

Baptist and Reflector

Speaking the Truth in Love.

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CURRENT TOPICS.

The recent announcement of the fact that England and Japan had made an alliance in the East created quite a flurry in international circles.

Dr. Bushnell tells about meeting a lawyer on a railroad train and the lawyer said to him that not only nearly all murders but not less than 85 per cent. of all crime is the result, directly or indirectly, of the saloon.

President Roosevelt last week made public his decision in regard to the Schley case. He stated that he had been over all the evidence and his conclusion was that while technically Admiral Sampson was in command at the battle of Santiago, as a matter of fact neither Sampson nor Schley had much to do with the battle. It was a Captain's fight. This decision is final and from it there is no appeal.

The Nashville Street Railway has recently purchased the old Rosenheim building on the square and will make a transfer station out of it, running the cars through from College to Cherry. This will not only give much more room, but will put the transfer station in a much more desirable portion of the city than it is now. Such an enterprise upon the part of the railway is greatly appreciated by the Nashville public.

The question has been going the rounds of the European governments as to which nation it was that prevented the other nations from interfering with the Spanish-American War. The *Chicago Tribune* puts these discussions in rhyme as follows:

"Who befriended Uncle Sam?"
"I," said John Bull,
"I used my pull.
I befriended Uncle Sam."

"Who helped him lick Spain?"
"I," said the Kaiser,
"I stood right by, sir.
"I helped him lick Spain."

"Who stood off the powers?"
"I," said the Czar,
"I was right there.
I stood off the powers."

"Who's his friend now?"
"I," said they all,
"With unanimous bawl.
"I'm his real friend now!"

At last Miss Ellen M. Stone, the missionary who was kidnapped by brigands in Bulgaria on the 5th of last September, has been released. She and her companion, Madame Tsilka, with the latter's baby who was born in captivity, reported at Strumitza, Macedonia, at 3 o'clock on the morning of February 23rd. Some ten days or two weeks before that time the ransom money for their release had been paid to the brigands, but as nothing had been heard from them, it was feared by some that the brigands had broken their promise. It is said that the difficulty in securing their release came from the fact that they were captured by order of the Macedonian Committee, partly for the purpose of securing money to aid their cause, and largely to attract the attention of the world. They are determined to be free from Turkey.

It Isn't the Thing You Do.

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

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle winning tone,
Which you had no time or thought for
With trouble enough of your own.

These little acts of kindness
So easily out of mind,
These chances to be angels
Which we poor mortals find.
It isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun.

—Ella Wheeler Wilcox.

The Saloon Peril.

BY A. C. DIXON, D.D., BOSTON, MASS.

There are six particulars in which, I believe, the saloon is a peril:

1. To Health. Alcohol is a poison, and the recent attempt to make it appear that, taken in small quantities, it is food, has signally failed. When taken into the human body it burns its way through without being appropriated by a single organ. An eminent surgeon declares that he can tell when his scalpel strikes the brain of a drunkard, because it has been well nigh consumed in the fire of alcohol. Life insurance companies are cold-blooded, money-making institutions. They have no special interest in promoting temperance, only so far as it may affect their income, and after years of observation, they have decided that total abstainers are much better risks than moderate drinkers. Mr. Emory McClintock, actuary of the Mutual Life Insurance Company of New York, in a paper before the Actuarial Society of America, declared that the death rate among moderate drinkers was 23 per cent. higher than among total abstainers. The British life insurance companies have ascertained that total abstainers live on an average nine years longer than the moderate drinkers. This would all be true if only alcohol were in the liquors which are sold in our saloons. But the fact is, as everybody who knows anything about the matter at all is aware, adulteration is carried on to an alarming extent. Books, with which all saloonkeepers are acquainted, give the formula for making wine that has never seen the grape vine, while whiskies and brandies have only the basis of alcohol, with an admixture of such poisons as fusil oil, sulphuric acid and strychnine. An eminent chemist in Cincinnati, saw two Irishmen drink at the bar of a saloon, and immediately bought some of the liquor which was sold to them. He found, on analysis, that it contained 17 per cent. alcohol, with an admixture of sulphuric acid, red pepper, pellitory, caustic potash, brucine and one of the salts of nux vomica. One pint of such liquor, he declared, if taken at one time, would kill the strongest man. A druggist in Cincinnati sent to New York for two hogheads of brandy, wishing to supply his physicians with the best liquor for medicinal purposes.

Analysis proved that it contained sulphuric acid, nitric ether, prussic acid, Guiana pepper, and an abundance of fusil oil. The druggist refused to pay for it, and the liquor dealer in New York brought suit. The jury, however, decided that the liquor was worse than useless, and the New York man was compelled to leave town without his pay. It is no slander to say that the saloons are shops for the concoction and sale of poisons. Lord Wolseley, Lord Roberts, General Methuen, and General Buller are at the head of a temperance society among the soldiers of Great Britain, because they know that moderate drinking unfits men for their best work on the march and in battle. It is the testimony of arctic explorers that men who do not drink at all endure the cold better than men who drink moderately; and it is the testimony of tropical travelers, confirmed by General Kitchener's experience in the Soudan, that men who do not drink at all can endure the heat better than moderate drinkers.

2 The Saloon is a Peril to Character. The family tone of every community is lower because of the presence of the saloon. It makes it easy to do wrong, and hard to do right. In 1894 the Massachusetts Legislature ordered the Bureau of Statistics of Labor to make a full investigation of the "Relation of the Liquor Traffic to Crime, Pauperism and Insanity." They collected information for twelve months, closing with August, 1895. This bureau has recently published its official report, and the facts which it contains give food for reflection to this city. The cities and towns with licensed saloons showed an average of 36.24 arrests for drunkenness to every 1,000 of the population. The no-license communities showed only 9.94 such arrests to every 1,000 of the population. Arrests for offences other than drunkenness were 22.31 to every 1,000 in the licensed cities and towns. In the no-license cities and towns there are only 10.26 to every 1,000. You will see from this that the licensed saloon gives over twice as many arrests for drunkenness as local option, and twice as many arrests for other crimes. A comparison in the cities and towns which had license and then no-license confirms these statements. Under license, the average number of arrests for drunkenness in Haverhill, per month, was 81.63; under no-license, 26.50. Under license, in Lynn, 315; under no-license, 117.63. In Medford, under license, 20.12; under no-license, 13.25. In Pittsfield, under license, 93.25; under no-license, 36.75. In Salem, under license, 140.50; under no-license, 29.63. Finally the Commission closes with a startling statement, that, excluding minors, the table shows that out of every hundred persons convicted of crime during the year, 96.44 per cent. were addicted to the use of liquor; so that of all the criminals of Massachusetts only three and one-half per cent. were total abstainers. Drinking liquor makes criminals by developing in them their evil propensities, and the saloon is the headquarters of the anarchist, the gambler, the thief, the burglar, and the murderer. When the police begin to look for such characters, the saloons are the first places to which they go. In Kansas, where the Prohibitory Law is boldly enforced by old party officers, there were, at last accounts, forty-nine county jails without an inmate. In the State of Vermont, as the result of prohibition, only thirty-five policemen were needed. The total expenses of all jails of the State for 1898, were less than \$11,600, and all court expenses were not more than \$120,000, including jails, sheriffs, and prosecuting attorneys. Of course rum-sellers persisted in violating the law, but they were arrested and fined to the extent of \$200,000 a year, which left in the treasury of Vermont a handsome balance of nearly \$60,000.

3. The Saloon is a Peril to Business. I am aware that we are told that the liquor business of Boston pays about a million and a quarter dollars into the treasury, and that if the saloon should be voted out other men than saloonkeepers and other business than the liquor business would have to pay this money

in taxes; and yet, if the saloonkeeper has left in him a particle of humanity, he will admit that this is an ignoble argument; that men have no right to sell the health and happiness of the community for any amount of money, and the Christian who would be influenced by such an argument is a disgrace to his holy calling. But the fact is, the argument is not well founded. It is plain that the saloon, so far from helping, is a menace to the business of this country. We are informed that more than 90 per cent. of the merchants in the United States fail in business, and they fail for lack of customers; and it is a reasonable proposition that, if the one thousand millions of money spent for drink were turned into the channels of legitimate business, the percentage of merchants who fail would be greatly reduced. If the eighty-one millions of dollars which passed over saloon counters in New York last year had gone to the merchants of that city, there would doubtless have been a small per centage of failures. Atlanta, Ga., tried prohibition for a year or two, and the *Constitution*, the most influential paper in the State, in summing up the results, speaks as follows:

"Stores in which the liquor trade was conducted made vacant, but are now occupied by every other line of trade. According to the real estate dealers, more laborers and men of limited means are buying lots than ever before. Rents are more promptly paid than formerly. More houses are rented by the same number of families than heretofore. Before prohibition, sometimes as many as three families would live in one house. The heads of those families, not now spending their money for drink, are each able to rent a house, thus using three houses instead of one. Working men who formerly spent a great part of their money for liquor, now spend it for food and clothes for their families. The retail grocery men sell more goods and collect their bills better than ever before. Thus they are able to settle more promptly with the wholesale men. According to the coaldealers, many people bought coal and stored it away last winter who have never been known to do so before. Those who were accustomed to buy two or three tons on time, this year bought six or seven tons, and paid cash for it. The leading proprietor of a millinery store said he had sold more hats and bonnets to laboring men for their wives and daughters than ever before in the history of his business. Contractors say their men did better work, and on Saturday evenings, when they received their week's wages, spent more for flour, hams, dry goods and other necessary things for their families. Thus they are in better spirits, have more hope, and are not inclined to strike and growl about higher wages."

And yet, in spite of this improved condition of affairs, the power of the Liquor Dealers' Association of America was great enough, by pouring its money into Atlanta, and by political machinations, to break down prohibition and restore the saloon to its former position. It is a humiliating fact that in these United States, while we spend only \$194,000,000 for public education, \$600,000,000 for bread, \$250,000,000 for woolen goods, we spend \$1,000,000,000 for alcoholic drinks. What has been the result of the nation's spending more money for drink than for education, bread, and winter clothing? Dr. J. B. Dunn, a high authority in these matters, says the gross earnings of all the railways of the United States in 1899 were \$1,249,588,724. This would little more than pay the United States' drink bill for fourteen months. The liquor traffic costs the American people nearly as much as the railroad traffic, and instead of receiving an equivalent in cash it expends, it actually lays a tax upon the people for the support and maintenance of prisons, poorhouses, and asylums filled with the wretched victims of the traffic. The capital and surplus in the national banks on Sept. 1, 1899, was \$849,646,832, more than \$100,000 less than the drink bill of the American people. The total value of farm animals in the United States in 1899, including horses, milch cows, oxen and other cattle, sheep and swine, was \$1,997,101,407, and it will take this country not quite two years to drink up the value of all the live stock upon its farms. The total output of gold in 1898 was about \$64,463,000, which the nation drinks up in twenty-two days. The total output of silver in 1898 was \$70,383,485, which the nation drinks up in twenty-four days. The total output of gold and silver in the entire world for 1898 was \$501,144,000, which the people of the United States drink up in six months! We are told that if the saloon is voted out of the city many men will be thrown out of employment, but I think it can be proved that it will be for their financial benefit if they are compelled to give up the saloon business. Wage earners in the liquor business work for less pay in proportion to capital invested and income received, than in any other business in the world. One hundred dollars spent in the making of shoes requires the

manufacturer and seller to spend \$25.85 in wages. One hundred dollars spent in brickmaking requires the manufacturer and seller to spend \$40.85 in wages. One hundred dollars spent in book and paper making requires the manufacturer and seller to pay \$33.62 in wages. One hundred dollars spent in flour making and selling requires the manufacturer and seller to pay \$34.02 in wages. But \$100 spent in liquor making and selling requires the manufacturer to pay only \$1.23 in wages. I believe that the saloon business brings a curse upon the man who manufactures or sells it. It hardens his conscience. He knows that he is in the business of wrecking lives, and he deliberately decides to do so with a view to making money. But, aside from the moral effect upon the man who stands behind the bar and deals out drinks, he is receiving less wages for the amount of money he pours into the till of his employer than any other wage earner in the land. It is to the advantage of every saloonkeeper in this city to vote "No" next Tuesday. He will be out of employment for a few days, but he will soon find himself in something better suited to making manhood, as well as making money. The presence of the saloon depreciates property. Our rich men do not want the saloon next to their homes. Of course they know that its proximity will not only be a nuisance, but a depreciation of the value of the real estate in that community. Only those who are compelled to do so, live next to saloons. Sheriff Pearson of Portland, Me., has taken the pains to gather statistics, and he assures us that the merchants bear testimony to the fact that their business has been greatly increased by his enforcing the prohibitory law. One shoe merchant informed him that he had to employ three new clerks, and that his business had increased about forty per cent. One department store man declared that his business had increased over twenty-five per cent., and a candy merchant assured him that he had an increase of fifty per cent. in retail business. If the saloons were voted out of Boston, and kept out by faithful officers, there would be such an increase in all lines of legitimate business that every saloonkeeper in the city would find remunerative employment in a short time, and would be in an immensely better position than the one he now occupies. When I was in Richmond, Va., a man came to town with the money in his pocket to buy a sewing machine for his wife. They had labored and saved for sometime that this sewing machine might be bought; but a friend met him at the door of a saloon and induced him to take a drink. In a few hours he was drunk, and before he went home every dollar of the money had been spent. You will see at a glance that the saloonkeeper took away from the sewing machine manufacturer and salesman business that was due them, and, at the same time, robbed the wife at home. If the saloon should be voted out of Boston next Tuesday there would be such an increase in the value of real estate in certain sections, and such an increase in the volume of business, that Boston could afford not only to pay the mill on and a half of dollars which the saloon traffic now pays into the treasury, but she might even afford to support the saloonkeepers for a year, if need be, until they should find remunerative employment.

4. A Peril to the Home. The home is the basis of Christian civilization. To destroy it is to destroy the individual, the church, and the nation. Now, whatever takes away the support of the home is the enemy of our country. Need we try to prove that the saloon incapacitates many a bread winner, so that the table is not supplied even with the necessities of life? And in more families than one mother and father are both so debauched by the saloon around the corner that neither one of them is fitted for the duties of home. The childhood that grows up in such an atmosphere and under such burdens, is apt to be dwarfed and debased, for the saloon is not only an enemy of the supporters of the home, but to the children in it. The President of the Ohio Liquor League, in an address before the annual meeting of that organization sometime ago, uttered these words, which are brutally clear in their meaning:

"The success of our business is dependent largely upon the creation of appetite, for the men who drink will die, and if there is no new appetite created our coffers will be emptied. The open field for the creation of this appetite is among the boys. After men are grown, and their habits are formed in this regard, they rarely ever change. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that quarters spent in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things, create appetite."

Was there ever a more infernal purpose formed and expressed? And could any business other than that of the liquor trade, so corrupt and debase a man as to

make him capable of holding and expressing such views? Some time ago a neighbor met a little girl on the street with a pitcher of beer, and she noticed that the child would stop now and then and drink out of the pitcher. The neighbor remonstrated with her, saying she ought not to be stealing her mother's beer. "Oh!" replied the child, "the saloonkeeper told me that he put in some for me, too, so that if I took it mother would not miss it." The saloon is an enemy to fatherhood and motherhood and wifehood and childhood, and shall we foster this enemy in our midst? Let us be kind enough to the saloonkeeper himself to compel him to get out of the business.

5. It is hardly needful to say that the Saloon is a Peril to the Church. There can be no Christianity without the Sabbath, and the saloon is to-day the worst foe the Sabbath has in this land. It continually plots for its destruction. It violates laws made for its protection. Abraham Lincoln said that this country could not exist "half slave and half free." Is it not just as true that it cannot exist half church and half saloon? Either the church or the saloon will be destroyed. There can be no compromise between the real church of Christ and the saloon traffic; it is a fight to the finish. Let every man who loves the church because he loves God and humanity, vote for the destruction of the saloon.

6. The Saloon Organization is a Peril to the City, the State and the Nation. It is in politics. It takes an active part in electing mayors and councilmen and governors and presidents. Mr. Claussen, President of the Brewers' Association, boasted in 1872, that the liquor dealers had defeated Horace Greeley for the presidency, because he was known to be a temperance man. He said: "The last presidential election has shown what unity can do. Let our votes and work in the future be heard from in every direction." You may depend upon it that this advice has always been taken. While good citizens are asleep the saloon men are at work. The slimy coils of this saloon serpent are around our State House and our Capital. It is an open secret among politicians that no man can hope to be elected who opposes the saloon traffic. President Roosevelt, in his excellent message, declares that the Indian should be protected from the saloon, and one can hardly help asking: "Is not the white man in Boston as valuable as the Indian in the West?" If the Indian should be saved from the effect of the liquor traffic, should not our fathers and mothers, brothers and sisters at home enjoy the same blessing? Of course the prohibition law will be violated if it is enacted, but let us have the law, and then we can have the men who will enforce it. As things are to-day, the license law is also violated. According to the report of the Commissioner of Internal Revenue for 1899, 2,190 illicit distilleries were seized by U. S. marshals, 2,110 of which were destroyed. In these raids 711 persons were arrested, one man killed and three wounded, and it is a very suggestive fact that every one of the distilleries seized were in a licensed State, and not a solitary one in any prohibition State. All laws will be violated by the criminal classes, but I do believe that it is better to use our jails and State prisons in holding criminal liquor dealers than in taking care of the victims which are made by their traffic. The plea that the liquor dealers make that if the law is carried they will not obey it, is not creditable to them. It stamps them as outlaws, and no law-abiding citizen should listen to such an appeal.

Boston, Mass.

The Diaz Affair Amicably Adjusted.

The Special Committee of the Home Mission Board has returned from Cuba and made its report through Judge Hillyer, Chairman of the Committee. The report is eminently satisfactory to the Board, and was unanimously adopted.

The Committee, while in Cuba, satisfied itself that the titles to the Jane Building, about which doubt of ownership has been circulated, are clear and indisputable, being duly executed and recorded in the Registrar's office in the city of Havana. In addition to this, a quit-claim was prepared and duly signed by Dr. A. J. Diaz, as pastor, and Pablo Valdes, as Clerk, on behalf of the church, being unanimously directed to do so is open church conference.

The Committee informed the Board that they were in possession of a petition from the Gethsemane Baptist church, of which Dr. Diaz is now pastor, requesting aid of the Home Mission Board in the support of their pastor, and the use of the Jane Building as a place of worship. The Committee recommended in favor of granting the church the privilege of the use of the house for the present, under such arrangement as may be absolutely satisfactory to the Board, being

unwilling, and thinking it unwise, to peremptorily eject them; but declined to report in favor of aiding the church as requested, on the ground that they were unwilling at this time to re-appoint Dr. Diaz as a missionary of the Board. The Committee at the same time reminded the Board that Cuba has been in the throes of revolution, and entreat that patience shall be exercised towards Dr. Diaz, knowing the weakness of the flesh, and expressed a hope that Dr. Diaz would early convince the brethren of his sincerity in his purposes, who could not deny him the right of return when indeed he does devoutly consecrate himself to the ministry of the gospel.

The disinclination of the Committee to the re-appointment of Dr. Diaz arises out of dissatisfaction with his services that existed at the time of his resignation. Briefly stated, they are these:

1. Dr. Diaz' management of our missions in the Island of Cuba, as Superintendent, was not satisfactory, as respects the disposition of the hospital, cemetery, etc.

2. As regards reports made to the Board of work accomplished.

3. Regarding the use of his own time while a missionary of the Board. He devoted his time to a political canvass, placing another man in his pulpit to preach who was not acceptable to the Board. Note, especially, that no objection was made to Dr. Diaz on account of his political opinions, but on account of the use of his time while a missionary of the Board for the purpose of partisan political canvassing.

The Committee stated to the Board that Dr. Diaz had expressed penitence for his course, and an earnest desire to return to the simple ministry of the gospel, and the faithful performance of his duties as a missionary and a pastor. But the Committee, ascertaining as they did, that Dr. Diaz' course had met with the disapproval of other devoted missionaries in the Island, felt constrained to see if there should be "fruits meet for repentance" before recommending him for re-appointment.

While no charge has been made against Dr. Diaz' character, and while there is no disposition to make a charge, either by the Committee or by other missionaries in the Island, it is deemed eminently desirable to know that Dr. Diaz' fixed purpose is to be a humble minister of the gospel, before he is recommended for re-appointment. This will be ascertained by a careful observation of his life by those who daily associate with him, and will be signified to the Board by a petition signed by all the other missionaries under the auspices of the Board.

A new church consisting of twenty members, mostly English speaking people, was constituted in the city of Havana during the visit of the Committee to the Island. Arrangement has been made by which this new church will worship and hold Sunday school and other religious meetings in the Jane Building, not in conflict with the hours of worship of the Gethsemane church. Our American missionary, Rev. C. D. Daniel, will supply this church in connection with his duties as Superintendent of Missions in the Island.

All other mission churches and schools, together with their pastors and teachers, we found in a healthy, prosperous condition, comprising five churches and schools in five different large cities, together with contiguous mission stations.

The Board has instructed our Superintendent, Rev. C. D. Daniel, to open missions in at least three other of the larger cities in Cuba, immediately. This will give us, in all, missions in nine of the different cities of the Western Provinces, and in some of these cities several missions.

Now that everything is clear and settled that has ever been a matter of dispute in the Island of Cuba, and Brother C. D. Daniel well in charge of all the interests of the Board in the Island, with a strong body of heartily co-operating missionaries of some of the very best men, our Cuban pastors, and some of the most accomplished women, our teachers, the denomination may be well assured of a steady and hopeful prosperity of the missions of the Island of Cuba.

The Committee expresses gratification and pleasure in commending to the Board's unqualified confidence Rev. C. D. Daniel, our Superintendent of Missions in the Island of Cuba, in the following language:

"We found him fully up with his work, and having the cordial co-operation and support of all the other missionaries and churches in the Island. He speaks the Spanish language fluently, and habitually preaches in it to a large and growing congregation. He is a man of sound common sense, and good judgment, consecrated, devout and truthful. We commend him and his work to the confidence of the Board."

F. C. McCONNELL, Cor. Sec.

Editorial Correspondence.

Philadelphia is a very interesting old city. I regretted that I could not remain there longer, but time was pressing. So leaving Philadelphia on the afternoon of November 6th, I had a hurried run back to New York. On the way, I crossed the Delaware River, but in a much more comfortable way than did Washington and his soldiers.

The readers of American history will remember that he had to cross in a slow and laborious manner, in the dead of winter when the river was full of ice. On the contrary, I crossed in a splendidly equipped railroad train at the rate of perhaps fifty miles an hour. The river at Trenton is a broad, shallow stream.

At New York, I took what is known as the Fall River Line for Boston. By this line, you go from New York to Fall River by boat. These boats are large and elegant. They are regular floating palaces. They are so luxurious and move so easily that you scarcely realize that you are on a boat. The boat sails from its pier on the Hudson around the Battery, up East River and into Long Island Sound. Leaving New York in the afternoon, you reach Fall River early the next morning where a train is in waiting to carry passengers to Boston in time for breakfast. Those who wish to sleep longer, however, can wait and come on a later train. The city of Fall River has about 105,000 population, a little larger than Nashville or Memphis. It is a manufacturing town. In fact, the State of Massachusetts, as is well known, is much more of a manufacturing country than a farming country. The country which I saw between Fall River and Boston was poor and barren, nothing like our Tennessee country for farming.

And here is Boston! I had, of course, heard of it and read of it all my life, but I had never seen it. It was with keen pleasure that I stepped from the train and realized that I was at last in Boston. I suppose that, etymologically, the word means *Boss town*. At any rate, it is very evident that the citizens of Boston regard it now as a boss town. They consider it the hub-around-which the whole universe revolves. The old State House is called the "Hub of the Solar System." It is surrounded by twenty-eight cities and towns within eleven miles, having 1,000,000 population. Of these, 560,000 live in Boston. Boston is also called the modern Athens. Within twelve miles, it has nine universities and colleges of various kinds, common schools, private schools, public libraries containing over 3,000,000 books and pamphlets, besides the great Boston Library, of which I shall speak later. Boston was first called Shawmut, an Indian name meaning "the place where boats go," on account of its harbor. Next, it was called Tri-mountaine, from the three peaks of Beacon Hill seen from Charlestown across the Charles River. It is from this that the name Tremont Temple is derived. These three peaks have now been cut down some sixty feet each for building purposes.

The name was changed to Boston in 1630, the year when John Winthrop's Colony of English Puritans first settled there.

About thirteen acres of the present day Boston were formerly marsh lands but have been filled in, and now the most fashionable part of Boston is located on these lands. It is now known as the Back Bay district. The old part of the city was not built, but, like Topsy, "it just grew." It started down near Boston Harbor and kept on growing according to the exigencies of trade and population. The streets are like a spider's web, with hardly so much regularity. In Washington they are like a wheel, with the Capitol as the hub. The first thing that strikes the visitor as he alights from the train is the magnificent depot. It is claimed to be the largest depot in the world and one of the finest. It cost \$15,000,000. It is arranged in a semi-circular shape. After getting breakfast in the depot, I started up to the hotel to which I had been recommended to go. I found, however, that no street car ran by it and the streets were so crooked and so irregular that I thought I never would reach the hotel.

After securing a room and depositing my baggage, the first place to which I went was the famous Tremont Temple, the Baptist headquarters of the city. It was just around the corner from the hotel. I had met Dr. Horr of the *Watchman*, a number of times and had quite a pleasant acquaintance with him. He was very kind and courteous. One day he took me to dinner at an old French restaurant which used to be the meeting place for Longfellow and Emerson and Lowell and other distinguished literary men. I enjoyed very much both the dinner and social intercourse with Dr. Horr, to which the historical associations of the place lent an added charm. Tremont Temple has a membership of about 2,000 scattered all over the city. In fact, there are very few of the members who live in less

than one mile. But the audiences are always large, especially during the pastorate of Dr. George C. Lorimer. He had just resigned the church to accept a call to the Madison Avenue church, New York City. The church is built very much like a theatre, and the main audience room seats 2,600 people. There are also a number of smaller rooms in different parts of the building used for various purposes, as Sunday school room, prayer meeting room, ladies' parlor, etc. The church does not have a home-like appearance. It has more an atmosphere of business about it. But it occupies a commanding position in the heart of the city and its pastor will always have a wide hearing. The offices of the Missionary Union are also located in this building. I had letters of introduction to some of the officials from my friend, Mr. C. F. McKenzie, now of this city, but formerly of Boston. These gentlemen were all very courteous. EDGAR E. FOLK.

Chinese Incidents With a Lesson.

BY REV. G. P. BOSTICK.

Every now and then some good brother, with more zeal than knowledge, conceives the notion to have missionaries study in the home land the language of the people to whom they are to go, feeling that it is a great waste of time and money to have to wait to study the language after arriving. These good brethren always forget that the people are just as difficult to learn, sometimes much more so, than the language, and that it is just as essential to know them in order to efficiency.

I wish to give a few incidents illustrating how the zeal of the missionary often causes him to do things, before he knows the people, that are very damaging to his character, and, therefore, puts at a discount what he preaches.

A gentleman was riding along in a cart and overtook an old woman trudging along on her bound feet, very tired, and, in the goodness of his heart, asked her to ride in the cart for a distance, whereupon she reviled him bitterly, and you could not have convinced her in any way that the good man did not have the vilest of intentions toward her.

Last year when the last missionary party was leaving Chinanfu, capital of this province, for the coast, there was a boy servant in one of the families, and he had a sister in the school who was engaged to a man near the point to which they were going, and he decided to take her along, and perhaps save her life. He put her on one side of a wheelbarrow and some foreign baggage on the other side to convey her to the boat two miles away. The news soon spread that the foreigner was taking off young girls. She was seized by the authorities, sent as a prisoner to her home in an adjoining county, and the Governor wrote the missionary a sharp letter. Another young woman was returning with the foreigners from the same place to her home near Chefoo. She was also officially seized and so cruelly treated that she died. I have known of several instances where lady missionaries, who have undertaken promiscuously to help beggars, have been saved from a mob only by official interference.

The lesson, if at all, is that we need to study the people as thoroughly as the language, otherwise the better use we have of the language the more harm we may do. The Chinese, especially, are our opposites in almost everything, and to undertake to deal with them just as we would Americans—and this we would do if we could have the language on arrival—would almost always be to do harm, and only harm. Most of all do we need men of heaven-given tact in this work.

G. P. BOSTICK.

P. S. Another instance: A gentleman and wife, missionaries, riding along on a country trip found a boy leading a small sister, very tired and crying. The gentleman, wishing to walk anyway, offered her his place on the barrow, and she and her brother gratefully appreciated it, but in passing through a town the news spread that they were kidnapping the girl, and, they learned afterwards, but for the fact that their roads parted at the edge of the village, and the children thanked them and left them, they very likely would have been mobbed.

Mississippi Matters.

We have recently had a short session of the Legislature, which could only consider such matters as were specially recommended by the Governor. Be it said, to the credit of Gov. Longino, that he sent in a special message to the Legislature authorizing them to consider the question of State statutory prohibition. We have only twelve out of seventy-five counties, now, that are not dry and perhaps nine tenths of the Legislature claimed to be prohibitionists, but upon a final

vote in the Senate enough members contrived to be absent so as to let the measure be lost by a majority of three votes. The most astounding fact is that Bishop Galloway was understood to be against this prohibition measure; and one Methodist Conference in the State had passed resolutions which were understood to be in line with Bishop Galloway's views, all of which were used freely by the whiskey men in their fight against prohibition. Will wonders never cease? I had come to feel that Methodist and prohibitionist meant the same thing, but I was badly mistaken. Pastor P. I. Lipsey has recently had a great meeting at Clinton, the seat of our State College. Some fifty-four have been baptized. Evangelist T. T. Martin assisted in the meeting. He is now at Meridian in a series of meetings.

Dr. W. T. Lowry is driving ahead on the endowment. He has met with large success, but there is still a hard pull ahead of him to close this matter up by summer.

Pastor Yarborough of the First church, Jackson, has been encouraged by a raise of \$200 on his salary and other tokens of prosperity.

Pastor W. P. Price, of the West Jackson church, is meeting with splendid success. Starting with a little handful of poor people a little more than a year ago, he now has a vigorous church numbering close on to 200 members, and some of them strong financially as well as otherwise.

Pastor W. A. McComb is doing a great work at Crystal Springs. Every department of his church is in fine moving order and is fully up to date. Besides, he finds time to run out and hold more protracted meetings than the average evangelist, and hundreds have been converted and brought into the churches, and thousands of dollars have been raised for church building in his meetings.

The Gulf Coast work is in excellent condition. Pastor B. L. Mitchell at West Point is moving steadily forward. This church now takes his whole time.

Rev. L. E. Hall lives at Scranton and preaches for the churches at Scranton, Ocean Springs, Handsborough, and Gulf Port. All these places have good houses of worship and the outlook is hopeful.

Your reporter is giving all his time to Biloxi. The town is crowded with Northern visitors, who add much to us materially, socially, and religiously. They are all helpful indeed. Our nice, new brick church is nearing completion. We have been using it for a year in an unfinished condition, but now within two weeks I think the last touches will have been put on it. Twenty-six recently received by baptism, and a number by letter. We have all our forces well organized and at work. The Lord is helping us abundantly. Praise to his name!

Biloxi, Miss.

Letter From Brazil.

The blessed gospel that you preach has the same effect here in benighted Brazil that it has in enlightened America. It turns men away from their sins to seek God. It separates the just from the unjust; it gathers the good into churches and leaves the worldling in his kind of company; it brings dissensions into ungodly families when some heed the message and seek to unite with those of like mind, and again unites them when the others become converted. The following was told me a few days ago: A husband heard the word, became convinced, and lacked only the courage of his convictions. He was shown by the preacher what Jesus said about the necessity of a man's leaving all to follow him. Up to this point his wife had stubbornly opposed his attempts to learn of the new way, and he had about decided to remain in sin in order to escape his wife's evil tongue. On this day he came to the conclusion that he must follow Jesus even if it cost him his wife's affections. He went home and announced to her his decision. She also announced her's, and it was that from that day forward she would not live with him. However, she went straight to the preacher's house to attack him for the loss of her husband. The preacher was not at home, but his good wife met her and invited her in to talk the matter over. The Holy Spirit was there, and after a short conversation the poor woman broke out crying and said: "I, too, want such a Savior. I am lost but I want salvation." Said the other: "Then let us kneel down here and pray." After the prayer the fugitive wife returned home happy, in perfect accord with her deserted husband, both wanting to follow the same blessed Savior. In this we have a good lesson. If we do our full duty God will take care of the results.

Here is another case: A young girl is attending our services. Her father is a drunken Catholic and opposes her coming.

She is converted and wants to be baptized and dares not do it. Her mother does not oppose her but can-

not come herself without incurring her brutal husband's displeasure. The oldest son secretly reads the Bible and is disposed to oppose his father and do as he pleases about the matter.

As a rule, the first one to become converted has a great deal of persecution to bear from the other members of the family; and yet it seldom fails to bring fruit of a savory kind when the converted ones bear the persecutions kindly as for Jesus' sake.

I believe that to-day we would have, as members of this church, but for the mother's opposition, three bright and intelligent sisters and a brother. For over two years they have seldom failed to attend the Sunday night services, always taking great interest in the songs and other services. If the mother became converted all her children would follow. What a fearful responsibility rests upon her and all such like.

Dear Tennessee brethren, no other field in the world offers more golden grain to the hand of the reaper than does this land, till now blighted by Catholic sovereignty. Faithful sowing brings sure reaping, and the sheaves are larger than in many other fields. Sowing is going on. Over 100,000 volumes or parts of God's word have found their way into the hands of the people in this last year, and every year the hunger increases, and a larger and ever growing supply must be furnished. Will you tell me that reapers will not soon be needed? "Soon be needed," did I say, or did you say it? There is to-day need for a hundred workers that might be assigned to promising fields within a few hours. The cry rings loud from a thousand miles up the Amazon to the most Southern State of this great republic calling for workers. I read of our "Board's indebtedness" of \$20,000. The Board doesn't owe a cent. The churches owe that debt, and it is all wrong. The Board ought to have \$200,000 in the treasury to equip and send out every God-called man and woman in the land, till the number there and abroad became more nearly equalled. The Foreign Mission work does not need the unoccupied, and, hence, uncalled multitude of preachers at home, but men whose hearts are on fire must answer the call to go. Oh, men of God! awake, awake, and shake yourselves from the lethargy that, like the octopus, is slowly squeezing the life out of you. Quit praying to God to open the doors of heathenism. Quit praying for men and women to rise up and beg to be sent. These have long ago been answered in great abundance. "How shall they go except they be sent?"

With many "the harvest is passed and the summer is ended" and yet they are not saved. May God help us to serve him faithfully.

J. J. TAYLOR.

Sao Paulo, Jan. 8, 1902.

Dr. Broughton at Chattanooga.

The Needham meetings in Chattanooga, so closely followed by the sudden death of the beloved evangelist, moved the people of this city mightily. And so our hearts were very tender and we were in the proper spirit for the blessings we have received—for the gracious revival of two weeks at the First Baptist church, conducted by Dr. Broughton of Atlanta.

The people had a mind to come to the sanctuary and so the church was crowded to its utmost capacity from the beginning.

The people had faith in God. They had a mind to work, and so great results followed the earnest, tender, forceful, eloquent, gospel preaching of the great-hearted, loving-spirited, sunny-natured, inimitable Len G. Broughton.

Dr. Broughton is widely known all over the country (we thought we knew him here). But you cannot know him unless you have heard him preach, not once, but many times, for he is a preacher, not round but many sided, and each sermon you hear presents a side so winning, so tender, so consecrated and full of love to God and suffering humanity, that you must hear him often to have anything like a proper conception of his beautiful Christian character.

I would not presume to give the readers of the BAPTIST AND REFLECTOR a "write-up" (if you will pardon the newspaper term) of Dr. Broughton, as man or preacher. I hope the pastor of the First Baptist church will do that, and have something to say of our great meeting. But, because of the good he has done me, personally, the good he has done our city, and the glorious work he is doing in Atlanta, I felt that I must write something. I could not keep silent. Following closely in his Master's footsteps, he is "going about doing good," and only God knows how heartily I wish that all our city churches and pastors could hear, with unprejudiced ears, the story of the beautiful work Dr. Broughton is doing in the slums of his home town, and be constrained to labor in like manner—be constrained not only to preach to the masses, but to provide places of refuge where the poor and needy, the

sin-stained and homeless, the "maimed and the halt and the blind" can receive food and raiment, physical care and substantial aid and encouragement, while they are being ministered unto in spiritual things.

JESSIE LEE McHANN.

Minutes of Associations.

Several brethren have been kind and thoughtful in aiding us in gathering statistics. We desire to thank them for it. But there are several minutes we need yet. Will the clerk or someone else send us the minutes of the following Associations? You shall receive a copy of the State Convention minutes by return mail. It makes no difference how many duplicates you send: East Tennessee, Enon, Harmony, Holston, Holston Valley, Judson, Liberty, Mulberry Gap, New River, Ocoee, Providence, Salem, Sevier, Stockton's Valley, Tennessee, Walnut Grove, West Union. This is the only way we have of getting this information, and so make this appeal. If it is desired, we will return the minutes after we get the statistics. Kindly attend to this at once. The clerks may not see this notice, so let anyone, brother or sister, furnish the minutes.

MISSION WORK IN WEST PARIS

The Paris Baptist church has begun mission work in West Paris. The money is in hand to erect a neat chapel. Rev. C. L. Neal has been working among the people the last quarter, holding cottage prayer meetings, visiting from house to house, and distributing Bibles and tracts. The L. & N. R. R., shops are located here and this is a fine opportunity to do great good. The State Mission Board kindly came to our relief or we could not have undertaken the work. We hope not to need assistance from the Board but a short while.

THE WEST TENNESSEE SUNDAY SCHOOL CONVENTION.

The West Tennessee Sunday School Convention will meet with the church at Covington, April 16-19. Let every Sunday school in West Tennessee be represented. The railroads will give us rates on the certificate plan. Buy a straight ticket to Covington, taking a receipt therefor—you will return for one cent per mile. Any information desired will be cheerfully furnished by

MARTIN BALL, Secretary.

Paris, Tenn.

Does It Pay?

Does it pay to invest two or three hundred dollars in the education of a young minister? Few require so much as this. The most of them become self-supporting.

I am trying, by personal letters of inquiry, to find out where the boys are who have gone out from us, and what they are doing, and what success they are having. One of these letters of reply, received only to-day, may well be taken for example. It comes from one of the class that graduated in 1892, who says: "How much I owe the grand old University, God only knows."

You will understand that I urged him to answer certain questions, and this elicited the following facts:

He is now in a city of one hundred thousand inhabitants. He baptizes nearly every week from one to eight persons. He has baptized one hundred this pastoral year, and has received into his church for the same time 165. The number of conversions witnessed in his meetings is about 200.

He is running a tent work in connection with his pastoral work, and thus holds meetings at night during the week at destitute places in the bounds of his work. There are from fifteen to thirty professions at each meeting.

Notice that the foregoing summary is for only the last pastoral year.

This star has been shining over ten years, guiding strangers to Jesus. May it shine many more. Oh, the gifts of gold and frankincense and myrrh that have been brought as a grateful tribute to Jesus for his saving love and power!

Every person who helped that poor boy through school must now feel that he has a personal interest and reward in his work, and is preaching through him. Does it pay? Yes, yes, yes!

Still the poor are with us; and we did not receive enough last month to meet the expenses of the month.

Four new volunteers this week. May there be fifty next.

G. M. S.

Our church work is moving along very well; congregations very good all the time. The church will do more for missions this year than any preceding year. It is the burning desire of my heart to see the missionary spirit take complete control of every member in our church for them to become intensely zealous missionaries. The church member who does not believe in, and give for, missions is not in a position to receive God's greatest blessing; robs himself of God's presence.

Springfield, Tenn.

W. W. MURRAY.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Raines Avenue Mission.—Twenty-eight in Sunday school.

Seventh.—Brother Claiborne preached on "Unity," and "What Will You do With Jesus?"

B. Y. P. U. Mission.—Ninety-two in Sunday school; good prayer meeting.

Waverly Place Mission.—Brother Gupton preached to a very good congregation.

Spruce St. Church (col.).—Pastor Fisher preached on "True Wisdom, The Life of Man," and "Character and Work of Jesus." One by letter and two for baptism.

Edgefield.—Pastor Rust preached on "Completed Christian Character." No services at night.

Central.—Pastor Lofton preached on "Friendship Divine," and "Pilgrim's Progress." 270 in Sunday school; good congregation.

Howell Memorial.—Pastor Peyton preached on "Jesus, a Man of Prayer," and "Denying Christ."

New Hope.—Pastor Trice preached on "Deaconship," and "Simplicity of The Gospel" at the Old Soldiers' Home at 3 p. m.

Third.—Brother S. M. Gupton preached on "Christ and His Church," and "Time Shall be no Longer;" good congregations.

Centennial.—Pastor Stewart preached on "Faith," and "Life as Vapor." James 4:14. Ninety-two in Sunday school.

North Edgefield.—Pastor Sherman preached on "Christ-like Character," and "Holy Spirit in the Old Testament." Two received by letter. 120 in Sunday school.

Murfreesboro.—Brother VanNess preached on "Richer Blessings From a Better Understanding."

Immanuel.—Pastor Ray preached on "How God Makes Great Men," and "Grace Replacing Grace."

Memphis.

Rowan.—Pastor Richardson preached; good congregations and services.

First.—Pastor Boone preached to good audiences. Subjects: "A Good Man in The Wrong," "Satan Hindered." Two added by letter; increasing interest in Sunday school.

Seventh Street.—Pastor Thompson preached at both hours; good services; one by letter; good Sunday school.

Central.—Pastor Potts preached; two pleasant services; one by letter.

Chattanooga.

Central.—Pastor Fristoe inaugurated his spring campaign of city evangelization. Several new missions will likely be established. Brother Davis and he changed pulpits at the morning service.

Second.—Dr. Fristoe spoke on the census work in the morning. Over forty workers were enrolled for the spring work. Pastor Davis preached at night.

Hill City.—Brother John Davis is doing excellent work both in Hill City and at Dixon. The church continues to prosper.

Third.—Still pastorless. An excellent field.

First.—Two very enthusiastic services followed the close of the Broughton meetings. There were hundreds turned away from the evening service. Dr. Broughton preached on "Evangelists and Revivals" in the morning, commenting upon the different lines of work represented by evangelists Meyer, Needham, Broughton, and Jones. At night he took for his theme, "Climbing the Golden Stairs," and never was there a plainer presentation of the gospel plan of salvation. There have been already thirty-five additions to the church as the direct result of Dr. Broughton's services, and there are more to follow.

Knoxville.

First.—Pastor Egerton preached at both hours. Subjects: "He Saved Others, Himself he Cannot Save;" "Is There Anything in God to Fear;" 364 in Sunday school; one addition by letter.

Second.—Pastor Jeffries preached at both hours. Subjects: "Christian Sacrifice;" "Young Folks and Pleasure;" 310 in Sunday school; three additions by letter.

Centennial.—Pastor Snow preached at both hours. Subjects: "Christ's Appearance to Peter;" "The World Going After Jesus;" one addition by letter; 366 in Sunday school.

Island Home.—Pastor Maples preached at both hours. Subjects: "The Christian as a Workman," and "Repentance;" 100 in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours. Subject: "The Church of Christ," and "Punishment of the Sinner;" 144 in Sunday school.

Third.—Pastor Murrell preached at both hours. Subjects: "The Beauty of the Christian Character;" "The Ancestry of a Bold Christian Hope;" 158 in Sunday school. An interesting session of the Sunday School Association was held with Bell Avenue.

I was at New Middleton Sunday and preached to a large crowd. Took a collection for Foreign Missions. Owing to rough weather, I was not there Saturday, but a large crowd gathered and Brother Denny conducted the service. I'll put New Middleton church against any of our churches for large crowds on Saturday.

JOHN T. OAKLEY.

Preached to a fine audience here yesterday. Took a promiscuous collection of \$11.00 for Dr. Hegle at Jackson. We very much appreciate this great school and its consecrated faculty. The denomination should rally to our noble young ministers there and help them until they can help themselves.

Watertown, Tenn.

J. H. ANDERSON.

I have just closed a glorious revival at Berea, Ky., with Rev. H. H. Aulick, resulting in 112 additions to the Baptist church, seventy-one by baptism, forty-one by letter and restoration. They still come. Twelve were received the last night of the meeting. Many will join other Baptist churches, while some will join other denominations.

THEODORE COMPTON.

Lexington, Ky.

We had Sunday school and preaching in our new church yesterday, the first time for over three months. We had a fine school. The attendance was good—better than we expected for the first time—church services were good and well attended. Five joined by letter and there would have been several more if the weather had not been so bad. The Lord is blessing us in our Sunday school and church, and by his help the Baptists of Maryville are going to come to the front. We have bright prospects before us.

Maryville, Tenn.

W. B. IRWIN.

A meeting of ministers and laymen of William Carey Association was held with Booneville Baptist church, beginning February 19, 1902. Four pastors of the Association were present. The audiences were not large, but those present manifested a deep interest. Dr. Graham, a pious man and a Methodist, interested us with a few practical talks. We were glad to have with us our elderly brother, Rev. Abel Smith. The hospitality of the community was commendable. Just before adjournment a collection was taken for missions, the first one in that church in about four years.

Fayetteville, Tenn.,

R. C. MCPHERSON.

My BAPTIST AND REFLECTOR came this morning on its regular weekly visit, and I find that it had a very slight case of the blues. And as I know how bad it is to have them I thought I would do what I could to relieve it of this undesirable ailment. So enclosed please find check for renewal. I can't do without the BAPTIST AND REFLECTOR. I still read it with great interest. It is like a letter to me from dear old Tennessee. I should have renewed sooner, but have been very busy getting my work in hand in this new field. I came here the 6th of November last and took charge of the North Tyler church. It is a grand little church and I am well pleased with the outlook. I am just up from a three weeks' tussle with the grip and am feeling poorly as the result. My dear old mother died January 23rd at her home at McKenzie, Tenn. I was very sorry that I was not able to visit her in her last illness. She died in the triumphs of a living faith and is now enjoying that rest that remains for the people

of God. She was nearly eighty years of age and lived a consistent Christian and Baptist over sixty years. God bless the BAPTIST AND REFLECTOR and its editor. Tyler, Tex.

J. B. FLETCHER.

Doctor's Day.

If you remember I asked that the Baptist doctors and dentists, and those that were Baptistically inclined, give the proceeds of one Sunday's work to Ministerial Education, and I suggested the fourth Sunday in October, 1901. I kept a separate account of that day's work, and enclose you Dr. Savage's receipt for amount collected for that day's services, which I wish you would publish, with the request that those who have not already done so will yet give one Sunday's work to Ministerial Education ere the present session closes.

They can send to Carson & Newman or Southwestern Baptist University, as they prefer. If the doctors will do this there will be no need of any young ministers leaving school for want of support, or any more special appeals in their behalf. With the hope that this may provoke some other brothers to good works, I am yours,

H. P. HUDSON, M. D.

Hanley, Tenn.

RECEIPT FROM DR. SAVAGE.

Received from Dr. H. P. Hudson for Ministerial Education ten dollars, being the proceeds of his professional services on the fourth Sunday in October, 1901.

G. M. SAVAGE.

Jan. 18, 1902

[Good! now, let other Baptist doctors go and do likewise.—Ed.]

From Mississippi.

H. M. LONG.

The Baptists of Mississippi are keeping pace with those of other States in the march of progress along the different lines of church work.

Dr. A. V. Rowe, our retiring secretary, is having somewhat easier sailing, I trow, in bringing up mission collections, since the final liquidation of the debt incurred in building the First Baptist church at Jackson. This debt, for several years, hung heavily on the secretary's hands, and hindered, somewhat, the general mission work in the State.

The marked improvement in the Baptist, our State paper, during the last few months elicits comment on every hand. Editor Bailey is much encouraged by the rapidly increasing circulation of the paper.

President Lowry of Mississippi College, is leaving no stone within his reach unturned in his heroic efforts to raise the endowment fund of the college to \$100,000. To do this he must raise \$45,000 by July 1st, to meet the condition of Mr. Rockefeller's gift of \$15,000. If any man in the State can raise it, Dr. Lowry is that man. This, added to the \$40,000 already in hand, will give the college an endowment of \$100,000.

The church at Clinton has recently passed through a series of gracious revival meetings in which pastor P. I. Lipsey was assisted by evangelist T. T. Martin. Over fifty were added to the church by baptism and several by letter.

Pastor J. B. Searcy and his church at Biloxi, have received a special blessing from the Lord recently by reason of a revival meeting conducted by pastor W. A. McComb of Crystal Springs. There were about sixteen additions to the church, and a debt of \$1,800 lifted from it.

Evangelist T. T. Martin is now engaged in a meeting with Dr. Venable and his church in Meridian. The pastor and his people are hopeful of blessed results.

Three or four of our prominent pastorates are now vacant, to-wit: Aberdeen, Hernando, and the First church at Grenada. It is to be hoped that these pastorates will soon be filled.

The church at Okolona, after being pastorless about fifteen months, is now rejoicing under the ministry of Rev. E. E. Osborne, late of Georgia, who has been on the field about three months.

Pastor Osborne found a new pastorium just finished and furnished at Okolona, into which he moved his family at once on entering the field.

The church at Corinth has also recently finished an elegant home for their bishop and pastor. A. N. Crouch and family moved into it about the middle of January.

You are giving your readers a most excellent paper. Long may it prosper and bless the world.

Columbus, Miss.

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.

STATE MISSIONS STATEMENT.

BY A. J. HOLT, COR. SEC.

An examination into the Tennessee State Mission work for two decades shows a marvelous amount of work done. Any one who has preserved a file of the minutes for the past twenty years will be repaid by calculating the amount of actual work done, the cost of the same, and the gratifying results, so far as statistics show.

Over 1,000 missionaries and colporters have been employed, and they have delivered 108,460 sermons and addresses, have organized 281 new churches, have baptized 11,797 believers in Christ, have organized 1,156 Sunday schools, with 42,952 pupils and teachers, have been instrumental in bringing about 30,218 professions of religion, have distributed 187,281 copies of the Scriptures and other good religious books, and given away six and one half millions of pages of tracts. This entire work has cost the Baptists of Tennessee about one hundred thousand dollars. But I failed to mention that in this time these missionaries have engineered the erection

of 414 new Baptist church houses. It is not the purpose of this article to underestimate the work of the other preachers in the State by calling attention to the labors of the missionaries. I suppose the comparison, were it made, would not be to the disadvantage of the missionaries.

But, had it not been for the co-operation of the churches and pastors, this work of the missionaries would not have been possible.

Brothers, when you see or hear of a criticism of our State Board and its work, please place the criticism alongside the work done, and then judge between the two.

All this hue and cry about Boards and Secretaries has not planted one mission station, organized one church or Sunday school, nor has it resulted in the salvation of a single sinner. We sometimes, yet, hear the advocates of this opposition contending for "Gospel Missions," so called. I here, and now, repeat the standing challenge I have so frequently made for an actual showing of the actual work of the so-called "Gospel Missions." I propose to give the facts and figures of the State Board work in Tennessee and show that in the last year the State Board will show more actual work done, more sermons preached, more churches organized, more church houses built, more Sunday schools organized, more converts to the cause of Christ, more baptisms, all at a less cost, within the last twelve months, than can be shown by actual statistics, giving names, dates, persons, etc. by the "Gospel Missioners" for the last ten years in all the world. When the advocates or an advocate of this theory shall send for publication in these columns the facts and figures—the correct statistics of the "Gospel Missioners" people—I will agree to place in the same issue of the same paper the statistics of our State Board, which statistics can be readily verified by the actual reports of the missionaries. I shall, of course, demand that the figures presented by the "Gospel Missioners" also be verified by actual documents. Mere statements and estimates are only guess work.

If universal confidence in our State work existed throughout the State we would have well-nigh universal co-operation. It is for the purpose of establishing universal confidence in this work that these statements are made. I propose no controversy. I propose a statement of facts and figures. No one should be ashamed of the truth. Give the figures and let them speak for themselves.

Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

The topic for March will not be found entirely foreign to the theme of our Week of Prayer and Self-denial for Foreign Missions, if we reflect that Romanism, the curse of Italy, is making a determined effort to become a controlling power in our own country.

Valuable information is conveyed through the special literature now being mailed by the Central Committee, facts which should move every patriotic Christian to watchfulness and prayer. Plan for the week's meetings March 16-22: Unite in rendering it a memorable time, the time for the stirring of noble and deep emotions, the love of God, home and country.

Program monthly meetings—March, 1902:

"Trust God and trust will gain God's best,
Love God and learn how love is blest,
Serve God and find in service rest."

Subject, Italy.

1. The Lord's Prayer in concert.

2. Hymn—"All Hail the Power of Jesus' Name."

Hundreds of Millions

of cans of Royal Baking Powder have been used in making bread, biscuit and cake, and every house-keeper using it has rested in perfect confidence that her food would be light, sweet, and above all, wholesome. "Royal" is a safeguard against alum, which comes in the cheaply made powders so often pushed upon the unwary purchaser. Caution your grocer never to send you any baking powder other than the "Royal."

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

3. Minutes of last meeting—other business.

4. Report of Home Department "Visitor."

5. Reasons for Missions in Roman Catholic Countries. Arrange for this previous to the meeting.

6. Leaflet—"Four Views of Italy," read by four persons. After each division, the leader may with profit, ask questions upon what has been read.

7. Singing—"Onward, Christian Soldiers."

8. Leaflet—Superstitions of Italy.

9. Open Parliament—Superstitions of Romanists in America.

10. In Faith—Ask that God may incline the hearts of these people who have a form of godliness without its power to receive the message of truth.

11. The Bible Standard of Giving—Old Testament: Lev. 27:30-32; 2 Chron. 31:5-6; Neh. 10:12; Mal. 3:8-9; Prov. 3:28. New Testament: Matt. 23:23; 1 Cor. 16:1-2; Luke 6:38; Cor. 9:7-8; Acts 20:35.

12. Prayer for our missionaries in Italy, and for willingness to give "as God hath prospered" towards the work which they are doing.

SUPERSTITIONS IN ITALY.

Nearly four hundred Roman Catholic churches in Italy vie with each other in the possession of relics. Bottle of Egyptian darkness, manna that fell in the wilderness, the breath of Balaam's ass, several skulls of John the Baptist, bones of martyrs, pieces of the cross, nails used in its construction, thorns from the crown placed on the Saviour's head are among the number.

The greatest relic of all is the Bambino of Rome. The word Bambino is the Italian for baby. The "Bambino of Rome" is an image supposed to represent the infant Jesus carved by St. Luke from a piece of the true cross. It is covered from head to foot with precious gems, the offerings of those who believe themselves to have been saved from death through its miraculous power. Ponderous locks guard this treasure which is only exposed to view at Christmas, and when special miracles of healing are to be performed. The tourist, however, may have his

curiosity gratified by means of a magic dollar.

Ignorant people, living in the region about Mt. Vesuvius, have been taught that it is an outlet from purgatory. The terrible noise made by the fire as it pours from the crater, is said to be the lamentations of souls waiting to be released through the prayers of the priests. In paying for these, the friends of the dead greatly impoverish themselves.

On Palm Sunday hundreds of children gather in the churches, each carrying a large bunch of olives to be blessed by the priests. A missionary, upon making inquiries, was told that they are placed in houses to keep off diseases and evil of all kinds; in the fields to prevent hail, drought and other hindrances to good harvest.

IRRESPONSIBILITY OF THE AVERAGE ITALIAN.

In Southern Italy agricultural and commercial undertakings are frequently let to the management of the village deity—for such the particular saint or Madonna of the district practically is—and individual action is considered to be superfluous, if not impious. If the undertaking succeeds, money and gifts are lavished upon the propitious deity. If it fails, it occasionally happens that the effigy of the saint or the Madonna is cursed and reviled, and sometimes even subjected to punishment and disgrace by being hurled into the sea or kicked into a well. It can hardly be wondered at if, with such traditions as these, there should be a large element among the lower orders of the Italian people to whom the sense of personal responsibility and the power of self-restraint resulting from it are things unknown.—Mr. Richard Bagot, in the Literary Digest.

A MISSIONARY VIEW OF ITALY.

The religion of Italy is Roman Catholic. There are not less than 400,000 priests. Twenty-five years ago ninety out of every 100 people could neither read nor write. The state of morality is discouraging; suicides are frequent. Since 1870, when Victor Emmanuel took possession of Rome, thousands of Bibles and tracts have been quietly

exerting an influence upon the hearts of many. The Foreign Mission Board of the Southern Baptist Convention has been working in Italy since 1870, when Dr. W. N. Cote began work. Dr. G. B. Taylor, Rev. C. J. F. Anderson and wife, and Rev. D. G. Whittinghill are now located at Rome. Work is also carried on by twenty-six native helpers at different points, and we now have (1901) four houses of worship, twenty-four organized churches, 624 members. Missionaries and converts are frequently subjected to such persecution as the law cannot prevent, but amidst toils and cares, many encouragements cheer their hearts. Above all, the Master's word of command, which admits of no qualification; the Master's word of promise is the inspiration for continued effort.

RELIGIOUS CONDITION OF YOUNG MEN.

The State Committee of the Young Men's Christian Association of Tennessee has secured some very valuable facts in reference to the religious condition of the young men of the State. These facts have been secured in connection with a canvass made under the Bureau of Statistics at Washington, and there is every reason for believing them reliable.

The following chart presents the results of this investigation in so graphic a manner as to be very impressive:

FACTS ABOUT YOUNG MEN.

300,000 young men in Tennessee (16 to 35 years old inclusive).

108,000 young men in Tennessee unmarried. 66 per cent.

165,000 young men in Tennessee live at home. 55 per cent.

66,000 young men in Tennessee belong to fraternal orders. Of this number 44,200 are church members. 67 per cent.; 22 per cent.

Of those employed, the number in business for themselves is 15 per cent. The remainder, 85 per cent, are employed by others. 15 per cent.; 85 per cent.

In towns under 3,000 one-seventh of the population are young men. 14 per cent.

Of the 300,000 young men in Tennessee, one-third, or 100,000, live in 89 counties, in which there is no town of over 5,000 population. 66½ per cent.

In the country 14 per cent of young men are boarding.

In the cities 83 per cent of young men are boarding.

In the country 50 per cent. of young men attend church regularly; 43 per cent occasionally; and 7 per cent. not at all.

In the cities 25 per cent. attend church regularly; 60 per cent. occasionally; and 15 per cent. not at all.

In securing this information some important questions were asked. The answers for these questions called for deep thinking, earnest prayer, and aggressive work on the part of every Christian man and woman. Here are two questions with some of the answers. The answers are given in the order of frequency:

"Why are you not a church member?"

"Indifference;" "No reason;" "Can be as good a Christian out of church as in;" "No time because of work;" "Hadt thought much about it;" "Don't see the need."

"Why do you not attend church?" "Sunday work;" "Indifference;" "Not a Christian;" "More pleasure other places."

A careful consideration of these facts deepens the conviction of the needs of special work for young men. The following points are suggested by the State Committee of Tennessee, as representing definite needs in the further development of this important Christian work:

First.—County and small town work needs emphasis and extension. This is essential, in view of the fact that two-thirds of our young men are outside the large city centers.

Second.—To bring the large numbers of young men coming from the small towns to the city in touch with our work, corresponding members must be secured in every town and village.

Third.—So many young men in the cities are away from home that there should be a comprehensive plan outlined for each association to use the active membership in a system of visitation.

Fourth.—Because of the large number of men attending church who are not church members there is need of close organic connection between every church and the association.

Further information concerning this work may be had from Mr. S. Waters McGill, State Secretary, Nashville, Tennessee.

BOXES FOR THE ORPHANS' HOME FOR JANUARY.

Eleven jars of fruit, by Mrs. W. B. Pafford, Partlow, Tenn.

Twelve jars of fruit from Mrs. Joe Lanrum and family, Partlow, Tenn.

One box dolls, Mrs. A. C. Webb and Mrs. Elizabeth Bowman, Nashville, Tenn.

One well-packed box from Philadelphia Baptist church, with two quilts, towels, gingham, ten jars of preserves, sugar, soda, and oatmeal.

From Miss Pattie Powell, Hillville, Tenn., one bundle of clothing for children.

The Juniors of Highland Avenue Baptist church of Jackson, Tenn., sent a box in which they put some of almost everything to eat.

Quite a nice box of dry goods of all kinds from Murfreesboro.

One box from Westmoreland, Tenn., with dry goods of all kinds.

One box of toys from Mrs. J. Matt Williams, First church, this city.

One box with preserves, canned fruit, flour, and some dry goods, from Alexandria church and Sunday school.

Immanuel Baptist church, by Mrs. W. W. Kannon, one box of soap, coffee, sugar, flour, meat, canned fruit, soda, baking powder, potatoes, oranges, and grits.

From Concord Baptist church, Wrenco, Tenn., preserves, canned fruit, a lot of pieces of outing, and a quilt—a fine box.

Through the efforts of Mrs. Dora Moore of Bell Avenue Baptist church, Knoxville, Tenn., the Sunbeams have done the thing up right by sending us a large lot of stockings, and four sheets. How we did need them!

Here is Alexandria church again, with a nice lot of fruit and preserves. Sister Tubbs, your Missionary Society must be wide awake.

One of the best boxes we had this winter was sent by two little girls, Lena and Gracie Smith, daughters of Mr. L. C. Smith of Hickman, Tenn. Why, they had apples, potatoes, sweet and Irish, sausage, new dresses, and towels—everything good.

Ladies of Riceville, Tenn., one jar and seventeen glasses of jelly.

One box of cabbage, by J. J. Hill, this city.

One quilt by the Ladies' Missionary Society, Lewisburg Baptist church.

The Ladies' Aid Society of Beech Grove Baptist church, one lot of dry goods.

Mary and Maud Winfrey of Beech Grove Baptist church, one quilt.

One quilt by Mr. and Mrs. Dave Tuttle of Beech Grove Baptist church.

One quilt by Mr. and Mrs. Hundren of Beech Grove Baptist church, Coal Creek, Tenn.

Half-barrel of syrup, H. Proctor, Creston, Tenn.

Quite a number of these boxes were delayed by the cold weather, but almost every one came to us in good shape, and with little loss of perishable goods. Let me thank the Baptists of Tennessee for their timely aid to this work. Every child in the Homes save three, has had grippe, but no serious illness. To God be the glory. MRS. A. J. HOLT, Matron.

"DEAD CHURCHES" AND COLPORTERS.

I just want to verify the statement made by Brother Holt in the issue of February 13th in regard to sending the colporters to country churches. In 1900 Brother E. Y. Newsom, colporter for Southwestern District Association, was sent to our church (Missionary Grove) where we had not had a pastor in about two years, nor a regular meeting day for the same length of time and never had contributed to missions or anything else except for minutes. We hadn't even paid a pastor more than \$10.00 since being organized in 1895 with a membership of twenty-two. But when the colporter came to us we had fallen off to five members and had no house of worship. When he came he was called a book agent. He stayed with us eight days, to begin with, and since that he has been pastor of our church and we have at present thirty-three in membership and have paid some to benevolent purposes and have paid our pastor more than an average for country churches, and we look in the future for this church to outstrip her neighbor churches, for they are all Gospel Missioners (do nothing), except Camden church. So whatever you say, please cheer, help, and pray for Brother Holt, for his task is great. Don't make him gather his own straw. Camden. A. J. UTLEY.

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No love that will last and forever endure—

But the love of our Savior on high.

It has comforted millions for years and years,

Giving heavenly rest, and driving away tears.

The moment it speaks all sin disappears

And the world like a heaven seems.

Once accepted, this love will save your soul,

Cause your name to be written on the heavenly roll;

And, at last, when your spirit shall have reached its goal,

With Christ in heaven, you'll reign supreme.

We have received the following letter:

Van Alstyne, Tex. Feb 15, 1902.
Dr. E. E. Folk, Nashville, Tenn.:

Dear Sir:—Rev. A. S. Hall of our city refers me to you as the proper person to ask for the information I am seeking. I want to find Rev. Joe Dumas, an old colored Baptist preacher whose last whereabouts, so far as I can learn, was Memphis. If you can put me in communication with him, I will make it to his interest financially and thank you for the same.

If you can refer me to anyone who would give me his address I will greatly appreciate it. Very Resp'y.

S. S. DUMAS.

We do not know of such a person as Rev. Joe Dumas, nor can we find his name in the Baptist Year Book. Can

BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., FEBRUARY 28, 1902.

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

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PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.

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.

SCATTERED FIREBRANDS.

As a result of the stoning of Stephen by the mob, the passions of the Jews seemed to have been greatly aroused against the Christians. They did not stop with the persecution of one follower, but they continued it to the sect. There was one man who was especially active and zealous in this persecution. It was the young man Saul, at whose feet the witnesses that had stoned Stephen had laid down their clothes. With a zeal worthy of a better cause, believing that he was doing God service, he devastated the young church, even entering into private houses and dragging out both men and women, and committing them to prison.

It seemed a fearful thing to these Christians, but it was the best thing that could have happened to them. The Savior had given to his disciples the commission to "go into all the world and preach the gospel to every creature." He had also told them to tarry in Jerusalem, until they should be endued with power from on high. This they had done, but after the power came, they found it so pleasant to be together in Jerusalem that they remained there for several years enjoying themselves, and it seemed necessary that there should

come a persecution upon them to drive them away. When it did come and they were "scattered abroad," they were like so many blazing firebrands, spreading the flame of truth wherever they went. It was as if a person should try to put out a fire by throwing the burning sticks of wood in every direction, and they should set the woods on fire wherever they fall.

These Christians "went everywhere preaching the word." A notable instance is given of this. One of the seven deacons, by the name of Phillip, went to Samaria and there proclaimed to the people the Christ. As on the day of Pentecost, the message was gladly received, especially backed up as it was by the miracles which he performed, which were signs of the divine authority with which he spoke. Unclean spirits were cast out. The lame were healed. Naturally "there was great joy in that city"—joy over both the physical and spiritual healing which had come to them, and their friends. There was a man by the name of Simon who was a magician, or a sorcerer. By his remarkable slight-of-hand performances, for which many of the Jews were noted, he astonished the people and led them to believe that he was some great person. But when Phillip came preaching the good news concerning the kingdom of God and the name of Jesus Christ, this was a new teaching, and the power with which the message was accompanied was a new power to them. They never saw it on that wise before. As a result they believed and were baptized.

So thorough was the work of Phillip, so numerous were his converts, that when Simon saw his followers deserting him and going over to Phillip, like the demagogue that he was, he thought that the best thing to do would be to go with them. That his motives were not sincere and his conversion not genuine, is sufficiently evidenced by the fact that a little later, he offered Peter and John money if they would teach him the secret of conferring upon people the Holy Spirit. What he wanted with the secret was of course to make money out of it by conferring it upon other people for money. Christianity was to him only a commercial matter. He joined the church to get all he could out of it, not to give. Peter said to him:

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Simon did not fall from grace. He never had any grace from which to fall. He was simply a bold, slick, designing, selfish demagogue. He cared nothing for the interests of the church. All he wanted was to make some money out of it. He was a goat who had slipped in among the sheep.

When the apostles heard about the great work at Samaria they sent Peter and John who prayed for them, and bestowed upon them the Holy Ghost. The gift of the Holy Spirit was a special and peculiar gift for their endowment for service.

It was the infilling and indwelling of the Holy Spirit, such as may come and should come to every Christian. In regeneration the Holy Spirit operates upon the heart to convict and convert. That this gift of the spirit does not come at baptism is evident from the fact that these people did not receive it in their baptism. It is a dynamic influence which raises the power of the Christian to an intenser degree than before and leads him to a better life and a more thorough consecration to the Master's service.

It does not, however, mean a sinless perfection. It means rather a growth in grace.

THE DIAZ MATTER.

The letter of Secretary McConnell published on page 3, with reference to the report of the Committee from the Home Mission Board which recently went to Cuba to investigate the Diaz matter, will be read with much interest. Some of our

contemporaries have already been discussing the matter, but we preferred to wait for the statement of the Committee before doing so, so that we might have the facts before us. In the light of that statement we wish to say:

1. That Dr. Diaz made a mistake in mortgaging the Jane property to raise money for the cemetery there is no question. It seems that he himself admits it now. But he did it for a good cause and evidently with the best intentions.

2. That he made a mistake also in leaving the pulpit to go into politics is equally true. And yet he had great provocation to do so. He is a Cuban all over. From young manhood he has been fighting for the freedom of Cuba. Civil and religious liberty has been his life-long dream, and as Spanish and Catholic domination of Cuba were practically identical the two went together with him. Patriotism was regarded as a religious duty. With the Catholic idea of the union of church and State in which he had been reared, politics seemed to him only a part of religion.

3. We cannot agree with some of our contemporaries who think that Dr. Diaz has been spoiled by the attentions and honors heaped upon him in this country. True, he has had enough to turn his head, and in fact it may have been turned somewhat. But it should be remembered that he had remarkable success in Cuba before he ever came to this country. He feels that the work there was his. It was he who gathered together and built up the large Baptist church in Havana. Many, probably most, of the members are his own personal followers. We do not think that he has been disposed to give sufficient credit to the Home Mission Board and Southern Baptists for their assistance to him. In a little book recently published by him, giving an account of his life and work, he does not make any mention of the Home Mission Board or of Dr. Tichenor or Dr. Kerfoot.

4. But he is too valuable a man to lose. He exerts too wide an influence. He has wrought too great a work and has built up too large a following for Southern Baptists to throw away the fruits of his labors. It seems to us that, like Apollos, what he needs is to be instructed in the way of the Lord more perfectly. When he expressed repentance for his mistakes and asked to be taken back into the confidence and service of the Board, we think it should have been done, if there was any assurance that the repentance was genuine. And it ought to be done now as soon as practicable. It seems that he has the church and we have the house of worship. We should have little use for the house of worship without the church, while the church needs the house of worship. They ought to be together.

This is the way the matter looks to us at this time and from this distance.

QUESTION BOX.

"Has a Baptist Association a right to send delegates to the Woman's Missionary Union which meets in Asheville, N. C., in May, 1902?"

The Constitution of the Woman's Missionary Union (auxiliary to the Southern Baptist Convention) says:

Article V. "The officers of the Woman's Missionary Union and eight delegates from each State shall be entitled to vote. Only such delegates as are personally present and duly accredited by the Central Committee, or State Societies they represent, shall be entitled to vote."

Heretofore, the representatives from each State have been limited to four, the above Article V, having been amended at the annual meeting, May, 1901, to read "eight" instead of "four."

The Central Committee selects these representatives from among the active workers in the Union, and endeavors to divide the number equitably between the three divisions of the State, East, West and Middle Tennessee.

Representatives to the annual meeting of the State W. M. U., are selected by their own societies, on the basis of one representative for every ten members or fraction thereof.

PERSONAL AND PRACTICAL.

It is a pity to see a man prostitute noble powers to ignoble ends.

"If your paper has seemed a little damp of late perhaps there is a little *due* upon it."

The man who is one thing to your face and another behind your back is a hypocrite.

Have you done anything for anybody during the new year? Have you made anybody happier?

Is the world brighter and better for your having lived? If not, what has been the use of your living?

The saloon is a barnacle upon the ship of State, fouling it and impeding its progress. It is a leech on the body social, sucking its life blood. Shall it be allowed to remain?

The *Baptist News* is one of the most interesting of our exchanges. Last week it was especially good. On one page it contained eight quotations from the BAPTIST AND REFLECTOR, all with the proper credit. These, however, were by no means all of the good things in the *News*.

Evangelist Frank M. Wells conducted a revival meeting at Nickerson, Kansas, which greatly aroused the entire city and awakened a greater interest than has been seen there before. Mr. Wells is regarded as a good preacher and one of the most successful evangelists in the South.

At the Zionist Congress held recently at Basle, Max Nordau made the remark that "the richer a Jew, the more he is lost to Jewry." On this the *Christian Observer* wisely remarks: "The remark is worth pondering. To what extent is it true that the richer a Christian, the more likely is he to be 'at ease in Zion'?"

In last week's *Gospel Advocate*, Brother Lipscomb wrestles with the question of the thief on the cross. It was amusing to see his tortuous explanation of the words of our Savior to the thief: "To-day thou shalt be with me in Paradise." Those words completely demolish the theory of baptismal regeneration and no amount of explanation can do away with them.

"There is a bat of Indian brakes,
Whose pinions fan the wound she makes.
And soothing thus the dreamer's pains,
She sucks the life-blood from his veins."

That bat is the saloon. What would you do with the bat? License him, protect him, pet him? Would you not kill him? Will you not do the same with the saloon?

Be sure to read the article by Dr. A. C. Dixon on page one, on the subject of "The Saloon Peril." It is one of the finest and most convincing discussions on the subject we have ever heard or read. It ought to be published in pamphlet form and disseminated all over the country. If, after reading it, you agree with us, send us a small amount, anywhere from 25 cents to \$1.00, to assist in its publication and we will then send you free as many of the pamphlets as you may want, or at any rate as many as the amount which you send would pay for.

Mr. William E. Gladstone the foremost man of the twentieth century, and in many respects the foremost man in all profane history, once said: "If I am asked what is the remedy for deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power to sustain him under trials and enable him manfully to confront his afflictions—I must point to something which in a well known hymn is called 'The Old, Old Story,' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

The following story is told: "A colored man complained that another negro owed him two dollars and refused to pay. The creditor had dunned to no purpose. Finally he went to a lawyer. 'What reason does he give for refusing to pay you?' asked the lawyer. 'Why, boss,' said the colored man, 'he said he done owed me dat money for so long dat de interest had et it all up, and he didn't owe me a cent.'" A good many subscribers to a religious paper seem to feel that way—judging by expressions which we see in other papers. Of course none of our subscribers would feel or act that way.

A demagogue is a dangerous character. He is usually a slick talker. He makes a show of fairness, but is essentially unfair, and is unscrupulous in his methods of attaining his ends, being chiefly concerned about carrying his point. He cares little for anything or anybody except his own interests. There is only one thing he likes better than a dollar, and that is two dollars. He pretends to be a great friend to the people and poses as their champion, but, like Richard Croker, he is "working for his own pocket all the time," which is generally well lined. The people are of en disposed to consider him a demigod. But he is simply a demagogue.

We sometimes hear the expression, a Baptist and a half." We do not like it. There can be no such thing as a Baptist and a half. A Baptist is something perfect—not the man, but the Baptist part of him. What is perfect cannot be more perfect. What is round cannot be rounder. But a thing can be half round. While there cannot be such a thing as a Baptist and a half, there may be half a Baptist. The great commission is the Baptist creed in a nutshell. When a person believes and practices only half that commission he is half a Baptist. If he takes the going part and leaves out the baptizing part, he is half a Baptist. If he takes the baptizing part and leaves out the going part, he is half a Baptist. Let us be full, well rounded, Missionary Baptists.

We had a delightful visit to Hartsville Sunday, preaching in the morning and speaking upon temperance at night by request. The audiences at both services were large and attentive. The memory of Brother G. W. Sherman, who recently resigned the pastorate of the church, is very fragrant in the community. He was held in high esteem by every one. We have agreed to supply the church once a month until they can secure a regular pastor to be located in the new parsonage. About twelve o'clock Sunday night, a fire broke out in one of the stores, and before it could be checked, consumed about one-half of the business portion of the town. The loss was estimated at about \$40,000. The insurance on the property amounted to about \$20,000. All of these who suffered from the fire have our sympathies.

We are in the midst of a very warm fight in this county. The Anti-Saloon League addressed letters to the candidates for the positions of Criminal Judge and Attorney-General, asking them if they would enforce the laws against Sunday-tipping and gambling, if elected. One of the candidates for Attorney-General did not reply at all. Another gave only an evasive answer, as did also one of the candidates for Criminal Judge. (One candidate, however, for Attorney General and one for Criminal Judge) gave clear cut, straightforward, unequivocal answers, saying that they would do all in their power to enforce the laws. The saloonkeepers and gamblers are making a very bitter fight upon these two men. It is expected that all of the Christian and moral people of the community, all those who are in favor of law and order and who are opposed to Sunday tipping and gambling, will support these men.

The *Religious Herald* quotes a correspondent as saying: "It is amazing to me that the hearts of Southern Baptists are not set on fire by the glorious object lesson that you Virginia brethren have recently given of what Baptists may do when they do their best, and that, too, when not one in a hundred of your Virginia people has given a cent towards securing Mr. Rockefeller's \$25,000. Why not 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? What say

you, brethren?" The *Herald* adds: "The *Herald* will do its part. What say you, brethren, of the Southern Baptist papers?" All right, we believe the Baptists of Tennessee will join in the movement. They ought to raise, and we believe with proper effort will raise, \$100,000 of the amount.

One of the great objections to prohibition is that it will involve a loss of revenue from license taxes. The following from a Boston paper will be of interest on this point: The experience of Cambridge, Mass., is instructive here. The valuation of Cambridge has risen so rapidly during fifteen "no-license" years that the added revenue in taxes on this increase is now seven times as large as the revenue which would be derived from license fees. As to the effect on local trade, also, Cambridge may be cited. Proximity to Boston should cause injury to local trade through 'no license' in Cambridge if anywhere. But, when the business men of the city were canvassed upon this question a few years ago, 268 of them signed for publication a statement of their belief that "no license" had benefitted the material interests of the city, coupled with a hope that it might be continued.

The *Baptist Argus*, after telling of a banquet given by Rev. E. L. Powell, pastor of the First Campbellite church, Louisville, and about a strong speech at the banquet by Bishop Dudley, denouncing the race track and the saloon, says: "Mr. Powell's banquets and other methods of reaching this great city are worthy of the study of Baptists." The *Argus* then adds this remarkable statement: "Once a month he adjourns his congregation to the near-by theatre." We confess that we are at a loss to understand just what is meant by this remark. Does the *Argus* mean to say that on Sunday night Mr. Powell dismisses his congregation and advises them to attend a near-by theatre? Does it mean to say that Mr. Powell leads his congregation to a theatre on Sunday night? Does the *Argus* mean that it endorses such a procedure? If so, we are utterly astonished. If not, what does the *Argus* mean? Evidently an explanation is in order.

The *Baptist Argus* recently said: "At the late Tennessee Baptist Convention the brethren were discussing what kind of an agency could be devised by which what had been called 'dead churches' could be reached, and no one thought to mention, until a visitor made the suggestion, that the BAPTIST AND REFLECTOR was the ideal agency for that work. If the Tennessee Baptists should see to it—through pastors, presidents, professors, deacons, Sunday school teachers, colporters, missionaries and other agencies—that the BAPTIST AND REFLECTOR was put into every Baptist home in Tennessee and so praised and magnified as to be kept in these homes for a few years, until it could take permanent rooting in them, that State would become revolutionized. The paper itself would become a better and more efficient paper, for even with the BAPTIST AND REFLECTOR there is room for that, and Tennessee Baptists would become intelligent as to Baptist affairs and wake up for larger thing." Thanks to the *Argus* for these kind words. They are true and timely.

Brother Landrith refuses to work out the little problem which we gave him recently, as follows: "If six Baptist preachers could baptize 2,222 persons in six hours—as was done by Dr. Clough and his collaborators among the Telogooos—how long would it have taken twelve Baptist preachers to baptize 3,000 persons on the day of Pentecost?" Brother Landrith says: "It is our impression that the preachers at Pentecost were busy preaching and not in seeing how many people they could immerse in near-by streams, salvation and not ordinances being the chief concern that day. It is because we are trying to be busy at better employment that we decline to go to the blackboard at our esteemed arithmetical contemporary's behest." Brother Landrith evidently overlooks the fact that the sacred writer expressly states: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." So it seems that the apostles did stop long enough to baptize those that were being saved. Of course, saving them is the essential thing, but baptizing those who are saved is also important. We do wish Brother Landrith would take time to work out that little problem. The result would be very interesting.

The Home.

THE DANCE.

In an old scrap-book I find an article on the "dance," bearing date of February 22, 1866. It is amusing to me, and may be a source of amusement to others. It graphically describes the dance of thirty years ago as follows:

"Here is a set of men and women, who at other times and other places are regarded as rational and sensible. They have met for a dance. Presently they array themselves in a certain order on the floor. For a time they are still and quiet. Suddenly one, then another springs up as if stung by a hornet, and go to whisking and whirling, twisting and turning, hopping and skipping, first shaking this foot, then that; kicking out here, then there; quicker and quicker, faster and faster. The feet of the gents go rip-rap, rip-rap-rip. The ladies' feet go tipity-tip, tipity-tip. Then all go rippity, tippity, dippity, clippity, slippity, bippity, skippity, hoppity, jumpity, bumpity—thump. Gents pull ladies hard and close, and they reel, swing, slide, slink, look tender, look silly, look dizzy. Feet fly, tresses fly, dresses fly—all fly. Then it is tugity, hugity, pulity, squeezity, pressity—rip. Going through these gyrations the men look like a cross between steel-yards, limber-jacks, beetles and jointed X's. The ladies tuck down their chins very low, or raise them very high. Some grin, some giggle, some frown, some pout, some sneer, and all sweat freely. Now they go again, making a sound like georgie-por-gey, deery-peery, ridy pidy, coachey-poachey—and all this because some one is thrumming a piano, or black Cuffee sits in the corner drawing a horse hair across a fiddle string."

As the description of the dance was made about a generation ago, it is probable that it has improved now, but as I do not dance, I cannot vouch for the improvement.
—T. L. Lewis, in *Western Recorder*.

LITTLE BEN.

It was little Ben's birthday. He was five years old and in his first trousers. He felt "most as big as papa," and asked his mamma a great many times that day how long it would be 'till he could "have pants down to the floor."

After dinner Mamma told him to take Brutus and go to the grass-lot and play, while she did some sewing.

Brutus was a large white dog with velvety-brown ears and three brown spots on his back.

Ben thought him the "best doggie in the world," because he could ride him like a horse and drive him to a little wagon.

This afternoon instead of going, as he usually did, "on horse-back to see patients like papa," Ben decided he would be Mr. Lamb, the stage-driver, and carry the mail.

So he harnessed Brutus to his wagon, and having put the mail-pouch—a wheat bag filled with

DID NOT KNOW SHE HAD KIDNEY TROUBLE.

Thousands Have Kidney Trouble and Never Suspect It.

Mrs. Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for wonderful cures of the most distressing cases. A trial will convince anyone—and you 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.

VINTON, IOWA, July 15, 1901.

DR. KILMER & CO., Binghamton, N. Y.
In the summer of 1893 I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed that knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me I had cancer of the stomach and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. My brother

er saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug-store and I took it. My family could see a change in me for the better so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well again, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother, on a farm. Swamp Root cured me after the doctors had failed to do me a particle of good.

Gertrude Warner Scott.



MRS. SCOTT.

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure you say that you read this generous offer in the BAPTIST AND REFLECTOR.

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.

straw—on the front seat, he climbed up himself.

He drove from the water-trough, in one end of the lot to the "far gate" near the public road and back, twice without accident. But on the third trip, when about half way down the path, a wagon passed along the road and a big brindled dog that was following it, seeing Brutus through the fence, raised his bristles and reared up on the fence, barking fiercely.

Brutus thought this a challenge to fight and ran down the path as fast as he could go.

Ben tried to stop him, but he went on and jumped over the fence; upsetting the wagon and throwing the little stage-driver on his face to the ground.

Ben was a brave little boy, but when he felt the blood running from his nose down over his mouth, he began to cry and ran toward the house calling his mamma. She came out to meet him, and when he saw her he said: "Oh, mamma, I'm killed, I'm killed dead." But mamma smiled and said she guessed he wasn't dead, or he wouldn't be able to cry.

She washed the blood from his face and hands and called him her "dear little man," and soon he was playing in the room as gay and happy as if he had never been an unlucky stage-driver.

It was supper-time when Brutus came in.

He seemed very much ashamed of himself, and with his tail between his legs, he slunk behind his master's chair and licked his hand. This was to let Ben know that his "old doggie" was ashamed and wanted some supper.

The man in the wagon had lashed him and the brindled dog till they were glad to stop fighting.

Ben said that Brutus would have "whipped" if the man had let them alone.
B. O. DUGGAN.

CELANING GLASSWARE.

A few minutes daily devoted to the cleaning of glassware and making it bright will give added pleasure to those who gather around the board, for there is nothing that pleases the eye more than pretty glassware that is kept shiningly clean. The art of washing glass properly is easy to acquire, and nothing pays so well for the time spent upon it as shining glass, and even the cheap ware may be made to look nearly as well as the real cut glass when it is polished often. One method of cleaning carafes, cruets, toilets and similar articles, is to fill them with crushed egg shells and plenty of hot suds, then give the bottle a vigorous shak-

ing and thorough rinsing, and it will be found to be perfectly clean.

Another method is to fill the bottle with potato peelings and let them remain over night and rinse out in the morning. The hardest part about washing the dishes is getting them ready; then if you have the necessary accessories to dishwashing the work is quickly and easily done. Glasses cannot be wiped so they will glisten unless there are plenty of towels. There must always be two in use, one to wipe and the other to polish and they must be perfectly dry and clean to begin with and a stiff brush should be used for washing the cut portions which cannot be reached with a cloth.

All the glassware should be rinsed in cold water before it is put in the suds, especially the glasses that have been used for milk, and the glassware can be made to glisten if it is washed in suds made with perline and soft warm water. Then they must be rinsed in clear hot water and dried as quickly as possible. If they are allowed to drain they are apt to be cloudy, and as nothing makes the table so attractive or gives it such an air of refinement as shining glass, it is worth while to have it properly cleaned, and sometimes a little ammonia added to the rinsing water will soften it and give a nice lustre to the dishes.
ALINE.

GOD KNOWS BEST.

Norman McLeod, in speaking of his own life and work, has this to say:

"My life is not what I have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in his providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste.

"Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can and what I cannot do. So I desire to be led, and not to lead—to follow him. I am quite sure that he has thus enabled me to do a great deal more, in what seemed to be a waste of life, in advancing his kingdom, than I would have done in any other way. I am sure of that."

THE BEST PATENT ON THE MARKET

\$100 REWARD,

If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Complexion, Irregular-Appetite, Bowel-Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomache or Heart Trouble. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One tablet per day, one-half hour before breakfast.

One month's treatment by mail.....\$0.25
Six months treatment, 180 tablets.....\$1.00
Put up by T. J. HUNT, Merom, Ind.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



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

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."

Bible Learners.

Learn Matt. 5:44.

The Student Band.

The "answers" on the "Immigrant Work" in Baltimore are coming in. Let me have them all by February 26. A picture of our sweet missionary in Baltimore will be sent to every one who answers. I have been delayed in receiving the little "souvenirs" for the study of Cuba, but they will go out soon.

YOUNG SOUTH CORRESPONDENCE

I have good news for you! A recent letter from Miss Armstrong says: "After many vexatious delays, I am prepared to give you a definite promise. The printer promises me that he will deliver 500 coin-takers to me on Feb. 17th, and I will at once send them to you by express."

So you see there is hope of soon having these new little helps. They have not yet arrived, (Feb. 19) but I look for them in a very short time. So stir up those pennies in the liveliest fashion, and be ready to fill and return them to me rapidly. I have a proposition to make about them, but I will wait until I know they are in your hands. So all may start even. Watch out for the next issue.

Have you noticed our pretty new heading? Is it not neat and suggestive? We are indebted to our good friend and well wisher, Miss Annie Armstrong for it. Be sure you keep the "Young South mail box" well filled.

Besides the coin-takers, I am to have 100 "Noah's Arks." They are "cute" little receptacles for pennies, etc., and I feel sure our tiniest members will like them. If you think your Babies' Branch will be stimulated, or your own little ones more interested by sticking pins through the "animals," send a one-cent stamp for one or order as many more as you think you can use. I am also to have a lot of fresh, helpful literature that I will give you the benefit of with great pleasure.

Did you hear a "dull thud?" Well, that's the "come down" of the "Young South" for this last week in February, 1902. Sad, isn't it? But I try to bear it cheerfully, looking forward to what you will do in the last month of this, our eighth year. I feel quite sure that for "Japan," especially, you will do great things.

Let us see what has come in this week.

No. 1 is from Auburn:

"Enclosed find \$1.00. For twenty-five cents of it, I want the *Foreign Journal* sent me. The rest my two little ones, Karl and Gertrude, send to Mrs. Maynard. They have been saving their pennies ever since November. MRS. HALLIE BRYAN."

I remember this mother at Harri-man, if I mistake not, and I am so glad to hear from her. The *Journal* shall visit her for a year, and I know it will be read with delight and profit. Many thanks for the offering.

No. 2. brings an order from our prized worker, Estelle DeCourcy of Jackson. We hope the "hen" will do a good part by our work.

In No. 3, Gertrude and Maud Strong send twenty-five cents for Japan. Many thanks.

In No. 4, Frank Gillard says he will be ready for his coin-taker. I am so glad to hear that. I hope there are many more like him. I shall expect a flood of letters when they reach you. It is probable you may have them before you read these lines. I hope so.

We are so much obliged to our dear Mrs. Chastain, Mexico, for the last message for this month. You will read it with great pleasure, I know. I want to ask those to whom she so kindly sent the little prizes, she offered sometime ago, to acknowledge them through the *Young South* page at once. Will you?

Listen now to Mrs. Chastain:

My dear Mrs. Eakin: This is the first time for eight days that I have been able to sit at the typewriter. But what a good time I have had in bed for cutting out bed-quilt squares. I have really enjoyed it. And how the bundles have poured in. I have received twelve during the last month, and am so much obliged to the senders. I thought about them often when working on the scraps, and have talked about them to my class of women. And how I have enjoyed reading the letters the good sisters have written me. I wish I had time to answer every one of them separately, but I must content myself with doing so in one general letter. I have been brought nearer to the Christian, working, mission-loving women of Tennessee and Kentucky and Mississippi, and they have manifested an interest and love for me and mine that will do us both good and bring us nearer the Master. One sister says: "These cards are from my class of boys and girls, and won't you sometimes ask God to bless them, and help the teacher to do 'something' for him?" I certainly will. And won't the teacher and scholars pray for the far-off missionary and continue to help her and take an interest in her poor labors for the common Master? One mother says: "All my children want their names to go with these cards." May God write all their names in his book of life. Another sends scraps "like my baby boy's dresses." May God send the baby boy, grown to man's size, someday to bear his word to the heathen.

Blessed boy, whose mother from his babyhood trains him to take an interest in the things that pertain to God's kingdom. And may God bless all the children who have sent their cards to be used in distributing his word in this destitute land. Instead of cutting up Bibles to get verses to paste on picture cards, we have several thousand copies of some twenty or thirty choice Bible verses printed, and use these, one verse pasted on every card. To Miss Lillie Shipe, Knoxville, Tenn., belongs the little Mexican curiosity promised for the finest and largest assortment of cards sent, though Mrs. Geo. Everette sent

six hundred, the largest number received. I will send to Miss Lillie this week a little bag made out of the fibre of the maguey plant by the Tarascan Indians and used by them for a purse. The ribbon with which it is tied contains the national colors of Mexico, and the bag was bought on the borders of Lake Patzcuaro from an Indian man. To Mrs. Everette I mail a kodac picture of the inside of a Mexican house here in Guadalajara. I send an assortment of Mexican and Cuban stamps to Master J. J. Lipsey, Clinton, Miss., the first one from whom a collection of cards was received, and another collection to Miss Gertrude Hill, Nashville, who was the first to mail me a package of cards. And now, friends, I am very grateful for what you have done, but please don't stop doing; thousands of cards may be distributed in Mexico with profit. And, while I have scraps enough for several weeks, others, soon will be needed. I have had as many as forty women in my Bible and Sewing Circle, and hope to have even more here. I send a list of those from whom I have received scraps and cards, though it may be too long for publication. Among those who sent nice, large bundles of scraps were two sisters of our dear *Young South* editor, and I greatly enjoyed the letters they wrote me. One dear sister wrote: "I send you a small bundle of small scraps. I do not know whether they will be of much use, but we poor women in Tennessee use pieces even smaller than these for quilts, but we wouldn't select our worst to give to our Lord's cause." I want this sister to know (God bless her!) that I used every little piece she sent me, and that sometime I intend answering her good letter. God can use even the littlest things done in his name to advance his glory, and I thank you all for your loving remembrance.

Yours in love for the Master,

LILLIAN WRIGHT CHASTAIN.

P. O. box 88, Sanitarium de Guadalajara, Mexico, Feb. 12, 1902.

SCRAPS.

Mrs. P. I. Lipsey, Miss.; Mrs. F. M. Gillard, Tenn.; Mrs. Mollie and Miss Viola Siler, Tenn.; Flippin, Tenn.; Shelbyville, Tenn.; Mrs. H. R. Lancaster, Tenn.; Mrs. Mattie and Stacy Rampley and Mrs. T. G. Stocks, Miss.; Mrs. F. E. Gottscell, Miss.; Mrs. W. H. Tipton, Tenn.; Mrs. Lucie Dayton Phillips, Tenn.; Mrs. Lida A. Smith, Miss.; Miss Louise Daun, Tenn.; Mrs. Earnest and Miss Eunice Rosson, Tenn.; Mrs. J. C. Shipe and daughter, Tenn.; Mrs. E. F. Anderson, Jackson, Miss.; Misses K. and S. Ruble, Tenn.

CARDS.

Miss Eva Fowler, Ky.; Mrs. Fannie Gillard, Tenn.; Trezevant Sunday school, Tenn.; Lillie and Birdie Siler, Tenn.; Virgie, Henry, Douglass, Leland, Harvy and Edgar Siler, Tenn.; Misses K. and S. Ruble, Tenn.; Mrs. Geo. Everette, Tenn.; Pauline and Lynette Stocks, Tenn.; Belle Rampley, Miss.; Miss Louise Daun, Tenn.; Miss Debbie Fielden, Tenn.; Mrs. L. S. Eetan, Dunlap, Tenn.; Sevelville Sunday school, E. Tenn.; Mrs. Aurella Green, Tenn.; Miss Lillie Shipe, Tenn.

I have no doubt but that some packages of cards and scraps were lost, but I hope no one will feel discouraged. The most of the scraps were sent by societies, but I have given only the names of the representatives of the societies, feeling that it would be understood.

L. W. C.

Now, I know you will be encouraged to begin again, and collect quilt scraps and cards by the hundreds to send to her. Tie them up securely but do not seal the packages. Ask your postmaster what the postage will be.

Address them to Mrs. Lillian Wright Chastain, P. O. box 88, Guadalajara, Mexico. Send them with a prayer that they may be blessed to the souls of the benighted children of Mexico.

Now, you won't begin March in this slow fashion. The snow will be melted and your brains and hearts thawed out. The last month must be a great one. We must round out the eighth year grandly. What do you say?

Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First three quarters, 1901.....\$633 70
January offerings, 1902..... 94 04
To February, 19, 1902..... 44 45
Fourth week in February.

FOR JAPAN.

K. and G. Bryant, Auburn..... 75
G. M. Strong, Cor. L. v..... 25

FOR FOREIGN JOURNAL.

Mrs. Hallie Bryan, Auburn..... 25
For postage..... 02

Total.....\$773 46

I made an error last week. I counted in some way three subscriptions to *Foreign Journal*, when there were only two. I correct in last week's "total."

L. D. S.

Received since April 1st, 1901.

For Japan.....\$486 73
" 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 30

Total.....\$773 46

\$600 00

\$486 73

\$113 27

That is what we must raise in March, 1903. What will you do?

Strong Again.

The woman who knows the full value of health is the woman who has lost it and regained it; the woman who from being weak and sickly is once again made a strong woman. Half a million

weak and sickly women have been made strong and well by the aid of Dr. Pierce's "Favorite Prescription." It cures the ills which weaken women. It regulates the periods, dries enfeebling drains, heals inflammation and ulceration, and cures female weakness. It nourishes the nerves and so cures nervousness. It promotes a healthy appetite and induces refreshing sleep.

"I had female trouble for eight years," writes Mrs. L. J. Dennis, of 828 East College Street, Jacksonville, Ills. "Words cannot express what I suffered. I sought relief among the medical profession and found none. Friends urged me to try Dr. Pierce's Favorite Prescription. When I commenced taking this medicine I weighed ninety-five pounds. Now I weigh one hundred and fifty-six pounds—more than I ever weighed before. I was so bad I would lie from day to day and long for death to come and relieve my suffering. I had internal inflammation, a disagreeable drain, bearing-down pain, and such distress every month, but now I never have a pain—do all my own work and am a strong and healthy woman."

Use Dr. Pierce's Pleasant Pellets with "Favorite Prescription" if the bowels are inactive or irregular.



BLUE GRASS OIL CO.

BEAUMONU, TEXAS.

CAPITAL STOCK \$500,00.

Issued in shares of 10 cents each—full paid. Non-assessable and carrying no personal liability.

Investors should prefer this company because the officers and directors are all prominent

Business Men:

G. W. Garrett, President, Beaumont, Texas. Machinery and Oil Well Supplies.

Alf J. Eastin, Vice President, Beaumont, Texas. Manufacturer.

O. P. Findley, Beaumont, Texas, Secretary.

H. L. Benson, Beaumont, Texas, Treasurer and General Manager.

Hon. Kilby Ferguson, Oxford, Ala., Director.

T. A. Ledford, Hickman, Ky., Director. Director Farmers' and Merchants' Bank.

Chas. F. Baltzer, Hickman, Ky., Director.

FOR ONLY

7

DAYS MORE
YOU CAN SECURE
Blue Grass Shares

AT

5 Cents

Strong Points:

Magnificent Directory

The high standing of the gentlemen connected with this company is the best possible guarantee an investor could have.

Low Capitalization

Which will enable the company to pay large and frequent dividends.

Treasury Stock

More in proportion to its capital than any other Texas Oil Company. One-half of the stock of the company is in the treasury.

Gushers

The company owns lands in block 38 in the proven field where it will sink its well and secure a gusher equal to those surrounding it viz.: Capacity, 75,000 to 100,000 barrels of oil per day. They also hold 2,700 acres of land in Foard, Cass, and Morris Counties, on which there are surface indications of oil, and which will be developed later.

Contract

A contract has been secured already with a refining company now organizing, which contract alone will enable the company to pay a 5 per cent. annual dividend on its capital stock. Others are being negotiated.

Market

The company will make a vigorous campaign for business, and inasmuch as the companies already shipping have more business than they can handle, there is no reason why the Blue Grass should not do as well. Arrangements will be made for

Tank Cars

And as soon as they are completed and the company provides for tankage and loading racks Blue Grass shares will be valuable property at 25 cents each.

7

DAYS MORE

To secure stock in this company AT

5 Cents a Share

Stock advances March 5 to 5 1-2 cts.

Watch the stock go to 25 cents per share. Invest now and more than double your money in a short time.

The officers and directors of this company are all successful business men, which is the best possible guarantee an investor could have, for they could not afford to have their names connected with a company that was not an assured success.

The shares we are offering for public subscription are

Treasury Shares

And are being sold to provide immediate funds for the building of pipe line, tankage and loading racks. The company needs these facilities and there is but a limited number of these treasury shares offered for sale at

5 Cents a Share

No subscription will be received for less than 200 shares (\$20), and the right is reserved to reduce the amount of or decline any subscription.

Make all drafts or money order payable to the

Neches Investment Co.,
Box 752, Beaumont, Texas.

For Prospectus and general information, address,

W. H. CRAWFORD & CO., BROKERS, 222 N. Summer Street, Nashville, Tenn.,
Mining Stocks, Farms, Minerals, Timber.

RECENT EVENTS.

We were glad to see Brother A. J. Utley of Camden, in our office last week. He is one of our most consecrated young laymen.

+++

On account of a throat and lung trouble, Rev. W. B. McGarity, of London, Ky., has been compelled to go South for the remainder of the winter. We hope that he will be fully restored. He is one of the most useful ministers in Kentucky.

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.

Rev. W. B. Rutledge has accepted the care of West End church, Asheville, N. C. Brother Rutledge is a Tennessee boy and has many friends in this State who will be glad to know of his success.

+++

We call attention to the advertisement of the Blue Grass Oil Co. on page twelve. Judging from the advertisement this seems to be an excellent company. We know the agents here, W. H. Crawford & Co. Write to them.

+++

As the leading lecturer of the Christian Science faith was beginning his lecture, denying the reality of sickness, to a St. Louis audience, not long ago, he was taken with a temporary sickness, and he had to leave the stage and postpone the lecture.

+++

Rev. J. F. Vines recently resigned the pastorate of the church at Hardinsburg, Ky. A correspondent writing to the *Breckinridge News* says: "His members were loth to give him up, but his duty to other churches made his resignation necessary. He is an eloquent and forceful preacher, and will take high rank in his church." Rev. W. H. Fitzgerald, of Louisville, was called as his successor.

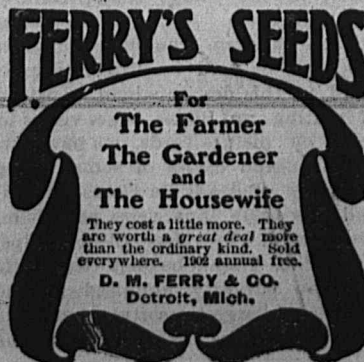
+++

The Kron Prinz Wilhelm bearing Prince Henry of Germany landed in New York last Sunday about 12 o'clock, having been detained by the storms prevailing off the Atlantic coast. He was received with great acclaim. On Monday he went to Washington, visiting the House of Representatives and the Sen-

ate and took dinner with President Roosevelt that evening. On Tuesday the imperial yacht, *Meteor*, was launched in the presence of an immense crowd of people.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT

The *Western Recorder* tells about a remarkable meeting held by evangelist T. T. Martin at Rochester, Ky. The meeting had been going on for over a week, and the only addition was a little girl. Some Disciples asked that a question box be opened, and this was done, most of the questions being asked by Mr. H. E. Poole, Superintendent of the Disciple Sunday school. On Sunday morning Mr. Poole devoted the time of his school to refuting Brother Martin's arguments, which he did to the great satisfaction of those present. After dinner, however, he had by appointment, an interview with Brother Martin, and that night Mr. Poole joined the Baptists. This was followed by over fifty additions during the week. Mr. Poole is now at the Seminary preparing to preach the faith he once destroyed.



We are authorized to announce
C. B. HARWOOD,

AS A CANDIDATE FOR

REGISTER

OF DAVIDSON COUNTY.

Subject to Democratic Primary, April 3

Rev. W. C. Grace of Macon, Miss., universally beloved in Tennessee, is meeting with splendid success in his present pastorate. His people are said to look upon him as one of the best pastors and preachers in or out of the State.

BOARD MEETING.

The fifth Sunday meeting of the Executive Board of Beech River Association will convene with Parsons church on Friday night before the fifth Sunday in March.

PROGRAM.

1. Devotional service and welcome address by Elder N. B. Williams.
2. Introductory sermon for criticism by Elder R. L. Rogers.
3. Does the regenerated soul sin? by Elder N. C. Duke.
4. How may we grow in grace? by L. L. Walker.
5. Religion in the home; by W. L. Frizzell.
6. Why Christian people neglect church service, by E. D. Bostic.
7. Why I am a Baptist; by Elders A. U. Nunnery and S. K. Hurst.
8. Must one first be enlightened before he can be saved; by Elders J. P. Duke and N. B. Williams.
9. Missions; by Elders W. M. Wood and J. H. Davis.



ROSES FREE

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AMONG THE BRETHREN.

Rev. I. S. Hicks has resigned at Raleigh, Ill., to accept the care of the church at Vandalia, Ill.

The First Church, Birmingham, Ala., is preparing to build a new house of worship and parsonage.

The elegant new church at Guthrie, Ky., has been completed and is decidedly a thing of beauty. The church is pastorless.

Rev. W. A. Jordan, beloved in Tennessee, is leading nobly in a fight to rid Charleston, Mo., of saloons. His church work continues encouraging.

The meetings at Belleville, Ill., in which evangelist H. M. Wharton is doing the preaching, are stirring the town greatly. Many are being converted.

Rev. Ray Palmer has been holding a meeting with his own church at Chillicothe, Mo. So far there have been thirty-five conversions and thirty accessions.

Rev. C. W. Chadwick of the First church, Bedford, Ind., has been called to the care of the church at Honey Grove, Tex., and will take charge April 7th.

The church at Corinth, Miss., has constructed a neat parsonage for Rev. Austin Crouch, the popular pastor. The church is enjoying considerable prosperity.

Rev. L. B. Warren accepts the care of the church at Ocala, Fla., and will discontinue his work at the Seminary in Louisville. He is a man of splendid ability.

A new Baptist paper has sprung up in Texas called the "East Texas Baptist" and edited by Rev. W. T. Hardy and Prof. C. T. Maxwell of Nacogdoches, Tex.

Rev. R. C. Pender of Paris, Tex., is holding a revival at Coffeyville, Kas., which has resulted in over fifty conversions already and the interest is on the increase.

Rev. W. B. McGarity, of London, Ky., has been forced to go to Atlanta to spend the remainder of the winter for his health. He has a serious throat affection.

During the first quarter of the new conventional year Missouri Baptists have, through the labors of the State Board, employed fifty-nine workers. There have been 795 conversions from their labors. This is the best record the Board has ever made. Secretary T. L. West is a great leader.

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Rev. W. L. Howse of Culleoka, Tenn., has been unanimously called to the care of the church at Gallatin, Tenn., to succeed Rev. G. W. Sherman.

In the three revivals Rev. Earl D. Sims, of Louisville, Ky., has lately held in Indiana there were 120 additions to the churches. Brother Sims is now engaged in a revival at Burney, Ind.

Rev. M. P. Hunt of Patee Park church, St. Joseph, Mo., lately assisted Rev. R. M. Inlow in a revival at Nevada, Mo., which resulted in twenty-three additions, eighteen by baptism.

Rev. E. B. Lamb of Fayetteville, Mo., who left the Seminary at Louisville lately on account of ill health, has been asked to take charge of the missionary work in Mt. Pleasant Association.

Rev. L. B. Jarmon has resigned the care of the church at Franklin, Tenn., after a pastorate of several years. He has done a splendid work with the church. He is an excellent pastor as well as a clever man.

Rev. J. M. Argo of McKenzie, Tenn., supplied the pulpit of Bird's Creek church, Whitlock, Tenn., last Sunday in the absence of Rev. C. H. Bell. A large congregation greatly enjoyed Brother Argo's ministrations.

We note with pleasure that the first page of *The Baptist News* of Du Quoin, Ill., contains eight clippings, some quite lengthy, from the BAPTIST AND REFLECTOR. Evidently your paper is on the up grade, Dr. Thogmorton.

The lectures by Dr. W. E. Hatcher before the students at the Seminary in Louisville on "The Relation of the Pastor to the Sunday School" are said to be of a very high order and are awakening profound interest.

The revival at Clinton, Miss., in which Rev. P. I. Lipsey was assisted by Rev. T. T. Martin resulted in over sixty accessions to the church, fifty-four by baptism. A large number were students in Mississippi College.

Waco, Tex., gives notice, through Dr. B. F. Riley, that the Southern Baptist Convention of 1903 will be asked to convene with the churches of that city. At that time Baylor University hopes to have an auditorium seating 3,000 people in which the session can be held.

In spite of the fearful snow and sleet the revival at the First church at Makanda, Ill., resulted in twenty-eight accessions for baptism. The preaching was done by Rev. J. M. Edmonson, the pastor. People went to service in sleighs. Weather will not daunt spirit-filled people.

Active preparation is being made for a great session of the West Tennessee Baptist Sunday School Convention at Covington, Tenn., April 16-18. President T. E. Glass of Brownsville, and Secretary Martin Ball of Paris, are co-operating with the church at Covington in making large preparations. A Convention of unusual interest is anticipated.

Rev. W. I. Feazell of Kerens, Tex., who formerly labored in Tennessee, has resigned his church to enter the evangelistic work. He will carry a singer.

Rev. Blackstone Taylor is assisting Rev. H. B. Taylor of Murray, Ky., in a revival. Quite a number have professed conversion and the interest deepens constantly.

The First church, Dallas, Tex., has decided to employ a city missionary and church visitor. Rev. W. H. Travis of St. Paul, Minn., has been called to this work.

Evangelist T. T. Martin will assist Rev. J. D. Adcock, a former Tennessean, in a revival at Marianna, Ark., during the month of April.

Rev. Giles C. Taylor, formerly of Erin, Tenn., is the aggressive pastor of Bearden, Holly Springs and New Lewisville churches in Arkansas, and his work is quite prosperous.

Dr. Geo. H. Simmons has held a revival with the First church, Peoria, Ill., which resulted in over twenty baptisms. It is often best for the pastor to hold his own meeting.

The elegant new house of worship of the First Baptist church at Du Quoin, Ill., will be dedicated March 2d. The aggressive pastor-editor, Dr. W. P. Thogmorton, has wrought well there.

Rev. Leland Malone was ordained to the full work of the ministry by the church at Corsicana, Tex., Sunday, Feb. 16th. Rev. Wm. Crawford of Weatherford, preached the sermon. Brother Malone is pastor at Jacksboro.

WEST TENNESSEE NOTES.

Brother Crutcher is getting the work well in hand. His church nobly co-operates with him. Six have joined the church and others are preparing to do so.

The church will begin the erection of a parsonage as soon as the weather permits.

We hear on all sides words of praise for Brother Ellis, pastor of the First Baptist church. He is consecrated, discreet, prudent and aggressive. Good services at Trimble on Sunday. A month from now the church will undertake to raise the money to support a missionary in the foreign field.

Quite a stir was created in Trimble because the pastor of the Baptist church publicly and privately undertook to stop the unloading and hauling cotton seed hulls and other feedstuffs through the streets of Trimble on Sunday.

Threats were made, but the pastor, aided by Rev. J. C. Cason, pastor of the M. E. church, and many members of the three churches in the town, has pressed forward and it is believed that this corrupting of public morals will cease and the majesty of the law will be maintained.

Great interest is being manifested in our field in State, Home, and Foreign work. W. D. P. Halls.

The meeting at Pomeroy continued ten days, but finally had to close on account of smallpox. The church was greatly strengthened. Five accessions to the church by experience and baptism. I am here in meetings with pastor Bateson. We had three good services yesterday, and the meeting started off real well. The church has about 300 members and seems anxious for a revival. I have Brother J. W. Beville with me to lead the choir and to assist me in the preaching. He is good help and we trust to do a great work for God. FRANK M. WELLS.

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We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Bird's Creek, Wis., says: "I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not gotten them I should have been at rest by this time."

H. E. Willard, Onslow, Iowa, says: "Mr. White of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

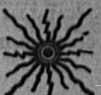
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OBITUARY.

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.

ROWSEY.—W. A. Rowsey was born April 18, 1840, departed this life Jan. 29, 1902, at 5.30 a. m.

He professed faith in Christ at the age of 18, joined the Missionary Baptist church, of which he was a member when he died. Three years later he began the ministry. He lived a faithful Christian life until his death. His last moments were as though he were going to sleep. The funeral services were conducted by Revs. Willett and Maddox, at 2 p. m. Jan. 30, in the Shiloh cemetery.

A FRIEND.

Shiloh, Tenn.

PUMROY.—Rosa Pumroy, daughter of Bud and Mattie Pumroy, died Feb. 6, 1902. She was fourteen years and five months old, was converted and joined the Missionary Baptist church at Concord, near Wrenco, last August, and lived a consistent Christian until death. Funeral services were conducted by her pastor, S. C. Reid.

Weep no more, fond parents, for Rosa. She has gone where God, with His own loving hand, shall wipe all tears away. May we all meet in that beautiful city, and rejoice forever in the glorious light of God's eternal love.

ALTA REID.

Nolensville, Tenn.

WESTER.—Carroll Wester was born Jan. 17, 1882, and died Nov. 12, 1901. He was converted in February, 1901, while alone with God and nature in the stillness of the forest. He joined the Alpha Baptist church, and lived a consistent Christian life.

For almost a year he had been a victim of consumption, yet he bore his suffering patiently and cheerfully and when God bade him lay down the cross that he might wear the crown, his family and friends felt that his life, though brief, had been a pure and noble one. He did not live in vain, for the good influence which he exerted among his young friends will not be forgotten.

He was never known to be absent from Sunday school until the last few months of his illness, and each succeeding Sabbath morning we shall miss his bright young face from our number. Our church mourns the loss of one who gave promise of future usefulness and power. His bereaved father, mother, brother and sister will find sweet consolation in following the footsteps of the Man of Sorrows till life's rugged pathway shall end at the beautiful gate where Carroll waits to meet them.

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RINDA JOHNSON.
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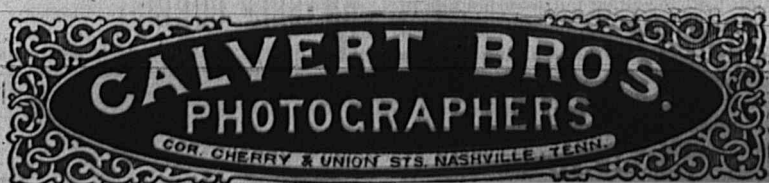
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OBITUARY.

THORNHILL.—Sister Minerva Thornhill departed this life Sept. 11, 1901, aged eighty-two years, six months and six days. She professed faith in Christ over fifty years ago, and united with the Baptist church in the State of Kentucky. She was the mother of seven children, six of whom survive her. She was earnest, faithful and consecrated, throughout her long life. She was for a long time previous to her death an invalid, having been made so by an accident. But in her suffering she displayed those high characteristics of a true Christian. "Blessed are the dead who die in the Lord."

REV. H. COTTELL,
S. H. GILLENWATER.

PAYNE.—The Baptist church at Orlinda suffered a great loss by the death of Brother Albert Payne, in the 21st year of his age. He died at his father's home near Orlinda, Dec. 10, 1901. About two years ago he professed faith in Christ, and it was the writer's privilege to baptize him in the waters of Red River. His bereft parents, his sorrowing sister and brothers, and his mourning friends can console themselves with the thought that he has made a glorious transit from suffering, sin and death, to joy, and life eternal. The funeral services were conducted by the writer in the Baptist church at Orlinda. His body was interred in the Orlinda cemetery, to await the glorious resurrection at the second coming of Christ.

J. H. BURNETT, Pastor.

Martin.—Death has again visited our ranks and taken from us our beloved sister Mary A. Martin, oldest daughter of R. H. Martin, our Sunday school superintendent. She was born June 2d, 1882, converted and joined Lascassas Baptist church in August, 1900, died at Knoxville, Tenn., Jan. 9, 1902, after only a few days' illness, being away from home in school. Her death was quite a shock to her father and her family, they not knowing of her sickness until informed of her death.

Resolved, That we extend our sympathy to the bereaved ones, and that these resolutions be spread upon the minutes, published in the BAPTIST AND REFLECTOR and a copy sent to the family. Read and adopted by the Lascassas Baptist church Feb. 8, 1902.

J. T. SAUNDERS,
W. A. JONES,
Committee.

BURR.—Death has again invaded the ranks of Oak Grove Baptist church. Mrs. Nancy A. (Holland) Burr died Jan. 12, 1902. She was born Feb. 11, 1850, near Hopewell, Robertson county, Tenn. When about fourteen years old she professed faith in the Saviour and joined the Hopewell Baptist church. She married Esquire C. A. Burr Nov. 27, 1868. That same year she moved her membership to Oak Grove, of which she was a consistent member until death removed her from the church militant to the church triumphant. Thus a noble life has ended; a queenly spirit has entered upon its reward at the right hand of God. The writer has known Sister Burr for sixteen years, and can truthfully say that that she was a faithful wife, a devoted mother, a kind neighbor and a devout Christian. She loved her church and Sunday school. The prosperity of Zion always gladdened her heart. She bore her affliction with Christian fortitude. I have been often in the home, and gladly bear my testimony to the truth that Sister Burr shone as wife, mother, and bulwark of a Christian home. Love, harmony and domestic joy reigned in the home. And then,

test of all, she was triumphant in death. The sorrowing husband and eight sorely bereft children have the sweet assurance that wife and mother has gone "to be with Christ," and that she and her lovely daughter who preceded her a few years will welcome them to that glory land. The night of toil and suffering, sorrow and death to her is ended, and the splendors and joys of an eternal day have broken over her redeemed soul. The pastor conducted the funeral services at the Oak Grove Baptist church in the presence of a large number of sorrowing relatives and sympathizing friends. She was laid to rest in the cemetery near Hopewell.

"Servant of God, well done!
Rest from earth's employ;
The battle's fought, the victory's won,
Enter thou on Heaven's joy."
J. H. BURNETT, Pastor.

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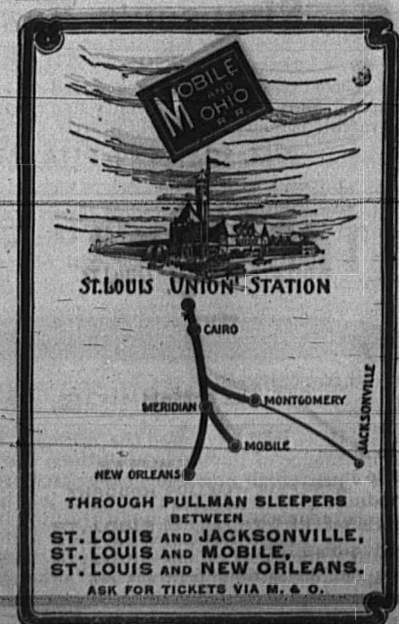
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Lonely Homes

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WINE OF CARDUI

Suffering women all over the land have been depending on it for seventy-five years. No more convincing proof can be given than the testimony of Mrs. Benson, who is only one of thousands of women to whom Wine of Cardui has brought a permanent cure. Many cases of miscarriage—that trouble which robs mothers of their hopes—have been avoided by timely use of the Wine. You are asked to try Wine of Cardui and Thedford's Black-Draught, its companion medicine. Nine out of ten cases of female trouble, barrenness included, yield to them. All druggists sell \$1.00 bottles of Wine of Cardui.

Vandervoort, Ark., April 2, 1900.
Last May I had a miscarriage, which was followed by flooding. I read your Almanac and my husband got me a bottle of Wine of Cardui and it stopped my flooding and restored my fallen womb to its place. Now I am cured after taking three bottles and have another to take which I got this morning. I am expecting to become a mother and Wine of Cardui will be my doctor.

For advice and literature, address, giving symptoms: "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.



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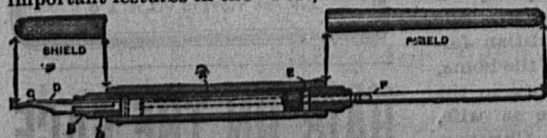
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ITEMS FROM WEST TENNESSEE.

One year ago the writer and his family moved to Laneview. The inducements we had for locating here were the healthfulness of the location and that our daughter might receive the superior advantages of Laneview College which, under the able leadership of Prof. J. W. Meadows, has risen to prominence and is doing fine work. The present session is a prosperous one. Pupils are here from various sections of Tennessee and several from other States. At the close of the present session we will have a teachers' training course running from the 8th of April to the 9th of May.

The religious advantages of this community are good. Salem Baptist church, without question one of the strongest country churches, worships in sight of the college. Rev. W. H. Haste is pastor and a member of the faculty of the college. Brother Haste is a young man of superior ability.

It is the writer's privilege to labor with some excellent churches in adjacent communities viz: (1.) Spring Hill church near Eaton, the second oldest in Central Association. This church contains some excellent material which, under the previous leadership of Elders R. W. Norton, H. F. Burns, and A. S. Hall, was well developed when we took charge seventeen months ago. We contribute regularly to the various missionary enterprises. (2.) Oak Grove church, which is also among the foremost of Central Association; an excellent church and people. Our work there is progressing nicely. (3.) Bethel church, at Yorkville, is a member of the Friendship Association and is wide awake to every interest, devoted to her pastor, cheerfully responding to his every call. (4.) I have recently been called to the care of Fellowship church, which occupies an important field.

The BAPTIST AND REFLECTOR is one of our household necessities.

DAVID B. JACKSON.

Laneview, Tenn.

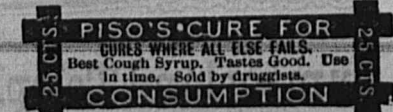


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