

# Baptist and Reflector

Speaking the Truth in Love.

Old Series, Vol. LXII.

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## CURRENT TOPICS.

Gov. A. H. Longino, the Baptist Governor of Mississippi recently sent a special message to the legislature, asking it to consider the question of prohibiting the sale and manufacture of alcoholic liquors, by statutory enactment, throughout the State. The *Baptist* is a very strong advocate of the measure and it says: "We are now enforcing prohibition laws in fifty-six or more counties, and can enforce it in all our borders, when once it is the law of the land, which we trust, ere this session of our legislature adjourns, it will be." Later—We are sorry to see that the measure was defeated in the Senate.

Prince Henry of Germany sailed for this country last Saturday on the Kron Prinz Wilhelm. He is expected to arrive in New York next Saturday afternoon. He will first witness the launching of the imperial yacht, the Meteor, which will be christened by Miss Alice Roosevelt, and he will then take a trip over a good portion of the country. As he will spend only fifteen minutes in Nashville, no special demonstration will be made in his honor. An interesting circumstance in connection with the sailing of the Kron Prinz Wilhelm is the fact that by means of the Marconi System, she was heard from a hundred miles out at sea. This certainly seems wonderful.

The *New York Sun* states: "The Bartenders' Association of Greater New York, organized last week, has for one of its objects the disciplining of all members who drink behind the bar. None but men known to be of abstemious habits may join the union." And so even the saloonkeepers themselves do not want a drunken man as bartender. They are not willing to accept the results of their own work for themselves. It has come to pass that a man who drinks is not wanted anywhere. He is not wanted as a lawyer, nor a doctor, nor a teacher, nor a preacher, nor in business, nor on the railroad, not even as a saloonkeeper. There are only four places where he is wanted: In the Criminal Judgeship, in the Attorney-Generalship, in the Legislature and in hell. It ought to be the business of Christian people to try to keep him out of all these places.

Dr. John Alexander Dowie of Chicago, whom the *Standard* of that city calls "the mountebank prince of confidence men," has recently received a severe blow. It seems that he had swindled his brother-in-law, Mr. Samuel Stevenson, out of a large amount of money by inducing Mr. Stevenson to move his lace manufactory from Nottingham, England, to Zion's City and then turn over the absolute control of the entire business to Mr. Dowie, in return for which Mr. Stevenson was to receive a large amount of stock in the new corporation, which he afterward found amounted to little in cash value. He brought suit to recover his losses in court. The *Standard* says: "The trial brought out some very interesting testimony regarding Dowie's business methods, which seem to consist chiefly in getting all he can from his converts and keeping all he gets. The plaintiff alleged undue influence, misrepresentation and other causes for his signing the contracts which gave away his rights, and further claimed that the terms of the incorporation of the lace industries were against public policy. The court holds that Stevenson cannot recover in his own name the money which he put into the enterprise, but may sue for it as executor of his deceased wife's estate. But, far more important, Judge Tuley is of opinion that Dowie's company has no legal assets save the credulity of its stockholders, and orders the appointment of a receiver to administer the business and close it out."

## Spirit Yearnings.

BY REV. J. M. CAVANESS.

Only he who has within him  
Heaven's fire,  
Toward things higher, purer, holier,  
Doth aspire.

Life has oases of pleasure—  
Restful springs,  
For the souls that thirst in seeking  
Better things.

Lofty peaks of song and music  
Strong and sweet,  
Can be climbed by those possessing  
Willing feet.

Rivers, oceans, deserts, mountains  
Are no bars  
To those making faith and courage  
Guiding stars.

But success demands heart-labor—  
Sacrifice;  
He who pays the price, full measure,  
Wins the prize.

Ex.

## The Christian's Citizenship.

BY REV. L. E. BARTON.

Continuing to think on "The Christian's Citizenship," let us turn to more pleasing prospects of the subject than we found in "duty," "service," etc., directing our attention to his privileges and blessings. It is a fact, almost too patent for comment, that citizens have freedom. The highest type of freedom is voluntary servitude to Christ, and the most law-abiding citizen is he who has been made free from the law by the redemption price. The love of freedom, both political and religious, seems to have been fixed in the human soul by the spirit of liberty. So soon as an oppressed nation begins the struggle for liberty do there not rise numerous nations and myriads of individuals whose sympathetic hearts beat a chorus of harmony in unison with the din of battle? What liberty-loving son of our race can look, with unmoved heart, on the unequal contest of the patriotic Boers, who now wrestle with the lion of greed and oppression? The mention of free Roman citizenship was the talisman which prostrated the Philippian magistracy before the apostle Paul and caused them, like fawning publicans, to beseech him to depart from the city. Again, when the chiefest of apostles was on the eve of being flogged, a mere mention of this splendid heritage snapped the prisoner's bands, dissipated the thongs, made Roman lictors slink away like belabored hounds, and filled the wicked frame of "the chief captain" with fear and apprehension. Oh, to enjoy freedom! It is the rushing, overwhelming, shouting experience of the accused at the court who hears the verdict, "not guilty." It is the long-prayed-for pardon of the convict who is permitted to leave, forever, prison walls of slavery, for the quiet blessedness of former family associations. It is the crossing the Red Sea and singing the song of deliverance while Pharaoh and his hosts are going down, like lead, in the surging flood. It is rescue from imminent death, such as was pursuing Friday when Robinson Crusoe came to his aid and won his abiding gratitude. It is the unmerited ransom of one who is sold into eternal serfdom by a just and righteous, though

broken, law. It is the purging of the hands of McBeth from their blood stains, and setting them diligently to deeds of charity and godliness. It is the peaceful and felicitous enjoyment of all the rights and privileges which an all-powerful, omniscient, and benevolent sovereign bestows upon his willing subjects.

I make bold to say that the Christian is not under the law of the Ten Commandments. Neither do I hesitate to affirm that no man can keep the decalogue. It is difficult to speak at this point without being misunderstood, or giving "occasion to the flesh," therefore, permit me speedily to observe: "The righteous also shall hold on his way." The citizens of the kingdom must persevere in holiness of life, and they who do not, "are bastards and not sons." Let no one who is living in wilful sin gain any comfort from the doctrine of free grace. If some have mistaken our liberty in Christ Jesus for license to the flesh, let them know that they must "bring forth therefore fruits meet for repentance," or forever perish. But, on the other hand, let no child of God vex or harass his soul because, in some hour of human infirmity, he may have failed to realize the Mosaic ideal. "Is not that a low standard of morality?" Not at all. The Christian's standard is Christ, the Lord, and we should daily seek to approach our perfect model. We may well repent of, and drop a tear over, our sins, but let us rise, in the Master's strength, and try again. "Christ hath redeemed us from the curse of the law, being made a curse for us." In combating the Judaizing ritualists Paul wrote to the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free." In that memorable missionary council, at Jerusalem, Peter forever settled this question of the believer's relation to the Mosaic law by saying: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" I do not think the law was ever a plan of salvation for any one. Paul said: "The law is a pedagogue (not a schoolmaster, as King James' version reads) to lead us to Christ." In the days of the Greek republic, when a boy became disobedient and would not attend school, the master of the house appointed one of his servants to lead the youngster to the place of study, and from that custom the servant was called a "pedagogue," which signifies, "a boy leader." This expressive term the apostle chooses, to show how God appoints the law as his servant to lead us to Christ.

What Christian does not remember when he stood at Sinai and heard the thunders of an inflected law, which warned with the premonitions of impending doom? The very hopelessness of Sinai became a halo of light which revealed Calvary to our fainting visions. Then, to sum up, believers should live clean, pure, and intensely holy lives, and live them "by the faith of the Son of God," and not in everlasting dread of the Mosaic law, either ritualistic or moral.

A blessed feeling it is to be free from the law, through the vicarious work of Christ, but, to the pure in heart, there is another view of liberty which is even more reassuring, viz.: gradual, but certain, emancipation from the power of sin. Who of the election, according to grace, has not cried out from the nethermost depths of his soul: "O wretched man that I am! who shall deliver me from the body of this death?" Then a voice more powerful than the storm and more comforting than a mother's lullaby composes the heart with: "I thank God through Jesus Christ our Lord." Have we not all exercised ourselves in the chase of holiness until we said (for the moment, at least): "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus?" Surely many a soul has plucked up its courage in what seemed an unequal contest when the

words, "I shall be satisfied, when I awake in his likeness," resounded in the ear of weariness. Like whom but a conqueror does the soul exult at the announcement of that gracious message: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is?" Oh, thou encumbered spirit, who art trammelled with sin, lift up thy bowed head, for Christ is thy deliverer! This hope is the strengthening cordial for all fainting hearts. It is the antidote for all hypochondria of soul, the elixir for every flagging spirit, the panacea for each malady of sin. "And every man that hath this hope in him purifieth himself, even as he (Christ) is pure." Don't drum in my ears, please, that infernal doctrine that grace begets godlessness, that liberty breeds license, that love issues in lawlessness.

Suffolk, Va.

### What Kind of A Book Is The Bible?

FRIDAY MORNING TALKS BY DR. DAVID HEAGLE

On Friday morning last Dr. Heagle, Dean of the Theological Department in the S. W. B. University, began, here in Powell Chapel, a series of talks on the Bible. These are to be continued through ten weeks, every Friday morning, their object being not only to instruct on Bible topics, but especially to awaken increased interest in Bible study. The subject considered last Friday morning was: "What Kind of a Book is The Bible, and Why It Should be Studied."

Among other things Dr. Heagle said that the Bible is not one book, but many. It is really a library of sixty-six volumes, thirty-nine of them belonging to the Old Testament, and twenty-seven to the New. These sixty-six volumes represent perhaps all the best literature of God's ancient people, the Jews; besides, they contain the best literature of the early followers of Christ. So there are really two literatures bound up in this one volume; the one being Jewish, and the other Christian. And not only is the Bible many books contained in one, it is also one book made out of many. For, notwithstanding the many different parts of the Bible, and its numerous authors, representing, as they did, all classes of human life and living in nearly all the countries of the ancient world; and notwithstanding that the time occupied in writing this book was about sixteen hundred years, yet, strange to say, it has, running through it all, but a single subject, a single spirit, and a single purpose. Also the general conceptions, or structural thoughts, are everywhere the same, so that the book is really one composition, linked together, both in logic and story, from beginning to end. This feature of the Bible is a strong proof of its inspiration; showing that there must have presided over its production a divine intelligence, which caused all the different writers to work together so harmoniously.

As reasons why the Bible should be studied, especially in these times and by persons claiming to be intelligent or cultured, the speaker indicated the following:

1. The Bible is the literary foundation of all our present advanced and wonderful civilization. When the late Queen of England was asked, by the Pshah of Persia, what was the secret of England's greatness and prosperity, she had a copy of the Bible brought to her, and holding up the volume before the Pshah, she said: "This is the secret both of the greatness and prosperity of England." And the same might be said of all the Christian countries, especially of the United States, which is probably both the most Christian and the most prosperous of all countries in the world.

2. The Bible is also the basis of our free institutions here in America, and of all our civil polity. Someone has said that our free government was not born in a saloon. Neither was it born in an infidel's study; but it came directly from our Christian Scriptures. It was brought to America on the the Mayflower, with the Pilgrims, and it came also with the French Huguenots who settled in South Carolina.

3. This inspired book contains the grandest and most influential literature of the world. The greatest of all poems is not Homer nor any drama of Shakespeare, but the book of Job. All the great modern poets have borrowed from the Bible; so also the great fiction writers, such as the authors of "Ben Hur," "Quo Vadis," "Les Miserables," and even "David Harum," to say nothing of Walter Scott, Charles Dickens, Fenimore Cooper, and the whole class of the older writers.

4. Moreover, the Bible contains the oldest and much of the most significant history of our world.

5. Also in it are embraced the germs of all true philosophy and science. The Bible, *e. g.* gives us correct notions of God, immortality, freedom, and spiritual existence, the succession of the different forms of life on our planet, the origin of man, the beginning and end of all things, etc. In fact, all the real basal conceptions of both science and philosophy are furnished in the Bible; and if our scientists and philosophers would only follow more strictly the teaching of this book on those points, they would make fewer mistakes than they do.

6. Nowhere else but in our Christian Scriptures can be found the highest, most inspiring, and the only perfect system of morality. Napoleon Bonaparte once said: "Whoever takes the Bible for his guide cannot possibly go wrong."

7. And, lastly, this book contains the only true doctrines of religion. Jesus said to the Jews: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Both eternal life and a full system of religious truth are included in this volume.

The Bible is, therefore, a most remarkable book, and should be studied more fully than it is. REPORTER.  
Jackson, Tenn.

### "Dead Churches." No. 3.

(Continued from last week.)

A. J. HOLT, COR. SEC.

That was a thoughtful suggestion given by Dr. Folk as to how we may help awaken some of our sleeping churches and interest them in our denominational work.

I have noticed that in every State it is the same. Those who read our denominational papers are usually interested in our denominational work, and those who do not read our papers are neither informed nor interested in our great missionary, educational, and charitable enterprises.

If we could induce every Baptist family in Tennessee to take and read the BAPTIST AND REFLECTOR, the situation would, in my opinion, be greatly and quickly changed. But giving to the support of the gospel is largely a matter of education. I mean education or training to give. Many of our people who have splendid literary training are not educated to give; while some of our more illiterate people give most generously. The negroes, for example, give more generally and more generously, according to their means, than the white people. There are two negro Baptist churches in Nashville to every white Baptist church, and some of their houses of worship are splendid temples of costly construction. And yet the membership is almost entirely of poor people. I know of poor white Baptists, here in Nashville, who live by their daily labor, and in rented houses, who give more to missions year by year, than many entire Associations. This is simply and only because they have been trained or educated to give regularly and systematically to the work of the Lord. They take our denominational papers, are fully informed as to what Baptists are doing, and should do, for the spread of the gospel. Their pastors keep it constantly before them and they are in an atmosphere of missions. Many Baptists belong to non-contributing churches who are easily worth a hundred dollars in actual money or in procurative property, to where these are only worth one dollar, yet the wealthier ones give not so much in ten years as these poor ones give in one year. This is not because the non-contributor is "dead," or a bad man, but simply because he has not been educated or trained to give. Another prolific cause of the non-contributing spirit is the opposition to boards, secretaries, and missionary machinery, generally, which is manifested in some sections where denominational papers circulate that are constantly attacking and ridiculing our missionary methods.

In almost every instance known to me, where there is actual opposition to the work of our State Convention or the Southern Baptist Convention, that opposition is directly traceable to a Baptist paper that is constantly feeding its readers on opposition to boards, secretaries, etc. Of course the statements of such papers are never fair, are never just. But the readers of such papers, with only rare exceptions, never see but one side of the question, and everyone knows that it is far easier to spread a bad than a good report. People everywhere can far more readily be persuaded not to give their money, than they can be persuaded to give it. Many of the readers of such literature have never inquired into the truthfulness of the charges they read against boards and secretaries, but just taking for granted that what they read is true, they proceed to anathematize all our organized work, and

among the uninformed they always find ready ears to listen to the complaint.

Not an inconsiderable number of the non-contributing Baptists of this and other States are this way because they have sprung from a Hardshell parentage, or that they are yet in the swaddling bands of anti-missionism, and they are using the arguments against missions which were in vogue fifty years ago, and which have been met and refuted times without number. But these good people are not aware that they are threshing over old straw.

I confess the remedy for this state of affairs is not easily found.

I think Brother Oakley has made some wise suggestions as to the remedy. The secretary should circulate more among this class. If the brotherhood will relieve him of office work he can do it. But so long as the office work which he is now doing is demanded of him, I do not see how he, with his limited capacity, can do more than he has been doing. He would respectfully suggest that the brotherhood cast about and find the man that can do more and when he is found, the present secretary will, with gladness, move his election to the position which the present incumbent will at once surrender.

Then let us all do more to increase the circulation of the BAPTIST AND REFLECTOR, the *Foreign Mission Journal*, and the *Home Field*, among such people.

Let us get as many Bible Institutes as we can in the territory of the non-contributing churches, hold fifth Sunday meetings among them, carry the meeting of the Associations into their midst. As Brother Oakley suggests, do away with the money basis of representation in our Convention entirely, and urge the churches—all the churches—to send messengers. If we could employ one wide-awake, thorough missionary evangelist for each section of our State, and send him among these non-contributing churches, it would have a wonderful effect, I believe. But the salaries of these evangelists would so far increase our expenses that it is very doubtful if we could possibly pay them a living salary without giving up all other departments of our work.

This process of education is, of necessity, a slow one. All educational processes are slow. But there has been advancement, a steady growth, all along the lines, as the financial tables of our Convention Treasurer will show.

Nashville, Tenn.

### Editorial Correspondence.

Late in the afternoon of Nov. 4th, after finishing my business in New York, and after having seen the sights pretty thoroughly, I ran over to Philadelphia. I say ran over to Philadelphia. That is literally true. Philadelphia is ninety miles from New York, but it takes the fast trains on the Pennsylvania Central only about two hours to make the trip. Some of these trains go through without stopping. Of course they are compelled to slow up somewhat, when they pass through such cities as Newark and Trenton, New Jersey. The trains on the Pennsylvania Central do not now run into New York, but stop at Jersey City, across the Hudson River, or North River as it is generally called by New Yorkers. As was mentioned recently in these columns, they are talking about tunneling this river, and running the trains under the river, right into the center of New York, with a depot near the present Grand Central depot, and then on again under the East River over to Brooklyn. But at present the only way to reach the trains on the Pennsylvania Central and other Eastern roads is by ferry-boat. These boats run every few minutes, and make close connection with the trains.

Though so short a distance away, it is almost like being transported into another world to go from New York to Philadelphia. The latter city has over a million population, but it is so much quieter than New York that it almost seems like a village in comparison. In New York people go with a swing and a dash and a rush. In Philadelphia they take things more leisurely. They have more time both for politeness and religion. There is not such a spirit of commercialism prevailing. They don't make as much money there as in New York, generally, but living there is a good deal cheaper, and a man with moderate means can save more.

The prevailing style of house in New York is a four-story brown stone building, with brown stone steps. That of Philadelphia is a three-story red brick building with white marble steps. You see row after row of such houses. I remember being struck with these houses when I was in Philadelphia during the Centennial in 1876.

Philadelphia is known as the Quaker City, the City of William Penn. Its name implies its origin. It is

the city of brotherly love. It is also a strong Baptist city. In fact, the largest number of Baptists are congregated there to be found in any similar area in the world. Perhaps Richmond, Va., has a larger proportion of Baptists, but not as large a number actually. In Philadelphia there are about one hundred Baptist churches, with an aggregate membership of some 35,000 or 40,000. As every Baptist knows, the American Baptist Publication Society is located there. Dr. A. J. Rowland, the efficient Corresponding Secretary of the Society, was very courteous, giving me an hour or two of his valuable time, and showing me all through the Crozer Building, the handsome new building erected by the Society after the destruction of its old building by fire. The elegant book store of the Society is located on the ground floor of this building, while the upper stories are used for offices, both denominational and general. Dr. Rowland also showed me through the large printing establishment which belongs to the Society. This is a few blocks away, and is complete in every respect.

I went that evening to the Temple, of which Dr. Russell H. Conwell is the distinguished pastor. I had met him on one of his lecturing trips to Nashville, and had the pleasure of introducing him to the audience on that occasion. Dr. Conwell has been pastor of the temple for a good many years, and it stands as a monument to his work. It has now about 2,000 members. Its elegant stone building seats 3,100. Admission to the regular Sunday services is by card. Dr. Conwell gave me one of these cards when he was in Nashville. He was absent from Philadelphia. I was sorry to miss him. The assistant pastor told me that on the Sunday night previous 2,000 people were turned away. Dr. Conwell is especially gifted as a lecturer. I do not suppose that there is a finer lecture upon the American platform than the one by him entitled, "Acres of Diamonds." He has delivered it over 2,000 times. It is not only interesting but it is helpful and inspiring.

A short distance from the Temple is the Memorial church. In 1876, during the Centennial, I attended services at this church. A young man from Virginia had recently been called to its pastorate. The members of the church seemed very proud of him. His name was P. S. Henson. I remember very distinctly his text the morning I heard him. It was found in Psalms 45:16: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." The sermon, I think, was upon the subject of family government. I do not recall its points very clearly. I remember being struck, however, with how much the preacher shook his head in speaking. The present pastor of the church is my old schoolmate and friend, Dr. E. M. Poteat, formerly of North Carolina, and more recently of New Haven, Conn. The church has a membership now of about 650. I had quite an enjoyable visit at the home of Dr. Poteat that evening. It was pleasant to talk over old times, as well as the present situation and the future outlook.

Probably the place of greatest interest in Philadelphia is the old Independence Hall in which the Declaration of Independence was signed. The hall was built in 1732, and being only two stories high it looks a little antiquated and quaint by the side of the tall buildings all around it. It was very interesting to stand in the room in which the Declaration of Independence was passed and signed, and study the pictures of its signers hanging around the walls, and see the chairs in which they sat. It was a noticeable fact that all of these signers of the Declaration of Independence were clean shaven, according to the custom of those days. They were also all fine looking men. Here was the old Liberty Bell. I had had the pleasure of seeing this several times before, first in this very hall, during the Centennial Exposition in 1876; second at the New Orleans Exposition in 1884, and third, at the World's Fair in Chicago in 1893. It is now on exhibition at the Charleston Exposition. It rang out the message of liberty to the world on July 8, 1776. The large crack in it, which is shown in all of its pictures, was made in July 1835, while tolling the funeral ceremonies of Chief Justice John Marshall.

No wonder the people of America venerate it. It represents so much to them—liberty, independence, prosperity, happiness. May it always be an object of veneration.

EDGAR E. FOLK.

#### Virginia Letter.

Dear Brother Folk:—I think of you and a score of other noble brethren as I stand here on the borderline of Virginia and Tennessee. Allow me to wave to you the greetings of a mellowed, old-time fellowship. A generous nature can never forget the scenes where it has expended sincere and humble labor, nor the excellent brotherhood whose friendship was a stimulus and good cheer. Through the columns of the BAPTIST

AND REFLECTOR I keep in touch and sympathy with Tennessee brethren whom I learned to love more than ten years ago.

During the past ten or twelve days I have been working with pastor B. C. Hening of the First Baptist church of Bristol. The gradual growth in numbers and the steadily deepening spiritual fervor in the meetings have been to me a most delightful experience. It has been many years since I enjoyed the heavenly pleasure of a really great revival. Probably the most notable one in my history was in Danville, Virginia, just seventeen years ago. Sixteen men professed faith under the first sermon I preached in those memorable services. A change has come in the religious life, and especially in that respect which, twenty years ago, was entertained for popular evangelism. A profound reaction from the hippodrome meetings, and the methods of extravagant evangelists, has certainly taken place. I am glad of it. The chill that this reaction has thrown on all orderly and wholesome revival effort is as inevitable as it is deplorable. But revivals have not perished. Most of the evangelists are passing, and their methods with them, but the work of the Lord goes on forever. In Virginia, the common plan in vogue among our Baptist people is to invite a neighboring pastor, and march hopefully and prayerfully into the battle of the Lord. Our meetings here have been really refreshing and fruitful. We have converts at every service. The church is refreshed and has risen up to the dignity of a new and genuine consecration.

They think brother Hening a rare preacher; and he is. There is not an abler, wiser man, a better sermonizer or more effective preacher among our younger ministry in this old State. He has been here one year, and it is generally conceded by citizens that the pastor of the First Baptist church is the best preacher in the city. The church has been through troubles, and it is a joy to see her now sailing into smooth and smiling seas.

The Southwest Institute, a female college under the care of Virginia Baptists, is located here. It has had tragedies of grief in recent years, but now the tides of good fortune seem to be turning in its direction. President J. F. Howell, who was for fifteen years a professor in the University of Arkansas, indulges in the visions of hope. Wise men are busy with plans for the deliverance of the Institute from its financial distress, and cheerful expectation prevails. This cause has at times trembled on the verge of ruin, and only the heroic self-sacrifice of the noble brethren and sisters in Bristol has availed to save it. The object of so many sacrifices and tears must not be allowed to perish. I do not think of it as a possibility. The Baptist people of the State, moved by so brave a spectacle, cannot fail to come to the support of the school. It has made nearly as large a draft on pastor Hening's energies, mind, and heart as the care of his growing church.

You have heard of the success of our movement to secure another hundred thousand for the endowment of Richmond College. Our *Religious Herald* did regal service and was easily the most potent factor in winning the victory. What would home be without a mother, and what would the Virginia and Tennessee Baptist State Associations be without such editors—broad-minded, generous, strong and true? Dickinson and Pitt, Folk and Holt—long may your banners wave, and, as brave Frenchmen rallied to the plume of their prince in the clouds of war, so may a loyal brotherhood look to you for able and unselfish leadership.

We lost McConnell from Lynchburg, and have not ceased to lament him yet. Dr. Pickard has just taken up the work in this noble and powerful church. We have given him a cordial welcome, and bidden him God-speed. Dr. J. W. Lynch, who has recently come to Roanoke as successor to Dr. P. T. Hale, is in tribulation. His young wife is seriously ill with typhoid fever. Many prayers ascend for him and her. Lynch is a mighty man of valor, a superb preacher, and a big hearted brother. Yes; and we have scores of the same kind in Virginia. Time would fail me to tell of them. Fact is, I am so far out here on this spear point of the Old Dominion, that matters pertaining to her seem distant and vague. Dr. Hawthorne will dedicate his new house soon, and C. H. Jones is to follow that ceremony with a series of meetings.

Brother Folk, didn't you write a book on "Mormonism?" I have such an impression. Yet it can hardly be true. You know I am book reviewer, and certainly if you had written a book you could hardly have forgotten to forward a copy. You do not object to having its merits exposed in the *Religious Herald* do you? By the way, that was a very fine speech or sermon of John Rust's which you printed not long ago. How like dear "old John!" Best things come your way, and to all the good brethren.

W. R. L. SMITH.

Bristol, Tenn.

#### Do They Know?

BY J. H. FOSTER, JR., D. D.

The mission spirit is the spirit of Christ. "If you have not the spirit of Christ you are none of his."

The call to mission work is the test of Christianity. The religion of Christ causes us to recognize the unity of the race, a relationship which sin entirely ignores.

Six thousand years ago the first murderer stated the anti-mission doctrine: "Am I my brother's keeper?" It is not necessary to plunge a knife into your brother's bosom in order to murder him. Many a child has died of neglect, to whom it would have been mercy if the responsible party had used a quicker method of destruction. Spiritual neglect is attended with more serious results than physical.

The Christian spirit was expressed in the words of the great apostle: "I am debtor both to the Greek and the barbarian." That spirit sees in every African, Chinaman—in every heathen—a soul for which Christ died, a soul dependent upon Christian people for the knowledge that can save it.

Appalling as is the mass of guilt and degradation in the world, it is not more heart sickening than the lethargy of the great mass of Christian people.

Are the majority of Christians dominated by the spirit of selfishness? Are they unfaithful to God and recreant to the duties he has imposed upon them? Or, are they ignorant? (I use the term not in an offensive sense.) Yet it would be less objectionable to have it said of us that we did not know certain facts than to have it said that we are disobedient to him who said: "Ye are my friends if ye do whatsoever I command you."

At an Association last summer, after a missionary sermon, a collection for missions was being taken. The hat was passed to a preacher. He said: "I have been preaching for nothing for five years and haven't anything to give." The man who preached the sermon asked him privately: "Have you ever preached missions or taken a collection for missions?" He said he had not. "Then," said the preacher, "don't you think the church is paying you all you are worth?"

A pastor went out in the country to preach at the Saturday meeting. After the sermon the pastor of the church rose and proposed to take a collection for missions. He gave, and the majority of the members of the congregation gave. (The first money that church had ever given for missions.) That country preacher now has missionary envelopes and takes collections for missions regularly in his churches.

There is no sermon that gets closer to Christian people than one running over with information about mission work, preached by a man full of the mission spirit.

The Secretary of State Missions went to a certain church and the day before he was to preach said to one of the deacons: "Don't let it be known I am going to preach on missions or the people will not come." "Why," replied the deacon, "the way to get the biggest crowd at our church is to announce that there will be a missionary sermon." Fellow-pastors, may not the fault lie at our door?

When we know that our fellow-beings, for whom Christ died, are dying, dying more than sixty every minute, and that every thirty-three years a new host floods the way that leads to death, there is a tremendous responsibility upon us.

Will there be any blood on our souls when we meet them at the judgment bar of God?

Anniston, Ala.

#### A Few Things.

The BAPTIST AND REFLECTOR is always a good paper. But I do not know when I have seen a much better copy than that of the 6th inst. However, if it had the backing and support some of our Baptist papers of the South have, it might, and no doubt would, be much stronger. I am confident that Brother Folk is doing all in his power, with the limited support and patronage he has, to make the paper a success and blessing.

No useful enterprise can be brought to the very highest degree of usefulness unless it has at its command means commensurate with the point to be attained. The matter of a reduction in the price of the paper has been talked of and presented to the people without any evidence for the better, in case of such reduction, and so far as I know, its income in case of reduction, would not be equal to the financial support at present. So I think we need not hope for anything along that line.

Brother Editor, your articles are very instructive. I rather feel like seconding Brother Phillips' suggestion that "you go somewhere" frequently.

The "Dead Church" investigation ought to do good but will it? Some say they are not "dead," only "asleep." Well, if they are "sound asleep," as long as they are in that condition I do not see how they can do anything. A man asleep is as useless as a dead man. The only difference is, a sleeper can usually be aroused. However, things have been known to sleep themselves to death. It seems that you need another term yet. I think it is unfair to compare any religious force to a corpse, or a sleeping body. A church is neither dead nor asleep, only on some points. On the mission question some churches, as bodies, are "dead as a door nail;" and others are only asleep, and will wake, or, rather, be waked. I want to know what the brethren would think of a Baptist or a Baptist church that opposed immersion or the Lord's Supper or regenerated church membership or repentance or salvation by grace, and such like. Also, how churches would treat such members, and what attitude our Associations and other Baptist bodies would assume relative to such. Now, is the question of missions any less a Bible and Baptist doctrine, than any of these? And should we pass that great question unheeded in a great measure, when we are such sticklers on the others? We might think along this line, at least.

Now that Brother Keen has gone to his reward, we shall greatly miss him in Holston Association.

Brother George A. Crouch of Missouri is in his old home territory, holding a good meeting at Fall Branch. His intention is to hold other meetings before he returns.

The writer has been in two good meetings recently, one at Lovelace, and one with pastor Deakins at Old Double Springs. We have a fifth Sunday meeting at this church in March. Dr. Wm. Smith of Egan Baptist church, is writing some scathing articles in the *Jonesboro Herald and Tribune* against the saloons of that place. We hope they will be effective. Brother Smith says their pastor at Enon preaches "fine gospel sermons." One would be tempted to ask the brother: "What other kind of sermons are heard, or authorized by the word?" Blessings upon the BAPTIST AND REFLECTOR and all the work. A. J. WATKINS.  
Jonesboro, Tenn.

#### Kentucky Letter.

We are having sure enough winter weather, and people are sleighing and coasting to their hearts' content. No place in Kentucky, perhaps, affords such opportunities for coasting as Maysville, and men, women and children by the hundreds may be seen chasing each other, with their sleds, down the hillsides till far into the night. As a result, there have been a number of broken limbs and bruises.

We had our State Secretary, Rev. J. G. Bow, D. D., with us two weeks ago and he made a fine impression. It was Dr. Bow's first visit to Maysville since he became Secretary.

Mays Lick, one of our strong country churches, is still pastorless. This is a good field for some good man whom the Lord will send.

Brother H. H. Hibbs is pushing ahead, raising funds for the Williamsburg Institute. Several of our mountain schools, which have created so much interest, it seems, have been teaching the public schools by contract with the school boards, and one has been selling scholarships to the county in some way, and now we are about ready to begin the discussion of union of Church and State. At least, some of the brethren are troubled over the matter.

Our young people's work in the State presents a more hopeful outlook now than formerly. It seems to be getting on a broader guage in Louisville, and there is hope of more co-operation over the State. We have a flourishing union in our church here.

The contracts on our church improvements have all been let and the work of frescoing, remodeling the gallery, and finishing up the ladies' parlor is under way.

Our new pipe organ is being built and all will be finished and paid for by the last of March. We will then have one of the best and most beautiful church buildings in the State. We will occupy the court house for the next few Sundays. Maysville was once a great trading point from which the merchants of Central Kentucky hauled their goods in wagons, across the country, from the Ohio River. The slave trader was much in evidence here in those days. It was at Washington, four miles from Maysville, that Harriett Beecher Stowe saw the negroes sold at auction and gathered her information out of which she wove the fabulous stories of "Uncle Tom's Cabin." The old court house where she witnessed the sale of negroes still stands, and some who remember her still live, among whom is an old man who drove her to Maysville while gathering her data.

Across the river is Aberdeen, Ohio, the greatest farmer "gretna-green" of the country. They have a small church but it is not prosperous. A number of our members live there, and some of them do business on this side. Maysville has had some noted men for pastors in past years, among whom was your (our) Dr. J. M. Frost, and when we finish our improvements we mean to have him visit us. But my letter has grown in length. JOHN H. BOYETT.  
Maysville, Ky.

#### Jackson Items.

The First church suffered a loss of a very estimable sister, Mrs. Mary De Jarnette, the past week.

The Sunday school is in a very fine condition.

Brother D. A. Ellis conducted both services for the Second church yesterday.

Brother Ross Moore had two good services at the Highland Avenue church and two joined by letter.

Brother E. W. Reese filled Brother W. C. Sale's appointment at Moscow, Brother Sale being unable to go on account of illness; a large congregation present.

Brother S. E. Tull met his people at Bells and had the usual services.

Brother J. W. Dickens filled his monthly engagement at Enon, with good results.

Brother W. E. Hunter reports a very good service at Woodland church and took a fine collection for Ministerial Relief. The old ministers will rejoice that they are thought of by the young preachers.

Brother M. R. Hill met his Center church; good services and reports all work of the church in a prosperous condition.

Brother J. T. Early preached at Kenton at 2:30 and 7 p. m. These churches have paid up the pastor to date, which is much appreciated by him as he has just finished a new residence in Jackson. At 4:30 p. m. he joined in holy wedlock Miss Mattie Smith of Kenton and Mr. M. V. Bruce, Jr. The young lady formerly attended the S. W. B. University, and Mr. Bruce is an excellent young man and good farmer.

Brother W. H. Walker preached to a good crowd at Luray.

Brother E. G. Tutler preached at Hollow Rock; had good congregation. Brother D. B. Moore preached at the South Royal Mission Station, where there is a fine interest and some prospect of organizing the Fourth Baptist church.

Prof. Savage had a fine meeting at Baldwin, Miss.

The University is still receiving new members. Dr. Heagle is making up for lost time in his department.

Feb. 10, 1902

MADISON.

#### Carson and Newman College.

The Washington dispatches in the *Journal and Tribune* of Knoxville state that our representative in Congress, Judge H. R. Gibson, secured the passage of a bill in the House, last Wednesday, appropriating \$6,000.00 for the relief of the trustees of Carson and Newman College and that Senator Bate secured its passage in the Senate the next day. This bill passed both houses of the last Congress but failed for lack of the signature of the President. We feel confident that President Roosevelt will sign this bill and that the money will be paid. The friends of the College are greatly indebted to Senator Bate and Judge Gibson for their valuable services in this matter. This is especially true of Mr. Gibson who has displayed unusual interest and ability in directing the claim. It is a just one, being for the occupancy and damage of College buildings erected by the gifts of our Baptist people. It has been thirty-seven years since our denomination suffered this loss, and Mr. Gibson is the only Congressman that has made any headway in securing this claim. I am sure we will not be slow to show our appreciation of his services.

Rev. G. N. Cowan, formerly pastor at Edenton, N. C., now a member of the Senior Class at our seminary, will come this way the last of the week and has been invited by our church to stop off and preach for us next Sunday.

Rev. Z. P. Hamilton, a ministerial student from South Carolina, preached a good missionary sermon at our church to-day.

Miss Clements' piano students gave a recital last Thursday evening in the auditorium which was largely attended and considered exceptionally fine.

I must move up my figures on married men and women who are taking work in our College. We now have five women and eleven men.

The visit and address of Dr. Willingham were very much appreciated by our school and community.

Miss Cooper of St. John, Kansas, and Miss Hale of Jonesboro, are our latest additions at the Girls' Home.

C. Collins, a wholesale merchant of Morristown, entered our Business College last week. He educated his son and daughter here a few years ago and now he comes for a course himself. He appreciates the value of time and is making unusual progress.

J. T. HENDERSON.

#### The S. W. B. U. Theological Department.

I have written to the BAPTIST AND REFLECTOR about Dr. Heagle's salary, and it seems that the brethren did not receive the letter. Perhaps it will return from the dead letter office one of these days.

I believe there are twenty-five churches in Middle Tennessee who are willing to give \$5.00 each to support the theological department of the S. W. B. U.

It will be a calamity to fail here, brethren. We must not fail. The work is important, the amount asked for is small, very small, compared with what it is expected to accomplish.

Let's aid in helping our faithful trustees and faculty in their labor of love. A small amount invested will yield great returns in the near future.

Our young men are working away, preparing for the important, yea, absolutely necessary work of preaching the gospel. The demand for educated ministers increases daily. The education of the masses which progresses so rapidly augments this demand, and we must educate. Here is an opportunity to help in a good work. Our Lord, in his providence, has opened the way and pointed out the work. O, that the Holy Spirit may dispose us to walk in it.

I have not heard from any of the brethren. Please, brethren, say something by postal or otherwise. What has become of brethren Anderson, Oakley, Ogle, Fitzpatrick, Carr, Sherman, Lannom, Kimbrough, Bryan, Burrows, Lofton, Golden, Rust, and others. Brethren, I would like to see and talk with you but I cannot, reasonably. Please drop a postal to Brother Folk and if possible tell him your church will give five or ten dollars to the work. The Lord bless and prosper you in your work. T. J. EASTES.

Grant, Tenn.

#### Secretary Willingham in Knoxville.

Dr. R. J. Willingham spent Sunday, the 9th, in Knoxville in the interest of Foreign Missions. He spoke first at the Centennial Baptist church to the Sunday school, and while he only had a few minutes to present the great cause, yet so earnest his manner and hopeful his message, that a spontaneous subscription of \$170 followed, with strong indications that it will be increased to \$250. At 10:30 a. m., he spoke at the First Baptist church to a large audience, and contributions and subscriptions followed, amounting to \$536, with the expectation that the amount will be largely increased next Sunday, which is the regular time for the Foreign Mission collection. At 3 p. m., he spoke at the Bell Avenue Baptist church to a deeply interested audience, and the church promptly voted to raise \$100 this year for Foreign Missions. At night he preached at the Second Baptist church to a large and deeply interested audience, and a subscription followed, but I do not know the amount. Pastor Jeffries thought it was liberal.

We feel that it was a blessed day and great good will result to our churches. The work is exceedingly hopeful. Hundreds of baptisms are being reported from the fields and our Foreign Mission work has never been so prosperous. Let every church in Tennessee take a collection for this great work before the Convention meets in May. I am sure the reports will be so inspiring that we will all want to feel that we had some part in leading the great company to a knowledge of our Savior.

Knoxville, Tenn.

J. H. SNOW.

#### Pulaski Items.

Our Sunday school is growing; seventy present; at least one hundred and fifteen on the roll. Our congregations are increasing. The Baptists should have a good, substantial building at this place. The town and suburbs number seven thousand. All denominations are represented. Two colleges, in a flourishing condition; large public schools, and twelve saloons, all doing a large business. The little brown jug is the fashion in these parts.

The negroes have four Missionary Baptist and two Hardshell Baptist churches. They have a regular monthly "Pastors' Conference." At the last meeting I was requested to meet with, and discuss before, the Conference: "By whom, when and where was the first scriptural church caused to be." Some of the dusky brethren shouted.

Pulaski, Tenn.

S. W. KENDRICK.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

B. Y. P. U. Mission, Overton Street.—108 in Sunday school.

Raines Avenue Mission.—Thirty-five in Sunday school.

Brethren Frost and Folk were present at the conference.

Mt. Juliet.—Brother W. O. Bailey preached at both hours; good services.

Lebanon.—Brother Clyde Bailey preached at both hours to very good congregations.

Seventh.—Brother Jarmon of Franklin, Tenn., preached at both hours; good day.

Murfreesboro.—Brother Van Ness preached on "What Jesus Did to Restore Peter."

Mill Creek.—Pastor Trice preached on "The Healing of Naaman." No service at night.

Brother Faubion reported good progress in the building of the new meeting house at Lawrenceburg.

Gallatin.—Brother Howse preached at both hours to a good congregation. Good day. Good B. Y. P. U.

Edgefield.—Pastor Rust preached on "A Test Standard," and "Andrew." One approved for baptism.

First.—Pastor Burrows preached on "Jesus Walking on the Water," and "The Will of God." Good day.

Immanuel.—Pastor Ray preached on "Broad Narrowness," and "Riches That Cannot be Diminished;" good day.

Central.—Pastor Lofton preached on "The Love of Souls," and "Pilgrim's Progress." Fine congregation at both hours.

Waverly Place Mission.—Brother S. M. Gupton preached in the afternoon to a very good congregation. Text Rom. 8:32.

Centennial.—Pastor Stewart preached on "The Constraining Love of Christ," and "Invitation to a Great Feast." Good Sunday school.

North Edgefield.—Pastor Sherman preached on "The Ground and Results of Revival," and "Holy Spirit." Two received by letter and one for baptism. 102 in Sunday school.

Howell Memorial.—Pastor O. C. Peyton preached in the morning. Subject: "Good Things in Romans XIII." No service at night. Cottage prayer meetings continued; next one (Feb. 27) at Orphans' Home, R. S. West leader.

#### Knoxville.

Second.—Pastor Jeffries preached at both hours; 264 in Sunday school.

Third.—Pastor Murrell preached at both hours; 130 in Sunday school.

Third Creek.—Pastor Dance preached at both hours; good Sunday school.

Island Home.—Pastor Maples preached at both hours; 85 in Sunday school.

Centennial.—Pastor Snow preached at both hours; 295 in Sunday school.

First.—Pastor Egerton preached at both hours; one addition by letter; 308 in Sunday school.

Bearden.—Pastor McLain preached at both hours; one addition by restoration; 55 in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours; 95 in Sunday school; four additions by letter; one approved for baptism.

Maryville.—Pastor Cate preached; 40 in Sunday school. New house of worship nearing completion. Five additions by letter.

#### Ghattanooga.

Third.—This church is without a pastor.

Second.—Brother Davis has been confined to his room with the grippe for some days, consequently no services at the Second yesterday.

St. Elmo.—Brother Lewis recently resigned the pastorate of the Third church to take charge of the St. Elmo church. His work opens up auspiciously.

Central.—Pastor Fristoe preached on "Christ First, the Principle of Discipleship." Union services at the Auditorium at night. Continues his work of correspondence this year in development of the country churches of Ocoee at the request of Executive Committee.

First.—Dr. Broughton addressed the Sunday school at 9:30, and some 50 of the young people responded to his appeal to come forward for prayer. At 11 a. m., he preached one of his strongest sermons: "Walking With God." Although the streets were covered with frozen slush, chairs had to be placed in the aisles. At the afternoon and night services, hundreds were turned away from the auditorium. Fifteen united with the church.

#### Memphis.

Central.—Pastor Potts preached; very pleasant services.

Rowan.—Pastor Richardson preached; congregations fairly good.

Trinity.—Pastor Lipsey preached; one received by letter; good Sunday school.

Pastor E. L. Wesson preached at Coldwater, Miss.; good congregations; good interest; good Sunday school.

First.—Pastor Boone preached; good congregations; addressed the "News Boys branch of the Sunshine Society" in the afternoon.

Seventh Street.—Pastor Thompson preached; subjects, "The growing Brightness of the Christian's Pathway," "Rejected Reproofs;" two received by letter; Sunday school very good.

Dr. E. E. Folk preached two excellent sermons here the second Sunday and night. The people were built up by this Godly man's sermons. Come again, Brother Folk. Glad to have you any time.

Lexington, Tenn. T. E. MOORE, pastor.

The pledges and promised collections for Pulaski's new prospective church are past due. Will the brethren kindly lay this before their churches as we are anxious to get things in order. Will others kindly send us collections and have a hand in this work.  
Pulaski, Tenn. S. W. Kendrick.

Sunday was a good day with us at Rogersville. Good attendance at Sunday school and morning service. Fine meeting of the Sunbeams in the afternoon, twenty five present. Night service largely attended, fine interest, two came forward for prayer. Our prayer meetings are also well attended, the outlook is quite hopeful.  
Rogersville, Tenn. J. C. SHIFE.

We had no service at Bethpage Saturday on account of rain. But God stands among the shadows. Sunday we found ourselves bathed in sunshine of his love with a nice day and good congregations. It seemed that Brother Hale received a double spiritual blessing. He gave us an excellent sermon from 1 Cor. 20:28. Collections good; Bible class in the afternoon; attendance good. To God be all the praise.  
COMMITTEE.

Yesterday, Feb. 8, 1902, was the 101st birthday of Mrs. Nancy Freeman, who was born in North Carolina, Feb. 8, 1801. She came with her parents, Capt. James Harris and wife, to what is now Bedford County, in 1807, and has lived here ever since. She united with the Baptist church at El Bethel about seventy-five years ago. She was baptized by the great pioneer preacher, Louis Heath. For the last sixty years her membership has been with the church at North Fork. She was the mother of R. B. Freeman, who, for twenty-five years, was an active working preacher in Duck River Association. She is the great-grandmother of Rev. W. M. Woods of Elkton, Ky. She is in good health, of sound mind, and bids fair to live several years yet.  
H. R. FREEMAN.

Unionville, Tenn.

#### The Late Mr. Jay Gould.

It is said: "Homer sometimes nods." So you, usually so correct, in your last week's letter on your trip to New York, in justly praising Miss Helen Gould, spoke of her father as "like Russell Sage, selfish, stingy, and not loved." While his building up a for-

tun and his bad health may have prevented him giving attention to benevolence as much as does Miss Helen, yet he was charitable. For example, though not on his road, he gave \$5,000 to Memphis yellow fever sufferers.  
W. A. JARREL.

Dallas, Texas.

#### News Notes.

Rev. I. G. Watkins of near Cleveland, Tenn., has recently moved his family here. He controls a crop this season. Brother Watkins is located near us, and is very well satisfied. We expect to affiliate ourself with the First Baptist church here and begin the Lord's work with the brethren. They are struggling hard to finish the new church, which will be the finest church edifice in the city.

Hope the broad plans of Brother Holt to place colporters and missionaries in each county in the State will be consummated and the million and a half lost souls in Tennessee be saved.

The outlook for crops in the Territory is more encouraging now, and farmers are preparing the soil. May God bless the BAPTIST AND REFLECTOR.

Durant, I T.

J. W. SLATEN.

#### Andersonville Items.

The pastor of the First Baptist church at this place has just closed a 12 days' meeting, which resulted in a great number of professions and renewals. The church was built up as never before. Out of all the students enrolled in the Andersonville Institute, there were only eight or ten who did not come out on the Lord's side. Professor C. T. Carpenter, president, did some valuable work in the meeting, as did also Prof. Gentry. The other teachers gave us their prayers and sympathy, also, for which we thank God.

Parents having boys and girls to educate will make no mistake in sending them to Andersonville. We have a very interesting B. Y. P. U. in which the young people take a great interest. Our young people are praiseworthy.

We have a good church and a good Sunday school and hope to make them better and greater for the Lord.  
B. L. STANFILL, Pastor.

#### West Tennessee Items.

Elder J. H. Wright has wrought a fine work during his first year's pastorate. A parsonage costing \$2,200 has been built. There have been forty-nine accessions. Last fall Brother Wright conducted a protracted meeting for six weeks. During that time he preached ninety-six sermons. He is fearless as a preacher. He never compromises with error or apologizes for the truth. He absolutely refused to accommodate his preaching to men's tastes or prejudices. In doctrine, he is sound to the core. He presents sin in all its heinousness and abomination, and emphasizes the indispensable work of the Holy Spirit in regeneration. If his church will follow his leadership, it will be pre-eminently a spiritual body.

Last night I preached, then Brother Martin Schmidt was ordained a deacon by a council composed of Elders Wright, Milburn and Powell.

To-night I will lecture on the work of the Anti-Saloon League.  
W. D. P.

Union City, Tenn.

#### Seminary Notes.

Mr. Yohannon of Persia, spoke at the Monday night missionary meeting on February 3rd.

The amount contributed last month toward the support of a foreign missionary was \$34.65.

The present enrollment exceeds that of the entire session last year, which was 231.

Dr. Hatcher's Sunday school lectures began this week. He gives three this week and two next. His subjects are: The Pastor at the Door; The Pastor on the Inside; The Pastor on his Rounds; The Pastor and his Sermon; The Pastor and the Garner. Dr. Hatcher is also to conduct a revival meeting at the McFerran church.

Mr. Theodore Harris, president of the Louisville National Banking Co., was the speaker at the Thursday night prayer meeting, February 6th. He spoke on the preacher's relation to the business life of the church members.

There will be four delegates and several others to attend the Student Volunteer Convention, which meets in Toronto, Canada, Feb. 26-March 2. Among the delegates is B. P. Roach of Tennessee.

W. W. Horner, who is now out in the pastoral work, was in the Seminary several days last week.

Dr. Pentecost, a noted preacher from London, is conducting revival services at the Warren Memorial Presbyterian church.

Dr. Munhall, the evangelist, spoke to the students at Norton Hall Monday.  
H. B. FOLK.

## Missions.

### MISSIONARY DIRECTORY.

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

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

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

**MINISTERIAL EDUCATION.**—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, 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.

### MISSIONARY MATTERS.

A. J. HOLT, COR. SEC.

By overdrawing the missionary fund by about \$200, we were able to pay every missionary in full on February 10, 1902. This was pay day, and it is to be hoped the missionaries all received their pay promptly. If anyone has failed to receive his salary, let him please notify the Secretary.

All our missionary collections fell short this quarter, especially State and Home Missions.

It is now less than three months till the meeting of the Southern Baptist Convention. Contributions to Home and Foreign Missions are now in order. Tennessee should furnish \$12,000 to these boards within the next ninety days. Let us make these really missionary months. The work of these boards was never in a more prosperous condition. The workers are on the fields; the fields are "ripe unto the harvest;" the blessings of the Lord are abundant; the labors of the missionaries are most fruitful; the management of the boards is as perfect as man's wisdom and efficiency, under existing conditions, can make it. It only remains for the people to come

forward and support the work which they have authorized, and I have confidence that they will do it.

Objectors? Yes; objectors are abroad in the land. They are always with us. I saw a parable in the *Ram's Horn* this morning. A boy had a dog hitched to a cart, and the dog stopped pulling to bark at a passer-by. "Don't mind the dog, Mister," said the boy, "he wont bite. It is only an excuse he's got for not working. He finds it easier to bark than to pull."

Let those Baptists who believe in trying to preach the gospel in all the world and to every creature, press toward that end. Should any believe otherwise, they can act accordingly. But who has a right to bother me and my church because we do believe in the organized missionary work, and we are actually proving our faith by our works?

But we really need more money now. Have you done your duty, brother? May God help us to "know and to do that which is the good and acceptable and perfect will of God."

Nashville, Tenn.

### WOMAN'S MISSIONARY UNION.

Sometimes there is a tendency to place little importance upon devotional exercises on the part of those who regard money-raising as the chief feature of all co-operative effort. "The gift is a prayer," said one who had not yet consecrated her lips, though ready to open her purse.

Oh, let us not allow the materialism of the age to creep into our service, which, if not done in spirit and in truth, is naught. We cannot afford to let an opportunity pass for dwelling upon a portion of God's word. Why are many unable to resist the wiles of the devil and falling into his snares? Because they are not ready with a "Thus saith the Lord," to rebuke and put to flight the tempter. "Ye do err, not knowing the scriptures or the power of God." Happy is the adversary of souls, if he can persuade Christians that they are too busy to read the Bible.

The following Bible reading, arranged by Mrs. Jackson, is well worth preserving for use:

"Ye cannot serve God and mammon."

Many persons like to step upon the scales and ascertain the weight of their bodies, but never think to put their souls on God's scales.

It is sad to see how many young people, who say they have given their hearts to God, are still using their physical powers in the service of Satan.

Did you ever ask yourself: "Why am I a Christian?" Is it from fear of being lost, or for some other reason?

Get in God's balances now, pondering the following Scripture texts, and from this on serve just for love's sake, giving him your best of life. Don't wait for some affliction or great trouble to draw you, but now, with his Word open before you, give him your youth. After awhile you will have a desire to serve more perfectly, but cares, age, ill health and other things may hinder.

Rom. 12:1: A consecrated body.

1 Cor. 9:27: Use the tongue right. Prov. 25:11; Prov. 15:4; Prov. 21:23; Jas. 3:8; Jas. 1:26; Eph. 4:29. The sacred writer crowns the whole: "Who keeps his tongue, doth keep his soul."

The heathen philosopher, Xanthus, expecting some friends to dine with him, ordered his servant, Easop, to provide the best things in the market. Tongues, only, were provided, served with different sauces. "Did I not command you to provide the best things the market afforded?" cried Xanthus. "And did not I obey you?" replied Easop. "Is there anything better than the organ of truth, and the instrument of praise and worship?"

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On the next day Xanthus ordered him to prepare the worst thing in the market. And, lo, there was another dinner of tongue. "For," said Easop, "surely the tongue is the worst thing in the world, the instrument of strife, the organ of lies and blasphemy."

Hands: Ps. 90:17; Prov. 12:24; Eccl. 9:10; 1 Thess. 4:11.

Eyes: Prov. 20:13; Ps. 119:18; John 5:39.

Feet: Ps. 1:1; 1 Sam. 2:9; Prov. 4:26; Isa. 52:7; Lk. 1:79; Eph. 6:15; Ps. 55:14; Ps. 116:9; Prov. 28:18; Isa. 2:5; Eph. 4:1; 1 Thes. 4:1.

Ears: Jer. 9:20; Matt. 13:16; Jas. 1:19; Eccl. 12:13; Rom. 10:17; Lk. 8:15.

If we obey the teachings of these passages, we shall not fear to be weighed in God's balance—we shall not be found wanting. "If ye love me, ye will keep my commandments."

### APPEALS THROUGH THE PAPERS.

We are often imposed upon by private appeals for various purposes, so that our boards and secretaries are a necessity, in order to protect our people from imposition. I am truly glad that we have such a protection. But, in the matter of church building, this has not been true until recently the Atlanta Board has had a small fund provided for the aid of needy churches in securing houses of worship. This sum, however, is insufficient, and should be greatly increased.

Some time last year the Methodists of the ninth district, Stewart County, proposed to sell to the Baptists, for \$300.00 cash, a good house of worship which cost them, some years before, \$1,500. In that district the Baptists had just organized a church with nine members. The church was being assisted by the State Board, but its pastor was not very aggressive. So Rev. J. W. Pruitt and I undertook to raise the money. It was a difficult undertaking, as we have so few Baptists near us who are able to help. We secured from the Home Board a loan of two hundred dollars at 6 per cent. interest. Brother Pruitt and I borrowed \$50.00, giving our personal note for it. Brother Pruitt raised the other \$50.00. Clarksville, New Providence, Spring Creek, Erin, Liberty, Walnut Grove, Nevill's Creek,

and Rushing Creek, (and one church in Kentucky) helped us to secure the \$50.00, pay the insurance, etc. We expected the little church to help us pay the \$50.00 borrowed. But crops have failed, and by some peculiar notion of the former pastor, and not the fault of the State Board, the appropriation of the State Board was withheld for this year. Now, the little church has to pay her pastor and keep up necessary incidental expenses, and can help us very little. Thus Brother Pruitt and I are left to pay the note. We are like a majority of Baptist preachers, very poor men. We have paid our share of what has already been paid. I have written to several Baptist pastors, telling them our situation. Only one has heeded our Macedonian cry. Rev. H. F. Burns, Moderator of the Cumberland Association, says he will try to raise five dollars. Perhaps some one will read this and the Holy Spirit will put it into his heart to help. A Methodist brother loaned us the money without interest. He is not a rich man. He needs his money. It is due.

Some one said at Harriman that "one Methodist was worth three Baptists." Dr. McConnell resented the charge. So we all ought to do. While this Methodist brother has been very kind to us, and is worth a score of Baptists of a certain variety, yet I believe there are Baptists who are worth as much as he to the Baptist cause.

I make no appeal, I state the facts. If the Lord puts it into the hearts of any to contribute, let them write me and I will give them all necessary proof as to the worthiness of the object. If one is joined to his idols like Ephraim, let him quiet his conscience with the reflection that this is no appeal.

B. F. STAMPS, Colporter.

Model, Tenn.

### "DEAD CHURCHES."

'Tis hard to believe that there can be 1,235 churches that gave nothing to State Missions, and that about eleven hundred are non-contributing. This is a sad statement and shows a radical wrong somewhere.

Who is at fault?

Brother Oakley's article is timely, but I fear his suggested plan will not

work. Brother Folk's plan to put the BAPTIST AND REFLECTOR into every home is the ideal one, but how is that going to be done?

Before I left Tennessee, it was my pleasure to travel at length over Knox, Blount, Sevier, Cocke, Jefferson, and Grainger Counties, holding meetings, attending fifth Sunday meetings and Associations.

A better people at heart never lived. And the churches are not "dead churches," because they win many souls to Christ each year. And occasionally God lays his hand on a young man or woman and calls them to world-wide missions.

I shall always thank the Lord for Old Gatlinburg church, Sevier County, because there I first heard the message of salvation and gave my heart and life to him who saves to the uttermost; and yet they give but little, if anything, to missions.

I'm drifting from what I meant to write, but my heart goes out to those dear churches situated between hills, on creeks, and in the backwoods; they are not "dead;" they preach the gospel and do a necessary work. God bless every one of them. It's true that the BAPTIST AND REFLECTOR must be the medium to stir and win the pastors and members to give to world-wide missions. I suggest this plan as a possible means of reaching the non-contributing churches:

Let Brother Oakley or Dr. Holt furnish Dr. Folk the names of the pastors of all the non-contributing churches, then Dr. Folk can tell who is not taking the paper. Let Dr. Folk write each pastor, sending a return card, asking for three or four names of the church members, then he can send a sample copy, writing a personal letter, urging them to become subscribers and putting the paper at reduced rates the first year. I know there are many pastors and members who feel financially that they can't possibly pay for the paper.

It is all they can do to support their large families and live above water. Especially is this true of the pastors.

There are many Baptists in Tennessee who could give a dollar to one of these poor pastors by sending it to Dr. Folk, and let Dr. Folk send him the BAPTIST AND REFLECTOR for one year. Will not 100 Baptists send a dollar to help these pastors?

I will be one of 100 men that will send a dollar.

Drs. Folk and Holt can say who shall be the subscribers in case the sender doesn't designate one.

Now, brethren, if the strong will help the weak and encourage them by visiting them and sending missionary literature, tracts etc., I believe those non-contributing churches will become contributing churches. Our work in this "Far Northwest" is progressing very well. I have started a reading room in connection with my church. So if any of my friends have any magazines, papers, or periodicals that they would like to send us we will appreciate it. Address, Baptist Reading Club, S. M. McCarter, Superintendent, Snohomish, Washington.

REV. B. F. JONES.

I filled my first appointments at Little Hopewell church, in the Sequatchie Valley, on the 25th and 26th of January, 1902. Being met by a number of brethren, many relatives, and a host of friends, it was a pleasant meeting for me. Had good services both days. We are hoping and praying for a good year's work, with this, my old home church. Brother B. F. Jones, who has been almost like a father to the writer, was with us and preached Saturday. He has been laboring for

the last four years at Doyle College and will soon enter the field to collect funds to fit this school for a more efficient work. It will take three or four thousand dollars. Are there not that many who read the BAPTIST AND REFLECTOR that will give one dollar each to this work? Send all contributions to A. P. Johnson, Doyle Station, Tenn.

Our church passed the following resolutions:  
Whereas, Brother B. F. Jones, President of Doyle College, expects to work among the churches in the interest of Doyle College, be it

Resolved, That we, the Little Hopewell Baptist church, recommend him and his work to the churches and our brethren. Brother Jones labored for years teaching and preaching among us, and teaching our children.

The fitness of our beloved pastor for his work is largely the result of Brother Jones' labor. Therefore, for his work's sake, we heartily endorse and recommend him to our brethren.

JOHN R. DAVIS, clerk,  
J. W. COOLEY, pastor.

Shellsford, Tenn.

A REQUEST.

Will you grant me a little space in the BAPTIST AND REFLECTOR in order that I may speak to my brethren in Tennessee? For eight years I have prayed and toiled for an opportunity to reach this country, that I might preach the gospel of good tidings to many. Now that God has opened the way and brought me and my little family safely to the field where he would have me labor, is another proof of the fact that there is work for me to do here. Again, that I am here among strangers for the sole purpose of doing all I can for the glory of God and the good of souls, the prayers and sympathy of the brethren are earnestly solicited, for under the most unfavorable circumstances I am here. All of my means were exhausted in reaching the Territory, and I have not been able to do much for the Master's cause. I am at present compelled to teach school to support my family. This hinders me very much, but he that provideth not for his own house has but little promise. But I am doing what I can in my school to impress the children with the importance of reading the Bible and practising its truths. I have a Bible class each day, in which all who read seem to be greatly interested. This is joyful. Some have Bibles, and some have not. I have supplied my class so far. Am glad that I brought my small library with me. I need a dozen or so Testaments for distribution. One fourteen year-old girl has a ten-cent Testament and says she would not part with it for a dollar. Would like to have several copies of "Gospel Voices" for use in the Sunday school. I notice that the author offers to give away five hundred copies to mission churches and Sunday schools. I could use a number here.

Now, in order that I devote much time to the Master's cause, I must depend upon other sources for help. Brethren, you know with what boldness I preached the Word among you, not even fearing those who threatened my life. I am the same soldier, but disarmed, somewhat, by having made the necessary sacrifice to get here. I find the field already white unto the harvest, and, indeed, the "laborers are few."

Colportage and mission work are badly needed in the homes here. That is the only hope of interesting the parents in religion. I could accomplish a great deal in this work, had I an outfit and a supply of books, tracts, etc. The BAPTIST AND REFLECTOR would play an important part among

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the books for sale, and would be a good companion in the work. I have a small printing outfit which I would be glad to donate to mission work. What brother in Sweetwater Association will assume the duties and publish a mission paper? The press is standing idle at Tellico Junction, Tenn., and I would rather it was used to the glory of God. Hope some brother or number of brethren will find it convenient to meet my proposition and begin the work early. If you knew how eager the children in my little mission school are to hear me tell of Jesus and of the missionaries who are in different nations preaching to the people; and especially how they listen to stories told of Chinese schools and children, you would send literature for distribution. Second-hand literature would be greatly appreciated for this purpose. As fast as the children are sufficiently advanced, I desire to place religious reading in their hands. Now, brethren, the people in the country are badly neglected and rarely ever go to church or Sunday school, and the town preachers scarce-

ly ever go out into the country to preach. This country is destined to be a great State in the near future, and the Baptists should be first in the field to take it for the Master. Baptist sentiment could be cultivated in the minds of the children who are to be its citizens.

Now, brethren, and all who would like to claim a part and show an interest in this new country and its thousands, please give expression of the fact through the BAPTIST AND REFLECTOR.

Hope some one will suggest some plan upon which this work can be accomplished. What do you say?

I stand as an empty vessel ready to be used for the Master. I have my wife, two children, and aged mother depending upon my labor for support.

Pray for me, as I am struggling to preach Christ to whom I can. May the God of peace, comfort and help you to think, pray, and consider my proposition. The smallest amount would be greatly helpful and highly appreciated in the Master's cause.

Durant, I. T. J. W. SLATEN.

## BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

3. If you wish a change of post office address, always give the post office from which as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

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.

5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

6. Advertising rates liberal and will be furnished on application.

7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

## THE FIRST MARTYR.

In our last lesson, we left Stephen arraigned before the Sanhedrin, with false witnesses testifying against him. In response to the question of the high priest: "Are these things so?" facing his accusers, Stephen delivered a remarkable address, refuting the charges brought against him. He then turned upon his audience with severe denunciation: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. Who have received the law by the disposition of angels, and have not kept it."

No wonder, "when they heard these things they were cut to the heart and they gnashed on him with their teeth." The application was so personal, the denunciation so fierce that it seems to have enraged them beyond measure. But their threatening attitude was of little avail. For one thing Stephen was full of the Holy Ghost and that made him bold. For another thing he caught sight of the glory of God, which gave him strength.

And for another thing, he saw Jesus standing on the right-hand of God. Note that he was not sitting, but standing, as if in an attitude of expectancy, watching the scene taking place on earth, when for the first time the blood of one of his followers should be shed for his sake. That sight added encouragement and earnestness to him. In the ecstasy the moment he exclaimed: "Behold, I see the heavens opened and the Son of man standing on the right hand of God." This was too much for his hearers. Staid, dignified men as were the members of the Sanhedrin, they seem to have lost their senses, so infuriated had they become. They "cried out with a loud voice," partly as an expression of their rage and partly to drown Stephen's voice. They "stopped their ears" to prevent hearing him any further—a very common practice even in these days. When you tell people things they do not like to hear, they are very apt to stop their ears, either literally or figuratively. There is nothing so unreasonable as prejudice, nothing so deaf as a guilty conscience. They then all "rushed upon him and cast him out of the city," in accordance with the Mosaic law which required that malefactors among the Jews should be executed without the gates, and stoned him to death.

The witnesses upon whose testimony he was convicted were required to cast the first stones. They took off their outer garments, or overcoats, for the better performance of their task and left them in the keeping of a young man who was present and who was probably a member of the Sanhedrin. His name was Saul, Saul of Tarsus. We shall hear a good deal more of him after awhile. As the stones were falling upon Stephen, and knowing that death was imminent, he committed his spirit to God, saying: "Lord Jesus, receive my spirit." Kneeling down, he cried with a loud voice so that all might hear, "Lord, lay not this sin to their charge," and then "fell asleep."

The stoning of Stephen was an unlawful deed. The Jews had no right at this time to put anyone to death. The Romans had taken the power of death away from them. It was for this reason that they were compelled to carry Jesus before the Roman Governor, Pilate, that the sentence of death might be pronounced upon him. It was simply a lawless mob which put Stephen to death. Alas, it is not the only one of the kind in history. On account of the turbulent condition of the times, and the fact that the Roman Governor had gone to Rome the Sanhedrin felt encouraged to commit the crime.

It was certainly a noble death which came to Stephen. Both in its martyrdom and in its spirit, it reminds us of the death of our Lord. Like him, Stephen prayed for his enemies, even in the hour of death. Stephen was the first Christian martyr, in the usual acceptation of the term. The word martyr means literally a witness. One may be a witness for Christ by his life or by his death, and often the life-witness is more important than the death-witness. But it was a great privilege given to Stephen to become the first of that long line of Christian men and women who since that time have sealed their witness with their blood.

The young man Saul was not simply a silent spectator of the death of Stephen. He was in active sympathy. He not only kept guard over the clothes of the witnesses while they were stoning Stephen, but he "consented to his death." He may not have cast a single stone himself, but he looked on while others cast them, and did nothing to prevent them. Following the stoning of Stephen, there naturally arose a great persecution against the Christians. Taking encouragement from the action of the Sanhedrin, and from the unsettled condition of affairs, the Jews caused a great persecution against the church which was in Jerusalem, and its members were scattered throughout Judea and Samaria, though for some strange reason, the apostles seem not to have been molested, probably on account of the reverence and awe which they had awakened, or because of the knowledge that to touch them would have meant to create an insurrection on the part of the Christians.

Despite the fact of his violent death, Stephen had a decent burial. Devout men among the Christians carried him to his burial and "made great lamentation over him."

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These different offers apply either to new subscribers or to renewals. In order to encourage our friends to work for us, we also make the following propositions:

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2. If you will send us four new subscribers at \$2.00 each, we will send you an elegant Limoges Porcelain dinner set, or tea set, in fifty pieces. Or if you will send us eight new subscribers at \$2.00 each, we will send you the same kind of set in 100 pieces.

3. If you will send us seven new subscribers at \$2.00 each, we will send you a set of Matthew Henry's Commentaries upon the whole Bible, in six volumes, with good print, and nicely bound. Or, for the same number of new subscribers, we will send you an elegant gold-filled watch.

4. If you will send us a club of ten new subscribers, at least half of them new, you may put the paper to them at \$1.50.

5. If there are any who do not care to take the paper for a whole year, in order to get them started you may offer it to them for fifty cents for four months.

6. To new subscribers, in clubs of ten, twenty-five cents for three months.

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.

## A BAPTIST REFORMER.

The *Mirror* of St. Louis has the following paragraph about a former Tennessean:

"Mr. Joseph W. Folk, Circuit Attorney of St. Louis, is now almost a National character. He has turned the light upon this city's boodler and exposed them with a convicting completeness never achieved in any city in ten years. He has smoked out the reputable crooks as well as the disreputable. He has exposed the sins of society leaders, financial magnates, great promoters, church members, powerful politicians. He has made the boss boodler of this city squeal like a pig stuck under a fence and forced him into public explanations that are confessions. He has discovered that boss boodler as a mucker ready to turn State's evidence on his pals, plotting to indict anyone who dared boodle without letting him handle 'the dough,' and keep the lion's share, while he gave 'h' bought cattle a pittance. Mr. Folk has driven all the

corruptionists to seek their holes. But he will pursue them and drag them out to conviction and sentence — if the corruptionists cannot fix the petit juries as they have in the past. The people must back up Mr. Folk in the task he has courageously undertaken until the country is rejoiced by the spectacle of a dozen or half a dozen eminent St. Louisans in striped suits in the Missouri penitentiary."

The daily papers of St. Louis have also been having a great deal to say about these matters, and have been loud in their praise of Mr. Folk. That he is a brother of the editor is a source of pride to us, though it may not be a matter of interest to the public. But the fact that he is a Baptist will be an occasion of gratification to Baptists everywhere. We have noticed and noted frequently that whenever you put a Baptist into office, you get a clean, square, honest man who is going to do his duty, regardless of the consequences. The exceptions are so few as only to prove the rule.

#### THE BAPTIST REAPER.

I have transferred the *Reaper* list to this paper, Brother Folk agreeing to fill out all unexpired subscriptions and all back dues go to him. The BAPTIST AND REFLECTOR is a \$2.00 paper, and of course you will not get it at the same rate you have paid for the *Reaper*. If you are ahead six months, you will get this paper for three months. "Why did you do this?" some may ask. The patrons did not support the *Reaper* is the only reason that I have. It cost me money to publish it, and I did not get enough out of it to pay for publication.

The BAPTIST AND REFLECTOR is the only Baptist paper now published in the State, and in it you can get your State news as well as good articles from able correspondents each week.

Now, I thank you for your support to the *Reaper*, and trust that you will continue with this paper and help to make it better and better as the years go by.

Every one behind is expected to send in his dues to Brother Folk and tell him whether you want the paper continued or not. If you don't want the paper, drop a letter to me or the editor, paying up all dues and it will be discontinued.

I will write from this field every week or two about our work and workers. So you will have the advantage of the same thing as well as the many good things that this paper brings you each week. Let us now rally to the support of the BAPTIST AND REFLECTOR and try to put it in ever Baptist home in Tennessee. T. F. MOORE.

#### THE GILLETT-LODGE BILL.

We are glad to state that what is known as the Gillett-Lodge Bill was enacted into a law by Congress on February 1, 1902. This is the bill for which the distinguished Dr. John G. Paton has been working for many years. It provides that any person subject to the authority of the United States who shall give, sell, or otherwise supply, any arms, ammunition, explosive substance, intoxicating liquor, or opium to any aboriginal native in any of the Pacific Islands lying within twenty degrees North latitude and forty degrees South latitude, and the 120th meridian of longitude West and the 120th meridian of longitude East of Greenwich, not being in the possession or under the protection of any civilized power, shall be punishable by imprisonment not exceeding three months, with or without hard labor, or by a fine not exceeding fifty dollars, or by both. And in addition to such punishment all articles of a similar nature to those in respect to which an offense has been committed found in the possession of the offender, may be declared forfeited.

That is good, very good, exceedingly good, as far as it goes. But the trouble is it goes too far—that is, too far from home. Why pass a law forbidding the sale of intoxicating liquors to the inhabitants of the South Sea Islands and yet allow such liquors to be sold right here at home? Are our people less dear than those of the South Sea Islands? Is it of less importance that their morals should be cared for by our government?

#### TO THE BAPTIST REAPER READERS.

As stated by Brother Moore, we bought the *Baptist Reaper*, and will fill out the unexpired subscriptions on the *Reaper* at our regular rates. All back subscriptions to the *Reaper* are due to the BAPTIST AND REFLECTOR. We hope that all of those who are in arrears to the *Reaper* will not only pay up their back dues, but will renew for another year. The BAPTIST AND REFLECTOR is now the only Baptist paper published in the State. Every Baptist in the State should be a subscriber to it. It stands: 1. For the cause of Christ in the world. 2. For old-fashioned Baptist principles. 3. For the spreading of those principles over the world. 4. For our organized work as the best and most practical means for spreading them. In other words, the BAPTIST AND REFLECTOR is a religious paper, a Baptist paper, a Missionary Baptist paper, and a Tennessee Missionary Baptist paper. Let every Baptist in the State who agrees with it in these principles stand by it and help it to accomplish the mission which God has given to it.

#### PERSONAL AND PRACTICAL.

"Love is love forevermore." "And now abideth faith, hope, love, these three."

The sanctity of the Sabbath must be preserved, our homes protected and our boys saved.

A life without Christ is not worth living. A Christless life is a selfish, sordid, sinful life, a joyless, cheerless, hopeless life.

What is your idea in life—to get all you can or to give all you can? The answer to this question will determine your character.

Nearly two months of the new year have gone. What about those resolutions made at the beginning of the year? Have they been kept?

"There's no place like home." And there's no place like the old home, even if "the old home aint what it used to be, and the change make us sad and forlorn."

Abraham Lincoln never said a wiser or truer thing than: "You can fool all the people a part of the time and a part of the people all the time, but you can't fool all the people all the time."

The late Dr. Edward Olney, of the faculty of the University of Michigan, a stalwart Baptist, is quoted as saying: "I am built like a locomotive. I can go forward and I can go backward, but I cannot go sideways."

A holy spirit is not the Holy Spirit, as many seem to think. But the Holy Spirit makes a holy spirit. Have you a holy spirit? If so, it is evidence that you have the Holy Spirit. If not, it is pretty good indication that you have never received the Holy Spirit.

Christ in the heart will mean Christ in the life. Christ in the life will mean the life for Christ. The life for Christ will mean the life for humanity. And the life for humanity will mean a life of happiness, of usefulness and of honor. Such a life will be well worth living.

A saloon has no more moral right to exist in a community than a mad dog. Nay, not as much, for a mad dog could not do anything like the harm a saloon does. That the saloon has the legal right to exist in a community is a shame and disgrace to the Christian people of the community.

Says the *Herald and Presbyterian*: "He who devotes himself to criticism of others, finding fault with them for what they do, instead of himself doing better, is in almost as abject condition as the one who complains that nothing important is occurring, and, at the same time, does nothing important himself."

"Thou must be true thyself,  
It thou the truth wouldst teach;  
It needs the overflow of heart  
To give the lips full speech.

Think truly, and thy thoughts  
Shall the world's famine feed;  
Live truly and thy life shall be  
A great and noble creed."

The *Baptist Argus* of last week had a picture and sketch of Prof. J. W. Rust, A. M., L. L. D., father of our Dr. J. O. Rust. Among other things, the *Argus* quotes the following remark from Prof. Rust: At an association in discussing the pastor's relation to the church he said "I always stand for my pastor. If he is right, I stand for him because he is right; if he is wrong I stand for him until I can get him right." A noble sentiment, truly.

Says the *Christian Advocate*: "The Baptists are, of course, all wrong on the mode of baptism, and sundry other concerns; but they are, nevertheless, a great and worthy denomination of believers." The Baptists say that immersion is the mode of baptism. Does the *Advocate* mean to say that they are "all wrong" about it? Does it mean to deny immersion as a mode of baptism or simply that it is the mode of baptism? We are ready to prove that it is both.

We are sending out to our subscribers a little package of garden seeds, which they will please accept with our compliments. In the letter accompanying it, the printer made a mistake and left out the word "and" in the BAPTIST AND REFLECTOR, but everybody knows that it ought to be there. We hope that you will find these seeds very productive and that they will remind you of the seeds of the gospel truth and Baptist principles which the BAPTIST AND REFLECTOR is continually sowing in the hearts and homes of people all over the State and over the South.

Some one suggests to the *Religious Herald* that we should have a united effort, headed by the whole Baptist press of the South, to raise a million dollars to be divided among all our institutions of learning. The *Herald* says that it will do its part, and calls on Southern Baptist papers to know what they will do. You may count on the BAPTIST AND REFLECTOR. We should like to have \$200,000 of the amount for this State, \$100,000 for the Southwestern Baptist University and Carson and Newman College each. But we could not get along on less than \$100,000. We believe that the Baptists in the State ought to be able to raise at least that much themselves.

Says the *Nashville American*: "Memphis seems to be in a bad way. The papers have even got to cartooning the gambling and criminal elements who have so long held the town in their grasp." When the daily papers of a city go to cartooning the gambling and criminal elements of that city, it is evidence either that these elements have become unusually bad or the papers unusually good, or both. At any rate, it is gratifying to know that even our daily papers are waking up at last to the evils done to our cities by the gambling and criminal elements, including, of course, the saloon elements which go hand in hand with these others. But we would like to suggest to the *American* that it has the opportunity to perform the same service for Nashville which is being performed for Memphis by the papers of that city. There are gambling and criminal elements right at its doors. And worse than that, there are gambling and criminal manufactories right under its nose. Will not the *American* undertake the task of driving out these dangerous elements from our own beautiful city?

## The Home.

### TO DAY.

Be swift to love your own, dears;  
Your own who need you so.  
Say to the speeding hour, dears,  
"I will not let thee go,  
Except thou give a blessing,"  
Force it to bide and stay.  
Love has no sure to-morrow;  
It only has to-day.

Oh, hasten to be kind, dears,  
Before the time shall come  
When you are left behind, dears,  
In an all-lonely home;  
Before in late contrition,  
Vainly you weep and pray.  
Love has no sure to-morrow;  
It only has to-day.

Swifter than sun and shade, dears,  
Move the fleet wings of pain;  
The chance we have to-day, dears,  
May never come again.  
Joy is a fickle rover;  
He brooketh not delay.  
Love has no sure to-morrow;  
It only has to-day.

Too late to plead or grieve, dears;  
Too late to kiss or sigh,  
When death has laid his seal, dears,  
On the cold lip and eye.  
Too late our gifts to lavish  
Upon the burial clay.  
Love has no sure to-morrow;  
It only has to-day.

—Susan Coolidge.

### TELLING "NICE" THINGS.

I know a girl—in fact, she's a very dear friend of mine—a young, timid, struggling artist, who is trying to support herself by her brush. This is not a small thing to accomplish, as perhaps many of you know by experience; so my little friend has begun housekeeping in a modest way. She lives in two rooms at the top of a very tall house, and she does her own cooking on a small kerosene stove; but she's a brave girl, and paints away for dear life.

I went to call upon her the other day, and took with me a friend of mine, who is also an artist, but one who is far along that hill of success which Nan is now so patiently climbing. I had hoped much for Nan from this call; so introduced them with a beating heart.

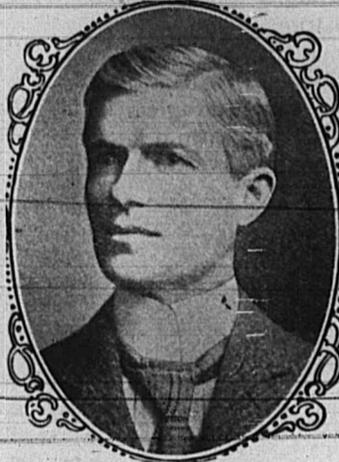
She shook hands cordially enough with Nan, who was trembling with nervousness, and seemed graciously interested in her work, for she turned over sketches, looked at paintings, and then, with the picture of an old woman's head in her hand, sat down and talked art all the rest of the afternoon to her heart's content. I did wish it had been to Nan's "heart's content," but one glance at the child's face told me it was not, for it was art that was away over her head.

Meanwhile, there was no word of praise from her lips, neither any criticism, even of the kindest, and her comments were of the mildly polite style that is exasperating like the faint praise that condemns. Do you wonder that I felt like shaking her when I looked at the repressed hope and longing on the face of the poor little striving Nan? I was almost ready to cry with disappointment when we got into the street again.

## KIDNEY TROUBLE, LAME BACK AND RHEUMATISM CURED BY SWAMP-ROOT.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU, Every Reader of the Baptist and Reflector May have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-root, investigated by THE BAPTIST AND REFLECTOR, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



T. F. McHUGH.

Tacoma, Wash., Nov. 29th 1901.  
DR. KILMER & CO., Binghamton,  
N. Y.

Gentlemen:—It gives me great pleasure to add my testimonial to that of the hundreds of others regarding the wonderful curative properties of Swamp-Root. I had a lame back three years ago before leaving North Dakota for the coast. Soon after my arrival in Puget Sound country it became very much worse. I felt certain that the coast climate had given me acute rheumatism and came to the conclusion that I could not live in this climate. Later

EDITORIAL NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the BAPTIST AND REFLECTOR who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the BAPTIST AND REFLECTOR when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

"Why didn't you say something nice to that child, you miserable woman?" I burst out, at last. She looked at me in unmitigated astonishment.

"Say something 'nice' to her?" she echoed, her face one whole exclamation point of surprise. "Why, it never entered my head to do so. Do you suppose she expected me to say anything?"

"But," I artfully inquired, with an eye to the future, "don't you think she has talent?"

"Most certainly I do. The head of that old woman is a gem in itself, and, what is more, I know a man who will buy it at her own price. I wonder who her model was?"

"I don't know," I said abstractedly, for I was planning a call upon Nan the very next day; "but I will ask her." And I wish you could have seen Nan's face when I carefully repeated the "nice" things I had saved for her. It was the impersonation of joy itself.

"And to think what a perfect goose I was yesterday," she said

I became convinced that what I really had was kidney trouble, and that the rheumatism was due to my kidney trouble. The lameness in my back increased rapidly and I had other symptoms which indicated that I would soon be prostrated unless I obtained relief quickly. Noticing your offer of a sample bottle of Swamp-Root, free, I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter I took three one-dollar-bottles of Swamp-Root with the result that I became completely cured. I no longer have pains in my back and can exercise violently without telling any bad effects. I have recommended Swamp-Root to several of my acquaintances who were similarly affected and without exception they have been greatly benefited by its use. Yours very truly,

*T. F. McHugh*

Lame back is only one symptom of kidney trouble—one of many and is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow: Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The great kidney remedy, Dr. Kilmer's Swamp-Root, is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver, and bladder troubles.

with a happy laugh. "I actually cried myself to sleep after you had gone, and forgot about my supper. But there, I do believe I'll never be discouraged again," and she shook the frying pan so joyously that the chop she was frying over the kerosene stove danced a merry jig, as though out of pure sympathy with her.

Oh, it is a wonderful tonic, is this "telling nice things to people." I have seen it work the most surprising results at the most surprising times. I have seen jaded men lift their tired heads and square shoulders after a hard day's work at desk or counter or bench, and the bright light of hope leap into their eyes again, from the magical influence of a timely, sincere word of praise, or that "nice" thing one has heard or thought about them, and remembered to tell them. I have seen wives and mothers whose faces were faded and worn with the weary round of planning, baking, stewing, and boiling, and the drudgery of counting the pennies, look up into

the faces of their husbands at some unaccustomed word of praise or tenderness, with the light of youth in their hearts that glorified every duty to them. I have seen servants take their brooms and sweep more carefully in the corners, dust the picture rails and the pictures, take up the rugs and give them an honest shaking and then brush away the cobwebs that they had noticed hanging for a week at least, but had not thought it necessary to remove until that happy word had made it a pleasure to do so.

And I myself—why, I feel to this day, the glow of strength and hopeful possibilities that filled my heart at a word of affectionate appreciation from my pastor. He is dead now, but often, when tempted to see the dark side of life, I recall the tender words of encouragement he uttered that day so long ago, and hope refuses to be thrust away.

The really selfish element in telling the nice things to people (if one can call it a selfish element) is the exquisite happiness it brings to one's self. I can liken it to nothing that is earthly, but to everything that is heavenly. Try it and see for yourselves.—*Christian Work.*

### THE PLEASURES OF COUNSEL.

We have often wished that it might be our fortune to build a house destined for a home, in order that we might have the rare pleasure of consulting with those we love about each detail. What rare fun it would be to arrange and rearrange our ideas in drawings to be taken to the architect; to plan to get the home within our means and yet to have it just right, and, when it came to finishing and furnishing, to spend long evenings securing the effect of daintiness, solidity, and elegance which gives a peculiar charm! Probably there would be as much pleasure in transmuting our dreams and notions into brick and wood as in living in the house when it is done. But, though we cannot all build houses, and this writer never expects to do so, we can transfer some of this imaginary pleasure to smaller things. Really, you miss a great deal of fun in the home if you do not make your ordinary plans the subject of discussion. Get the ideas of every member of the family, and when they are good, modify the plan accordingly. A friend who now has an income of \$20,000 a year says he used to enjoy his money more when he had only \$20 a week, for then he talked over with his wife the expenditure of every dollar. "We never had a better time," he says, "than when we used to consult how to save a quarter, and she used to enter with enthusiasm into all my economies and suggest ingenious ones of her own."—*The Watchman.*

We are authorized to announce  
**C. B. HARWOOD,**  
AS A CANDIDATE FOR

**REGISTER**

OF DAVIDSON COUNTY.

Subject to Democratic Primary, April 3

**BELLS**

Best Alloy Church and School Bells. Send for Catalogue. Free. BELL CO., Hillsboro, O.

**Young South.**

Mrs. Laura Dayton Eakin, Editor,  
304 East Second Street, Chattanooga,  
Tenn., to whom communications for this de-  
partment should be addressed—Young South  
Motto: Nulla Retorsum.

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

Mission Topic for February: "THE  
COLORED PEOPLE."

"Duties are ours, events are God's."  
"The love of Christ constraineth  
us."

**Bible Learners.**

Learn Matt. 10:23.

**The Student Band.**

Answer the questions about the  
work at Baltimore by February 27. I  
am a little late in getting souvenirs of  
last month's study to you, but they  
will come in time.

**YOUNG SOUTH CORRESPONDENCE**

I write you with a heavy heart to-  
day. Between me and everything  
I do this week, there lies a little white  
casket, and the cold earth resting  
above it. On Monday, February 10,  
the soul of one of our Band went to  
God.

**ROBERT GUILDFORD KANNON**

of Nashville, my own beloved little  
nephew, will no more write us in his  
sweet way. Only a few weeks ago, he  
sent me his "birthday pennies" for  
the little "Japanese children" he loved  
so much to talk about. For four years  
we have known he could never be  
well and strong again, and we loved  
him all the more tenderly for that.  
God has been good to let us keep him  
so long. We suffered much at first,  
and his weary wall, "I'm so tired,"  
used to ring in my ears day and night,  
but he grew better and he was so  
happy, so interested in everything, so  
affectionate to us all; but all the time  
the look of heaven was in his big gray  
eyes, and we felt that earth was not  
his home. This brief six years was a  
blessing, and we ought to praise the  
Savior that he will suffer no more, but  
it is hard to give him up. He took  
such a pathetic interest in "the little  
orphans." Often he went out to see  
them, and they loved him. Won't  
you pray for the poor mother and the  
sister and only little brother, that they  
may bear the trial bravely, and work  
on?

We are in the midst of a meeting  
here, that Dr. Broughton of Atlanta,  
is holding for the First church. Im-  
mense crowds attend, and this great  
man of God preaches fearlessly, and  
earnestly pleads with sinners to be  
saved. Some have heeded the call  
and we are hoping for great results.

Yes, there are some letters, but not  
so many as I wish I had to give you.  
I know, though, you are waiting for the  
coin-takers. The orders keep coming  
for them. One must always be  
patient with printers. I am expecting  
them every day now.

In No. 1, Mrs. McLain's Sunbeams  
send \$1.50 for State, Home, and For-  
eign Missions. The Bearden Band is

evidently awake. We are so grateful  
that they use the Young South for  
their first offering.

Ashburn sends No. 2, from a faithful  
worker:

"Please find enclosed \$1.00 for my  
birthday offering. Divide it between  
Japan and the Orphans' Home. I en-  
close, also, two cents for a coin-taker,  
and I wish the Young South much  
success. **LOVIE MAY TAYLOR.**"

Mary thanks! We count on you.  
No. 3 is a sweet message from Knox-  
ville:

"I have been thinking for sometime  
that I would like to be a member of  
the Young South. We enjoyed the  
visit of Mr. and Mrs. Maynard so  
much last October. I enclose a stamp  
for a coin-taker, and mamma has  
promised me all the eggs from one hen,  
and so I hope soon to fill it.

"I am nine years old, and I belong  
to the Sunbeams of the Centennial  
church. I have heard Mrs. Snow  
speak of Mrs. Eakin and we hope  
sometime to have her at our church.  
**"JULIA KATHERINE MORSE."**

We welcome you most heartily, and  
you shall have the coin-taker soon.  
Mrs. Eakin will be so glad to shake  
hands with you when she comes to  
Knoxville. We hope to hear often  
from you this year.

No. 4 is from Carrie Parris of Nance  
and orders a coin-taker. We wish her  
much joy in its use.

No. 5 brings an order for one of the  
new little aids to be used by class No.  
10 of the Howell Memorial church,  
West Nashville. Miss Ella Sturdivant  
will soon have it. May its use be  
blessed! We are always so glad when  
a Sunday school class takes up the  
work.

In No. 6, Mrs. Jackson sends \$1.00  
from her Babies' Branch, contributed  
by Herbert Sanders, Jr., Hasselline  
Jackson, Sallie Gribble, and Marlon  
Shockley. Without special instruc-  
tion, the Babies' Branch offerings are  
divided equally between Home and  
Foreign Missions, but Mrs. Jackson  
wishes all of this to go to Mrs. May-  
nard's support, "if we are behind in  
her salary," and we are. Many thanks!  
We welcome each new member.

In No. 7, Bettie D. Arnold of War-  
trace, sends for two coin-takers. We  
know she will use them with pleasure  
and profit.

No. 8 is from our prized co-worker at  
Ripley:

"I send you seventy-five cents for  
three subscriptions to the *Foreign  
Journal*. I hope not to lose a number.

"Our church (Liberty) is in mourn-  
ing because our pastor, Brother  
Blalock, preached his last sermon to us  
last Sunday, and has returned to his  
old home State, Georgia. We cannot  
tell you how much it grieves us to  
give him up. He is such a sweet spir-  
ited Christian gentleman. We hope  
you are interested in all the churches.  
"We would be so glad to have Mrs.  
Eakin with us at our Sunday School  
Convention, in April. It meets at  
Covington where our dear Mrs. May-  
nard is now. **MRS. LIZZIE WHITE.**"

Mrs. Eakin would be so pleased to  
come if she could. Many thanks for  
the renewal and new subscribers. May  
God speedily send you a new shep-  
herd!

No. 9 comes from Covington:  
"I suppose you think I have for-  
gotten the Young South, but I have  
not. I send you six names for the  
Babies' Branch: Edith Turner, Mar-  
celle Harris, Shelby McFadden, Rich-  
ard and Halp Owen, and Warren  
Blach. Each gives twenty-five cents.  
My 'Auntie,' Mrs. Maynard, sends  
much love to Mrs. Eakin.  
**"DAISY LEA ALLEN."**

And won't you give Mrs. Eakin's  
love to the dear "Auntie?" I am long-  
ing for time to write her but it does  
not come yet. Won't you whisper to  
her that the Young South would  
greatly appreciate a letter from her?  
Give each baby a kiss of gratitude  
when you give the certificates.

No. 10 brings \$2.00, from the secreta-  
ry of Lucy Sunday school, for the  
Orphans' Home. This amount has  
been sent before, but was unfortun-  
ately directed to Nashville instead of  
Chattanooga, and all trace seems lost.  
There are many Eakins in Nashville,  
Eakins white and Eakins black, and  
some of them must have kept the  
money. The treasurer of the Young  
South regrets it extremely. Mr. John  
W. Williams replaces it out of his own  
pocket, and promises \$1.00 each month  
hereafter. We are most grateful for  
present aid and future interest in this  
great work.

In No. 11, little Mary Lucille McMa-  
han of Roberson Fork, orders a coin-  
taker. We wish success to the little  
six-year-old worker for Jesus.

The Second church, Chattanooga, so  
full of Young South workers, makes  
out the dozen for us to-day, sending  
\$1.00 for Japan and fifty cents for the  
Orphans' Home from Mr. William  
Golling's class of boys. Many thanks!

You will have just one more week in  
February when you read this. Look  
at our "receipts" carefully and prayer-  
fully and send on your offering at once.  
You will see that our February con-  
tributions have been growing "small  
by degrees and beautifully less." Now,  
let's take hold and send them sky-  
ward for the fourth week.

Most fondly, yours,  
**LAURA DAYTON EAKIN.**

**Chattanooga.**

P. S. Do you know that only six  
weeks of our eighth year remain?  
Think of it! We want \$1,000 for our  
"total," remember. **L. D. E.**

**RECEIPTS.**

First three quarters, 1901.....	\$633 70
January offerings, 1902.....	94 04
First week in February, 1902..	21 97
Second week in February.....	13 34
Third week in February.....	

**FOR JAPAN.**

Bearden Sunbeams, by Mrs. McLain.....	50
Lovie May Taylor, Ashburn.....	50
Mrs. Jackson's B. B., Third church, Nashville.....	1 00
Wm. Golling's class, Second church S. S., Chattanooga....	1 00

**FOR ORPHANS' HOME.**

Lovie May Taylor, Ashburn.....	50
Lucy S. S., by J. W. Williams, Sec.....	2 00
Wm. Golling's class.....	50

**FOR BABIES' BRANCH.**

Miss Daisy Lea Allen's Band..	1 50
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**FOR HOME BOARD.**

Bearden Sunbeams, by Mrs. McLain.....	50
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**FOR STATE BOARD.**

Bearden Sunbeams, by Mrs. McLain.....	50
--	----

**FOR FOREIGN JOURNAL.**

By Mrs. White, Ripley, (three).	75
For postage.....	14

Total.....\$772 44  
Received since April 1st, 1901.

For Japan.....	\$485 78
" Orphans' Home.....	167 31
" Babies' Branch.....	34 68
" State Board.....	12 99
" Home Board.....	33 75
" Foreign Board.....	23 93
" Foreign Journal.....	5 25
" Sundries.....	4 52
" Postage.....	4 28
Total.....	\$772 44

**Reward of Merit.**

A New Catarrh Cure Secures National  
Popularity in Less than One Year.

Throughout a great nation of eighty  
million it is a desperate struggle to  
secure even a recognition for a new  
article to say nothing of achieving  
popular favor, and yet within one



year Stuart's Catarrh Tablets, the new  
catarrh cure, has met with such success  
that to-day it can be found in every  
drug store throughout the United  
States and Canada.

To be sure a large amount of adver-  
tising was necessary in the first in-  
stance to bring the remedy to the at-  
tention of the public, but everyone  
familiar with the subject knows that  
advertising alone never made any ar-  
ticle permanently successful. It must  
have in addition absolute, undeniable  
merit, and this the new catarrh cure  
certainly possesses in a marked degree.

Physicians, who formerly depended  
upon inhalers, sprays and local washes  
or ointments, now use Stuart's Catarrh  
Tablets because, as one of the most  
prominent stated, these tablets contain  
in pleasant, convenient form all the  
really efficient catarrh remedies, such  
as red gum, blood root and similar an-  
tiseptics.

They contain no cocaine nor opiate,  
and are given to little children with  
entire safety and benefit.

Dr. J. J. Reitiger, of Covington, Ky.,  
says: "I suffered from catarrh in my  
head and throat every fall, with stop-  
page of the nose and irritation in the  
throat affecting my voice and often  
extending to the stomach, causing  
catarrh of the stomach. I bought a  
fifty-cent package of Stuart's Catarrh  
Tablets at my druggist's, carried them  
in my pocket and used them faith-  
fully, and the way in which they  
cleared my head and throat was cer-  
tainly remarkable. I had no catarrh  
last winter and spring and consider  
myself entirely free from any catarrhal  
trouble."

Mrs. Jerome Ellison, of Wheeling, W.  
Va., writes: "I suffered from catarrh  
nearly my whole life and last winter  
my two children also suffered from  
catarrhal colds and sore throat so  
much they were out of school a large  
portion of the winter. My brother  
who was cured of catarrhal deafness by  
using Stuart's Catarrh Tablets urged  
me to try them so much that I did so  
and am truly thankful for what they  
have done for myself and children. I  
always keep a box of the tablets in  
the house and at the first appearance  
of a cold or sore throat we nip it in the  
bud and catarrh is no longer a house-  
hold affliction with us."

Full sized packages of Stuart's Ca-  
tarrh Tablets are sold for fifty cents at  
all druggists.

Send for book on cause and cure of  
catarrh mailed free. Address, F. A.  
Stuart Co., Marshall, Mich.

# The... Bible Class Quarterly

OUR NEW QUARTERLY  
FOR BIBLE CLASSES  
AND SENIOR GRADES  
4 Cents a Quarter  
40 Pages

This Quarterly has met with a reception beyond our expectations. One superintendent ordered 130 copies after receiving the sample we sent him. The *Florida Baptist Witness* says: "First of all comes the Bible Class Quarterly. This is a pamphlet of forty pages filled from cover to cover with good things for grown people who attend the Sunday schools. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and is just the thing you have been looking for to send you on your way to Sunday school rejoicing."

Samples Sent on Application.

THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

**ROSES FREE**

Every reader of this paper should have one of our Handsome New Illustrated 80 page Catalogues for 1902. It tells of the best Roses and hundreds of other Plants, Bulbs, Seeds and Fruits, offering them to you at most attractive prices. Liberal Club Rates given. Send us 10 cents for the catalogue and we will present you with Two Fine Everblooming Rose Plants (one white and one red) that will bloom freely this Summer. In addition to this we will send with the catalogue a coupon good for 10 cents with first order, thus giving you the Catalogue and roses absolutely free. Send NOW and make selection early for Spring planting.

THE GEO. H. MELLETT CO.,  
Springfield, Ohio.  
Lansdown Greenhouses. Established 1877. Box 29

AMONG THE BROTHERS.

Rev. N. S. Jones gives up the work at Montevallo, Ala., to become pastor at Burlington, N. C. He thus returns to the State of his nativity.

Rev. Mack Stamps who lately resigned the care of Dallas Avenue church, Huntsville, Ala., has accepted several churches near Northport, Ala.

Mr. J. S. Dickerson, managing editor of *The Standard*, is sojourning for a time in the South. A man of such excellent parts is always welcome among us.

Rev. Rutherford Brett, greatly loved in Tennessee, declines the care of the church at Stephenville, Texas, and remains as pastor of the First church, Huntsville, Ala.

His many friends extend sympathy to Dr. W. C. Tyree of Durham, N. C., in his grief over the death of his mother, which occurred Feb. 8th. She is enjoying a rich reward.

True to the aggressive spirit of their vallant leader, Dr. Fred D. Hale, the Bales Chapel church of Kansas City, has bought a lot and opened a new mission. Like pastor, like people.

Dr. C. C. Brown, the versatile pastor of the First church, Sumter, S. C., was given a joyous birthday party by his church on the anniversary of the fiftieth year of his eventful life.

D. Chas. A. Stakely of Montgomery, Ala., has been chosen to deliver the baccalaureate sermon before Limestone College, Gaffney, S. C., on June 1st. The college is heartily congratulating itself.

\$100 Reward, \$100.

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

Address, F. J. CHENEY & CO., Toledo, O.  
Sold by druggist, 75c.  
Hall's Family Pills are the best.

Dr. Madison C. Peters decides to accept the pastorate offered him in Baltimore, Md. During his brief pastorate at the Summer Avenue church, Brooklyn, a debt of \$37,000 has been paid and the membership increased from 160 to 425.

If my name isn't  
on your lamp chim-  
neys you have  
trouble with them.  
MACBETH.

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

Mr. Earnest McDaniel of Toone, Tenn., is a candidate for the Tennessee Legislature from Henderson County. He is a staunch Baptist and an unflinching opponent of the whiskey traffic. His father is the aged Rev. C. C. McDaniel.

Rev. F. H. Watkins who had to leave the Seminary on account of sickness and has lately accepted the care of the church at Florence, Ala., will assist Rev. J. E. Barnard in a revival at the First church, Anniston, Ala., beginning April 13th.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT

Dr. T. T. Eaton, editor of the *Western Recorder*, recently wrote an incisive article on "An Up-to-date Bible," in which he called upon the new theologians, who claim that there have been inspired men of all ages, to give us a sample of their inspiration by publishing a bible. The article was sent in turn to the *Outlook*, the *Independent* and the *Congregationalist* and was rejected by all of them, and afterwards published in the *Watchman* at Boston.

RECENT EVENTS.

Dr. Price of Atlanta passed through the city last week on his way to Palaski, where he is to deliver a course of lectures.

In the great fire at Paterson, N. J., on Sunday, February 9th., there was a loss of about \$8,000,000. Among the houses destroyed were the First and Park Avenue Baptist churches.

The *Central Baptist* says: "The historic First church of Providence, R. I., one of the oldest in this country, worshiped God for sixty years without any sort of a house. The church met in private houses and in groves." This is a remarkable record.



A WOMAN'S THROAT

Is her fortune if she chances to be a Patti or Albani, and that fortune is guarded day and night with the greatest care. Nothing frightens a singer so much as a cough. Every woman ought to be afraid of a cough. It is nature's danger signal. Who does not know of some sweet woman-voice silenced forever by disease which began with a slight cough. The use of Dr. Pierce's Golden Medical Discovery will ensure a permanent cure of the most obstinate and lingering coughs. Even when the lungs are involved and there are hemorrhages and emaciation, "Golden Medical Discovery" is generally effective in restoring the diseased organs to sound health and strength. There is no alcohol in the "Discovery" and it is entirely free from opium, cocaine and all other narcotics. "I am feeling quite well," writes Miss Dorcas A. Lewis, of No. 1120 24th Street, Washington, D. C. "and I owe it all to Dr. Pierce's Golden Medical Discovery. I had been quite a sufferer for a long time, and after reading Dr. Pierce's Common Sense Medical Adviser thought I would try his 'Golden Medical Discovery.' I had not been sleeping well for a long time. Took one teaspoonful of Dr. Pierce's Golden Medical Discovery and slept nearly all night without coughing, so I continued taking it. I had been a great sufferer for more than ten years. I tried lots of different medicines and different doctors, but did not feel much better. I coughed until I commenced spitting blood, but now I feel much stronger and am entirely well." Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

And now North Carolina has organized an Anti Saloon League. Among the members of the Executive Committee, we note the names of the following well-known Baptists: N. B. Broughton, John A. Oates, and J. W. Bailey. Brother Oates was elected Cor. Sec. We hope that it will be able to accomplish much good. These Anti-Saloon Leagues seem to be very effective in fighting the saloon.

**Cut down** cost. Nothing you can wash with is so economical and effective as PEARLINE. Pearline saves most of the rubbing, hence you save the wear, tear, time, hard work. Things that have less cleansing power are more expensive to use. You use more of them, you have to rub, and that soon wears out the clothes. 664. Saves Everywhere

**PISO'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

It was with much regret that we read of the death, at his home near Philadelphia on last Sunday, of Dr. George C. Needham, the distinguished Baptist evangelist. He had recently returned from a trip to the South, part of which was spent in Tennessee. He was an able preacher of the Word and a facile writer.

Rev. R. M. Faubion of Lawrenceburg passed through the city last week on his way to Clarksville to visit his brother whom he has not seen for eleven years. Brother Faubion has tendered his resignation at Lawrenceburg to take effect the last of March, at which time it is expected that the new house of worship will be completed. He has done a good work there under many difficulties.

For Whooping Cough use CHENEY'S EXPECTORANT

The Value Of Charcoal.

Few People Know How Useful It Is In Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odoriferous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, there is no possible harm can result from their continued use but on the contrary great benefit. A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets." **Catarrh Can Be Cured.** Catarrh is a kindred ailment of consumption long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

**ONLY A FEW DAYS MORE**  
**IN WHICH TO BUY**  
**Blue :: Grass :: Shares**

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**5 Cents per Share.**

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Work will begin almost immediately upon the well on Spindletop Heights and the Blue Grass gusher will be brought in in about one month from the time it is started.

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 Financial Agents, Box 752, Beaumont, Texas.

Mention This Paper.

**AMONG THE BRETHREN.**

Rev. C. B. Williams of Texarkana, Ark., accepts the care of the church at Stephenville, Texas.

Rev. Milford Riggs, who for years has been pastor at Joplin, Mo., has resigned, to take effect April 1st.

The address of Dr. W. W. Laudrum of Atlanta, before the Baptist Social Union of Chicago, was on the theme: "The Twentieth Century Baptist." His address is said to have been forcible and earnest.

**A Texas Wonder.**

**HALL'S GREAT DISCOVERY.**

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and Page & Sims, Nashville, Tenn.

**READ THIS!**

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.



Suffer No Longer! Send 16 cents by mail (if not found at your druggist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. **Warranted to cure.** H. K. MITCHELL, Druggist, Franklin, Ky.

**MYSELF CURED**

I will gladly inform anyone addicted to COCAINE, MORPHINE, OPIUM OR LAUDANUM, of a never failing, harmless Home Cure. Address Mrs. S. Mary Baldwin, P. O. Box 1212, Chicago, Ill.

Rev. J. E. Ashmore returns from Louisiana to Ridgeway, S. C., having accepted churches in that vicinity.

Dr. T. W. O'Kelley of the West End church, Atlanta, decides to accept the care of the Second church, Little Rock, Ark.

Evangelist L. D. Lamkin, who has signal success, is in a great meeting with Rev. T. J. Snyder, at DeSotto, Missouri.

Dr. J. R. Sampey of the Seminary at Louisville, is this week delivering addresses before the State B. Y. P. U. Convention at Minneapolis, Minn.

Rev. J. R. Moore of North Carolina, accepts the care of the church at Seneca, S. C. His work in the North State has been eminently satisfactory.

Dr. T. G. Scores of Galesburg, Ill., accepts the care of the Oak Park church, Chicago, made vacant by the removal of Dr. J. W. Conley to Omaha.

Rev. J. J. Payseur of Wilmington, N. C., one of our most aggressive Southern Baptist pastors, has been appointed Chaplain in the United States army.

**SISTER: READ MY FREE OFFER.**

**Wise Words to Sufferers**  
**From a Woman of Notre Dame, Ind.**



I will mail, free of charge this Home Treatment with full instructions, and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), displacement or falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A., for the FREE TREATMENT and FULL INFORMATION. I send it in plain wrappers, and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write to-day, as this offer will not be made again.

Thousands besides myself have cured themselves with it. I explain a simple Home Treatment which speedsily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write to-day, as this offer will not be made again.

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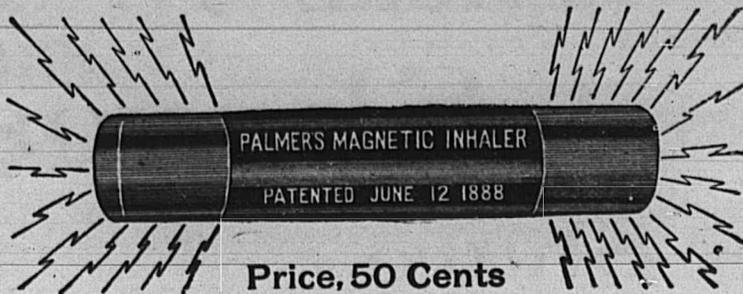
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Price, 50 Cents

For the Prompt Relief and Speedy Cure of  
**Cold, Catarrh, LaGrippe, Hay Fever, Asthma,  
 Headache, Bronchitis, Sore Throat,  
 Hoarseness and all Head, Throat,  
 and Lung Diseases.**

A Sure Preventative of all Contagious Germ Diseases.  
 Unequaled for Convenience, Durability, Neatness, Power  
 and Immediate Results.

ALWAYS READY

VEST POCKET SIZE.

One Minute's Use Will Convince You that it is an Absolute Necessity for Every One in Every Family.

Why suffer when you can get relief for 50c. You would not take \$5.00 for it if you knew you could not get another one. If you are not satisfied return it and we will refund your money. We have never had to do this yet. They will last for 2 or 3 years and then can be recharged by us for 20c. The inhalations go right to the spot and kills the destroying disease germs, making a cure of the above diseases quickly.

Dr. J. B. Hawthorne says: "There is no doubt in my mind as to the merits of the Inhaler.

Rev. J. D. Wilson says: "It is a power for good."

Dr. A. J. Holt says: "It is surely harmless, and certainly helpful."

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Rev. T. T. Thompson says: "It will relieve headache and prevent colds."

Dr. E. E. Folk says: "It has saved me from many a cold, and it has relieved catarrh and headaches."

You see from the above you do not have to take our word. Better still, send 50c and convince yourself. They sell so fast that agents make big money. Liberal inducements by the dozen. Indorsed by all physicians. Send all orders to the

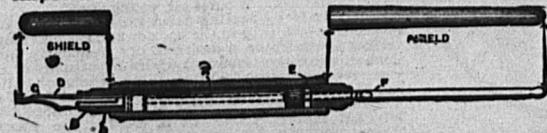
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OBITUARY.

**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.

**MOORE.**—Mis. Lizzie Moore, widow of Rev. J. M. Moore, was called from the family circle January 20, 1902. She professed faith in Christ while young, and united with the Green River Baptist church where she lived a true and faithful Christian until her death. Her brother, Emerson, was called from this world of sorrow and of woe on the seventeenth, just three days before his sister. He was a good Christian boy and loved by all who knew him. I stood by the bedside of my dying friend, and she asked us to sing "Jesus Lover of My Soul."  
 Houston, Tenn. ALICE DAVIS.

**CRENSHAW.**—Grandma Hepsy Crenshaw fell asleep in Jesus January 13, 1902, aged seventy-eight years. She was converted in early life and lived a consistent member of Big Creek church, for sixty years. She was always found at her post of duty. She loved her church and was indeed a true wife and a loving mother and grandmother. Six years ago, after a union of fifty-two years, her husband, Dabney Crenshaw, aged eighty-two years, preceded her to a land of glory. She was mother, grandmother, and great-grandmother of eighty-one children. She and her husband have reared and cared for twenty-seven orphan children. She leaves a host of relatives and friends to mourn their loss. Her grandchildren,  
 ANNIE WILLIAMS,  
 EDD WILLIAMS.

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Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.  
 Rev. T. L. Barrow of Lavinia, Tenn., has moved to Atwood, Tenn., that he might be nearer his work. He is an efficient young preacher.

**WHEN YOU BUY BUY The Best**  
 you can get for your money. Buy a U. S. Custom-Made Vehicle. We build a \$39.00 Buggy and sell it for \$25.95. A high grade \$50. Buggy for \$42.50. Buggy Top \$1.90. Tired Wheels \$2.75. Hickory Shafts \$1. We save you \$10.00 on Rubber Tires. It will pay to write for FREE Vehicle and Harness CATALOGUE. U. S. Buggy & Cart Co., 506 8th St., Cincinnati, O.

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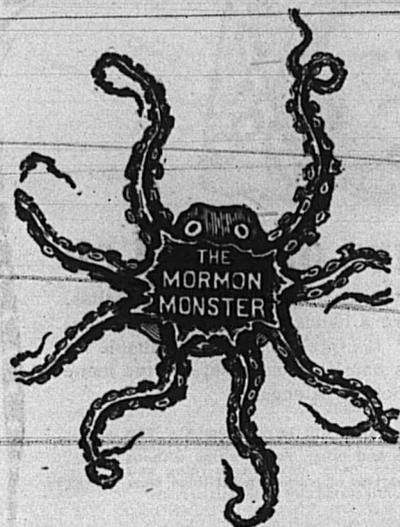
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"Mormon  
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Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith claimed to have discovered, the Mountain Meadows Massacre, Polygamy, Roberts case, etc. "Replete with important information." "It is as fascinating as a novel." Nearly 400 pages, 28 illustrations.

Judge John W. Judd of Nashville, who lived ten years in Utah, says:

"Regarding the book as a history and exposition of the 'isms,' it is a decided success. Any intelligent reader can by reading it carefully get a clear and comprehensive insight into the real inwardness of the 'ism.'"

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

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

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### OBITUARY.

Whereas, It has pleased God to remove from us one of our best and most loyal members, Doctor Mayfield Baxter, who, by his manly character, upright life, and Christian gentleness, endeared himself to all who knew him, and especially to his class-mates; therefore, be it

Resolved; First, that by his death, the Columbian Literary Society has lost a faithful and loyal member, a true-hearted friend, one who was devoted to his Society and worked faithfully for its advancement;

Secondly, That we express our deepest sympathy to his bereaved parents, brothers, and sisters, who loved him as we loved him, and mourn as we mourn; and that, for our consolation, we cannot but rejoice in the hope that, from the darkness and shadow of this life, he has passed to the joy and light of the "Hither Shore;"

Thirdly, That a copy of these resolutions be sent to his parents, and a copy to the BAPTIST AND REFLECTOR, and, also, that a copy be spread on the Columbian minutes.

Adopted by Society in session January 29, 1902,

WILLIAM R. HENDERSON,  
CLARENCE BACHMAN,  
BEN OGLE, Committee.



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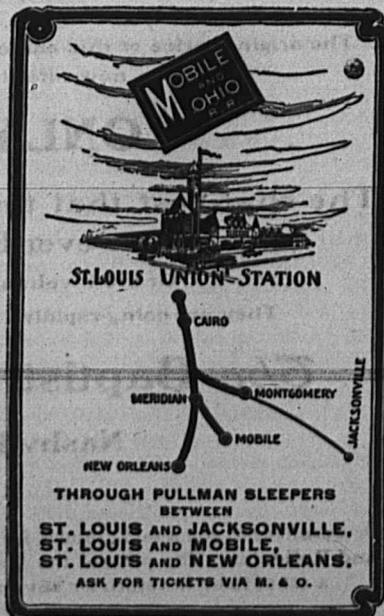
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