reformers and martyrs of the dark ages to do battle for truth and right against error, superstition and priestcraft, and to suffer torture, persecution and death for the sake of that name which is above every name. What shall I say more? For time would fail me to speak of the many thousands on whom He has laid His hands, and who have heard His call as did little Samuel and Saul of Tarsus. And He is calling yet. Wherever there is any wrong, error and falsehood, somebody is called to fight and destroy it, and enthrone right and truth in its stead.

Wherever lost souls are groping in darkness, somebody is called to lead them up to light and liberty and redemption. Then for what are the young people of the twentieth century called, and is there any special need for special calls for special work at this time? Yes, just as much as at any other period of the world's history. Look at the isms and schisms and doubts and dissensions that are arising on every hand. The precious truths and doctrines for which the fathers fought are being set at naught and cast aside by many of our people, who turn away after every strange fad that comes along.

The claims of society are taking our brightest and most promising young people and leading them from the consecrated life in which they should walk even to the slums of the foulest sinful pleasures. The devil has set enticing traps on every hand to catch our young men and women, and if they are saved from these pitfalls of sin and destruction, there must be that untiring zeal coupled with consecration and education that will meet and combat every enemy that dares to place itself in opposition to God's truth.

Then what of the Baptist Young People's Union of America and their special call? I think I see in this, the glorious future of the church for which Jesus died; the bulwark of society; the higher standard of Christian citizenship; the broken down altars erected in the homes; the beautiful consummation of the ideal church, and the hope of the world. Why the splendid possibilities and wonderful prospects of this organization? Not in its great numbers; not in its enthusiasm; not in its platform or pledge; but in the fact that it seeks to equip according to the Scriptures for the best, most efficient and most intelligent service. Its purpose is to take the young people as they come into the churches and fit them for the great responsibilities that must

rest upon them in after years, when they are called to take the places of the old soldiers that fall by the way. No important work in this world should ever be undertaken without thorough training and preparation. We realize the fact that the preacher and teacher are not the only ones that need to prepare themselves for the great work before them, but everyone should be able to give a reason for the faith that is in them. The mechanic cannot build a house nor make a horse-shoe until he has served his apprenticeship. The artist cannot hope to gain success without years of hard study and patient toil. The successful musician spends half a life-time in study, practice and training. The wise general dares not risk a battle until every one of his soldiers is thoroughly drilled, trained and equipped. The farmer would make a dismal failure if he did not learn how to prepare his soil, plant his seed, cultivate his crops and care for his stock. And yet the Christian worker engaged in the greatest work ever allotted to men or angels, the soldier of the cross, enlisted in the most bitter conflict the world has ever known, and opposed by the most cunning of foes, is sent forth without preparation and hardly able to give a reason for the faith that is in him. No wonder he doubts when failures come. No wonder he stumbles when temptations are set in his path. No wonder he falls when the forces of evil gather around him in storms of ridicule, contempt, persecution, derision and affliction.

But some will say, "Would God call the young, instead of those of ripe experience and mature years, to work out this great problem and bring his church up to the high standard that he would have her occupy in the world?" Look back through the centuries and ages of the past and see if His calls have not almost always come to the young. Samuel, the Hebrew prophet and last, and perhaps the greatest, of the Judges, was called when yet a little child, and this same Samuel, when sent to anoint God's chosen king, had to reject the manly, noble and sturdy men of Jesse's house, and sent to the hills for the ruddy shepherd boy to find the one called of God to rule His people. Did the Saviour make a mistake when He passed by priests and elders, scribes and rulers, the learned and the great and made his choice among the common people, and called the sturdy young fishermen and tax gatherers to be the first preachers of His gospel, and gave to them the matchless honor of having their names engraven on the very foundations of the eternal city? No; through all the ages in His dealings with men, we find that His ways are very different from man's ways.

Then why should we count it a strange thing that God has laid His hands on the young people of the twentieth century and given unto them the sublime commission of lifting His church up out of the easy, indifferent and careless way in which she stands, to the high standard of Christian fortitude, vigor and consecration that is becoming to the Bride of the Lamb? O young people of America, it is yours to solve the great problems that confront the churches of to-day. It is yours to put out the isms and schisms that are creeping in and bringing division and confusion. It is yours to bring society back from the mad rush after sinful pleasures and place it in harmony with God. It is yours to carry to their consummation forces that are already set in motion for the destruction of the gigantic evils that threaten the peace of the world and the downfall of the church. It is yours to see the wealth and vigor and power of the churches thrown into the channels of mission work, and the gospel preached to every creature. It is yours to march boldly and triumphantly on, panoplied in the whole armor of God, with the shield of faith and the sword of the Spirit, to do battle for truth and right. It is yours to see the time speedily come when those who truly belong to Christ shall take their stand separate and apart from the world, and the great conflict begun on Calvary shall be waged to a glorious end. It may be yours to see the coming of the King in His glory and power, when the heavens shall be rolled away as a scroll, and the mountains and islands of the sea shall be moved out of their places. It is yours to prepare the bride of Christ to come forth in all her glory and beauty to meet the Bridegroom, and to go in with him to the marriage supper of the Lamb.

Memphis, Tenn.

"If I Were a City Pastor."

If I were a city pastor I would not part my hair in the middle, wear bangs or in any way strive to dress or look like a woman. (1 Cor. xiii. 11).

I would not have a dancing, wine-drinking, card-playing organist. I would not have dancing, card-playing, wine-drinking, whiskey-drinking, cursing or theater-going members in my choir. I would not have church fairs, suppers or any other worldly entertainments in or for my church. (Gal. v. 19, 20, 21).

I would not depend upon sensational sermons, modern high-pressure, clap-trap methods for success. (Rom. i. 16).

I would not seek public favor at the expense of truth

or principle. I would not have a B. Y. P. U. or any other carnal machinery attached to my church. (See Matt. xvi. 18).

I would not invite a Pedobaptist to occupy my pulpit. (2 Jno. x. 11).

I would not compromise with error for the sake of popularity. (Amos iii. 2).

I would not fail to expose and denounce sin. (Ezek. iii. 18).

I would not fail to preach the distinctive doctrines of my church. (Tit. ii. 1; Jude i. 3).

I would not hold union meetings with other denominations. (See 1 Cor. i. 10; Eph. iv. 4, 5; Amos iii. 3).

I would not preach for a church that would not exercise a strong, healthy church discipline. (2 Thess. iii. 6; Rom. xvi. 17).

I would not try to lord it over God's heritage.

By the grace of God these notes I would try. And if in this I failed, then I would resign and go to a country pastorate where the gospel saw could make a through run without heating in collar or rim.

Banner, Miss.

W. L. A. STRANBURG.

I was interested in reading in a recent issue the suggestions of Rev. T. R. Waggener, under the caption, "If I were a city pastor." He suggests a dozen things he would do, all good, but does not say *how* he would do these things.

Now, I am a city pastor, and the pastor of a *white* Baptist Church, even though the "Baptist Year Book" has insisted for the last three years on placing my name among the colored brethren; and I long to have either Bro. Waggener or some one else to tell me how to do two things which he says he would do. With Paul I can say, "To will is present with me; but how to perform, I find not."

He says, "I would carefully watch for the young people coming in from the country churches, and see to it that they find a church home, and not allow them to think that they are not welcomed. No young man should be allowed to leave his pure, quiet home in the country and dive into sin in the slums of the city without strong efforts upon the part of the church to save him."

Certainly it is true that thousands of church members from the country come to our cities, and it is just as true that our city churches want to get hold of these members; but how are we to reach them?

In a village or small town, we could locate them, but in a large city like this, with more than a half million people, how can this be done? If the country member would always seek the church and pastor out, the problem would be solved. Instead, however, a great majority move to the city and drift from one church to another, attending a service or two in each, until they drift away from all church connection. This state of affairs is deplorable, but should the blame be placed upon the city church or pastor? If I should give one piece of advice to church members moving into the city, it would be this: *Please do not be so hard to find.* In my first pastorate in a suburb, I made it a rule to visit within one week every family who moved into the neighborhood, and invite them to the church. In this way I located every Baptist, but in a large city this is impossible. Hundreds of people move in and out, and you know nothing about it. Dozens of strangers attend our services every Sunday, but how shall one single out the Baptist brother? Efforts to do this are tried in many ways, and yet thousands of Baptists are lost in the city churches.

Another thing Bro. Waggener says, "No one should have it to say that he found no place to work for the Master. An infallible test of a good pastor is, that he finds a place for every member to do something." For one, I fail of that "infallible test," and I judge it is because I do not believe it is my duty to find a place for every member. I do not know what each one ought or can do. I believe that one coming into the church should find out *from the Lord* just what to do. The pastor makes mistakes—the Lord never. I can't possibly know what every member should do. If there are idle church members, they cannot say (because the pastor has not outlined some definite work), "We are idle because no man hath hired us." The Master, who called them into the vineyard, called them to work. If, however, the pastor sees special adaptation to certain work, he might suggest that to the member. Doubtless many of us find special adaptation among many of our members to complete idleness—what then? I am anxious for Bro. Waggener or anyone to tell me how to know what each member should do. Help along these two lines will be greatly appreciated.

Baltimore, Md.

W. H. BAYLOR.

—Let my mental habit be so full of my Master that I shall be on the watch, always and everywhere, to be used by Him, or to stand and wait close to Him, as He pleases.—*Moule.*

Texas Notes.

Well, Brother Folk, you missed it when you said in your paper that I would move from Fort Worth to Bryan, Texas. True, they called me at Bryan over my protest, but I declined the call. And I think I had good reasons for so doing. I did not want to go, neither did my people want me to leave them. I have a good church here that gives me food, raiment, shelter, sympathy, prayers and co-operation, with plenty of work to do, and the seal of the Lord's blessing has been upon that work. I have just finished my fourth year here with the Broadway Church. The outlook is hopeful, not only for our denomination here, but all over the State.

Though I lived in Georgia from my birth up to six years ago, I am in love with Texas, and will likely spend the rest of my days here working for the Master. It is hard to conceive of the magnificent outlook for this wonderful State. I am glad that my children will make their home here as they grow up and participate in the rewards and glory that lie in the womb of the future. Our missionary and educational work are progressing beautifully.

The friction and unlovely experiences that the Baptists of the State have passed through evidently have tended to the furtherance of the gospel. How glad we should be that the good Lord can bring good out of evil.

Dr. Gambrell has displayed marvelous skill and ability in managing our missionary interests. And the Educational Commission has effected wonders for our colleges. Nearly \$300,000 have been raised for that purpose and the end is not. If you want to see the biggest and most enthusiastic thing in America, attend one of our State Conventions. Dr. Willingham said that of all the Conventions he attended last year, none lifted him up like our Texas Convention.

And now Baylor University is to have George Needham at their Bible summer school as teacher. That will be a heavenly experience that I hope I may take some part in.

Rev. Luther Little, who removed from Tennessee to Bonham, Texas, a few years ago, is now at the First Church in this city, and is doing an admirable work. He is magnetic, enthusiastic, cordial, devoted to his work and has a strong grip on his large and wealthy congregation.

The wheat crop is usually the source of large income to our farmers, but this year from insects it will be more than one-half cut off. But just now our people are so excited over the oil wells in South Texas that they pay no attention to the wheat crop, and for a time have let up on talking about "cattle." For be it remembered that a large per cent. of our people seem to worship the cow. Perhaps I will put it more accurately if I say they worship the dollar represented by the cow. We have cattle kings, lots of them. And, by the way, some of them are liberal, consecrated Baptists, who don't mind putting a few thousand dollars in the Lord's cause.

I am glad to know of your good work; of the success of the BAPTIST AND REFLECTOR; of your Sunday-school Board, which we are all interested in. And though "Frost" is a chilly word, give "J. M." a fair chance and he will thaw out the hearts of any congregation you can jump up. Lofton is like the brook—he goes on forever. I do not mean that his sermons are too long, but that he lingers in Nashville. Truly it can be said of him, he has grown gray in the service there. And there is Rust, the bouncing, rustling, nervous, talented Rust. But I venture that no implement that he wields is ever allowed to get *rusty* in his hands.

If we did not have a liberal supply of strong men in other places, I would begrudge you having a corner on so many in your city.

Now this article is like some of your sermons—longer than the writer thought it would be when he began. Remember that Tumlin is a well wisher of you and all your interests.

G. S. TUMLIN.

Waco, Texas.

Sunday-school Lessons.

In response to your request for more exact information regarding the proposed modifications, or rather additions, to the International Sunday-school lessons as reported in the daily papers, I shall endeavor to give a brief statement of the action proposed.

Two courses are contemplated as extra or supplemental to the regular scheme of lessons. The first is a beginner's course for those under six years of age. This course will probably consist of fifty-two lessons on simple Bible truth for those who cannot read, and will be designed to prepare these little tots for the work of the primary department, where the regular uniform lesson is still to be studied. A distinction is made between the beginner's and the primary class, and for the latter it is not deemed best to depart from the uniform lesson as now used, which thus occupies the attention of families and schools among both young and old.

The second course planned is a two years' course for such adult classes as desire to undertake more extended courses than the regular lesson offers. The great majority of adult or Bible classes will, it is to be presumed, still prefer to use the regular lesson, but wherever there is a demand for this more extended work, it will thus be provided through the International Committee, and in a uniform scheme open to all publishers. Indeed, it was suggested that this course might advantageously be provided through a series of handbooks. If possible, this course will be closely related to the general scheme of lessons.

No change is proposed in the present system of presenting the same lesson with helps for all grades in the school, but provision is simply to be made for a departure in the highest and lowest grades when in individual cases it is deemed wise to do so.

Let me say in conclusion that these new plans resulted from a conference between the Lesson Committee and a company of editors and writers representing most of the publishing houses of the country which are engaged in publishing periodicals treating the International Sunday-school lessons. It was a conference that was an inspiration to those who took part in it, as it was my privilege to do. The result, I think, was to increase the power of the lesson system and to give assurance that all changes in the future would be effected through the Lesson Committee and preserve the benefits of common world-wide study of the Scriptures. Nashville, Tenn. I. J. VAN NESS.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

BAPTISM.

4. In Acts xxii. 16, Ananias is represented as saying to Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins: calling on the name of the Lord." This seems very plain, does it not? "Arise, and BE BAPTIZED AND WASH AWAY THY SINS"—wash them away in baptism. What could be plainer or clearer than that? "How are you going to explain that away?" Well, here is another verse which says, "The BLOOD of Jesus Christ his SON CLEANSETH us from all sin." (1 John i. 7). How are YOU going to explain THAT away? If the blood cleanses us from all sin, we do not need the water to wash away our sins. And if the water washes away our sins, we do not need the blood to cleanse. How will you harmonize these two passages then? If you understand both of them in the same sense, as cleansing actually, the two are in hopeless conflict. But the explanation is very simple. The blood cleanses ACTUALLY and the water FIGURATIVELY. The water simply declares in a figure the cleansing which has already taken place through the blood. It expresses in a symbol the real cleansing which has been effected by the blood. Understood this way, there is not only no conflict between the two passages, but there is the most beautiful harmony. The blood and the water go together. But the blood comes before the water. And it is the blood, not the water, that "cleanseth us from all sin."

5. In Gal. iii. 27, Paul says: "For all ye who were baptized into Christ, did put on Christ." "Baptized into Christ!" That looks as if the way we get into Christ is by baptism, does it not? Yes, but he had just said in the preceding verse, "For ye are all children of God by faith in Christ Jesus." If the Galatians were already, as Paul asserted they were, "CHILDREN OF GOD by faith in Christ Jesus," they did not need baptism to make them such. What then did Paul mean when he said, "As many of you as have been baptized into Christ have PUT ON Christ?" What could he mean but that they had thus formally and openly declared their allegiance to Christ? Baptism is the uniform of the soldier. He is a soldier at heart when he determines to fight for his country, and he may be a soldier without any uniform at all. But when he decides to become a soldier the proper thing for him to do next is to don the uniform of the army in which he is to fight, so as to indicate openly to the world the fact that he is a soldier in that army. In short, we REALLY become children of God by faith in Christ, we formally put on, openly profess, Christ in baptism.

6. Says Peter: "Who were disobedient in the old

time, when the long-suffering of God waited in the days of Noah, while an ark was preparing, in which a few, that is, eight souls, were saved through water; which in an antitype, baptism, now saves you also, (not the putting away of the filth of the flesh, but requirement of a good conscience toward God), through the resurrection of Jesus Christ." This passage has been a bone of contention during all the centuries. The advocates of baptismal regeneration claim it as teaching that dogma. But let us see. Did the WATER save Noah and his seven companions? Were they not really saved by the ARK? The ark floated in the water, and so having entered INTO (EIS) the ark before the water came, they were saved through water in a sense, but saved really by the ark. So also baptism now saves you, as an antitype corresponding to the water. But Christ is the antitype corresponding to the ark. As the ark saved Noah, so does Christ save you. As Noah was saved actually by the ark and figuratively through water, so are you saved actually by Christ and figuratively through baptism, which "pictures in the present what has been experienced in the past." Baptism is not the putting away of the filth of the flesh. It cannot make any one pure in heart. It certainly cannot save the body. It is the pledge which the good conscience makes towards God. THE CONSCIENCE WAS ALREADY GOOD BEFORE BAPTISM. It had become such by the blood of Christ, which cleanses from all sin. In baptism it pledges its allegiance and obedience to God. But as Noah would have been destroyed by the water without the ark, so will the soul be destroyed which relies upon baptism without Christ.

And so we have seen that in every one of the passages which it is claimed teach baptismal salvation, not only may there be another meaning which will bring it into harmony with the rest of Scripture, but in each instance this other meaning is perfectly natural and gives a beautiful as well as scriptural idea, while to interpret these passages as meaning baptismal salvation is, as I have said, to bring them into hopeless conflict with the rest of the Bible. Besides, this theory of baptismal regeneration puts the water before the blood, and says that you cannot reach the blood except in the water. It makes the outward and physical more important than the inward and spiritual. It substitutes the shadow for the substance. It brings a third person between the soul and its God. It requires the manipulation of priestly hands to procure salvation. It condemns to hell with one fell swoop all the pious unimmersed. Some of the advocates of this theory are bold enough to accept the conclusions to which it leads. For instance, an editorial contributor to the Christian Leader, a paper published in Cincinnati, said recently: "Now if D. L. Moody was a Christian, our plea is vain, and our preaching false, and there is no place in Christendom for us." The brother was right about it. According to his theology, baptism is essential to salvation, baptism is only by immersion, and as D. L. Moody had not been immersed, he was not saved. Logically, consistently, he and others who teach the doctrine of baptismal regeneration must hold to this belief. But what a horrible doctrine, which would damn such a man as D. L. Moody and others like him, who have repented of their sins, believed on Christ, and have shown their faith by godly lives consecrated to the service of Christ! Nothing could show the falsity and hollowness of the doctrine of baptismal salvation more thoroughly than the conclusion to which it logically leads. But the brother himself has raised a serious issue. "If D. L. Moody was a Christian, our plea is vain, and our preaching false, and there is no place in Christendom for us." I accept the issue, and take my stand upon the claim that D. L. Moody was a Christian—that he was the child of God by faith, that he had been cleansed by the blood and did not need the water to cleanse, and that he is saved. That this is true scarcely needs argument now. It is the almost universal consensus of the Christian world that if there ever was a Christian, D. L. Moody was one.

The alternative, that the plea of this brother and his fellow believers is vain, that their preaching is false and there is no place in Christendom for them, is the brother's own logic.

Alabama Letter.

I have intended writing you for some time, but just as I would sit down to give you Alabama Notes, the BAPTIST AND REFLECTOR would come containing the very thing that I had intended writing. Like the man at the pool of Bethesda, "while I am coming another slippeth down before me." This only shows what a good paper you give us, unquestionably one of the best in all the land. But some new things I think I have to tell you now. We have just closed a fine meeting here which lasted two weeks, and resulted in 35 additions to the First Baptist Church, while many have joined other churches. There were perhaps 50 conversions, and a revived membership. I was assisted by Mr. W. D. Upshaw, known as "Earnest Willie," of Georgia, who is so often seen in our Conventions sitting in his rolling chair. He was injured when 19 years of age by being thrown from a wagon, and was confined to his bed for seven years. God raised him up, I think, to do a great work for Him. He is bright, intelligent and gifted as a speaker, and one of the most lovable and consecrated men I have met. The young people are greatly attracted by him and the older ones love to hear him as well.

Since I came as pastor, in September last, I have received 62 new members into the church, which numbers between 400 and 500 of as choice spirits as can be found anywhere in the land. I was pastor here twenty-eight years ago, and it was with delight I accepted when my people called me back home. The church is much more numerous and the place much larger, and Eufaula is the most beautiful place of its size in the South. We have two Baptist white churches and many colored. Rev. T. M. Thomas is pastor of the Methodist church, and a most useful and promising young man he is.

Rev. W. H. Patterson, D.D., resided here, though pastor at Blakely, Ga. About two weeks ago he died, lamented by all. He was one of the best men I ever knew and prominent as a Moderator of Associations. He was for ten years Moderator of the Eufaula Association, and at the time of his death was Moderator of the Bethel Association of Georgia. For many years he was President of the Female College here.

Rev. W. N. Reeves, D.D., formerly pastor of the First Church, lives here, and preaches with the same power and eloquence that characterized his earlier ministry. He is a large planter, but frequently serves the churches.

My dear friend, Maj. J. G. Harris, editor of the *Alabama Baptist*, has been passing through the deepest waters of affliction. A few months ago he lost his married daughter, whom I had the pleasure of knowing well, as I was her pastor, and united her in marriage to her husband, Dr. Rushin. Now he is in the throes of bereavement on account of the sudden death of his wife. I also knew her well, having been her pastor in Montgomery, and she belonged to the highest type of Southern women. Our brother bears his losses as only the ripened Christian can. When God's servants enter middle life, he brightens their future often by taking their best beloved ahead of them and into the great Beyond.

The State Convention of Baptist Young People will meet at LaFayette next week. We are expecting a large delegation from all parts of the State, and a great occasion.

I made a visit to Montgomery recently, and had a royal time with my former parishioners, and the present pastor, Dr. C. A. Stakely, who is evidently the right man in the right place. He feels that his mission to Montgomery is to build them a new church, and he will be sure to do it if he lives.

Our "Institute Board" is going to have a great Conference of Ministers at Anniston from June 20th to July 4th. The Seminary at Louisville will send Prof. Sampey to help in the work of instruction.

Eufaula, Ala., April 19, 1901. M. B. WHARTON.

—The *Baptist* says that "a funny thing happened away up in Connecticut the other day. The whiskey men in a certain town in that State, to belittle one of the preachers of the town who had spoken out in meeting against their business, decided to run the 'parson' for constable, whereupon he got the church people to humor the thing, and was elected. And no sooner was he clothed with the authority of his office than he went about the enforcement of the law, just as every good citizen ought, closed up the saloons at midnight, and all day Sunday; and they are mad with each other, themselves and everybody else because of it." This shows that the laws against saloons can be enforced, if only you have somebody to enforce them. And you can get somebody to enforce them if you will vote for him.

Jackson Items.

The First Church will commence a series of meetings on May 15th. Dr. W. L. Pickard of Cleveland, Ohio, will conduct the services. The S. S. reports an increase. One baptized on the 24th.

The Second Church is enjoying a gracious revival. Bro. W. H. Sledge of Milan is leading the services and is doing splendid preaching. It has been remarked that this is the best meeting the church has ever held. There have been eight conversions and three accessions to the church. The S. S. has received new life on account of the meeting. Bro. Sledge will continue the services during this week.

The Highland Avenue Church is also enjoying her best protracted meeting. Bro. Lloyd T. Wilson of Humboldt is doing the preaching and the people are delighted. The crowds are much larger than the capacity of the house. Bro. Wilson addressed six large congregations on yesterday. There have been 20 professions and 14 additions to the church. The S. S. on yesterday was the largest in the history of the church. The interest in the meeting is on the increase and the meeting will continue through the week. These meetings are revolutionizing influences in their respective communities.

Prof. Savage had a good meeting at Baldwyn, Miss., on yesterday. Large crowds and good collection for Foreign Missions.

J. F. Ray had large crowds and spiritual services at Bells.

W. R. Hill preached to a full house at Pinson, the pastor, Bro. W. E. Hunter, not being able to attend on account of a severe fall.

J. W. Mount had an overflowing house at Ebenezer. The church with great reluctance accepted his resignation. He has accepted a call to far-away Washington.

J. W. Dickens had good audiences and close attention at Grand Junction. His three churches, Grand Junction, Hickory Valley and Middleburg, will send him to the Convention.

S. E. Tull was with Pastor A. J. Hall at Ararat. Preached an ordination sermon, a deacon being ordained. The audience was very large and Bro. Hall took a good collection for missions.

T. L. Spight preached at Bemis, a suburb of Jackson.

A. H. Mahaffey had good services at Union Academy. Bro. E. B. McNeil met his people at Bethlehem. Had the best meeting of the year. The spiritual interest was demonstrative and hence a large collection for Foreign Missions.

New pupils are still coming to the University and the interest is increasing in all the departments.

Dr. Lansing Burrows of Nashville will preach the commencement sermon on Sunday, June 2nd. Jackson, April 29th. MADISON.

Carson and Newman College

I spent two days very pleasantly at Coal Creek last week. Pastor Booth was in the midst of a meeting specially intended to strengthen the church. The saints here have a beautiful building, of modern design, against which there was a debt of \$300. Bro. R. Leach and wife, to whom this debt was due, agreed to donate it to our endowment fund, and to add \$200 more as soon as the membership made provision for the payment of the \$300. Through the skillful canvass of Bro. Booth, with a little help from myself, this sum was immediately provided for and the "Leach Scholarship" was closed up in good business form. The church is happy and will soon dedicate the house. Brother and Sister Leach did not have educational advantages when they were young, yet they are ardent friends of education and of missions, have done large things for their own church, and now their generosity to the College ought to provoke others to good works. The Coal Creek Church may be heard from further.

Hon. G. McHenderson, Attorney-General of our judicial circuit and an alumnus of Carson and Newman, agrees to contribute \$500 if we need it on May 31st to make our \$60,000. He is a member of our Board, a worthy and capable man, and a great many of us may have the pleasure one of these days of voting for him for Circuit Judge.

Yesterday at 11 I spoke at the First Baptist Church of Chattanooga to a fine audience. The Sunday-school numbered 368, and the enthusiasm was marked. When Pastor Brouger came, the attendance was only 150. Bro. Brouger is not only a popular and able preacher, but is a master of organization. The membership has increased 270 since he came, the church recently contributed \$1,100 to missions, and now they come up with \$1,000 for Carson and Newman College. The pastor has loyal support from I. B. Merriam, superintendent of the Sunday-school; from his assistant, Miss Hill; from Mrs. Eakin of the Young South, and from his strong Board of Deacons. He and Mrs. Brouger go to the Southern Baptist Convention at the expense of the church.

At night I was with Pastor J. A. Davis at Hill City.

When I reached the church I found a large number of young people assembled in their B. Y. P. U., with their pastor in the midst. John has had marked success in rallying the young folks, a source of great strength to any pastor. Such work insures still greater prosperity in the future. I had a good crowd and a fine hearing. I called for \$150 and they sent me away with \$230. When Bro. Davis came, the church had 54 members; it now has 71, with a Sunday-school of nearly 100. It gratifies me beyond measure to see our boys succeed as Bro. Davis is doing.

The largest contribution so far from any individual in Chattanooga comes from a Southern Methodist.

Next week I hope to give some reports from churches that have observed "College Day."

An alumnus, a prominent pastor in another State, writes: "Please send me a blank form of obligation. I want to help you some on the home stretch." Let such applications come thick and fast during May, the last month of our probation. For some time I have been making about \$2,000 a week. J. T. HENDERSON.

A Tennessee Georgian in South Carolina.

I am at Pacolet City, near Spartanburg, S. C. assisting in a very great and gracious meeting. I am not much to count professions, but there must have been as many as twenty on last Sunday. Great crowds are attending and the whole community seems to be deeply stirred. I shall return to my field—the Second Church, Rome, Ga.—this week.

As is generally known, South Carolinians are a very conservative people in church matters, but rather peculiar if not radical along other lines. No man can get a marriage license in South Carolina, and there are absolutely no grounds for divorce. Their theory concerning and management of the liquor traffic is unique, and furnishes ground for thought and discussion among all classes. One coming suddenly into South Carolina from a town absolutely under the domination of the open saloon, scarcely knows "where he is at" on the subject. One thing is sure: bar-rooms are dead in this State.

South Carolina has within the last few years stepped up to second place among the States in the number and size of her cotton manufactories. Hence, new and important work faces our State Board. How to develop this floating mill population is a problem the solution of which is no less difficult than it is important. These people for the most part are not able to sustain a preacher who is capable of doing for them what is needed, and they are not always willing to call a pastor that the Board can afford to help them support. This difficulty overcome, the work must be from the ground up. The church must furnish the means for physical, social, and intellectual culture, as well as moral development and spiritual awakening. Hence, it strikes the writer with a great deal of force that this is preeminently the place for the "Institutional church." Neither will the methods of country churches or those of the well established and regular city churches begin to reach this case.

South Carolina is waking up to the importance of enlarged equipment for higher education. Furman University is building a large new dormitory and Greenville Female College is enlarging and improving their present main building. Drs. Montague and Gardner are the leading spirits in this noble work, and the Lord is giving them to see His work prosper in their hands. What about Boatwright, Pollock, Montague, Savage and Henderson any how? Do we appreciate them? Thank God for these great men, who are doing so much for the cause of the Master and for the Baptist name.

You have already given some account of our recent great Georgia Convention at Valdosta. It was certainly a live meeting from start to finish. It shook up the saloon-keepers and politicians as they have not been shaken for years. Brother Editor: listen, and pretty soon "you'er gwine ter hear sompen drap down in ole Georgy."

My work at Rome grows apace. We have had about 80 additions within the past year and a half, and about 100 per cent increase in collections. God bless the BAPTIST AND REFLECTOR and our beloved brotherhood in dear old Tennessee. J. D. WINCHESTER

Another Victim.

Last Tuesday, Mr. Farmer, a leading citizen who lives near Adams, went into the cabin of his colored cropper to see him on business. The son of the colored man was in the house. He has not been out of the Kentucky penitentiary but a short while. It is commonly reported that since he came home he has terrorized the community with his lawlessness, even threatening to burn out and kill some of the citizens. Mr. Farmer told him that he must behave himself or get off his farm. The negro seized an iron poker and dealt Mr. Farmer too terrible blows, crushing the skull at each stroke.

He was arrested and brought here yesterday morn-

ing and put in jail. It was hinted during the day that he would be mobbed during the night. About dark the prisoner was carried into the court-house, where he was guarded by an officer. At nine o'clock a mob entered and got him, hastily tied a rope around his neck and threw him off the balcony at the second story in front of the court-house. The rope broke and he fell on the stone steps below. The mob proceeded at once to fill his body with bullets, after which they hung it from the balcony, where it remained bleeding until about eight o'clock this morning.

While many witnessed the shocking scene, the mob has been estimated anywhere from fifty to seventy-five men. I suppose most of them came from the place where the deed was done.

During the shooting a man who was on the street some distance away was shot through the nose. Balls entered two business houses.

My wife and I were reading the Bible together when the shooting began. It lasted for some minutes. It is trying on a lady to hear such shooting when she knows some one is being murdered.

I went up this morning and looked at the body still hanging and bleeding. It was the most sickening sight I ever saw. The blood had run nearly all the way down the flight of stone steps. One shoe had been removed and two of his toes cut off.

A great many came and looked at the body. Men and women were passing on the streets, people were coming in from the country, little boys and girls stood and looked, yet the ghastly sight was not removed until far up in the day.

Some spoke of it lightly and said it would save the State the expense of a long suit in court, and that a trial in court did not amount to much anyway now. Others expressed their disapproval of such a course in the strongest terms.

Such disregard for law and such public butchery will bring a worse state of affairs unless something is done to check it. Several boys seemed to take as much interest in it as they would if a panther had been killed in an exciting chase.

The negro ought to have suffered the full penalty for his crime, but it ought to have been at the hands of the law. The people are getting tired of waiting on the slow and uncertain court trials. They have had too many criminals turned loose on them without suffering any punishment, or if punished at all, not according to the crime. They are losing confidence in our courts, and as confidence is lost, mobs will increase.

Unscrupulous and scheming lawyers, bribed jurors, and weak, unprincipled judges are responsible in the most part for mob violence. I have sometimes wondered that some of the above characters are not as severely dealt with as the criminal.

May God hasten the day when our laws will be properly executed. H. F. BURNS.

Springfield Tenn.

—I noticed in last week's BAPTIST AND REFLECTOR under Personal and Practical, a note about the debate at this place between myself and a Mormon. I will say that I received the proofs of your "Mormon Monster" and used it in the debate. I found it to be just what I needed. You ought to have seen the elders look at one another when I began to read Mrs. Stenhouse's experience in the Endowment house, to which Mr. Reeve made no reply. I do not believe it would have been half so easy to have routed Reeve if I had not had the book. As a result of the debate Mormonism seems to be on the wane, as the elders are gone, after saying they were "going to give this country up to the devil." I think your book should be in every Christian home, because it will inform the people of the evils of the greatest fraud of the nineteenth century. I would not be without a copy of it for twenty-five times its cost, and shall try to sell the book to every family on my field. May God bless you in your work in giving us the best religious paper I ever saw. I do not see how any pastor can do without it. Your articles on the "Plan of Salvation" are worth the price of the paper. If you will put them in book form, I will take ten copies. T. E. PINEGAR.

River Hill, Tenn.

—Had fine congregations at Round Lick on Saturday and Sunday. The church gave \$150 toward the endowment of Carson and Newman College. Shop Springs gave \$50 the previous Sunday. We greatly appreciate President Henderson's efforts, and feel that he deserves the hearty sympathy of every Baptist, not only in East Tennessee, but also in Middle Tennessee. It is surprising that Middle Tennessee has done so little for this great work up to this time. Brethren, this is our school. It belongs to the whole State, just as our school at Jackson does. Now is the time to show sympathy in a practical way. Let a hundred hearty responses go up at once from Middle Tennessee. We have no interest more important than this. Watertown, Tenn. J. H. ANDERSON.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor's subjects, "Any Way to Christ" and "Conversion." Baptized eight. Magnificent services.

Central—Pastor's subjects, "Gideon's Band" and "Fitting Yourself Up." 300 in S. S.

Edgefield—Pastor's subjects, "The Appearance of Jesus to the Seven by the Sea" and "Two Types of Pastors." One addition by letter.

Third—Pastor's subjects, "Strength for All the Days" and "Casting Away Hindrances to Come to Christ." Pastor in a meeting.

Centennial—Pastor's subjects, "Remembering Thy Creator" and "Heaven."

Immanuel—Pastor's subjects, "The Best Process for Obtaining Knowledge" and "The Shadows We Cast."

North Edgefield—Pastor preached from Gal. vi. 1 and Jno. v. 40 Two baptized.

Seventh—Pastor's subjects, "The Ministry of the Spirit" and "Coming to the Waters and the Wine and Milk of the Gospel."

Howell Memorial—Dr. A. W. Lamar preached in the morning on "The Winning Church" Pastor preached at night on "The Open-eyed Young Man—What He Sees" Two received by letter. 129 in S. S. Dr. J. O. Rust addressed the B. Y. P. U. Friday night on "The Dead Line of Life."

Rains Avenue—Bro. Claiborne's subject at night, "Christ the Hope of Glory." 74 in S. S.

New Hope—Pastor's subject, "Missions." Preached Saturday at Cauley's Chapel and Sunday night on "Prepare to Meet Thy God."

Murfreesboro—Dr. Van Ness preached on "The Abiding Things." One baptized.

Bro. S. M. Gupton preached seven miles out on the Granny White pike. Good services.

The Baptist churches of Nashville unanimously cooperate in inviting the Southern Baptist Convention to meet in Nashville next year

Chattanooga.

First Church—Prof. J. T. Henderson filled the pulpit at 11 a. m. Pastor preached in the evening on "The Holy Spirit's Influence on the Christian's Life." About \$850 was subscribed toward the endowment fund of Carson and Newman College. It is hoped that this will be increased to \$1,000. Pastor Brounger reported a good meeting at East Church, Louisville. 368 in S. S.

First, St. Elmo—Good service in the morning. No service at night. Largest S. S. this year.

New Century—Bro. Yearby preached at both hours. Beech-street—Good audiences. Pastor's subjects, "Revelation by Obedience" and "Isaiah's Vision of the Christ." Interest growing in the new building enterprise.

Hill City—Fine congregations. Largest S. S. ever known in Hill City. Prof. Henderson spoke at night in the interest of the endowment and received pledges amounting to \$260. Personal workers' class was organized with Miss Graves as teacher. One received for baptism.

Second—Bro. Julian Shipp preached in the morning and the pastor at night. 218 in S. S. 83 in mission.

Central—Dr. Holt preached at both hours. At Census Station No. 2 a S. S. will be organized the second Sunday in May. Miss Graves has about 125 in her personal workers' classes.

Brother Lucius Robertson of Riceville and Brother King, recently from China, were present and made interesting talks about their work.

Memphis.

First Church—Pastor Boone preached. Subjects, "Things to Think Upon" and "The Heavenly Vision."

Central Avenue—Pastor Pettigrew preached. Subjects, "Consider the Lilies" and "Nature of Conversion." Good S. S.

Central—Pastor Potts preached. Subjects, "A Thoughtless Wish and What Came of It" and "Paul as a Gentleman of The old School." Large S. S.

Rowan—Pastor Richardson preached. Subjects, "Fishing" and "Troubled Thoughts." Fine S. S.

Binghamton—Bro. Sale preached. Good day. Interesting meeting during past week. Services will be continued this week.

Knoxville.

First Church—Pastor Egerton preached in the morning. Bro. J. Pike Powers at night. 472 in S. S.

Second—Pastor Jeffries preached 341 in S. S.

Third—Pastor Murrell preached at both hours. Four professions. One approved for baptism. Two baptized. 191 in S. S.

Meridian—Pastor Maples preached. 60 in S. S.

Bell Avenue—Pastor Murray preached. Three additions by letter. One profession. 118 in S. S.

Centennial—Pastor Snow preached at both hours. 387 in S. S.

Middlebrook—Pastor Payne preached. Good S. S.

Smithwood—Pastor McLain preached. Six baptized. One addition by letter. 107 in S. S.

Jackson.

First Church—Pastor Haywood preached to full house. One baptized since last report.

Second—Pastor Inman preached. Bro. W. H. Sledge continues meeting. Much interest. Eight or ten conversions up to date. Several accessions.

Highland Avenue—Rev. L. T. Wilson preached to large congregations. Meeting growing in interest. Fifteen or twenty professions of faith. Quite a number have joined the church.

Dr. Pickard of Cleveland, Ohio, begins a meeting with the First Church May 14th. A Baptist revival seems to have begun.

Sunday was a beautiful day in our Southwest city. The city is full of beautiful flowers and the fragrance is delightful. Hundreds of folks attended church and heard splendid sermons by the pastors all over the city. Just at 8 a. m. the Lord gave us a stout, healthy boy. The mother is in good spirits and doing well. We have just closed a fine meeting in Springfield, Mo. There were sixty odd additions to the Baptist Church, nearly all of them grown folks. SID WILLIAMS.

San Antonio, Texas, April 23rd.

Please change my paper from Wartrace, Tenn., to Tullahoma, Tenn. My correspondents will take due notice and govern themselves accordingly. I find the work very pleasant here. The church seems to have a mind to work. All the services are well attended by the membership of the church and the town at large. This is a very important place to the Baptists of this entire section. I am planning for the hardest work of my life, I shall put in some good work for the BAPTIST AND REFLECTOR. B. McNATT.

Tullahoma, Tenn.

Dyer Church granted me leave of absence yesterday to preach the commencement sermon for Edison Institute. I think I have never held a more impressive service than that. There was a large congregation of the most intelligent citizens and young people in the community. The subject discussed was "Christian Influence," and it is to be sincerely hoped great good was accomplished. Miss Essie Davidson, of Dyer, is the highly accomplished and cultured principal of the Institute. Her influence, together with that of Mrs. Mattie Boyd Koffman, will be felt in that community through all the years. We were entertained, while there, by Miss Davidson at the home of our very aged Bro. Koffman. He is a man of sterling worth, and has raised a family of most excellent children to honor his name. The memory of this occasion will linger long with us. W. A. JORDAN.

Dyer, Tenn.

The Baptists of Coal Creek are moving forward at a rapid pace. We have just paid off an old debt of \$1,037.37. A very large amount of this was given by Brother and Sister Leach. Besides this, they have just given \$500 to help Prof. Henderson in his struggle to raise the endowment for Carson and Newman College. These two old people will soon be called to their reward, and they deserve a rich one. The good women of the church deserve great credit for their heroic effort to pay the debt. They made a quilt, realizing \$114 for it. And we have a noble lot of brethren that responded very liberally. This church, while working along this line, does not forget the pastor. They do not owe me one cent. They have also raised \$50 for missions. Dr. Holt will dedicate our new church the second Sunday in June. Brother Folk, can't you come over and be with us that day? E. B. BOOTH.

Coal Creek, Tenn.

Old folks' meeting met at Bethpage, Gibson County, Tenn., on April 19th and continued from Friday night until Sunday night. The ministers present and taking part were: J. H. Davis, T. J. Sanders, A. J. Fletcher, W. L. Norris, Pastor Ed L. Watson and the writer. T. J. Sanders was elected Moderator and Ed L. Watson Secretary. The question box was a very prominent feature in the meeting. Besides that, the preaching was the old-time gospel by Brethren Davis, Sanders and Nowlin, the songs were old-time, with the Spirit and the understanding, and we had old-time experience meetings and praise meetings and old-time religion from start to finish and everybody seemed brought under a hallowed and sacred influence and many shouts of praise went up to His holy name and thanks were expressed by the old veterans of the cross that they had lived to attend that meeting. The community and church entertained the meeting bountifully. God bless the work done in his name. J. M. NOWLIN.

Martin, Tenn.

—On account of sickness and death in my home I have done but little work during the last quarter. About the middle of February I was called home to Nonaville, Tenn., from my field of labor because of the illness of my father. After his long and patient suffering the Lord saw proper to take him home to rest on March 7th. It was hard indeed to give up our dear father whom we loved so well, and at whose feet we so often sat for advice and instruction. No one knows how dear a father is or how to rightly appreciate his love until he is gone. One week after the death of my father I went to Rich Pond, Ky., to see my sick brother who was not expected to live. I sat by his bedside almost day and night for three weeks. He is now recovering, I am now on my field trying, in the midst of my sorrows, to work for the Master. Our little church at Lancaster is steadily moving forward. This is my third year as pastor of this little flock. The longer I stay with them the more I love them and the more they seem to love me. Our contributions to both pastor's salary and missions are increasing every year.

Lancaster, Tenn. J. H. AGEE, Colporter.

—Since my appointment in March with Eldad Church, two of my members have been called to their rewards on high. The first of them was old Bro. Tom Mathis, who died suddenly on the third Sunday in March. Bro. Mathis was a regular attendant upon church services until his health failed him. He was a true friend to his pastor. His former pastor, Rev. S. C. Hearne, conducted the funeral at Eldad. The next day after Bro. Mathis died, a door-neighbor of his died of pneumonia, viz., sister Walker, wife of Bro. Tom Walker and daughter of Brother and Sister Wallsmith. Sister Walker was converted in early life and became a member of Eldad Church, of which she has since lived a consistent Christian life. She leaves a beloved husband and several children to mourn their loss. The Lord has been good to us at Eldad during my ministry of over three years. But four or five members out of a large membership have died. We leave a few "landmarks" who have but a short time to stay. My last appointment with this noble people will be the first Sunday in May. O! how I dread the separation.

Jackson, Tenn. J. W. MOUNT.

Tennessee State Missions.

Brother Editor:—I have been in Tennessee more than a year, and a part of this time I have been connected with the State Board work, first, as the colporter, and then as the general missionary of the Friendship Association; and having had this experience, I desire to say a few things in regard to the management of the work.

But before saying what I purpose in this article, I beg to say that in my native State, Georgia, I worked with our State Board of Missions in building up three excellent village churches, a part of the time while the lamented Dr. J. G. Gibson was Corresponding Secretary, and the remainder with the present able incumbent, Dr. S. Y. Jameson. I suppose very few would say anything else but that the mission affairs of Georgia were well and successfully managed.

And now, I take this occasion to say that the mission work of the State of Tennessee is equally well and successfully managed. When I came into the State, very naturally I wanted to be identified with the Baptist cause of the State, and learn something of the management of missions, that I might know just how to use my influence for good. Along with other information were some statements a little reflective upon our Corresponding Secretary, Dr. A. J. Holt; so much so that I was fearful of unpleasantness when it became necessary for me to enter into correspondence with him about work in the Friendship Association. But we have passed quite a number of communications of one kind and another, and have had personal interviews in which we talked freely to each other, and more pleasant correspondence and agreeable interviews I never had with any living man. He impresses me as being a devout Christian gentleman, manifesting in public and in private the spirit of the Master as truly as any brother I ever met. He has also impressed me that his regard for the brethren is as great as I have ever witnessed in the life of any minister. He makes it manifest that he is one who feels that he is in the service of the Lord Jesus and of the brethren, and that it is his duty to hear and consider well every suggestion made to him.

I may say now that I am delighted to find State Missions in Tennessee in such a healthy condition, and congratulate the brethren of the State upon their selection of a Board, such as it must be, and the Board upon the selection of so wise and consecrated a man of God to serve as Corresponding Secretary as I find Dr. A. J. Holt to be. Such management will, under God, accomplish great things for God and the people of our loved State.

Let every minister and every church member pray for and work with Bro. Holt, and as we all attempt great things for God, we may expect great things from Him.

Halls, Tenn. F. M. BLALOCK.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

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

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

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

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

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

Womans' Missionary Union.

While our representatives are meeting at New Orleans to share the enthusiasm of the great yearly reunion of Southern Baptists, and to receive from the brethren of the mission Boards instructions as to our next year's efforts, those who remain at home follow them in prayer, and continue the service which is a blessing to others and to themselves.

From little bands of mission lovers, as well as from the larger circles, and from those who work on single-handed, come inspiring news of good attempted and achieved. As one writes: "How much they lose who are not engaged in some good work!" And realizing this, she is enlisting the young people who have lately come into the church, saying to them, "God has been good to us, and we are none the poorer for helping others."

The frontier box is a popular expression of love and good will. At one point the sisters are busily piecing three quilts. These will be ready for the quilting bee next September. Then they will meet at a member's house, each bringing luncheon, and a happy day will be passed, sewing for the missionary family as for their very own. They say: "We are thankful that the good Lord put it into our hearts to do something for those that are giving the blessed gospel to the destitute."

The society, which numbers only four, is sometimes despondent, but when the four meet together, "the Lord meets with us and we take new courage." Ah, yes, His book of remembrance is still open for those who fear His name and speak of Him to one another.

Not often do we have reports of personal efforts among foreigners. By special request Mrs. Wood relates something of her experience in behalf of Chinese. We should not be wanting in endeavors to instruct these people who may be found in almost every town. Her suggestion that they be invited to our Sunday-schools is excellent. It is not necessary to wait for the organization of a special mission for their benefit.

Mrs. Wood, who is now at Battle Creek Sanitarium with an invalid daughter, taught in the Cumberland Presbyterian Mission for Chinese at Memphis. After removing to Nashville she sought aid from a Chinaman in writing to her pupil who had returned to China. He replied:

"No, me not write English, no much, sorry, but Joe Pang, one Memphis boy, he come see me, wait, I see he write you letter."

I was delighted to meet Pang again, writes Mrs. Wood for I had frequently taught him in the absence of his teacher. I invited him to visit me during his stay in Nashville. He did so, bringing Moy, and sometimes one or two others, when we would have reading and singing for an hour or more.

The Chinese Sunday-school held in the First Presbyterian Church, Nashville, reopened in October, 1900, with ten pupils and as many teachers. I taught Pang and Moy together here until the former returned to Memphis.

Moy is a young man 29 years of age. He has been in this country 15 years, residing in the Northern States, until last summer. In Chicago he was associated with a number of his countrymen who were Christians; among them was Lee Thy Ring, a Chinese Baptist Missionary, his wife and two children. These friends awakened the desire in his heart to become a Christian.

Explaining why he had not sooner come to a full determination, he said:

"I not understand how I to be a Christian before like now. I read 'bout Boxer, he kill many my people; you teach me how all they die for love of Jesus, an' Jesus, he die for them, an' they not 'fraid die for Jesus. An' you say to me what I think? Teacher, I think anybody love Jesus, not 'fraid to die. I want to be like that. I want to be a Christian. I baptize Baptist Church. You tell you pastor he come see me, an' I tell he too all 'bout."

On Dec. 23, 1900, he was baptized at the Central Baptist Church by Dr. G. A. Lofton. Most of our Chinese boys, with a large number of our own people, witnessed the beautiful sight of a heathen putting on Christ in baptism. Oh, how rejoiced I should be, were Moy to feel called of the Lord to bear the gospel of salvation to his less fortunate brothers!

The First Baptist Church of Battle Creek, Rev. John W. Crouch pastor, has 350 members with a Sunday-school numbering 400, and is the only white Baptist Church in this little city of 20,000 inhabitants, except a small mission. The negro Baptists have recently reorganized with 50 members.

Furnished with a letter of introduction from Moy, Mr. Crouch and myself called upon the seven Chinese residents of Battle Creek. All promised readily to come to church and Sunday-school. To be certain that this compliance was not merely the usual Chinese politeness, another visit was made at the end of the week, and on Sunday morning one of the teachers went with us to call for our pupils, five in number, who were cordially welcomed by the pastor and members. Each was assigned a teacher, and the enthusiasm with which these dear friends entered upon their work was delightful to behold. I am persuaded that best results will be realized by giving the Chinese the advantages of our own Sunday-schools.

MRS. ALTHEA C. WOOD,
Battle Creek, Mich.

Children's Day Booming.

In one week I have received letters from nine different brethren representing as many different Associations expressing their intention to join the Ocoee movement in setting apart the fifth Sunday in June as Children's Day in the interest of Sunday-schools and Colportage. These brethren promise to bring the matter to the attention of their Associations and help in every way to make the movement a success.

It is wholly a volunteer movement by pastors interested in our State work and, at the request of Dr. Holt, I call special attention to it and urge the brethren throughout the State to join us. Programs will be ready May 15th.

All churches in the following Associations will please order programs from the following brethren: Sevier, H. B. Clapp, Sevierville; Midland, Dr. B. L. Stanfill, Knoxville; Indian Creek, R. J. Wood, Waynesboro; Ebenezer, W. L. Howse, Culleoka; Holston Valley, J. C. Shipe, Rogersville; Cumberland Gap, S. S. Hale, Jefferson City; Sweetwater, J. E. Johnson, Loudon; Central, W. H. Sledge, Milan; Watauga, E. B. Waller, Elizabethton; Ocoee, A. J. Fristoe, Chattanooga.

Other Associations will be reported as soon as heard from. But let the brethren be prompt so there may be no delays in perfecting arrangements.

Chattanooga. A. J. FRISTOE.

From the Mountains of East Tennessee.

We Baptists up here in the Watauga Association have a hard time fighting heresy. Satan is exalted. I heard a Hardshell Baptist preaching to his people the other day. He said that God saved his elect people before the world began and that God had not saved any body since. Oh, how dark fatalism is to the poor deluded souls, the blind leaders of the blind. But in spite of all the opposing powers, God has wonderfully blessed the old gospel of salvation by His grace. The writer has had the pleasure of receiving over one hundred members in four revivals this winter.

Bro. Hyder reports eighty additions in his work at Siam Valley, and nearly one hundred at Elizabethton and other meetings I have heard of, so you see God is giving His people wonderful success in this part of the country.

We have, though, but few ministers in this Association that are doing any work. A. J. F. Hyder, W. H. Hicks, E. N. Hicks, J. W. Richardson, are about all the working force. Bro. S. C. DeLoach has left us and gone to the Harshells.

Bro. E. H. Hicks is at the Seminary preparing himself for greater usefulness, so that we are lacking laborers in this part of His vineyard.

The most of our churches are doing very well spiritually, but some of them have no pastors and are dying for want of some one to take charge of them. I would to God that I were able to preach to them, but my time is filled up. Oh, how it grieves me to hear the Macedonian cry, "Come and preach for us and our children." May the time soon come when God will send some one to preach to them.

J. W. RICHARDSON

Carson and Newman College.

The canvass of President Henderson is growing intensely interesting, and is a noble cause. Carson and Newman is in a crisis. The proposed endowment is needed to give the institution greater facilities and efficiency. The fact of need is overwhelmingly established and has been increasingly emphasized for some years. That the money can be raised is as certain as that it ought to be raised. It is also evident that the chief obligation to raise the money rests upon the constituency of the college. Their united effort toward this end will

attract the sympathetic help of the friends of the institution beyond its immediate territory and beyond the State. The arguments in favor of the endowment are clear, and now is the time for action. The ten thousands of dollars piled up with provoking alacrity and liberality by the Knoxville Baptists ought to thrill all East Tennessee. The movement has become so general and so mighty that success is almost within reach, and yet failure is still possible. Failure now would mean much more than the lack of half a hundred thousand dollars. The lost labor, the blasted hopes, the consumed nerve energy, the shame of failure, the general reaction towards zero and collapse would be a calamity more dreadful than fire or tornado. The canvass has gained such momentum that it carries within itself the most potent reasons for fulfilling its purpose. East Tennessee Baptists are face to face with a great opportunity, and the result must be known soon. Let all the friends of the college rise in the holy might of consecrated manhood and womanhood and pour out their offerings until there is enough and more. Then will the joy of giving be ample and immediate reward for the liberality bestowed, and also a source of strength for still greater endeavor and achievement. Such opportunities are rarely repeated within a generation, and when rightly used mean a decided step forward and upward. In the presence of such a call to duty, inaction is a blow and indifference is sullen hostility. At such a time the help of each helps all and wins more than victory.

Greenville, S. C. D. W. KEY.

Seminary Notes.

J. J. Chiles preached at Milburn and U. S. Thomas at Irvington on April 14. H. L. Martin was called home by sickness.

Dr. Penniman, dean of the University of Pennsylvania, recently gave the students a lecture on "Recent Oriental Explorations."

Dr. Sampey led the Thursday night prayer meeting on the 11th, and a most interesting and helpful talk he gave us.

E. D. Sims, now a student at the Seminary, who was for some years a missionary in China, was ordained recently by Twenty-second and Walnut-street Church. The council was composed of Prof. W. O. Carver, Rev. E. Lee Smith, Rev. W. W. Hamilton, Dr. B. H. Dement and Dr. J. N. Prestridge. Rev. Hamilton preached the sermon, Dr. Carver delivered the charge, Dr. Dement presented the Bible, and Rev. E. Lee Smith offered the prayer. The church gave him a handsome Bible.

By invitation of Dr. Eager, Dr. Dement made the pastoral duties class a most interesting, instructive and practical talk on the subject of "Revivals." Dr. Mullins also, by invitation of Dr. Eager, gave the students a talk on "The Preacher's Relation to Politics." He had given it at the Ministers' Conference in this city.

Dr. M. D. Jeffries recently spent several days in the city, having come to marry a couple.

Drs. Brougher, Felix, Jeffries and Carver were the guests of the Tennessee boys at supper recently.

Prof. W. Powell Hale came by and spent Sunday with the boys.

H. B. FOLK.

An Amendment Suggested.

Amend Article 3 of the Constitution of the Southern Baptist Convention so that it shall read: "The Convention shall consist (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every \$250 actually paid into the Treasurers of the Boards during the fiscal year ending the

30th day of April next preceding the meeting of the Convention; (2) of one representative from each District Association in the bounds of the Southern Baptist Convention, provided the Minutes of said Association shall show that a majority of the churches composing said body have made contributions during the Associational year to the regular work of the Convention, and provided further that such representative be formally elected at the annual meeting of his District Association, and his election certified to the Secretaries of the Convention, either in writing or by copy of the printed Minutes.

Amendment to present Constitution in *Italics*.

When a delegate votes in a Convention, giving direction to money contributed, he ought to be from a contributing body. If he gave nothing, or if the people he represents gave nothing, how can he have the face to sit as a delegate in the Convention? If he is too thick skinned to feel, let the Convention say in its organic law: "This is a missionary body. Missions mean money. Those who give direction to the money giver must themselves be contributors, or they will not be in full sympathy with the Convention's work." Membership in the Convention is too cheap. Make it cost something and we will appreciate it more. What is there wrong about this? W. B. CRUMPTON.

Montgomery, Ala.

"No Salvation Out of the Church."

Rome speaks the truth in this, but joins it to a falsehood. The definition she gives of the church is the falsehood. She claims the church is a visible organization, and that it has no other meaning in the Scriptures. After making this claim, it was quite natural for her to claim that she was the one holy Catholic Church. The joining of this truth and falsehood together has made Rome a mighty engine for evil. The claim of Rome for the visible church, that alone, could be claimed for the invisible church, was, and has been, her greatest mistake. This claim has given her a plea for temporal power, set up the inquisition and given to the true church nine tenths of her martyrs.

Mr. Spurgeon said that when a Roman Catholic said there was no salvation out of the church, he both told a lie and the truth. F. M. STONE.

Fountain Run, Ky.

J. R. Lovelace.

Bro. J. R. Lovelace is dead. This brother and father in Israel fell asleep in Jesus Friday evening, April 19th, in the Missouri Baptist Sanitarium, St. Louis. Three weeks ago while in that city on business he fell and broke his hip. He was carried to the Sanitarium for treatment and was doing well, but throat trouble and erysipelas set up and soon caused his death. His heart-broken wife was with him from the first. Bro. T. H. Farmer, his nephew, and his wife reached him in the morning of his last day.

On Sunday, April 21st, a vast crowd gathered at the Baptist Church for his funeral. Dr. G. M. Savage led the service. Several others spoke of his many virtues. The remains were not buried until the next morning on account of the absence of his only son, Nat.

Bro. Lovelace was in his 72nd year. He had only been a church member some ten years, but in these years he did a great work. The Lord had blessed him with success in business and a big heart, and many live to know of his generosity. Much of his giving was never known. Everett Lovelace Hall at Jackson speaks of his benevolence.

Our school has lost a great friend and our church will miss a faithful fellow-helper in every good work.

He leaves the companion of his youth, one child, one brother and one sister,

with many relatives and a host of friends.

Surely a host welcomed him into the house of many mansions. The Lord fill his place among us that the good work may go on, though the workers must stop serving and go home to rest.

I. N. PENICK.

Martin, Tenn.

"Who is Ella Wheeler Wilcox?"

Perhaps the point of view has something to do with it. She may see things beyond my vision, but she must be a back number.

Why, she is dull enough to think that vision improves with age. True, she may have meant mental vision, but she didn't say so. And she didn't tell us that she was writing a poem in which figures are permissible, either. My friend, Dr. Kesterson, knows a boy who, though very young, can paint a horse, but that boy is kind enough to always write under the picture, "This is a horse."

But she is stupid enough to think that God overrules evil with good. She may have attended some funeral and heard the preacher talk about our afflictions being blessings in disguise, but of course she ought never to believe a thing like that.

As I say, when she wrote "Whatever Is, Is Best," she may have seen things I don't, but that is not likely. Then she gives her case away in the third verse and comes right out and says:

"I know there are no errors. In the great Eternal plan."

These lines would lead us to think that she actually believes everything in the world is tied together like beads—clear on back to the one great cause, when anybody knows there are lots of things that just happen.

Her philosophy would not let us just cut the saloon out and away from all cause and effect, but would make us see some great purpose in its cause, its existence and in its final overthrow. And, finally, she would make us such stupid as to think of getting high enough to view the world as a whole, and believe it good because God created it. But pshaw, don't you know that God never made as mean a thing as Bill Lewallen? But think of this eternal plan being wise and benign enough that even a sinner "going into hell" would look back and be forced to say, "Whatever is, is best—even my own punishment is not only best, but the only thing that would be proper."

Her church relations? Close enough to demand the accomplishment of good by all and liberal enough to see good in all. Broad enough to see, as Paul would say, "whether in pretense or in truth, Christ is preached." Not confused by the rattle of material things about her, she looks through and beyond and sees the Author, all of whose dispensations are best.

She believes either that God has all things as He pleases, or that there is another with greater power. The greater is the one to fear—the one whose favor to court. The "opiate" is found in believing that we are already on friendly terms with the greater.

The author of "Whatever Is, Is Best" may have seen the day when she would have been frightened by the names "Calvinism" or "Unitarianism." I knew a boy once who ran from a dinner-basket because another boy called it a "bugger." Perhaps the highest point in Baptist faith is Calvinism or Paulism.

Why seek reforms and improvements? Because it "is best." Different things take in and absorb that which is adapted to their several systems. One seeks a tarantula. Another tears the bouquet to pieces because it contains heliotropes and roses and carnations.

M. F. CALDWELL.

Knoxville, Tenn.

SOUTHERN BAPTIST CONVENTION.

A list of hotels and boarding houses that will entertain delegates and visitors to the Southern Baptist Convention, their rates, location, distance in blocks from Convention Hall.

HOTELS	No. Street	Blocks	No. taken.	EUROPEAN		AMERICAN.	
				D'ble	Single	D'ble	Single
Grunewald,	Baronne,	7	100	\$ 75	1 00	.....	.....
St. Charles,	St. Charles,	5	400	1 00	1 50	2 50	3 00
Denechaud	Carondelet,	4	125	1 80	2 50	3 50	4 00
Commercial	Royal,	7	50	75	1 00	1 75	2 00
Metropole	612 Camp,	1/2	140	50 to 75	1 00	.....	.....
Cosmopolitan,	128 Baneborn,	7	75	1 00	1 50	.....	.....
Osborne	435 Carondelet,	3	50	50	50	.....	.....
Crescent	121 St Charles,	6	30	50	75	1 50	1 75
Fabochoer	127 Royal,	7	50	50	1 00	.....	.....
St. Charles Mansioh	826 St Charles,	2	20	75	75	.....	.....
Richelieu	1032 S. Rampart,	10	20	1 25	1 50	.....	.....
Palace	828 Camp,	3	25	.....	1 00	.....	.....
BOARDING HOUSES.							
Mrs. White	826 St. Charles,	2	10	1 50	1 50	50	1 00
Miss Murphy	637 "	1/2	15	1 50	.....	.....	.....
Mrs A. E. Munn	842 "	2	10	1 50	.....	50	1 00
Mrs Legras	621 "	1/2	30	1 25	1 25	50	50
Mrs Lowe	717 "	1	12	.....	.....	50	75
Mrs Leefe	843 "	2	15	1 50	.....	.....	.....
Mrs Kidd	629 "	1/2	20	.....	.....	50	50
Mrs Heshing	633 "	1/2	10	1 50	.....	.....	.....
Mrs Gernon	611 "	1/2	17	.....	.....	50	50
Mrs. Close	634 "	1/2	10	.....	.....	50	50
Mrs Blanchard	609 "	1/2	12	.....	.....	50	50
Mrs Henry	738 Gravier,	4	30	.....	.....	50	50
Mrs Testard	535 Carondelet,	3	20	75	1 00	.....	.....
Mrs Marks	746 "	2	12	1 00	1 00	.....	.....
Mrs Levy	632 "	3	13	.....	.....	50	50
Mrs Keneth	604 "	3	10	75	1 00	.....	.....
Mrs Jacob	635 "	3	15	.....	.....	50	1 00
Mrs Hinberger	827 Girod,	3	15	.....	.....	50	1 00
Mrs. Fugot	537 Carondelet,	4	10	1 50	1 00	75	1 50
Mrs Barthe	1037 Camp,	6	10	.....	.....	50	1 00
Mrs Muller	843 "	3	10	1 25	1 50	.....	.....
Waverly Hotel,	437 "	2	25	.....	.....	50 to 75	1 00
Mrs. Carr	853 "	2	10	1 25	.....	.....	.....
Mrs Forbes	745 "	2	15	2 00	2 00	.....	.....
Mrs Shannon	822 "	2	16	1 00	.....	.....	.....
Mrs. McGehee	819 "	2	25	75	1 00	.....	.....
Mrs Hinton	818 "	2	12	1 00	.....	.....	.....
Mrs Johnson	729 "	1	10	.....	.....	50	1 00
Bothick	724 "	1	12	1 00	.....	.....	.....
Mrs Schoeder	861 "	3	12	.....	.....	50	50
Mrs Wilson	857 "	3	15	1 25	1 50	.....	.....
Mrs. Black	855 "	3	12	1 00	1 50	.....	.....
Penn Flats	614 South,	1/2	12	.....	.....	1 50	2 00
Mrs Murphy	700 Camp,	1	15	.....	.....	25	1 00
Mrs Warring	866 "	2	10	.....	.....	50	50
Mrs Ragin	1224 St. Charles,	7	10	1 50	.....	1 00	.....
O. Wom Ex (Ladies only)	615 Camp,	1	21	.....	.....	50	.....

Addenda—There will be ample accommodation for all delegates and visitors, as there are a great many boarding houses not included in the above list which offer rooms from 50c to \$1 per day, each person, and others with room and meals from \$1 to \$2 per day, each person. Board can be obtained with advantage by the week in many of the boarding houses. Where hotels and boarding houses furnish rooms on the European Plan, there are restaurants attached or convenient where meals can be had at from 15c to 50c each.

All delegates and visitors to the Convention will be entitled to the above rates during the session of the Convention, May 9-14, 1901, on presentation of the cards that have been provided by the committee, and which will be given out on the train, at the depot, and committee headquarters at the St. Charles Hotel.

It is desired that all applications for homes be made through the Entertainment Committee. If any have arranged or do arrange for homes otherwise, they will please notify the committee, so that places may be checked off, and avoid the confusion and inconvenience of over-assignment.

Address all communications and inquiries to Hon J. J. CARTER, 2003 Baronne Street, New Orleans, La.

Baptist Principles Reset. Cloth, 200 pages. Religious Herald Co., Richmond, Va. Price 60 cents.

This book contains a series of 16 articles on Distinctive Baptist Principles by the late Jeremiah B. Jeter, D.D., and articles on the same themes by such able and representative Baptist scholars as Dr. Henry G. Weston, President Crozer Theological Seminary; Dr. Alvah Hovey, late President Newton Theological Institution; Dr. Howard Osgood of Rochester Theological Seminary; Dr. E. Y. Mullins, President Southern Baptist Theological Seminary; Dr. Franklin Johnson of the University of Chicago; Dr. B. O. True of Rochester Theological Seminary and Dr. J. B. Gambrell of Texas. We have in this volume a singularly clear, compact and comprehensive treatise which will make an excellent campaign document for the Baptist. The Religious Herald offers the book to its subscribers at the nominal price of 25 cents postpaid.

Vol. I. No. 2 of the *Boscobel Record* comes to our desk. It is published by the Athenaeum and Zeitgeist Literary Societies of Boscobel College. The following is its table of contents:

Literary Department—Unfortunate Authors; Grace's Loyalty; In Memoriam; Charms of Antiquity; The Fountain of Perpetual Youth; "In the Groves of Boscobel"

Editorial Department—Queen Victoria; The Twentieth Century; "The Power of a Thought"; Modern Language Clubs; Social Boscobel.

Local Department—Items; It is rumored; A Lucky Professor; The Night of the Reception; Gymnasium and Field Notes; Expression Notes; Among our Exchanges.

This table of contents makes an interesting bill of fare. President Folk and the editors of the *Record* are to be congratulated upon its excellence. The work upon it is neatly done. Folk & Browder are the printers.

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

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4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
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THE GREAT COMMISSION.

(Lesson for May 12th. Matt. xxviii. 16-20).

In accordance with the instructions of Jesus the eleven apostles had left Jerusalem and had gone into Galilee in order to meet him there. It was while waiting for him there that the seven disciples had gone fishing and Jesus met them on the lake, as recorded in our last lesson. Afterwards they went up into the mountain which had been designated as the meeting place. Just which mountain this was we do not know. It is probable that in addition to the eleven apostles the five hundred brethren mentioned by Paul in I Cor. xv. 6 were also present. The commission was given not simply to the apostles, but to the disciples.

When they had gathered, Jesus appeared to them—how, we are not told. When they saw him they worshipped him. Now, if never before, they were convinced of his divinity since his resurrection. Now, more than ever, they held him in reverence. And so when he came they probably all together fell prostrate at his feet and gave divine homage to him. Nor did he rebuke them.

But alas! "some doubted"—doubted if this could really be Jesus. His countenance, as we have seen before, was so changed that he was not easily recognizable. They doubted if Jesus had actually risen from the grave. It is not likely that any of the eleven were among these doubters. The most skeptical among them, Thomas, had been thoroughly convinced of his identity. But the doubters were probably among the five hundred. Alas! there are always some doubters in any company, men of a skeptical turn of mind, who insist upon positive and overwhelming proof before they will believe. But these doubters only prove that there could have been no collusion among the followers of Jesus to take away his body from the tomb and claim that he had risen. They themselves were the slowest to be convinced that he had risen. Their doubts prevent our doubts. They doubted that we might not doubt.

Jesus then gave to the disciples what is known

THE GREAT COMMISSION.

as the Great Commission. That is the magna charta of Christianity, the last command, the marching orders of our great Captain. It is the most important order ever issued. Though contained in less than three verses, it is so full of meaning that it will be impossible to bring out all of its sacred truths in the space of one editorial. Though the shortest lesson we have had, it is the fullest, and the hardest to discuss, because its expansive power is so great that it is difficult to compress it in the brief compass of an editorial. It has been the theme for articles and sermons and speeches and books innumerable.

Jesus begins by saying, "All authority is given unto me in heaven and in earth." Consider the scene. There he stood on the mountain top in Galilee, with perhaps only eleven, and certainly not more than five hundred of his followers. He who had been the poor despised Galilean, who had not even where to lay his head, and who finally had been taken by his enemies and crucified; his followers, fishermen, publicans, men in the humblest walks of life. To them he was going to say, "Go ye and make disciples of all the nations." Could a bolder or more daring or (may I say it reverently?) more audacious command be given? So it would have been but for the setting in which that command was placed. There are two words which relieve it of that seeming audacity—"therefore" "and," the first connecting it with what precedes, the second with what follows the commission.

All authority is given unto me in heaven and in earth. The Father, who had the authority, has put it into my hands. With that authority and the power growing out of it, I created the world. By that authority I have been able to perform the miracles you have seen me perform. I have healed the sick, opened the eyes of the blind, unstopped the ears of the deaf, made the lame to walk, raised the dead. By that authority I myself have risen from the tomb. By that authority I shall soon ascend into the heavens, and when my mediatorial work is done, I shall deliver the authority back into the hands of the Father. (See I Cor. xv. 24). But now that authority is in my hands. All authority—all the authority in heaven. The Father and the Holy Spirit join me in this commission. The angels are in sympathy with me. All authority in earth. The Romans, Greeks, Jews have kingdoms and they exercise authority, but my authority is above theirs. They wrote over my cross, "The King of the Jews," but as a matter of fact, I am King of kings and Lord of lords and shall some day be declared as such.

All this authority is given unto me. I hold it in my hands. But I give it unto you. I commit it to your keeping. Go ye, therefore, and disciple all the nations. For this reason, because you shall have this authority and this power. If it seems to you that you are too poor and ignorant and weak to go into all the world, remember that back of you is this power. In that, find your strength and courage. *In hoc signo vinces*—by this sign conquer.

Go ye, therefore. Christianity is missionary in its essence. There are two words which characterize it. One is *come*, the other is *go*. To those away from Christ, he stands with arms outstretched and says: "Come." "Suffer little children to come unto me." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "The Spirit and the bride say come. And let him that is athirst come: and whosoever will let him come and take of the water of life freely." But after he has come and taken of the water of life, the message is *go*. "Go tell thy kindred and friends what great things the Lord has done for thee." You have received the blessing. Go carry it to somebody else. You have slaked your thirst at the fountain of life. Go tell someone else about it and bring him, too, to the fountain. Nay, don't stop with your kindred and friends. But "go ye into all the world and preach the gospel, the good news, the glad tidings, to every creature."

When on the mountain top Jesus gave that commission to his disciples and through them to his disciples of all ages, he expressed a mighty principle. And that principle once in the hearts of his followers cannot be eradicated until the commission be fulfilled. The army of Christ is on the march against the foe. We ask for further orders. "Forward, march," comes thundering back. There must be no stop, no rest. We belong to Christ's foot cavalry. Like the wandering Jew, we have received the command to move on, and we must move on forever until death shall stay our march, or until he shall come whose right it is to rule.

If we do not go, we not only are disobedient to the command, but the result upon our own self is stagnation and death.

STAGNATION. our own self is stagnation and death.

Go—grow.
Give—live.
Deny—die.

This is the law of Christianity. It is illustrated everywhere in nature. The running brook carries life and laughter and joy with it. Its waters are fresh and pure. The grass and flowers grow upon its banks. While the waters of the standing pool are stagnant and foul and slimy and breed ugly reptiles and noisome pestilence. So it is with human hearts.

Go ye. You my disciples are the ones to go and disciple all nations. You are the ones who are to go into all the world and preach the gospel to every creature. The angels would have been glad to do it. But I give the sacred trust into your hands. Go ye. And in that ye was included not only those who heard him, not only his apostles and the 500 disciples who were present, but every one in every age and clime who was to become a disciple of his. As soon as any one is himself made a disciple, it is his business to try to make somebody else one.

Not that only, but to try to make everybody else, to disciple all nations, every nation on the face of the globe. Not only the nations of the then known world, but all the nations which should be known until the end of time. It meant Galilee and Judea and Samaria and Syria and Phoenicia and Cilicia and Galatia and Bythunia and Greece and Italy and Spain and Gaul and England and America and Africa and the Islands of the sea—all the nations, every nation, whenever and wherever found. It did not necessarily mean that every one must be converted, but that every one should have the chance to hear the gospel. In Mark the commission reads, "Go ye into all the world and preach the gospel to every creature;" not to convert every one, but to preach the gospel to him. During the past century, the century of missions, the first part of this commission was practically fulfilled. There is not a nation upon the face of the globe to-day where the missionaries of the cross may not go and tell the story of Jesus and his love. The gates of all nations have been unbarred and their doors thrown open. We have gone into all the world. But we have not preached the gospel to every creature by a good deal. Over half of inhabitants of the earth are still heathens and most of them have never heard the story of the cross and have never had the opportunity to become disciples. That is now to be the business of the Christian world, to preach the gospel to every creature. Why may not that be done in the next century? With our improved facilities for transportation and communication, why could it not be done in this generation?

Baptizing them—baptizing them after being made disciples; baptizing them (immersing them) to declare the fact that they have been made disciples, and through repentance and faith they have died to sin and have risen to a new life. Baptizing them into, with respect to, the name of the Father and of the Son and of the Holy Spirit. Baptism is the one religious rite which is to be performed in the name of the Trinity, and this fact gives it a peculiar sacredness and dignity. Beware, ye who have made light of baptism. Beware, lest ye be found guilty of blasphemy, for in that ordinance the sacred name of the Trinity is used. Baptism is a solemn thing—with what it

implies, the most solemn thing in all the world, for in that the whole power of the God-head is present. It is not necessary to baptize three times, once in the name of each person in the Trinity. The single immersion is sufficient, if performed in the name of the Trinity, for this will express the unity of the Trinity.

TEACHING THEM. Teaching them to observe all things whatsoever I have commanded you. After they have been made disciples, after they have been baptized, then you are to teach them. Do not stop with baptism. They are then to be trained for Christian service, so that they too may become earnest, intelligent, consecrated disciples, and may be able to disciple others.

The preaching is the most important thing, but the teaching is also a matter of the greatest importance. One special way of teaching is in the Sunday School. Every church ought to have a Sunday School connected with it, to enable it to carry out this injunction.

TEACHING THEM TO OBSERVE ALL THINGS. Teaching them to observe all things—not simply teaching the small things, but teaching them to observe all things, to do them, to practice them, to put precepts into practice. To observe all things whatsoever I have commanded you—all the important teachings during the three years and a half I have been with you and have been training you, all things recorded in the Old Testament and all things which are to be recorded in the Gospels and in the Epistles.

LO, I AM WITH YOU. And, "Lo, I am with you." Notice the two words, "go" and "lo"—go preceded by therefore and followed by lo. Go because of the therefore and of the lo. I am with you. I shall soon ascend into the skies, but I shall still be with you in the Holy Spirit which I shall send you; shall be with you in my sympathy. I shall watch you as you go, my eyes shall be upon you, my heart shall be with you. Oh, what comfort, what strength, what courage, what inspiration it should give to his disciples as they go into all the world to know that he is with them! How it should enable them to battle against all the difficulties and overcome all the trials and rise superior to all the obstacles which they may encounter.

ALL THE DAYS. Always—all the days, as it literally means. The bright days and the dark days, the warm days and the cold days, the days of faith and the days of doubt, the days of hope and the days of disappointment, the days of joy and the days of sorrow, the days of success and the days of failure—all the days.

UNTO THE END OF THE WORLD. "Unto the end of the world." Unto the uttermost parts of the earth. In China, in Japan, in Africa, in the Islands of the sea. Until the end of age, the consummation of the world, as long as time shall last. All the days, always, everywhere. Blessed promise! Can we refuse to go, with his authority back of us and his presence with us?

CARSON AND NEWMAN COLLEGE.

New we turn into the home stretch on the Carson and Newman College Endowment. Only four more weeks remain in which to secure the balance requisite to make up the \$60,000; securing which, we shall secure the \$15,000 from the American Baptist Education Society, making \$75,000, which, added to the present endowment, would give an endowment of about \$100,000, and would put the college permanently upon its feet.

Shall this whole effort be allowed to fail for the lack of a few thousand dollars? To narrow it down still more, shall it be allowed to fail for the lack of a few hundred dollars from you or from your church? No, it cannot, MUST NOT, SHALL NOT fail. It means too much to the Baptists of East Tennessee, too much to our cause in the State, too much to the cause of Christ over the world, to be allowed to fail.

When Prof. Henderson gets to the top of the hill, everybody will be ready to shout for him. But the time he needs your help is now. Can you not give

him a little lift to help him to the top of the hill? Then you will feel more like shouting when he gets there. Let every Baptist in East Tennessee put his shoulder to the wheel and give a push upward. Now! Ready! All together! One, two, three! Here we go! All right. Thank the Lord, the top of the hill is reached. Now you can shout all you please.

But we have been anticipating. This is what ought to be, and what will be, if each one will do his part. What say you? May not Prof. Henderson count upon you? Write him and tell him so.

A house was on fire. A child was in the third story window. A fireman was trying to reach it there by means of a ladder. But the fire and the smoke were about to drive him back. He was reeling, and seemed to be growing faint and fainter as he climbed. The crowd below looked on in breathless suspense. Suddenly some one exclaimed, "Let's cheer him, boys." A mighty shout went up. The fireman heard it. He braced his nerves with new vigor. He grasped the rounds of the ladder with a firmer hold. He went up, up, higher and higher. He reached the window. He took the child in his arms and brought it safely down.

That child is the endowment of Carson and Newman College. That fireman is Prof. Henderson. That crowd is you and YOU and YOU. Let's cheer him—cheer him with our sympathy, cheer him with our prayers, cheer him with our words of encouragement, cheer him with our money. Let's cheer him, boys

PERSONAL AND PRACTICAL.

—An old Greek once said that he who thinks himself a happy man really is so, but he who thinks himself a wise man is generally a fool.

—Have you raised the money to send your pastor to the Convention? If not, it is not too late now. But you will need to go to work at once. Remember that to send him will help him, help your church and help the cause of Christ.

—We have received an unusually large number of questions for our Question Box recently. We have written answers to nearly all of them, and will publish them as soon as practicable. On account of the exposition of the Sunday-school lessons, our editorial pages have been very much crowded of late.

—For the information of those in and around Nashville who are expecting to attend the meeting of the Southern Baptist Convention, we may state that the price of a ticket from Nashville to New Orleans and return to attend the Convention is \$16.70. This is half rate. It is so cheap that there ought to be a large number to go. The fare is the same either by Montgomery or by Memphis.

—Treasurer Woodcock informs us that he has received a large contribution for missions from the Central Association, including \$100 for Foreign Missions from the Humboldt Church. It is interesting to know that this came from the estate of the lamented B. C. Jarrell, who requested just before his death that \$100 should be given out of it to Foreign Missions.

—Noticing the statement in the daily papers that the International Lesson Committee, in session in New York recently, was thinking about establishing a separate lesson for the primary department, we requested Dr. I. J. Van Ness to give us the facts about the matter, as he was present at the meeting of the Sunday-school editors which was in session in New York at the same time. His article on another page will be read with interest.

—The *Ram's Horn* makes the assertion that "by the most conservative use of well ascertained facts and figures it may be safely said that half of all the insane, idiotic and epileptic, more than half of all the pauperism public and private, and three-fourths of all criminality in this country are easily traceable, directly or indirectly, to the use of fermented and distilled liquors for drinking purposes." This is certainly a fearful arraignment of the saloon. These things being true, what do you propose to do about it?

—Says the *Midland Methodist*: "When a Methodist steward takes no religious paper, grumbles about the unthankfulness of his place as a steward, frowns at the benevolent collections of his church, and avows that

he has something else to do besides forage for the preacher, it is surprising that he comes up to a Quarterly Conference without having collected a penny in three months for the church in which he is a 'pillar.' He has no more fitness for the stewardship than a 'razor-back' has for the music room. He ought to quit. Somebody ought to help him quit." Substitute Baptist deacon for Methodist steward and Association or Convention for Quarterly Conference and the above paragraph would still be true. Would it not?

—Says the *Christian Guide*: "Mormonism is trying to secure political control of the Rocky Mountain States. It has 2,300 missionaries at work in various parts of the United States, more than any other religious body in America. There are thirty Mormon missionaries in Chicago, ten in Cincinnati, 300 in the mountain regions of Kentucky and Tennessee." Yes, and there are others scattered over different parts of the South. As a rule, they go to the more retired communities, but they are liable to go anywhere, and as a matter of fact they have gone everywhere over the South.

—We said at the time of the capture of Aguinaldo by General Funston that we regretted that it should have been accomplished by deception. We find that a number of other people agree with us. Referring to the matter, the *Ram's Horn* says: "Somebody calls our attention to the fact that during the latter part of the civil war a company of Confederate soldiers dashed into Cumberland, Md., one night and captured Generals Crook and Kelly, taking them from their beds at a hotel. It was a deed of daring bravery, well planned and ably executed. But when General Robert E. Lee heard of it he ordered the prisoners sent back to our lines, saying he did not approve of this style of warfare. He did not consider it honorable."

—We have received a copy of the American Baptist Year book for 1901. We have not the space now to give as full a notice of it as we usually do. The following statistics, however, will be of special interest: The Baptists have in the United States 43,959 churches, 23,810 ministers and 4,233,226 members. This includes the Baptists North and South, white and colored. The Roman Catholics have 8,610,226 members, but in this number there are counted all who come under Catholic influence. If the Baptists should count this way, they would number 12,000,000 or 15,000,000. The Disciples number 1,149,982; the Episcopalians, 716,431; the Mormons, including both the Brighamites and the Josephites, 343,500; the Methodists, North and South, 4,174,301; the Presbyterians, 1,190,333; the Cumberland Presbyterians, 180,192. We will give other figures of the Year Book later on.

—It is said that the late Senator Cushman K. Davis, of Minnesota, was at one time skeptical, but he finally came to the firmest faith. A few weeks before he died he is reported to have made this utterance to his friend, Rev. Dr. Samuel G. Smith of St. Paul: "It is a great deal better to have these things discussed by the friends of the church rather than by her enemies, but it is not new—Voltaire had much to say on the subject. The heart of the question is not in any debate about the history of the books of the Bible. I am very familiar with the Bible. Job is the noblest poem ever written, and there is much of the loftiest eloquence in the Prophets. Nor is it in the literature of the Bible that the problem of faith rests. I know human history, and I know that the first century something happened that destroyed the Old World and gave birth to the New. The resurrection of Jesus would account for that change and I do not know of any other adequate solution that has ever been proposed."

—The *Christian Index* thinks that the committee of nine ought to "let the brotherhood know" what its report will be at the Convention. We are not the official representative of the committee of nine. We may say, however, that the committee has published in all of the papers of the South a statement of its actions at its previous meetings. Nor has it made any special secrecy of its action in Atlanta upon which its report to the Convention will be based. We gave the substance of this action last week, as did also several other papers, including the *Index*. We may repeat that, in brief, the situation is simply this: The committee proposes to urge that the work which has been entrusted to it shall be continued, on account of its great importance. As to the special agency through which it shall be continued, whether through one of the Boards of the Convention or a separate commission, that will be left to the Convention to determine. There was some difference of opinion in the committee on this subject, and it was thought best to make no recommendation, but to let the Convention decide.

THE HOME.

A Short, Serious Quarrel.

"I'll never speak to you again as long as you live—so there now!"

Chester Morse—called Ches for short—drew his little self up, making the most of his inches, and looked his friend Fritz square in the face.

Fritz trembled. He knew he had been cross and selfish—but then, one couldn't always be good! And Chester needn't be so particular over a little thing. Didn't he know Fritz loved him? Well, if Chester wasn't going to speak to him ever any more, why, then—

"I don't care one bit. I don't want ever to see you again!"

Then two little boys turned their backs on each other and walked slowly away, their hands in their pockets, and caps pulled down over their eyes, and chins hidden away in their neckties, kicking up the dirt and stones as they went.

Fritz Rollen and Chester Morse had been chums since their cradle days, and their mothers were school friends before that. There was not much difference in their ages, and they were so true to each other people said they were small editions of David and Jonathan.

What was the fuss about? Fritz had borrowed Chester's new ball and lost it in the creek. He went at once to tell his friend.

"What did you do it for?" cried Chester at the top of his voice. It was the best ball he had ever owned, and he and Fritz were saving their pennies to buy Fritz one just like it.

"You know very well I didn't do it for anything," flashed Fritz. "I couldn't help it."

"You could help it! I never lost it in the creek yet."

"Silly!" said Fritz.

And then Chester called his friend a worse name, at which a little fist doubled itself up and made an ugly thrust for Chester's eyes. It was then Chester said, "I'll never speak to you as long as I live!"

"Mother," said Chester, an hour later, "how many years am I going to live?"

Mrs. Morse was used to strange and sudden questions from her boy, but this one was just a little more startling than usual. His face was cloudy and his eyes looked as though certain grimy fingers had been rubbed across them.

"I cannot tell, little son—a great many, I hope."

He stood a long time by the window watching a fly walking up and down the pane.

"Mother!"

"Yes, my boy?"

"You said the other day I was going to live forever."

"Yes, dear; don't you understand about it?"

"I don't want to."

"Why?"

"Oh, 'cause."

Mrs. Morse knew he would tell her more when he was ready, so she asked no questions.

Late that night a trembling voice called from Chester's room, "Mother! Won't you come up awhile?"

Then, in the dark, with his mother's arms about him, the little lad told her all his troubles.

"You see, I'll have to keep my word—father says an honorable man always does, and I just—couldn't—stand it to—"

"To what, dearest?" said his mother, hugging him up close.

"To see Fritz around in heaven and not speak to him once!"

Then Mother Morse kissed away the tears, and told him what it means to be an "honorable man," and that heaven has no room in it for people who are proud and unforgiving.

"Then I shall speak to him to-morrow!" said the child, joyfully.

"Have you forgiven him?"

"Why, mother, I love Fritz, don't I?"

"But you made him angry."

"Then he must forgive me? I'll see him first thing to-morrow." Chester was very business like.

In the meantime Fritz had been fighting out his own battle all by himself, for mother was away and father had company in the library.

Of course he would care if he never saw Chester again. Never! How long was never? He tried to think, and said it over to himself—never—never—never! It was awful! And Chester was "never" going to speak to him again. Why, he always had Chester and—

What was that lesson last Sabbath?—about Stephen, the young man who had been doing good and beautiful things, and died praying for the men who stoned him. That was because Stephen knew Jesus so well, and poor Fritz had told his teacher he didn't think it would be hard to pray like that. Well, there was no use talking about it. Chester must speak to him again if only to tell him he was forgiven.

The next morning these two shame faced smiling boys met half-way between their homes.

"Say, Ches, I—"

"O Fritz, I—"

They both spoke at once, and then clasped hands.

"I'll buy a ball!"—*Et.*

Baby's Grave.

Amid all the whirl and dizziness of life's tragedy, in which creation seems to be but one great cloud, I find myself suddenly brought to a sweet baby's grave. A gray old church, a gurgling stream, a far-spreading thorn tree on a green hilllock, and a grave on the sunnysoutherly side. That is it. Thither I hasten night and day, and in patting the soft grass I feel as if conveying some sense of love to the little sleeper far down. Do not reason with me about it; let the wild heart, in the sweet delirium of love, have all its own way.

Baby was but two years old when, like a dewdrop, he went up to the warm sun, yet he left my heart as I have seen ground left out of which a storm had torn a great tree. We talk about the influence of great thinkers, great speakers, and great writers; but what about the little infant's power? Oh, child of my heart! no poet so poetical, no soldier so victorious, no benefactor so kind, as thy tiny, unconscious self. I feel thy soft kiss on my withered lips just now, and would give all I have for one look of thy dreamy eyes. But I cannot have it.

Yet God is love. Not dark doubt, not staggering argument, not subtle sophism, but child-death, especially where there is but one, makes me wonder and makes me cry in pain. Baby! baby! I could begin the world again without a loaf or a friend if I had but thee; such a beginning, with all its hardship, would be welcome misery. I do not wonder that the grass is green and soft that covers that little grave, and that the birds sing their tenderest notes as they sit on the branches of that old hawthorn tree.

My God! Father of mine, in the blue heavens, is not this the heaviest cross that can crush the weakness of man? Yet that green grave, not three feet long, is to me a great estate, making me rich with wealth untold. I can pray there. There I meet the infant angels; there I see all the mothers whose spirits are above; and there my heart says strange things in strange words—Baby, I am coming, coming soon! Do you know me? Do you see me? Do you look from your sunny places down to this cold land of weariness? Oh, baby, sweet, sweet baby, I will try for your sake to be a better man; I will be kind to other babies, and tell them your name, and sometimes let them play with your toys; but, oh, baby, baby, my old heart sobs and breaks.

—*Joseph Parker.*

Sincerity.

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over, when the Tiber was lined with noble palaces built of choicest marble, men vied with each other in the construction of their habitations. Skillful sculptors were in request, and immense sums of money were paid for elaborate workmanship.

The workmen, however, were then guilty of practicing deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw they would fill up the chink and supply the deficiency by means of prepared wax.

For some the deception would not be discovered, but when the weather tested the buildings the heat or the damp would disclose the wax. At length those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from first to last was to be *sine cera*—that is, "without wax."

Thus we obtain our word "sincerity." To be sincere is to be without any attempt on our part to mislead, to misrepresent, deceive, or impose on another; to be, and appear to be, what we are; to say what we mean, and mean what we say.—*Presbyterian Review.*

THE SIEGE IN PEKING.

BY W. A. P. MARTIN, D.D., LL.D.

"The Siege in Peking. China Against the World. By an eye witness, W. A. P. Martin, D.D., LL.D. President of the Chinese Imperial University; author of *Cycle of Cathay*, etc."

This is one of the most fascinating books that we have read in a long time. It is especially interesting just now when the eyes of the whole world are turned upon China. There was probably no one better qualified to tell the story of the "Siege in Peking" than Dr. Martin, whose long residence in China, prominent position and personal witness of the scenes he describes eminently qualified him for the task. He is an authority upon the subject of which he writes. Everybody will want a copy of the book. Certainly everybody ought to have one. How may you get it?

1. Send us \$1 and we will send it to you, postage paid.
2. Send us one new subscriber and \$2.25 and we will send you the book. The subscriber pays the \$2 and you get the book for 25 cents.
3. Send us your renewal and \$2.50 and we will send you the book, which puts a \$1 book to you or 50 cents. We shall expect to receive a large number of orders.



From "The Siege in Peking." Copyright, 1900, FLEMING H. REVELL COMPANY. DR. MARTIN IN SIEGE COSTUME, AS HE ARRIVED IN NEW YORK CITY, OCTOBER 23RD, 1900.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,

504 East Second Street, Chattanooga, Tenn. to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retrorum.

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

Mission topic for May, FRONTIER MISSIONS.

Young South Bible Learners.

John xxi. 15, 17.

Are you feeding the sheep and the lambs?

The Student Band.

When I was a romantic young girl, I used very often to hear it said that "The course of true love never ran smooth" I am quite sure that our "course" of mission study does not. Every month I think I have it all well in hand and can give you the names of the winners and get the prize books off immediately. But every time there is some difficulty. This time it is an absence from the city on the very day I told you the "answers" must be in my hands. I entirely forgot that I had an engagement to leave at 5 a. m. on the 24th of April for Harriman, to attend the "Federation of Woman's Clubs." So when the morning mail reaches my sanctum, I shall be far away, and as I do not want to leave out any of those who have faithfully studied "Siam," I ask you to wait until next week to hear the result of your April work: I have already 17 contestants.

I am sending in my "copy" on Tuesday instead of Wednesday this time, and if any letter does not appear, you will understand the reason why.

YOUNG SOUTH CORRESPONDENCE

I wonder if it is because of the raw cold weather that we seem chilled this week. It has not seemed a bit like blithe, bonny April. But the sun has come out within the last hour and I feel better. We cannot afford to lag behind in May, after doing so well in April. Let us make up next week what is lacking in this first week in May! What do you say? This is the Convention month, you know, and I want to say in our greeting letter to the W. M. U. in session in the quaint old Crescent City, that we are beginning our eighth year with great enthusiasm. Dr. Folk will have the BAPTIST AND REFLECTOR there, and "by their fruits ye shall know them!" If there is not a large number of letters and a long list of offerings, somebody might think we were not coming up to the standard. So sit right down and do your part towards the "Convention number" of the Young South. If there is a card almost filled, exert yourself to finish it. If there is an offering ready from yourself, your class or your band, send it right away. Let us make a brave proof of our love for our dear missionary, now on the broad Pacific speeding towards the homeland. Above all beseech the Father—"without ceasing" to grant her and her husband a safe voyage and a happy home coming. Oh! yes. There are some very nice letters. Suppose we begin with one from the beloved Secretary of the Foreign Board at Richmond, Va. "You do not know how much I appreciate the faithful, noble, untiring help of the Young South. It is a band worth having. May the Master bless you abundantly! I hope the Board will report all debts paid to the Convention, but to do so we must still have \$30,000.

R. J. WILLINGHAM.

This was dated April 20th. Let us hope the needed dollars rolled in. How glad I am that our missionary had here

in good time. Shall we pledge her \$600 again? Instruct me as to what I shall tell Dr. Willingham about this year. It all depends on you!

In No. 2 Dr Holt tells me that he has credited Clinton Church with the \$5 sent by the young people's societies on the \$10 pledged last fall in Gallatin to repairs on the Orphans' Home, and he sends thanks. He says further:

"The Home is receiving much encouragement now, for which we are devoutly thankful. One of our dear boys is ill with pneumonia. We lost Robert with that dread disease, and this makes us feel ill at ease; this child is doing quite well. Don't forget 'Children's Day,' June 30th." A. J. Holt.

If Dr. Holt will send the editor the special literature for this date, the Young South will further the interest in it with the greatest pleasure.

No. 3 is a postal card, and brings the pleasing intelligence that the unsigned check from "Old Boy" will be speedily signed. I have already credited it as instructed. Thanks for the extra trouble.

No. 4 brings 10 cents for Japan from Mollie Lannom, Partlow. Thanks!

No. 5 is from Shelbyville, and very brief, but very much to the point:

"I send \$1 from my Sunday-school class for Mrs. Maynard."

DAISY A. LANE.

God bless these earnest lads! We appreciate their help exceedingly.

No. 6 brings \$1 from Mrs. Mary Robertson, and 50 cents each from Gordon and Kathleen Robertson, Mona, for Japan. We are so glad to have them with us again, and so much obliged for their timely aid.

In No. 7, "A friend" at Rutledge sends \$1 for the Orphans' Home, and \$1 for our missionary. Such "friends" bring us great joy. Many thanks!

In No. 8 Mrs. J. A. Billions of Memphis asks for a star card. It shall go to her at once, and I pray God her class may be blessed in its use.

Lascassas sends us No. 9:

"Here is a star dollar from little Eva Wheeler, one of the best workers at Antioch, and there are more cards there that will be heard from soon. It was with sincere regret that I moved away from the hopeful missionary work in Antioch, but others will carry it on. Mr. Bryan is still pastor of the church there, and we feel the same interest as when we lived in the midst of those good people. We are well pleased with our new home at Lascassas."

MRS. E. S. BRYAN.

I am sure Mrs. Bryan is sadly missed at Antioch, but I know she will raise up more friends for the Young South at Lascassas, where dwells our dear "unknown friend," whom we are missing of late. We hope soon to hear of more pierced stars at Antioch. Mrs. Bryan and the "little worker" have our thanks for this offering.

Medina is here in No. 10:

"Enclosed find my star dollar. I have been a long time coming, but I pray that it may help do much good in the conversion of the heathen. I send much love to all the Young South."

DUMOND PAUL BURROW.

Thank you so much! So glad you came this week, when we needed your star dollar so badly.

No. 11 is from our old friends at Jackson:

"Enclosed find \$1. Please divide equally between Mrs. Maynard and the Orphans' Home. We have named our society, 'The Earnest Workers.' We have six members, and two belonging to our 'Babies' Branch.' We wear our colors, brown and yellow, and we want a star card."

ESTELLE DE COURCY.

That is excellently done! The card shall go at once. You have chosen a good name. May you always be as worthy of it as you are now.

Ethel Gaddis of Stage, Miss., asks how

to use the star cards in No. 12. Gather up all the pennies by work, self-denial, or by interesting your friends, telling the story of our missionary in Japan. For every penny pierce a star. When the 100 show the daylight through send the dollar to Mrs. L. D. Eakin, 304 E. Second Street, Chattanooga, Tenn., to help pay Mrs. Maynard's salary while she teaches the Japanese the way of salvation. Then tack up the card some where to remind you to pray for her, and go on working to collect another 100 pennies. Won't you try?

No. 13 comes from two of our Memphis friends:

"Please find enclosed \$1.25 for Mrs. Maynard. We wanted to wait to get a larger gift, but mother says it is better to send now, as you will want to close your books for the Convention."

JOE AND ALFRED GAITHER.

We are pleased to hear again from you. "Mother" is right, as good mothers usually are, and we thank you heartily for helping us on this week.

No. 14 is from Jackson:

"I have received the two little prize books. I enclose 15 cents for missions. I try to do my best, and give all I can of my very own money to the Lord. May God bless the Young South!"

ENNA CONGER.

I am always delighted to find the offerings accompany the mission study. That shows you realize the needs, of which you are learning in these heathen lands. Thanks!

No. 15 is from Water Valley:

"I send 10 cents for missions. The Foreign Mission Journal is helping us all. I am so glad you thought of our 'student band.'"

REESE PUCKETT.

The little book, "Stepping Heavenward" has been sent to each winner in the April contest. I was delayed in getting them from Chicago. I give both these last offerings to missions to Japan. Thank you! The Journal is a blessing to any home.

So much for the opening of the sweet May time! Come on, as fast as you can! Study, give, PRAY! Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

April offerings \$ 13 66

FOR JAPAN.

Mollie Lannom, Partlow	10
Miss Lane's class, Shelbyville	1 00
Kathleen Robertson, Mona	50
Gordon Robertson	50
Mrs. Mary Robertson	1 00
A Friend Rutledge	1 00
Eva Wheeler, Antioch, star, by Mrs. Bryan	1 10
D. P. Burrow, Medina, star	1 00
Earnest Workers, Jackson, by E. B	50
Joe and Alfred Gaither, Memphis	1 25
Enna Conger, Jackson	15
Reese Puckett, Water Valley	10

FOR ORPHANAGE (SUPPORT).

A Friend, Rutledge	1 00
Earnest Workers, Jackson, by E. D	50
Total	\$122 66
Received since April 1 1901:	
For Japan	\$69 34
" Orphanage (support)	9 00
" Pictures	30
" For Home Board	28 98
" State Board	5 74
" China	8 81
" Babies Branch	3 85
" For Mexico	2 50
" Foreign Journals subscriptions	75
" Prize books	91
" Postage	41
Total	\$ 122 66
Star card receipts	17 00

Unworthy of the Least Mercy.

We live in hopes of witnessing the day when not an omnibus or road car will remain to afflict the eyesight, obstruct the progress, destroy the nerves or try the temper of the long-suffering Londoner. There is not the smallest occasion for tender-heartedness in the matter. There never was a threatened institution less deserving of sympathy than the London 'bus. It is not even as if it were good of its kind. From its nature the 'bus must necessarily be slow, clumsy, space-filling, tiresome. It need not, however, be the abominably lighted and atrociously ventilated (or unventilated) vehicle which in point of fact it is. In short, the 'bus as we know it is impossible and incorrigible. —Westminster Gazette.

LIGHTNING'S LONG LEAP.

Two and One-Half Miles Across a Clear Sky.

A singular phenomenon was witnessed by a party of Waterville people while on the way to East, Pond, says the Lewiston (Me.) Journal. Over the north of Rome and across Smithfield a thunderstorm was in progress. In that section where the party was at the time the phenomenon occurred the sun was shining brightly and the southern edge of the rain belt was afterward determined as three and a half miles away. The party was just driving down a hill and the country for several miles was stretching before the party and in plain view. The rain fell in torrents along the ridge three miles away and the lightning flashed every few seconds. To the eastward are the farm buildings of Howard Smith, on the ridge across the valley and in the sunshine at the time. The buildings are one mile north of where the party was riding. A bolt of lightning was seen to leave the heavy bank of clouds at the top of the hill or ridge which was being deluged by the storm, and zigzagging its course across the clear space for a distance of at least two and a half miles, strike the barn of the Smith place. A cloud of what was supposed at the time to be smoke, but what afterward proved to have been nothing but dust, arose and the ladies and gentlemen in the carriage supposed that the great barn would be destroyed by fire. The party at once changed its course for the purpose of going to the assistance of the farmer. When the Smith home was reached it was seen the bolt had torn an irregular course from one end of the ridge-pole diagonally down the roof to the lower corner, at the farther end of the barn, thence to a fence, splitting rails and posts; bouncing over to the well curb and upsetting that; finally spending itself along the ground in the direction of the highway. Mr. Smith's damage will amount to not more than \$5, and that will be taken up entirely in replacing shingles. A visit was paid to the barn, in which there were two horses, the rest of the stock being in the pasture. The horses were trembling with fear and when spoken to by the owner did not appear to notice him. Tests were made and it was determined that the horses were still stunned from the shock, and that their hearing had been affected. Mr. Smith unhitched both horses and by speaking to them tried to drive them from their stalls, but it was in vain, the horses were at last led out of the barn and walked about for a time. Then Mr. Smith stopped behind them some distance and spoke to them. The animals at once turned around and went to him. Chickens that were about the yard at the time the bolt fell were rendered unconscious, and for more than an hour, although alone and wandering about, were still so dazed that they would run against obstacles in the yard. The trail of the bolt in the earth was not wider than two inches and did not penetrate the ground at a greater depth. When the bolt arrived at the highway it must have taken a flight into space, as the trail stops suddenly with no indications of the bolt having gone into the ground. Mr. Smith said that at the time the bolt struck his barn he was observing the progress of the storm west and north, and that the eastern edge of the cloud, near the northern extremity, seemed to be afire, with lightning, and that the thin streaks of fire darted out of the edge of the cloud far into the clear section every few seconds.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO. Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING, KINNAN & MARVIN, Wholesale Druggists Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Drug Gists. Hall's Family Pills are the best.

RECENT EVENTS.

It is claimed that an anti-toxine has recently been found for pneumonia and cancer and consumption.

It is stated that the Mormons have decided to begin missionary operations in Japan, and "apostle" Heber J. Grant has been appointed to inaugurate the work.

Rev. Rutherford Brett of Huntsville, Ala., has accepted an invitation to preach the commencement sermon of the A and M. College, Athens, Ala., May 24th.

The *Baptist Argus* of last week had a fine picture of the genial Secretary of our Sunday-school Board, Dr. J. M. Frost. The Board, by the way, will make a very fine showing at the meeting of the Convention.

Dr. W. L. Pickard, pastor of the First Baptist Church, Cleveland, Ohio, is preaching a series of Sunday evening sermons. The topic for April 14th was "The Relation of Christianity to worldly Amusements." It was a strong sermon.

The idea that a man may be a Christian to-day and a devil to-morrow, and then be a Christian again the next day, is both a foolish and dangerous doctrine. Paul declares that if one does fall away it is impossible to renew him again to repentance.—*Baptist News*.

The banquet given in honor of Dr. Henry G. Weston by the Men's Social Union of the First Baptist Church, Peoria, Ill., on April 23rd seems to have been quite a success. The pastor, Dr. Geo. H. Simmons, presided. The speakers on the occasion were Dr. Judson B. Thomas of Chicago, Dr. P. S. Henson and Dr. Weston.

Rev. A. J. Fawcett has resigned the care of the church at Hazlehurst, Miss., to take effect May 31st. It is stated that he will most likely return to Texas or Arkansas, in both of which States he held important pastorates before going to Mississippi. Bro. Fawcett is, we believe, a Tennessean by birth. We should be glad to have him back in this State.

It is authoritatively stated that the Catholic friars are not to be returned to the Philippines. The common people are so opposed to these friars that they would be mobbed if they should undertake to go back to their fields. They own large amounts of property which it is proposed that our Government purchase and resell to the natives.

It is stated that Prof. Joseph Henry Thayer has resigned his professorship in Harvard Divinity School. Prof. Thayer is known as one of the finest Greek scholars in the country. He is the author of Thayer's New Testament Lexicon, the best on the subject. He was professor in Andover for eighteen years and at Harvard for seventeen, and is 73 years of age.

It is said that one of the most striking things brought out by recent Babylonian explorations is the antiquity of letter-writing. The clay tablets were written over and then covered with a clay envelope and addressed. Letters were written on all sorts of subjects, it is claimed, four thousand years before Christ. There seems to have been a kind of postal system.

The warden of the Allegheny (Pa.) country prison board says in his report

Consumption Cured.

An old physician retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection, also a positive and radical cure for Nervous Debility and all Nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full direction for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 920 Powers Block, Rochester, N. Y.

that during the twelve months ending December 31, 1900, there were received 9,182 prisoners as against 8,440 the previous year. The jail physician states that ninety-five percent of those committed were under his care for alcoholism, and out of 5,727 who were summarily convicted there was not one who was not a victim of the alcohol habit.

On last Saturday Mr. John M. Gaut severed his connection as General Manager of the Cumberland Presbyterian Publishing House, to return to the practice of law. Mr. Gaut has been with the house over thirty years and has seen it grow from very small beginnings up to its present large proportions. The employees of the Publishing House presented him with several testimonials of esteem upon his retirement. We wish him much success in his chosen field.

On last Monday at 10:30 o'clock President McKinley left Washington for a trip out West. He will go the Southern route by way of New Orleans, as far as San Francisco, and will then return by the Northern route by way of Buffalo. He will attend the Exposition. He will be gone about seven weeks and will travel over 10,000 miles. He is accompanied by a party consisting of most of the members of his cabinet and other friends. We hope that he may have a safe and happy journey.

The *Baptist Missionary Review* reports that Dr. John E. Clough, while making a missionary tour on the 15th of February had a fall which resulted in a fracture which it will take a long time to heal. He was expecting to baptize some two thousand or more converts on the trip, which had only just begun when he was prostrated. He is having the best of care, but the recovery is proving very slow and painful. He has done a wonderful work in India. We hope that he may fully recover.

The "New York World" says that last year New York City spent in the support of its churches \$27,272,915, and all the world \$1,009,369,494. The United States spent for the same purpose \$287,047,300. Of this sum the Baptists spent \$12,346,500; the Catholics \$31,185,300; Episcopalians \$14,696,800; Lutherans \$11,603,700; the Methodists \$26,267,500; Presbyterians \$20,375,100. In 1800 there were in the United States only 2,340 churches worth \$1,500,000. In 1900 there were 187,481 churches worth \$724,971,372.

The *Biblical Recorder* insists that the Southern Baptist Convention ought to be held in Asheville next year. It says: "By good rights the Convention ought to meet at Asheville next year. It is one of the most central and accessible points, as it is the most attractive point in the South. The Convention met in the Southwest last year and will meet in the extreme South this year. It will do the Convention good to see the Mountain country; and it will help that country. Moreover, Asheville lost the Convention last year almost by accident. Now let's make it unanimous for Asheville."

Several of our exchanges have spoken of the fact that a new revelation was given, as claimed, to the Mormons at Independence, Mo., recently. We noticed the statement in the daily papers at the time, but made no mention of it for the reason that the Mormons who have claimed this revelation were not those whom we call Mormons. They were the Josephites, or the followers of Joseph Smith, Jr., whose headquarters are at Lamoni, Iowa. They are a comparatively small band. The Mormons of Utah are known as the Brighamites, or the followers of Brigham Young. We may state that we have brought out these facts in our book on Mormonism.

The death of Dr. Justin D. Fulton at his home in Somerville, Mass., is announced. He had spent the winter in Florida for his health and had only re-

cently returned home. He was 73 years of age. Dr. Fulton was regarded as one of the finest orators in the country. He was especially known as a reformer. His pastorates were Sandusky, Ohio, Albany, N. Y., Tremont Temple, Boston, Hanson Place and Centennial, Brooklyn. Of late years, he has turned his attention toward Roman Catholicism. No one knew more about it than he. No one denounced it more scathingly than he. It is said, though, that he had a kind heart and the oppressed and unfortunate could always count him as a friend.

It is stated that Dr. F. H. Kerfoot, Corresponding Secretary of the Baptist Home Mission Board, received an express package several days ago which was valued at \$150. On opening the package he found that it contained a ring set in diamonds and a sapphire between them. The was no name accompanying the gift, merely a note saying that they were for the use of the Home Mission Board and were to be disposed of according to the discretion of Dr. Kerfoot. It is the intention of the Board to dispose of the ring and to use the money for Bibles to be sent to the destitute sections of the States, especially the mountain regions of Georgia, North Carolina and Tennessee.

Put Auburn Church down as one sending her pastor to the Convention. G. A. OGLE.

Preached at Powell's Chapel on the fourth Sunday and Saturday preceding. Good congregation on Saturday and house filled on Sunday. Good services both days. Contributed \$7.50 to missions. Outlook hopeful. This is a noble people and I am expecting great things of them. P. W. CARNEY. Mt. Juliet, Tenn.

On Sunday, April 21st, the congregation at Whitsitt's Chapel ordained three additional deacons. Bro. J. E. Trice, pastor at Mill Creek and New Hope, preached a sermon appropriate to the occasion. The pastor, Rev. R. F. Swift, was well pleased with the meeting, so were the members. We had one addition Saturday and one on Sunday. Our church bids fair to become a large body. B. F. McCLENDON, Clerk.

We wish to offer our sincere thanks to those people in Memphis who were so kind to our dear father and grandfather, Rev. H. J. Smith, who was suffering and bereaved while here and who joyously answered the summons, "Child, come home," on Dec. 16, 1900. Revs. A. U. Boone, J. W. Lipsey and A. P. Moore, with many others, will ever be remembered with tender regard by Mrs. L. B. Alverson, Mrs. J. J. Henderson, Mrs. R. E. Trudel, Memphis, Tenn.

Our Sunday-school will have Children's Day the fifth Sunday in June in the interest of Sunday-schools and Colportage. If all our Sunday-schools throughout the State will join in the move the results will be marvelous. Much will depend upon the pastors and superintendents. Our work is one. Let us use our best effort to make the fifth Sunday in June a great day for this work. We had two good services here Sunday. A. L. DAVIS. Rockwood, Tenn.

I have just returned from Slayden and Shiloh, where I spent Saturday and Sunday as missionary of Cumberland Association. Bro. H. F. Burns of Springfield volunteers his services for a meeting at Slayden; will begin the fourth Sunday in May. A packed house gathered at Shiloh Sunday night to hear "Why Baptists practice close communion," the first sermon on the subject many ever heard. The brethren are hopeful there. GILES C. TAYLOR. Erin, Tenn.

A good day at Andersonville. 76 in Sunday-school. Congregation good. Collection for Home Missions. The Lord's cause at Powell's is promising. We hope to complete our church soon and dedicate it. I hope all the churches in Midland Association will observe children's day on the fifth Sunday in June. Through the kindness of Bro. Fristoe I can furnish programs to any Sunday-school that will apply. May the Lord bless the BAPTIST AND REFLECTOR. B. L. STANFILL. Knoxville, Tenn.

Had a fine congregation at Hope-well Sunday. Two received by letter and one by experience and baptism. This church is in sight of where I was born and raised, and in the community where I have lived all of my life. About fifteen years ago I commenced preaching for them as pastor. These have been years of pleasant service to me. A few nights ago we had an exhibition of their continued appreciation by being pounded with the substantial of life. God will reward them at the resurrection of the just. WM. WILKS. Enon College, Tenn.

The ladies of the church have presented our pastor, Bro. Bruton, with a purse to defray his expenses to the Southern Baptist Convention. The church at its regular business meeting Sunday made an indefinite call upon him to serve us as pastor with an increase of salary, the increase to begin July 1st next. He has made a wonderful impression, not only upon the church membership, but upon the entire community. He attracts good audiences at all of his services and has awakened much interest among the membership. Ripley, Tenn. P. T. GLASS.

We had good services at Boma the fourth Sabbath and Saturday before. Collected \$2 for Foreign Missions. S. S. good. Bro. Agee preached for us Sunday morning and night. This is a mission church. It receives help from the State Board and gives to State and Foreign Missions and the Orphans' Home. This closes our second quarter here, and during this time we have contributed to the above causes \$10.60. I preach one Saturday and Sunday and every Sunday night in each month at Boma. I also preach at Hickey, Minelick and Double Springs, all on the railroad. J. M. STEWART.

Attended the one hundredth anniversary of Mount Olivet Church April 26th. Went from there to New Middleton and preached Saturday 11 a. m. and 7 p. m. and Sunday at 11 a. m. to large and enthusiastic congregations. The church put some cash in my hands and commanded me to go to New Orleans and come back and do some of the best preaching of my life. I made a big promise. Sunday night I preached to a crowded house at Rural Academy, which is in the neighborhood of where I was born and where nearly thirty years ago I taught school. It was a joy to preach to the children of the children I once taught in the school room. Ho! for New Orleans. JOHN T. OAKLEY.



Line of Life

on PEARLINE users' hands should be deep and long. PEARLINE lengthens life by removing the evils of the old way of washing; cramped bending to rub, long breathing fetid steam, weary standing on feet, over-exertion, exhaustion. Doctor Common Sense tells you this is bad. With PEARLINE, you simply soak, boil and rinse. Quick, easy, sensible, healthful—proved by millions of users. 639

Children's Bible Day!

Second Sunday in June.

Programmes Supplements Mite Boxes } **FREE**

These Collections go for Bible distribution, and represent the Bible Work of the Baptists of the South.

SUNDAY SCHOOL BOARD

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A NEW BOOK

Published by the Sunday School Board of the Southern Baptist Convention.

THE YOUNG PROFESSOR

A Story of Bible Inspiration.

—BY—
ELDRIDGE B. HATCHER.

12 Mo. Cloth. Nearly 500 Pages.
Price, \$1.25.

AMONG THE BRETHREN.

Rev. F. H. Martin of Salem, Va., has been appointed special financial agent for the Baptist Orphanage in Virginia. He is asked to raise \$10,000.

Rev. J. S. Kirtley of Kansas City, Mo., has been selected by the State University of Missouri to deliver its commencement sermon. This is a great honor.

Rev. E. B. Miller of West Point, Miss., recently held a meeting at Greenwood, Miss., for Rev. J. B. Lawrence which resulted in 15 accessions, 10 by baptism.

The Bomar Avenue Mission of the First Church, Owensboro, Ky., has held a revival in which the city missionary, Rev. J. S. Hoeker did the preaching. There were 42 additions.

Rev. O. P. Miles, formerly of Covington, Tenn., is succeeding admirably as pastor of the First Church, Harriburg Ill. He is greeted by large audiences which sometimes more than fill the house.

Evangelist Sid Williams, who has been assisting Rev. W. O. Anderson of the First Church, Springfield, Mo., in a revival, has been delighted to witness 40 accessions, and the work is still in progress.

A meeting is in progress this week at New Albany, Miss., in which Rev. E. E. Thornton is being assisted by Rev. W. A. McComb of Crystal Springs, Miss. A gracious spiritual uplift is expected.

Rev. Oscar Haywood is to be assisted in a revival at the First Church, Jackson, Tenn., during the latter part of May, by Rev. W. L. Pickard of Cleveland, Ohio. Two such strong men will accomplish great good.

The last two saloons of Martin, Tenn., will be closed May 1st, and the citizens of that town are rejoicing with exceeding great joy. The citadels of sin and Satan are crumbling and it is enough to make good men rejoice.

Rev. W. F. Dorris, an ex-Tennessean, who is now pastor at Camden, Ark., has had a handsome and costly pipe organ put in his church. He is not like Judas Iscariot, who thought things could be wasted on the Lord.

Dr. W. R. L. Smith of the Second Church, Richmond, Va., has accepted the invitation to preach the sermon in June before the students of Crozer Theological Seminary. Thus have the students honored themselves and Bro. Smith.

Dr. W. W. Landrum of the First Church, Atlanta, Ga., is to preach the

commencement sermon at the Tuskegee Normal and Industrial Institute on May 26th. This is the school over which the noted Booker T. Washington presides.

The revival held at East Church, Louisville, Ky., in which Rev. J. Whitcomb Brouger of Chattanooga, has been assisting Dr. J. S. Felix, has accomplished great good. During the first week there were 16 accessions, 14 by baptism.

The Foreign Mission Board lately appointed two new missionaries. Rev. A. B. Deter will go to Brazil and Dr. Evans, who is a graduate of Yale University and a son-in-law of Hon. Joshua Levering, will go as a medical missionary to China.

At Franklin Texas, Rev. C. P. Lumpkin was lately assisted in a meeting by Rev. F. M. McConnell which resulted in 50 professions and 24 accessions. It was a magnificent work of grace. The church paid Bro. McConnell over \$200 for his services.

The Home Mission Board recently received a rather unique package containing a ring set with diamonds and a sapphire between them valued at \$150. No name accompanied the gift, but a note indicated that the ring was to be disposed of according to the discretion of Dr. F. H. Kerfoot.

Rev. T. T. Thompson of Johnson Avenue Church, Memphis, recently held a meeting with Rev. H. H. Street at Conway, Ark., which resulted in eight professions and "several warmed over." Are warmed over things always really palatable? Bro. Thompson's preaching was greatly enjoyed.

Rev. W. C. McPherson of the Inman-street Church, Cleveland, Tenn., who has lately accepted the care of the church at Pratt City, Ala., is to be royally welcomed by the Alabama saints. He deserves all the kindness which can be shown him, for he is a worthy brother whom we regret to give up.

The Highland Avenue and Second Churches of Jackson, Tenn., are each enjoying gracious revivals. Rev. Lloyd T. Wilson of Humboldt, Tenn., is assisting Rev. Ross Moore at Highland and Rev. W. H. Sledge of Milan is preaching for Dr. W. G. Inman at the Second Church. There have been a number of conversions.

Rev. D. D. Shuck of Jackson, Tenn., who has been pastor at Whiteville and two or three other strong churches near Jackson, lately received a unanimous and hearty call to the First Church, Water Valley, Miss., and will take charge at once. We congratulate

both the church and preacher, though we greatly regret to lose Bro. Shuck from Tennessee.

Rev. H. Boyce Taylor of Murray, Ky., captured two of the best speakers of the recent Sunday-school Convention at Paris, and carried them to his church to deliver missionary addresses to his church. Revs. W. H. Sledge of Milan and J. H. Wright of Union City are the above named brethren who discoursed helpfully to Bro. Taylor's people.

—I am grateful for the article on the Plan of Salvation and the high class of reading matter you are giving us in general. May God bless you and your work.
J. W. SLATEN,
Tellico Junction, Tenn.

—I take off my hat to you for the continued growth in your paper, both in beauty and in strength. God be blessed for editor E. E. Folk. Tell all my friends and all those who are friends to the Master to stand by the Colportage work in Tennessee. Hope that Children's Day will be a success. The churches as such ought to rally to this great work. But pardon me, I must not suggest to the Tennessee Baptists, but my heart still loves them. The Master continues his infinite goodness to me and my work here.
W. Y. QUISENBERRY,
New Decatur, Ala.

—Allow me to express to you my appreciation for the kind expressions about myself in the last number of the BAPTIST AND REFLECTOR. I can be good only through God's precious grace. I feel that there are many superior to myself in the grand old State of Tennessee, yourself among the number. God bless you and yours, and especially may the richest benediction of heaven rest upon the BAPTIST AND REFLECTOR that is a blessing to so many homes. Your article on the Plan of Salvation are richly worth the price of the paper. By all means publish them in book form, for I feel they will be worthy a place in the library of any one; especially do I want a copy for myself.
WM. WILKS,
Enon College, Tenn.

—Recognition missionary rally, Big Creek and Lucy Baptist Churches, at Lucy, Tenn., May 7th, 7:30 p. m., Leon W. Sloan pastor.

Song and praise service 7:30 to 8 p. m. Welcome to Memphis Association. A. U. Boone.

Welcome to the ministry. T. T. Thompson.

Welcome to the community. John Williams.

Welcome to the work. T. J. Davenport.

Welcome to the churches. J. D. Anderson.

Songs and open meeting to visitors extending substantial welcome, pounding, etc.

Responses by pastor-elect and the churches and community.

All cordially invited.

T. T. THOMPSON,
R. G. CRAIG,
W. J. COX,
Committee.

The Bible School.

The following is an outline of the program of the Bible School and Ministerial Institute to be held in the Southwestern Baptist University at Jackson, May 20th-23rd. The exercises will be somewhat varied in character.

(1) There will be afternoon lectures upon different religious topics by such brethren as Drs. Geo. B. Eager of the Southern Baptist Theological Seminary; J. B. Moody of Hot Springs, Ark.; E. E. Folk of Nashville; W. L. Pickard of Cleveland, Ohio; A. J. Holt of Nashville and perhaps some others.

(2) There will be evening (or night) lectures upon topics of more popular

HOW TO FIND OUT.

Fill a bottle of common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and calding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you saw this generous offer in the BAPTIST AND REFLECTOR.

interest, by Drs. T. S. Potts, Memphis; E. E. Folk, Nashville; Geo. B. Eager, Louisville and Rev. Oscar Haywood, Jackson, etc.

(3) There will be regular class exercises, or lecture talks, upon different subjects, taking place in the forenoon. These will be conducted mostly by members of the college faculty, such as Drs. Savage, Heagle and Prof. Lowrey.

(4) Still other brethren will participate in the exercises, but their subjects have not yet been reported. Some of these are Revs. Butler of Trenton; J. N. Hall of Fulton, Ky.; and Dr. Powell of Hall's.

Fuller announcements of these subjects and of the brethren who are to speak upon them will be made during the time of the Institute. All attendants at the school will be required to provide themselves with note books and pencils; otherwise no special preparations are needed.

Free entertainment will be provided for all ministerial brethren. Come early and remain during the entire session.

Persons expecting to attend should write at once either to Dr. G. M. Savage, president of the S. W. B. U., or to Dr. David Heagle, dean of the Theological Department.

The Theological Department of the University has been in existence for four years. Dr. Heagle has been in charge of it all that time, and has made it quite a success.

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Cancer in any form positively cured by taking B. B. B. (Botanic Blood Balm.) Blood Balm kills or destroys the Poison in the Blood and expels it from the system, making a perfect cure. Have you persistent pimples, old festering eating sores, ulcers, swellings, scrofula, itching skin, aches or pains in bones or joints, sore mouth or nose? Then Botanic Blood Balm will heal every sore, stop the aches and make the blood Pure and Rich and give the rich glow of health to the skin. Over 3,000 testimonials of cures. B. B. B. thoroughly tested for 30 years. Drugstores \$1. Trial Treatment of B. B. B. free by writing Blood Balm Co., 78 Mitchell Street, Atlanta, Ga. Describe trouble and free medical advice given. Don't despair of a B. B. B. cures when all else fails.

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Fine Tailoring
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OBITUARY.

AGEE.—William Agee was born May 20, 1831; departed this life March 7, 1901. He professed faith in Christ early in life, and joined the Baptist Church. In his youth, and up to the time his health failed, he took great interest in church work, seeking to save souls, and to advance the Redeemer's kingdom. He took special delight in singing the gospel. His home was the preacher's home. Many a preacher has been encouraged by his kindness and hospitality. While it wasn't my privilege to know Bro. Agee in his active Christian life, yet from what I have gathered from his friends, and from his own modest conversation of how he used to delight to do service for the Master, makes one feel safe in saying the above. Bro. Agee had been afflicted for a number of years, but he bore them patiently and resignedly. Although he lived about five miles from church, he would attend services when his strength would permit him. Frequently, he bore testimony to love for Jesus and his readiness to meet death. He leaves a wife and a number of children to mourn his departure. May his death be the means of bringing those to God who are unsaved. To all unto whom he was dear, permit me to commend you to Him who has said, "My grace is sufficient for you."
Mt. Juliet, Tenn. P. W. CARNEY.

ROBERTS.—Whereas, It has pleased our Heavenly Father in his inscrutable wisdom, to remove from earth our dearly beloved brother, T. W. Roberts, who left us only a few short months ago full of life and with bright prospects for great future usefulness, removed, as we believe, to that brighter realm and higher sphere; therefore be it

Resolved, That we as a church and as individuals, bow with meekness and submission to God's will, realizing that he makes no mistakes, that he doeth all things well.

Resolved, That while we sadly miss our dear brother's presence, help and influence in our church of which he was a member, we will keep in loving remembrance the unselfish and noble example he has left us.

Resolved, That we heed the admonition of his sudden summons and labor to be ready to answer the call when made to us.

Resolved, That we recognize in him a faithful, earnest, consistent member of the church of God, and a loving brother, husband, father and a warm, true-hearted friend.

Resolved, That we extend to the bereaved family our heartfelt sympathy in this their sad bereavement, and commend them to him who said, "My grace shall be sufficient for thee."

Resolved, That a page in our minutes be inscribed to his memory and a copy be sent to the Baptist and Reflector and the Covington Leader for publication, and also to the bereaved family.

B. A. SURBER,
J. N. COOPER,
Committee.

A. MARTIN, Moderator.
B. A. SURBER, Clk. and Treas.

Presbyterians, Attention—For the General Assembly of the Cumberland Presbyterian Church at West Point, Miss, May 16 to 24 1901, the Mobile & Ohio R. R. will sell tickets at rate of one fare for the round trip. Tickets on sale May 14th to 17th, limited for return passage to May 27th. Two handsomely equipped passenger trains carrying thorough Pullman sleepers to and from West Point daily. Be sure and see that your tickets read via the Mobile and Ohio R. R. For further information apply to your nearest ticket agent, or C. M. Shepard, General Passenger Agent, Mobile, Ala.

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This book is full of gospel truth and sweet flowing music, comprising 134 songs. Here is proof positive that

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cannot fail to please all music loving people. Never such a book for the money. Thousands testify to the truth of this statement.

The following are extracts from letters of music teachers and ministers of the gospel:

Rev. Lansing Burrows, D.D., pastor of First Baptist Church, Nashville, Tenn., says: "The religious sentiment of the hymns selected is very high, and so far as I can see, in harmony with evangelistic thought and scripture truth. I think the work will prove very satisfactory to those who need a small volume of new songs at a reasonable cost."

Prof. S. G. Tartar, teacher of vocal music, Kimble, Ky., says: "I highly recommend the use of this book to all teachers of music, Sunday Schools and Gospel meetings."

Prof. W. J. Millsap, a well-known teacher of vocal music of Jennings, Okla. Ter., says: "I have used 'Gospel Voices' 18 months in my singing schools, and find it full of the choicest sacred songs. Words and music are both inspiring and in the strictest sense sacred."

Rev. J. H. Snow, pastor of one of the leading churches, Knoxville, Tenn., says: "We have been using Gospel Voices for some time in our church and Sunday-school. It is an admirable book for Sunday-schools and churches. The book has many good points, and for the cost I know of no better."

Rev. Geo. W. Sherman says: "I think it a good song book for the Sunday-school and especially good for revival meetings."

A. J. Timmons, Godwin, Tenn., a great Sunday-school worker, says: "I think Gospel Voices equal, if not superior, to any other book of the kind that I have examined."

Prof. W. F. Gerald, a prominent music teacher of Jennie, Ky., says: "I need them in my class. I am well pleased with Gospel Voices."

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Tell us where you want to go; also when you would like to leave, and we will tell you when you can secure one of the low-rate tickets and what it will cost. We will also send you a complete schedule for the trip and an interesting little book, "A Trip to Texas."
W. G. ADAMS, T. P. A., Nashville, Tenn.
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OBITUARY.

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

PARDUE.—Mrs. Charlie Pardue, the wife of Capt. G. M. Pardue, died after a lingering illness, at their home in Robertson County, March 24, 1901. She was born Nov. 30, 1845. In young womanhood she was converted, and joined the Primitive Baptist Church. On Oct. 15, 1872, she was married to Capt. Pardue. A husband and four children are left to cherish her blessed memory. The funeral service was held in the Sadlesville Baptist Church by the pastor, who was assisted by Bro. Johnston, a Methodist minister, in the presence of a large and sorrowing congregation. Her body was laid to rest near the church-house, to await the resurrection morning. During her last illness, she knew that death was rapidly approaching. This did not frighten her, for Christ was her hope of glory. With a clear mind and that precision which characterized her life, she planned her own funeral. So far as I know nothing was omitted, everything to the smallest detail was arranged. There were no perplexing questions left for the family to decide, and it was everybody's pleasure to help carry out her spoken will concerning these last sad rites. Her character was a combination of strength, humility and sweetness. She was strong in mind and heart. She studied many of the questions which pertain to this world and the result was, she had correct ideas of living, and knew how to instill noble principles into the lives of her children. She abhorred that which was evil and loved the right. The Bible was her favorite book. It was a lamp unto her feet, and a light unto her path. She knew much of the Book, and it was her pleasure to discuss its teachings on the great themes which it contains. Her humility was beautiful. She thought herself to be what John the Baptist said he was—"a voice in the wilderness." I never heard her speak boastfully of anything which she had ever done, and she did some things that she might have been proud of. God and Christ, and the Holy Spirit and the saints were all in all to her, and she was nothing. Her sweetness was like unto the fragrance of the white hyacinth (her favorite flower), it was born in blood and flourished in that life-giving substance. Her sweetness of soul was as subtle and perceptible as the fragrance of the flower. It not only filled her own home, but went out into the homes of her friends. Her pilgrimage on earth is over. We will not look on her face again, but her sterling qualities of character cannot be forgotten. They will continue to influence many to high and noble living.
 W. C. CLEVELAND.

On account of the meeting of the Southern Baptist Convention, New Orleans, La. May 9th to 16th 1901, the Southern Railway and Alabama Great Southern Railroad, will sell tickets from all points on their lines to New Orleans, La., and return at rate of one fare for the round trip. Tickets will be sold May 7th, 8th and 9th, 1901, limited to return until May 20th, 1901. An extension of final limit to June 5th, 1901 may be obtained by the payment of a fee of fifty cents to the Joint Agent at New Orleans, La., provided ticket is deposited with the Joint Agent on or before May 16th 1901. For further information call on Southern Railway or Alabama Great Southern Railroad ticket agent.

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 2. The Baptist and Reflector one year and a Post Fountain Pen, self-filling and self-cleaning, will last a life time, price 3.00; both paper and pen for 3.00, or 2.50 if a minister.
 3. The Baptist and Reflector one year and a copy of "Baptist Why and Why not" for 2.75, or 2.25 if a minister.
 4. For one new subscriber and 2.50, or 2.00 if a minister, we will send "A Siege in Peking."
 5. For a club of ten new subscribers at 25 cents each for three months, we will send a copy of "A Siege in Peking."
 6. The Baptist and Reflector one year and a copy of "What Baptists Believe," by Dr. J. L. Burrows, or 2.25, or 1.75 if a minister.
 7. The Baptist and Reflector to new subscribers from now until Jan. 1, 1902, for 2.00, or 1.50 if a minister.
 8. The Baptist and Reflector to new subscribers four months as a trial for 50 cents.
 9. The Baptist and Reflector to new subscribers in clubs of 10 for 25 cents for three months.
- The above offers all apply to renewals as well as new subscribers.

Or, to encourage our friends to work for us, we will make the offers as follows:

1. For one new subscriber and \$3.25, or 3.00 if a minister, we will send the Teacher's Bible.
2. For two new subscribers and 4.00, or 3.25 if ministers, we will send the Bible.
3. For seven new subscribers and 14.00 we will send a set of Matthew Henry's Commentaries in six volumes.
4. For one new subscriber and 2.75, or 2.25 if a minister, we will send "Baptist Why and Why Not."

Now let our friends go to work all over the State, and let us have a grand rally for the paper and for missions.

Write to us for sample copies, if desired.

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DROPSY A sure cure for Dropsy. 5 Days' treatment sent to any address in the United States upon the receipt of \$2.00. Thousands of testimonials. Write for full information at once. O. E. Collum Dropsy Medicine Company, 805 Austell Building, Atlanta, Georgia.

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The Mobile & Ohio Railroad will sell tickets to the Southern Baptist Convention at New Orleans, La., May 9th-16th, at rate of one fair for round trip. Tickets on sale May 7th, 8th, and 9th, limited for return passage to May 20th, 1901. A final extension to June 5th will be allowed on payment of a fee of 50 cents; tickets must be deposited with Joint Agent on or before May 16th, 1901. Tickets may be purchased via Mobile, Ala. For further information see your nearest ticket agent or E. B. BLAIR, T. P. A. Jackson, Tenn.

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One fare to New Orleans, La., and return, via the Mobile & Ohio R. R., account the Southern Baptist Convention, New Orleans, La., May 9th-16th. Tickets on sale May 7th, 8th and 9th, limited for return passage May 20th. Final limit may be obtained to June 5th 1901, by depositing tickets with Joint Agents and paying a fee of fifty cents. This very low rate will also apply via Mobile. For further information see E. B. Blair, T. P. A. Jackson, Tenn.



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Southern Baptist Convention.

The 46th session, 56th year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian Church, New Orleans, La., 1901, at 10 a. m.

The annual sermon will be preached by Rev. E. Y. Mullins, D. D., of Kentucky, or his alternate, Rev. J. S. Felix, D. D., of Kentucky.

Woman's Missionary Union, Auxiliary to S. B. C.—The annual meeting of this society will be held in Y. M. C. A. building, New Orleans, La., beginning Friday, May 10th, at 10 a. m. Baptist Young People's Union, South.—The annual meeting will be held in house of worship, First Presbyterian Church, New Orleans, La., beginning Thursday, May 9th, at 10 a. m.

RAILROAD RATES.

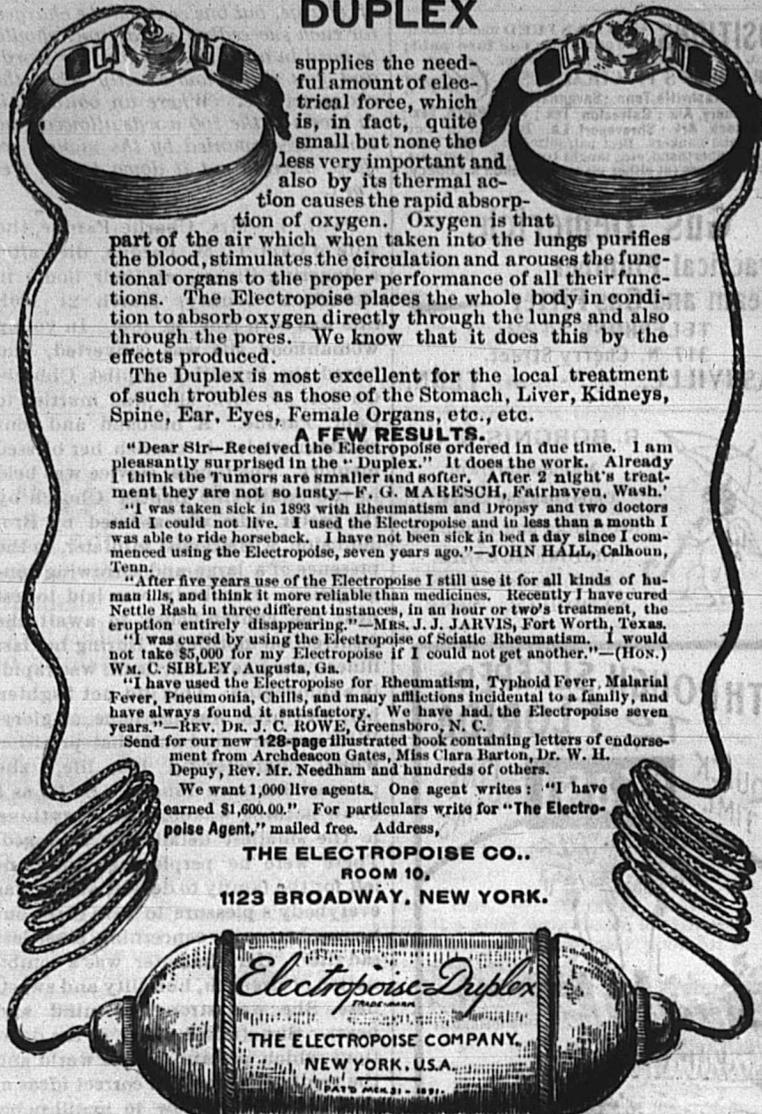
The Southeastern Passenger Association (comprising the following roads: Ala. Great Southern, Ala. & Vicksburg, Atlantic Coast Line, Atlanta, Knoxville & Northern, Atlanta & West Point, Atlanta, Valdosta & Western, Central of Georgia, Charleston & W. Carolina, Cincinnati, N. O. & Texas Pacific, Florida East Coast, Georgia, Southern & Florida, Illinois Central, K. C. M. & B., Louisville & Nashville, Mobile & Ohio, Nashville, Chattanooga & St. Louis, New Orleans & N. E., Norfolk & Western, Pennsylvania (south of Washington), Plant System of Railways, Richmond, Fredericksburg & Potomac, Southern, Western of Alabama, Tipton & N. E., Western & Atlantic, Yazoo & Miss. Valley), announce a rate of one fare for the round-trip to New Orleans, La., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction: to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing tickets with Joint Agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive.

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On account of the Reunion of the United Confederate Veterans at Memphis, Tenn., May 23-30, 1901, the Southern Railway will sell tickets from all points on its lines to Memphis, T., and return at very low rates. From points beyond a radius of 200 miles of Memphis, Tenn., tickets will be sold May 25, 26 and 27, 1901, and from points within a radius of 200 miles of Memphis, Tenn., tickets will be sold May 27, 28, 29 and 30, 1901. All tickets limited to return until June 4, 1901. By depositing tickets with Joint Agent at Memphis between May 23 and June 3 and on payment of a fee of fifty cents, an extension of the final limit to June 19, 1901, will be granted on tickets sold from points beyond a radius of 200 miles of Memphis. Schedule and sleeping-car arrangements offered by the Southern Railway are unexcelled, and those contemplating a trip to Memphis should communicate with nearest Southern Railway ticket agent for additional information, etc.

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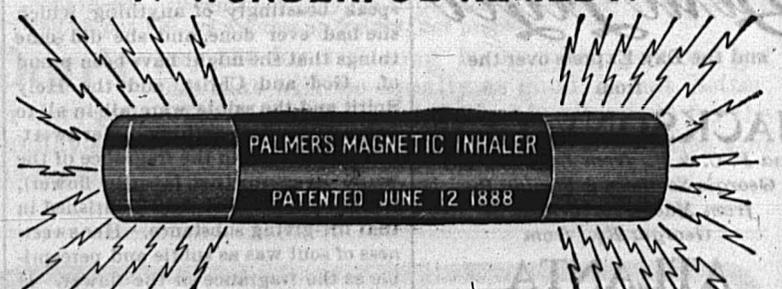
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Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., MAY 9, 1901.

New Series, Vol. XII., No. 39

CURRENT TOPICS.

—Mr. Conger, Minister to China, has written an article for a magazine on the Chinese Situation, which it is said may cost him his position, as it is contrary to diplomatic precedents for a minister accredited to a country to write or speak of the affairs of that country. Mr. Conger is now in this country.

—The situation in China remains about the same. The powers have not yet agreed upon the amount of indemnity to be demanded of China. It seems to be a question as to how much they can get. They want all they can get without bleeding the patient to death. Meanwhile Russia still holds Manchuria.

—President McKinley's trip to the West has been quite a triumphal tour. Everywhere he has been received by large and enthusiastic crowds. In Tennessee, Mississippi, Louisiana, Texas and New Mexico it was all the same way. At this writing, he is in Phoenix, Ariz. Of course, the enthusiasm with which he has been greeted is a tribute largely to the high office which he holds, but it is a tribute also to the man. Whatever else may be said of President McKinley, he has made a fine impression upon the country as a high-toned, dignified Christian gentleman. It was a little remarkable, by the way, that he was the first President of the United States that ever visited New Orleans.

—A great conflagration swept over Jacksonville, Fla., last Friday. One hundred and forty-six blocks of the city were completely demolished by the flames. These were in the very heart of the city and included all of the prominent hotels and some of the churches. The loss is estimated at \$10,000,000. Ten thousand people were rendered homeless. So far as known few lives were lost. The disaster has called out generous and substantial responses from all over the country. We did not find the First Baptist Church in the list of houses burned, and we hope that it was spared. At the same time, though, many of our Baptist brethren must have been rendered homeless and perhaps destitute.

—The Underwood-Cunningham suit for libel was tried in this city last week. Mr. S. A. Cunningham is the editor of *The Confederate Veteran*. Mr. Jno. C. Underwood is the agent to secure money to build the Confederate Memorial Battle Abbey. Mr. Cunningham published some rather sharp remarks about Mr. Underwood, which gave occasion for the suit. As the Methodist Publishing House publishes *The Confederate Veteran*, it was made joint defendant in the suit. The suit was brought in the Federal Court. This was the second trial, the first resulting in a hung jury. Judge Walter Evans presided. He ruled out a good deal of testimony which the defendants wished to produce, and finally gave such explicit instructions to the jury, that they were compelled to report a verdict in favor of the plaintiff. They fixed the damages at \$15,000 to be paid jointly by Mr. Cunningham and the Publishing House, and \$10,000 as "smart money" to be paid by Mr. Cunningham. It is expected that the case will be appealed. We have no disposition to go into the merits of the case. We are not a lawyer. In one part of the case, however, we are deeply interested. If a publishing house must be held responsible for everything which appears in a periodical printed by that house, then it follows logically that the publishing house has the right to say what shall and what shall not be printed in that periodical. This would establish a censorship over the press which would be intolerable. We speak from the standpoint of an editor. Besides, if such a decision holds, it would probably result in closing every publishing house in the country. We hope the matter will be carried to the highest courts.

It Pays.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will flee away;
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause
By helping it, our own;
To give the current of our lives
A true and noble tone.

It pays to comfort heavy hearts
Oppressed with dull despair;
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love,
Their confidence to win;

It pays to open wide the heart
And "let the sunshine in."

—Anna E. Treat, in *Good Cheer*.

The Problem of Southern Baptists.

BY REV. A. J. HOIT, D.D.

Among the many questions of grave and momentous import which now confront the Baptists of the South, there is no one of them that is of more vital importance than the development of our country churches. Not until comparatively recent years have Baptists sought to occupy the cities. But throughout the whole South, with only rare exceptions, have Baptists spread themselves through the rural districts. Our pioneer preachers, a noble, self-sacrificing, hardy race of heroes, have gone through summer's heat and winter's cold, through the valleys, over the mountains, across rivers and plains, preaching with apostolic power and zeal the unsearchable riches of Christ Jesus our Lord. They have laid broad and deep the foundations of Baptist prosperity and progress, and have bequeathed to us our obligation and our opportunity.

The country Baptists of the South are a million strong to-day; undeveloped, unorganized they will fall a prey to the rapidly organizing efforts of others. I mean no disparagement of these people, many of whom present to us the most superb and typical Baptists the world has seen "from the days of John the Baptist until now." I know of no better anywhere the world over than the country Baptists of the South. But within the last quarter of the last century conditions in the South have undergone a decided change. City evangelization has sprung to the front and Baptists are in the front rank of the advancing evangelical forces which propose to rescue our cities from the grasp of sin and Satan.

Education has made marvelous strides. The negro children of to-day are better educated than were the country white children of twenty-five years ago. Every denomination has emphasized the immediate importance of educating the masses. Foremost among the advocates of education and of the instrumentalities to bring it about, are the Baptists. Organization is in the air. Everything, everybody, every institution is organizing. In commercial circles both capital and labor are organizing. Every trade, calling and profession is organizing. Every denomination is organizing, and whether they intend it or not, it means the death knell of unorganized Baptists.

An amusing incident is related of the celebrated Elder John Sparkman of South Carolina. I think I have his name correctly. He was the pastor of an old time country church in the mountain districts. For forty years he had ministered to them in sacred things on the first Sunday in every month and the Saturday before. His preaching was fervent, orthodox and vo-

ciferous. But the Sunday-school and prayer-meeting idea had not come among his people. It was a large church, a typical country congregation, and every good person for miles around belonged to that church. Bro. Sparkman, one summer, took a trip to Georgia to see some of his children, and was gone several months. While he was absent, a Methodist circuit rider came into his territory, started a camp-meeting under a brush arbor, and a mighty revival of religion came down, and hundreds were converted. A Methodist Church was organized, a Sunday-school and prayer-meeting started, and about two-thirds of the people, who went into these organizations were "Baptist material." When Bro. Sparkman returned, he found a new Methodist Church-house in the neighborhood, with prayer-meeting, Sunday-school, and Methodist fire, zeal and ardor rampant. The old gentleman was first amazed, and then alarmed and then indignant. The first Sunday after his return was "his day" at the old church, and everyone for miles around was present. The venerable and incensed patriarch arose in the high boxed pulpit, at the accustomed hour, laid off his coat, rolled up his sleeves, undid his collar, and began his discourse by saying: "I'm neither a prophet nor the son of a prophet, but of one thing I am certain, unless something is done mighty soon, the Methodists and 'pennyrile' are going to take this country."

The day is past, never to return, when Baptists can hope to hold what they have without organization. And organization is just as necessary to their growth and advancement as it is to their preservation as a people.

It will no longer avail for us to point to our doctrines and claim that as truth is mighty and must prevail, so Baptist principles are destined to cover the earth. Baptist principles are all right, when they are right, but they need to be propagated, promulgated, proclaimed, pushed.

The development, growth, organization and alignment of our country churches. Here is our opportunity and our obligation. How is it to be accomplished? is the problem now confronting Southern Baptists.

Our present machinery is not succeeding in reaching the masses of our people. Fully 1,000,000 Baptists in the South are not in the line of advancing organized forces. There is not a little quiet opposition, and some absolute antagonism to our efforts at organization.

This hue and cry against Boards is evidence of opposition. Yet these same brethren who oppose the only system that has ever proven successful in the spread of the truth are themselves presenting to us nothing to take its place. Baptists are not bound to adopt the Board system; but we should all agree on some system, and this is the only one presented to us, for the "gospel mission" plan is no system at all; it does not claim to be. So, for the maintenance of Baptist principles, for the spread of the truth, for the evangelization of the world we need to combine our efforts and work together on some system that promises the end in view.

Shall we enlarge our Boards? Shall we authorize them to employ other agencies? Shall we create a new Board for the especial purpose of endeavoring to reach and develop our undeveloped churches? Thoughtful, wise men among us are thinking on these things? May our coming Convention at New Orleans address itself to the solution of this great problem; for with this problem solved Southern Baptists alone could soon preach the gospel in all the world and to every creature. Nashville, Tenn.

—The *Religious Telescope* says very truly: "Salvation by faith in Jesus Christ is a personal matter. As such, it must be pressed home to the heart and conscience of the individual. The great need to-day is that the church recognize her specific mission—to save men, and, by saving men, save society. She is not to be a political machine, a relief society, a labor exchange, a literary bureau, or an amusement syndicate. Her mission is to so convert men and women, and so put soul in them, that they will readily, gladly do all these things that make for the uplifting of humanity."