

Baptist and Reflector

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., MARCH 6, 1902.

New Series, Vol. XIV, No. 29.

Current Topics

It is stated that Mr. John D. Rockefeller contributes \$10,000 a year to the Anti-Saloon League of New York. Oh, for a John D. Rockefeller in Tennessee. We would then have little trouble in driving these accursed saloons out of our State. The money of course would not be spent in any improper way, but only in the distribution of literature and in paying the expenses of speakers.

A Census Bulletin recently issued indicates the growth of the liquor traffic during the decade from 1890 to 1900: "The number of liquor manufactories has increased forty-eight per cent., the capital invested seventy per cent., and the value of the product seventeen per cent., whereas the cost of the material used, including the grain from the farm, has decreased twelve per cent. During 1890 the total value of the liquors produced in this country was \$340,615,466. This was of course, the wholesale value. Divided into drinks and sold at retail after having passed through the hands of several intermediate dealers, it is not far from probable that consumers of intoxicants paid last year \$1,500,000,000 for the privilege of debauching themselves."

Prince Henry of Prussia made a flying trip through the South last Sunday. Reaching Chattanooga at eight o'clock, he went up on the mountain, took a short drive over the city, left at 10:30, arrived in Nashville at 2:30 and left at 2:47. A large crowd gathered at the depot in Nashville to see him. Mayor Head extended to him an address of welcome and presented him with a hickory stick, taken from the Hermitage. The Fisk Jubilee singers sang several songs led by Mrs. Moore, who was the leader of the original Jubilee singers who visited Germany when Prince Henry was fourteen years of age and charmed him and other members of the royal family with their singing. He seemed to enjoy this feature of his stay in Nashville very much. He is quite a pleasant gentleman and made a very favorable impression on every one he met.

The following is reported as the utterance of a Toledo liquor dealer: "In our meetings the saloon men merely demand rights to defy any man who shall impose upon them a law which is against them, fighting against their bread and butter, and such laws should be defied. They should be trampled in the dust, and if they cannot be revised, then we say it is time for us to become anarchists." They are already anarchists—in fact, the saloon is the breeding place of anarchy. The assassin of President McKinley, who was a pronounced anarchist, was the son of a saloonkeeper. He himself once kept a saloon. He boarded in a saloon in Buffalo. He went from a saloon to the exposition grounds to commit his dastardly deed. And that night while the whole world was in tears, his deed was applauded in only one place, and that was at a gathering of anarchists in a saloon in Chicago. "Anarchists!" what more anarchists could saloonkeepers be than now in a moral sense?

"Lonely?"

The following expressive lines were written in a Manila camp by young Arthur Hardy, a volunteer from Haverhill, Mass., while lying ill with malignant fever. He was sent home with other sick and wounded soldiers, and died at his father's house soon after arriving there. He was about nineteen years of age. Just before closing his eyes upon earthly scenes, he repeated these verses, penciled by a fevered hand in a far-off Manila camp:

Lonely? ah, no, not lonely,
While Jesus standeth near;
He comes within the tent door,
I feel his presence here.

Friendless? oh, no, not friendless,
While Jesus is my friend;
I change, but he remaineth
Sure, loving to the end.

Weary? ah, yes, so weary;
But, leaning on his breast,
My soul hath sweet assurance
Of his eternal rest.

Helpless? yes, weak and helpless;
But I am leaning hard
Upon the arm of Jesus,
And he is keeping guard.

Happy? ah, yes, so happy,
With joy no tongue can tell;
A precious, sure possession
From Christ, the living well

Waiting? ah, yes, I'm waiting!
Christ bids me watch and wait;
And oft I'm led to wonder
What makes my Lord so late.

Our English Bible—Where and How Did We Get It?—Second Friday Morning Talk.

BY DR. DAVID HEAGLE.

Dr. Heagle gave his second talk on the Bible, in Powell Chapel, last Friday morning. His special topic was: "Our English Bible—Where and How Did We Get It?" Holding up a copy of the New or Revised Version, he said that this book was the most scholarly and accurate translation of the Bible ever made. It is therefore an exceedingly precious treasure, to be possessed and enjoyed by all English-speaking people. Moreover, in whatever copy of the Scriptures we may use, it is a matter to be greatly desired that we have a faithful and accurate rendering, if possible, of the old Greek and Hebrew texts, or of the Word of God as it was originally given to me. Otherwise, of course, we cannot tell how much of the real divine word we have. Now this version, which we call the Revised one, ought to be surpassingly correct, because it represents the best critical and linguistic scholarship of our age. About one hundred men worked upon that translation for some fifteen years, and these scholars ranked among the very best of their kind, both in Great Britain and our own country. Besides, they enjoyed exceptional advantages in the way of having access to old Biblical manuscripts, and having for their use the labors of so many other men who had gone before them in the same line of work. It is conceded, therefore, that this new translation is very correct, and on that account exceedingly important.

But our old translation, the one we call the Authorized Version, is also a tolerably good rendering of the Greek and Hebrew originals. It was made, as is well known, during the reign of James I of England, and was finished in 1611. This version, which is especially dear to the common people while the Revised translation is particularly esteemed by the scholars, has the additional merit of being written in very beautiful and classic English. On that account it has, together with Shakespeare, exerted probably a greater influence in

moulding the literary style of all our other best English literatures, or especially that which has been produced since this translation was made, than any other causes.

These two versions, then—the Authorized and the Revised—which together may be regarded as our English Bible, form the subject of our present consideration. Our special inquiries: "Where and how did we receive these Scriptures?" Some of the old Jewish Rabbis held to the opinion that the entire Old Testament, as we have it now in the Hebrew, was not produced on the earth at all, but was made in heaven. The angels up there or some other powers, assisted, of course, by inspiration, made the volume, book by book, and thus handed it down to mortals here below. Of course that theory is not held by any sensible persons now-a-days; yet it is a common Christian belief that we have received the book, first of all, by divine inspiration. "Holy men of God," says Peter, "spoke as they were moved by the Holy Ghost." On the one side, then, the Bible must be regarded as a divine or inspired book; while on the other, it has come to us through human instrumentality.

Our question, then, resolves itself into one respecting the method by which our English Scriptures have come down to us from the old original authors, such as Paul, John, and Peter, connected with the New Testament, and Isaiah, David, and Moses, connected with the Old. The first thing to be said is that all the old original Greek and Hebrew manuscripts are now lost. In their place we have only copies of manuscripts more or less distant from those originals. Of these copies, however, we have a large number, perhaps two thousand manuscripts of the Old Testament, and some twelve or fifteen hundred of the New. Of these New Testament manuscripts we have some fifty that are more than a thousand years old, and two of them at least reach away back into the fourth century. None of the Old Testament manuscripts, however, go farther back than the tenth century; but are understood to be very perfect, owing to the extreme care which the Jews took in copying their literature.

Moreover, in addition to those old manuscripts, copies of still older documents, we have, as material out of which an accurate text of the Greek and Hebrew originals will be reconstructed, quite a number of old translations of the Bible into other languages, some of these having been made even in the first and second centuries. And, besides these, we have yet a vast number of quotations made by the early fathers from the Scriptures as existing in their day; and these quotations are so numerous and varied that it has been said that, if our present Bible was lost, nearly all its contents could be restored from that source.

We have, therefore, three sources of knowledge from which it is possible to reconstruct a text of the ancient Scriptures that ought to be substantially correct; these three sources being old manuscript copies of still older manuscripts, old translations of the Bible into other languages than the Greek and Hebrew, and old quotations from ancient Scriptures, made by the early church fathers.

If now, lastly, it be asked how from those original sources we have received our Authorized and Revised Versions of the Bible, the answer is long, but very interesting. First came, we may say, a translation of the Scriptures called the Latin Vulgate, made or in part revised by Jerome toward the latter part of the fourth century; and this was followed by a number of translations into Anglo-Saxon, made during the Middle Ages. Next, or in 1384, appeared Wycliffe's important version, which was the first translation of the complete Bible into English ever made. Then, during the Reformation period, there were executed quite a number of translations—such as Tyndal's, Coverdale's, the Great Bible, the Geneva Bible, and the Bishops' Bible. Then following all, summing up the results of all pre-

tious translations, and adding important achievements of its own, came, in 1611, our Authorized Version, and finally, between the years 1870 and 1885, was produced that most accurate of all translations, whether in the English language or any other, our Revised Version. Of this last it can only be said that in its production was used, for the first time in the history of the Bible translation, the whole sum of materials now accessible to scholars for translating the Scriptures into a modern tongue. This fact ought, surely, to vouch for the accuracy of that translation, as it does; and another fact operating in the same direction is the unquestioned integrity and superior scholarship of the men who made this version.

REPORTER.

Jackson, Tenn.

Short Papers on Theological Subjects.

BY S. E. JONES, D.D.

CAN THE EXISTENCE OF GOD BE PROVEN?

The two leading methods of proof, *a priori* and *a posteriori*, have been attempted. The former is the deductive, the latter the inductive.

By the first, we begin with truths or facts, admitted by all, and reason to the unknown. These facts or principles are axiomatic. This kind of reasoning is like that employed in geometry. In this branch of mathematics, we begin with definitives and axioms. No geometry is possible without these. And all propositions demonstrated, shown to be true, are therefore based on these definitives and axioms. Once a proposition has been demonstrated, it becomes axiomatic in any other demonstration requiring it.

All geometrical propositions have a condition and a conclusion. It is the conclusion that must be proven. The condition or hypothesis is the thing granted or assumed. Thus, if two straight lines intersect, the sum of any two adjacent angles is equal to two right angles.

Now can we begin with something that everybody must admit, some proposition that is evident, and make it clear that something else follows from it? If so we are proceeding *a priori*; and if our steps are successively valid, the conclusion inevitably follows.

Let us try: Take the human race. If the human race exists, (hypothesis) it either originated itself or was originated by others than itself (conclusion). But the human race exists. Therefore, it either originated itself or was originated.

Did the human race originate itself? If so, it either did so in time or in eternity. But no one is so foolish as to claim that the human race, even if it did originate itself, did so from eternity, for that is a contradiction in brains. That which is essentially eternal is not originated, for everything eternal is essentially so. When we speak of the soul's immortality, we do not mean that it is essentially eternal. It is conditional.

Did the human race originate itself in time? All of the race who now exist had ancestors, and these had ancestors more remote, and so we must, by the necessity of the case, get back to the first pair or the first man. Now, did the first man make himself? If so, who was he before he made himself? since a maker must exist before he can make. But the very question reduces the supposition to an absurdity. If man made himself, he existed before he existed.

Now, there is but one other possible supposition, viz.: Man was originated by a power antedating himself. Did matter originate him? Suppose him to be the evolution of some germ, for man is a living being. Life manifests itself in organization, if the environments are favorable. The peach germ becomes a peach tree and produces its kind.

Does it consist with the fact that soulless matter originates a germ of any kind? No scientist, even the profoundest, the most scholarly, the most reputable, claims that. All observation contradicts it. On the contrary, life can take hold of matter and modify it, causing it to take on a certain form and to obey the laws of its (life's) being.

It is clear, too, that there can be no evolution apart from involution. There can be no more in the peach tree developed than was potentially in the peach germ.

Therefore, matter did not originate man in embryo. Now the same question recurs as discussed above. For argument's sake, admitting that man originated in a germ, did the germ originate itself, or was it originated? If it originated itself, it must have existed before it existed, which is absurd. Is the germ eternal? Then we have an eternal being with finite limitations! How such a germ could reach its present development, how it could emerge out of a state of unconsciousness, and grow up into an intelligent consciousness with no power or intelligence to quicken it and care for it amid

its soulless surroundings, is a creed surpassing that of the most religiously credulous!

If the germ in question somehow fell into the water, and became a tadpole, and then a frog and then something else and through an endless series found himself one day clinging to the limbs of a banana tree, and later losing his caudal appendage discovered that he was a man walking upright on the earth—in all these links and chains of being, he demonstrates himself to be a greater miracle than if some divinity had made him upright. The "Origin of the Species" is but a theory at most, but the theory contradicts facts potent to the most casual observer.

It is passing strange that monkeys do not now lose their tails and become men at this present time! Marvelous that some animal does not now develop into a Demosthenes or Cicero!

If man is not an eternal being, if he did not originate himself and was not originated by something inferior to himself, he must have originated from some being greater than himself, and that being we call God.

Man is. Man did not originate himself, nor is he eternal. Therefore, he is the offspring of God. Therefore, God is. The existence of man necessitates the existence of God—that is, man is impossible without God.

The *a posteriori* argument is to prove the existence of God from the constitution and order of the universe. In these we read infinite power, infinite intelligence. There is design and the adaptation of means to end. Whether Paul was inspired or not, let that be as it may, he stated a great truth when he declared that even the heathen are without excuse "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Man sees God in the heavens, and in the earth, in the stars and in the seas, hears his voice in the thunders, and in the music of the birds, feels him near in the shadows and rejoices in the sun of his strength. "The heavens declare the glory of God and the earth showeth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." The very soul of man crieth out for God, for the living God, and, like Noah's dove, is never at rest until God reaches out his hands and fetches it into the ark of His love.

If any one says the foregoing is not conclusive, or that the existence of God cannot be proven, but that He exists is axiomatic, I have no reply. Many greater men than the writer or reader have said that the existence of God cannot be proven, *a priori*, Dr. Broadus, as may others. Some may feel like the simple-minded and yet well-balanced old lady who, after listening to a learned and able effort to prove the existence of God, told His "mightiness in argument" that she was thankful that she still believed that there is God, notwithstanding all he said.

This paper claims to be only a line of thought in my way of looking at the question, and can be taken at par, premium or discount, the reader consulting his own pleasure.

Dr. Graves Not Opposed to Our Organized Work.

BY REV. O. L. HAILEY D.D.

You say you see it stated that Dr. J. R. Graves was opposed to our organized work, and ask me if it is so. I shall answer you; but allow me to say, first, that there has been a too free use of Dr. Graves' name by many who profess great admiration for him, but they do not hesitate to misrepresent him. I have tried to believe they did so unwittingly, but it is hard to excuse such ignorance. To read the papers of late one must conclude that he was a strange conglomeration of contradictions and inconsistencies, and that he was a man who talked recklessly and at random. They are not all dead yet, who know that such a representation is a most distorted caricature. They take garbled sentences from his discussions of other questions and make them do duty in their unworthy contentions. As for example, Dr. Graves undertook to show how the papacy grew out of centralization and the subordination of churches about Rome in the early history of Christianity. And those who cannot or will not see the difference between organization and centralization, proclaim our organized work as centralization, and then proceed to quote some sentences from Dr. Graves, and they try to make it appear that he was opposed to organization.

Of one thing let there be no uncertainty; Dr. Graves was too much of a man and a Christian gentleman to have taken part in the deliberations of a body he did not believe in. There was no double dealing in him.

If he had believed our organized work wrong he could have accepted a seat in our Associations and Conventions but for a single purpose, that he might work correction. And all who knew him well, understood there was no mortal man, nor company of men, that he feared to face; and let the man who says he was opposed to our organized work point to the time and place where he raised his voice against his brethren.

SOME FACTS.

Dr. Graves was moderator of the Big Hatchie Association for about twenty years, and I have often heard him call the brethren to noble endeavor and to large plans of missions and benevolence, because they were the first Association to meet in Tennessee, and they thus would stimulate others. Dr. Graves was President of the General Association of Middle Tennessee and North Alabama. He was active by pen and voice in the "Unification movement," which brought the three general bodies of Tennessee into one body, the Baptist State Convention of Tennessee. He was active in putting Dr. Geo. A. Lofton, of Nashville, Tennessee, into the field to canvass the State with the battle-cry of "Unification." That does not look like he either feared or opposed what some are so vehemently calling centralization. Dr. Graves was President of Sunday School Board of the Southern Baptist Convention while it was located in Memphis. He wrought heroically to establish what we now have at Nashville, Tenn., (the Sunday School Board) and there are multitudes who can bear witness, as the files of his paper do, to his zeal and burning eloquence and abundant traveling and labors, to establish the Southwestern Publishing Society. Though the effort was abortive, any who will recall the establishment of our present Sunday School Board, can remember that the support came mostly from the field where Dr. Graves wrought. His labors no doubt made the establishment of that Board possible.

When his daughter, who is now my wife, began her work as editor of *The Young South*, a children's department in his paper, he had her send all the money she collected to the Boards, or to those who were doing special work under the Boards. And she sent thousands of dollars. And when he was paralyzed, he would drag his half dead body for hundreds of miles to get to the meetings of the Southern Baptist Convention. Oh! it is a keen sorrow to his family to see him caricatured and "tricked up" by some who are incapable of appreciating either the man or his motives; and made to do duty for their petty spites and unworthy purposes. No, Dr. Graves was not opposed to our work. There were points at which he thought we ought to guard, and some where he saw opportunity for improvement. And in this he was at one time with his brethren, as facts and experience will abundantly prove.

QUOTATIONS.

Dr. Graves was accustomed to keep standing in his paper what he called "Baptist Corollaries." From the issue of July 18, 1868, I copy:

"8. That no Association, or Convention, or council is a 'court of appeal,' or has any authority over the churches, but is simply an advisory council; therefore it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise and urge to performance of duty in subservience of the great Christian voluntary principle.

"9. When any church departs from the faith or violates the order of the gospel in the judgement of the Association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her internal regulation."

In May 1870, the Southern Baptist Convention met in Louisville, Ky. In the issue of April 30, 1870, are these words in an editorial note:

"Southern Convention—Let every one appointed, and as many others as can appoint themselves, attend the Convention at Louisville. Questions that involve the very existence of our organized agencies will be brought up for discussion and decision." From an editorial of May, 1870, I quote: "We are confident that those brethren who publicly or privately conspire to betray our Boards, or any part of their legitimate work, will forfeit the confidence of Southern Baptists."

May 21, 1870, editorial: "From the reports it will be seen that all our Boards enter upon a new year of labor out of debt—a matter of profoundest gratitude. It is hoped they will enter upon a career of prosperity and efficiency hitherto unexperienced."

I could write a tract of such facts and quotations. But this will satisfy most readers as to where Dr. Graves stood. I should be glad to have this article appear in many of our papers. And if you will have the kindness to send them marked copies I shall thank

you. I have taken some pains to be accurate in this. I am aware that brethren can find his opposition to "co-operation." But the co-operation he inveighed against was co-operation with the A. B. P. Society. And it is not necessary to do more now than to call attention to that fact. What I have said shows plainly what he thought of our organized work, as well as his attitude toward it.—*Baptist Chronicle*.

Let us Get the Facts.

It was stated in the Convention at Harriman, that there were a thousand non-contributing Baptist churches in the State of Tennessee. This statement was challenged by some of the brethren at that time. Since then a good deal has been said pro and con as to these churches. I feel satisfied that this statement is incorrect, not that the author of the statement meant to misrepresent the facts, but that he was not in possession of all the facts. Now, I contend that if there are really a thousand non-contributing churches in the State, we, as a denomination, certainly ought to know it, and if possible suggest a remedy. If there are not so many as has been stated, then we do the denomination great wrong by making such a claim, and I for one will not make such a claim until the facts are ascertained.

I maintain that the facts can be gotten, and I suggest the plan. Let the secretary of the Convention, Brother Ball, when he has gotten a minute of each Association in the State, for the purpose of correcting the list of ordained ministers, also tabulate a list of the Associations, giving the number of contributing churches and non-contributing churches in each, then let this list be sent to the BAPTIST AND REFLECTOR and published. This will settle a disputed question, and give the denomination valuable information besides.

I will gladly furnish Brother Ball a copy of the minutes of the Holston Valley Association.

What I am after is truth. If a thousand churches are asleep in Tennessee, God makes it incumbent upon us to awake them.

J. C. SHIPLE.

Rogersville, Tenn.

Editorial Correspondence.

In company with my friend Mr. Tapley of W. A. Wilde & Son, I had a delightful walk one morning through some of the principal places of interest in Boston. The first place visited was Trinity church where the distinguished Episcopal minister, Phillips and women, constantly attended upon his ministry. Brooks, preached for so long. This is a splendid brown stone church. It is elegantly finished and furnished. Sidney Smith once divided human beings into three classes, men, women and Episcopal preachers. But Dr. Brooks while an Episcopal preacher was at the same time very much of a man. Large congregations, both of men

The public Library near by is a magnificent structure. Mr. Tapley called it "The Pride of Boston." Bostonians are disposed to regard it as equal if not superior to the famous Congressional Library in Washington, but it lacks the beauty and finish of that structure, which is probably the most beautiful building in the world. The Boston Library, however, is a very fine one. It covers two and one-half acres, with an inner court yard. It cost \$2,500,000. With its twelve branches, it contains over 1,300,000 books and pamphlets and is said to be the largest circulating Library in the world.

Commonwealth Avenue is a broad avenue in the most fashionable residence portion of the city, with four rows of trees and with a wide walk in the middle and a driveway on either side of this. Along this walk there are a number of fine statues of the distinguished men of Boston, erected by their friends and admirers. This habit of honoring the noble dead in that way is a very commendable one. Tennessee is greatly deficient in statues to the memory of distinguished men. Outside of the statue of Andrew Jackson here in Nashville, we have almost no monuments erected to our heroes. There ought to be dozens of them all over the State, both to commemorate the deeds of heroes, and also to teach our children those deeds and inspire them to similar ones.

Before the opening of Commonwealth Avenue, Beacon Street was formerly the fashionable residence street of Boston. Those who lived on Beacon Street were considered as being at the top, both in a geographical and social sense. They belonged to the "Cod fish aristocracy." Boston, by the way, is very peculiar. It is a mixture of culture (culchah) and cod fish, of blood and beans. In New York the aristocracy is based upon money. The more money a person has there, the bigger aristocrat he is. But in Boston it is based upon blood. The great consideration

there is to have a long line of ancestry going back to the days of the Pilgrim fathers. I believe in blood. Usually blood will tell. As a rule, a person of good blood will be cultured and refined—will be really one of the best people of the community. But not necessarily. Alas, how often do we see it otherwise. Blood without brains! Grandfather somebody, grandson nobody! He boasting of where he came from, others talking about what he has come to. In this country character is the only real test of aristocracy. Most heartily do I echo the sentiment of Robert Burns:

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er all the earth
Shall bear the palm for a' that.
For a' that and a' that,
It's coming soon for a' that,
That man to man the world o'er
Shall brothers be for a' that."

One of the most famous places around Boston is known as Boston Common, or what we should call the public park. It is situated in the midst of the city. It is gently sloping and is full of forest trees, with grass and serpentine walks. The Common embraces forty-eight and one-half acres, and joining it is another park, more evenly and artistically laid out, containing twenty-four and one-fourth acres, making seventy-two and three-fourth acres altogether. In the Common, there was an elm old tree on which they used to hang witches. Margaret Jones was hanged on this tree on June 15, 1648. Mary Dyer, a Quaker, was also hanged in 1660.

The present Capitol, or State House as it is called, is built opposite the Common. The original State House is down on Washington Street. Of this, I shall speak later. The State House on Beacon Hill was built on John Hancock's cow pasture. It was begun in 1795 and finished in 1798. Only recently they have very considerably enlarged it, spending several millions of dollars upon it. They were just putting the finishing touches upon it when I was there. It is now a magnificent structure and compares favorably on the inside with the Capitol at Albany, or even at Washington. On the outside, however, they have preserved the original style. It is made of yellow brick with white pencilling. It does not show up so well.

EDGAR E. FOLK.

"Dead Churches."

I hailed with delight Brother Oakley's article on "Dead Churches." I read with much pleasure the suggestions of Brothers Holt and Hudson. Having had some knowledge of these things from the organization of the T. B. C. until now, I desire, by your permission, to offer a suggestion or two along this same line.

1. I wish to say that I agree with Brother Holt, that the personal work of the secretary among these churches will not bring about the solution. Yet this, along with other factors, will aid in bringing about the result.

2. I believe, with Dr. Hudson, that we should have the numerical basis of representation in all Associations, District, State, and National, but I do not believe that would aid much, if any, in the solution of the difficult question.

3. Dr. Hudson will agree with me that we should correctly diagnose the case before suggesting the remedy. If we do not understand the disease, its causes, and nature, we are not in proper state to suggest a remedy or treat the case.

4. We have a sick man, by no means a dead one. In the early part of the last century, Baptists busily engaged in propagating the doctrines (gospel) largely by voluntary excursions or tours of the pastors, supported to some extent by gifts made by individual brethren among whom they traveled. The Associations were doing some mission work in a small way, what we now call Home Missions. Nothing was done in foreign fields until Judson and Rice united with the Baptists, and Foreign Missions was the immediate result. Individuals, rather than churches, became interested in the work. Hence, the Convention was organized by individuals, rather than churches. Then the contest began. First, it was said these college preachers were introducing strange things, innovations. Second, the Convention was non-fellowshipped by a large number of brethren.

These long continued debates caused a lining up on each side until division became a blessing, but the malaria of prejudice entered the religious body and poisoned the whole system. On the one side a most bitter opposition to mission education and Sunday schools was developed. It grew into a cruel and relentless war upon these departments of Christian work. The other side developed into a state that read out all who were unwilling to go to the same lengths

and a great many things were said that it would have been better to have left unsaid.

Years rolled by, prejudices softened, but it left us sick, spiritually sick, not asleep. What a blessing if we could sleep.

We oppose an educated ministry, we oppose systematic organized effort. We meet in our Associations, but Conventions of brethren larger than our District Associations are an innovation, and we cannot afford to co-operate with them. If there had been no college preachers we would not have had these things. Our sickness comes of prejudice that poisons the spiritual body.

If the cause can be removed the disease will disappear. There's the question for consultation. You can see, if the prejudice is toward the secretary, then his visit might remove it; or if it were toward the financial basis then that changed to the numerical would remove it. But as the cause is not found with either secretary, or financial basis, no treatment will avail.

Some steps must be taken to remove it. First. The opposition to an educated ministry. I suggest frequent visits of the educated preachers among us uneducated, illiterate (not ignorant) Brother Holt. Let us know that you believe, are sure, that a man may be saved if he never saw a college. If some of our educated preachers could come among us and live, even if they had to teach and farm for a living, it would aid much.

A systematic correspondence among the Associations, the more enlightened visiting the less enlightened, would enable us to feel more like brethren. Drop the distinction of city and country, brethren, and let's all be city and country at the same time.

Holding Bible institutes would aid us much in gaining needed knowledge of work in which our brethren are engaged and thus remove the prejudice against the work.

If the Secretary could visit the non-co-operative Associations, taking one or two good helpers with him, and if he cannot go engage some good brother or brethren to go in his place until all have had opportunity to investigate the work of the Convention, that would help.

If the BAPTIST AND REFLECTOR could be introduced into our churches, it would aid materially.

Lastly, let's be careful not to say or do anything to arouse prejudice, for we are afraid of being bossed. If we will apply these remedies, and be patient, the case will solve itself.

T. J. E.

Why Three Times?

The question has often been asked why the Lord asked Peter three times, "Lovest thou me?" We know He had some good reason for it.

I do not know how many answers have been given. One I remember hearing, that Peter had recently denied Him three times.

After many times reading the Greek text, another reason appears to me. It was an effort to elicit a response from Peter, which He did not give at all on that occasion. This supposition has further weight, from the consideration that in the Bible, more than in other books, words are used with exactness of meaning.

To make my meaning clearer, I will transliterate instead of translating, the words of the question.

First question and the answer:

Simon, *agapas me?* Yes, Lord, thou knowest that *philoo se*.

Second question and the answer:

Simon, *agapas me?* Yes, Lord, thou knowest that *philoo se*.

Third question and the answer:

Simon, *phileis me?* Peter was grieved because he said to him the third time *phileis me*. Lord, thou knowest all things: thou knowest that *philoo se*. (Pronounce the double *o* as the English long *o*.)

The verb which the Lord used in the first two questions was no doubt stronger than the verb Peter used in the answer. The feeling of the Father for the Son, as expressed both at his baptism and his transfiguration, was expressed by the word used in the Lord's questions to Peter. It is so in all the records of those two occurrences, except Luke uses *elect* instead of *beloved*, in speaking of the transfiguration.

Seated in the car a few days ago, coming from Nashville to Jackson, I was reading John's first epistle. He was conspicuously the affectionate disciple. I undertook to count in this first epistle of John the number of times he used the Lord's word for love, in either a noun or a verb form. My count made it exactly fifty.

It seems to me that the Lord would elicit from Peter a confession of love that meant a choice of him above all else.

G. M. S.

Jackson Items.

The First Baptist Church house is undergoing repairs in the auditorium, and all services are held in the Sunday school room, and it is greatly crowded at all services. One joined by experience and two by letter.

The Highland Avenue church had services last Lord's day like unto a revival. One young lady made a profession of faith, one young man joined by experience. The pastor and congregation are praying for, and expecting, a gracious revival.

The Second church had no services yesterday. They have called the Rev. Fleetwood Ball, and have reasons to believe he will accept the pastorate, to begin the first of June.

The University reported work as follows:

Prof. Savage had good services at Baldwin, Miss.; good prospects for a revival.

J. T. Early preached to his New Salem church; good Sunday school and the work is growing.

E. W. Reese had two good congregations at Henderson.

J. W. Dickens filled Rev. L. T. Wilson's pulpit at Humboldt; good services.

M. E. Dodd preached to the Pinson church. The church is without a pastor.

S. E. Tull filled his appointment at Bells.

J. Y. Brooks preached for E. G. Butler at Mt. Pisgah; had two good services.

George D. Price preached at the South Royal Mission Station; fair congregation.

W. C. Sale preached at Blelock's school house; had a good congregation, and the people resolved to hold prayer meeting every week.

A. J. Castellow preached to his people at Mercer, and took a good collection for State Missions.

Thomas Spight filled Brother Dickens' appointment at Grand Junction.

At the University the past week there were a great many visitors from the delegation attending the Farmers' Institute. Many came to see their children, attending the University, and others to arrange for their children to enter the University. Col. J. W. Rosamond the President of the Institute, and Rev. L. T. Wilson were of the number.

Dr. Heagle is delivering a course of lectures before the student body. The lectures are intensely interesting, and are received with profound impression.

Rev. S. E. Tull will attend, this week, the Students' Volunteer Mission Convention at Toronto, Canada, as the S. W. B. U. representative.

The University, as usual, celebrated Washington's birthday. The celebration was a grand success. W. R. Hill of Humboldt, Miss Sarah Deupree of Jackson, and W. C. Knight of Mississippi, represented their respective literary societies. Each had a fine address. Subject: "Our Republic, the Past, the Present, the Future." Following these services, which were interspersed with magnificent martial music, the young men gave a grand and very enjoyable reception in Adams' Hall.

The roll shows that several new pupils have been added in the last week.

Dr. W. D. Powell helped in the celebration and was a welcome guest at the entertainment. His presence always brings a cheer from the students. He has a daughter in the Senior Class.

MADISON.

Jackson, Tenn.

About the So-called "Dead Churches."

For practical work we may expect as much from a dead church as from a sleeping one. But a sleeping church may be aroused. The large number of our churches that are in no way helping to carry on the general work are not dead, but are simply sleeping and allowing the opportunities to pass by which they might practically obey the injunction in the Great Commission.

What is the remedy?

It is generally agreed that they must be influenced, if at all, through their pastors. The pastor holds the key to the situation, and is, unwillingly in most cases, responsible for the present condition of affairs. We have been too much inclined to jump on the pastor and abuse him right out in meeting, before his own people or through the press.

I would suggest the following:

Select a few of the Associations in which the churches are not contributing to the organized work. Secure a meeting of pastors, only, in each of those Associations. Let the meeting be held at some place where all can be comfortably situated. For most of the Associations

a room at some private residence would be sufficient and more comfortable than to go to church, especially in winter time.

Let one or more of our secretaries attend this meeting, it having been announced before hand that the meeting is for the purpose of holding a conference with the representatives of our organized work.

When all have assembled and have had devotional services, let them enter into conference. Don't elect a Moderator and other officers, and don't adopt any resolutions.

Let it simply be understood that each one has come there to give his views on the question of active missionary work, including the prosperity of each church paying for the support of the same, and of listening patiently to the others present.

Let them indulge in pointed questions and answers, going to the very core of the question.

When the conference shall have come to a close and each one present has expressed his opinion that it is the duty of the churches to support the organized work, then let each one say whether he intends to hereafter persistently and systematically keep the matter before his churches.

If the conference be properly conducted everyone will so agree except the anti-mission preacher, be he either a Hardshell or a so-called "gospel missionary."

Nashville, Tenn.

W. M. Woodcock.

Georgia.

On the 6th inst. I took leave of my Tennessee friends and came to my new pastorate in Georgia, consisting of Ashburn and Echelle, two thriving towns in Southwest Georgia.

I had been in Tennessee two years, and had learned to love the people devotedly. The regrets expressed by the churches I was serving, and the very excellent demonstration and expression given at the Baptist church at Hall's by the loved and devoted pastor, Dr. W. D. Powell, and his people, with other denominations, the "pounding" given at my own home on the eve of my departure, made me feel like saying to my Georgia brethren: "No, I can't serve you." But I felt it to be my duty, and so obeyed.

I shall never cease to thank you, Dr. Folk, for kind words you have said of me from time to time, that were a help to me as long as I was in your loved State. I shall be happy if, at any time, I can do anything for you.

I am greatly indebted to Dr. A. J. Holt and the State Board of Missions of the Baptist Convention of Tennessee. I unhesitatingly say I have never been associated with a more just and consecrated Christian than Dr. A. J. Holt.

I wish all the Baptists of Tennessee could see, know, and realize the merit and worth of their Corresponding Secretary as I think I see and know to be true. May he live long to do God's work and bless humanity.

My reception in my new field was very cordial. I find the condition of both churches to be as good as could be expected in view of the fact that each had been without a pastor for several months. I find a great deal of work to do, but it is needed, even by the pastor, and may be made a pleasant experience when there is union and co-operation.

As far as I have learned, our Baptist Zion in this part of the State is moving forward to an encouraging degree. But more anon,

F. M. BLALOCK.

Ashburn, Ga.

West Tennessee Notes.

Had the pleasure of being with the dear people at Clear Creek last Sunday. Had large congregation, considering the unfavorable weather. Clear Creek is widely known for having good attendance at services. Have been serving this church for only a short while, but have learned already to love the people very much. Some of God's noblemen belong to this church.

While I was preaching Sunday, I thought of what our dear departed Brother Allen C. James said to me at his home just a month ago. He had been afflicted for sometime, but said to me: "I'll try to be at service next meeting day." As I preached on "Christian Victory," I felt assured that his spirit was praising his Savior, as he basked in the sunlight of God's love. His spirit left his body, in which he had served God for so many years, the eighth of this month. He lived a long and useful life of eighty years. Brother James professed faith in Christ when a young man and united with a Baptist church in North Carolina, whence he came to the farm on which he died. Brother James

has raised a large and useful family. One of his sons is clerk of the Clear Creek church, and one of his daughters is organist. He lived to see his eight children converted. Brother James died praising God. Not a shadow crossed his vision when death put its transfiguring touch upon him, he closed his eyes without a struggle and passed through the "Gateway of Life." When I think of Brother James' life and beautiful death I feel like saying:

"There is no death, the faithful fade;
Their forms are changed from earthly clay;
They only wait the Savior's call
To reign in God's eternal day."

Jackson, Tenn.

W. R. HILL.

From Missouri.

We are getting down to work on our new field and are beginning to see some of the fruits of our labor. The work was not in a very prosperous condition when we took charge here in November, hence our progress would naturally seem slow. But there are signs of real life and activity along the various lines.

Dr. Breaker, Foreign Mission Secretary, was with us recently and made a stirring address on missions.

We are a unit on co-operation work now, and are enlarging our plans for the future.

The B. Y. P. U. is doing most excellent work. We have a large number of young men and women who are developing into strong workers for the Master.

We are in the midst of a crusade on the saloons. The saloons have had their way here so long that they seem to think no one has a right to raise his voice against their iniquitous business. But that is just what some of us have done recently and hence there has been quite a "stir" in the old town. The Anti-Saloon League has taken up the matter and we are making a strong fight. We have here the import of the Barbour resolutions before the Virginia Convention—that is, saloons run in Charleston by petition of the people. A recent petition was signed by several prominent church people in town, some of whom were Baptists. The Anti-Saloon League published all names of petitioners and quite a storm of indignation has arisen from said quarters and is now sweeping over the town with unabated fury. Shall we remain quiet? We cannot do so. We have taken a strong position against the saloon and church members signing such petitions, and here we stand, and it will take more than a storm—a cyclone—to remove us. Love to Tennessee.

W. ALEX JORDAN.

Charleston, Mo.

Carson and Newman College.

A telegram came from Washington last Friday announcing that the President had signed our College Bill. While this was a just debt we congratulate ourselves on securing it, and are sure that Judge Gibson deserves most of the credit. He comes our way this week, and we hope to show our appreciation of his work by giving him a hearty reception.

Dr. Phillips is still detained at Sedalia, Mo., by the illness of his son, who has smallpox. His pulpit was supplied very acceptably to-day by Z. P. Hamilton and G. W. Edens of the College.

Rev. S. S. Hale and Dr. Jesse Baker are still in feeble health and are unable to get out of their rooms. They both enjoy the visits of their brethren and friends very much. Bro. Baker is able to read but little.

The young ladies of Johnson City send a check for Ministerial Education. Gifts for this cause are so rare that they are very much needed and appreciated.

The Treasurer of the Sunday school of the First Baptist Church, Knoxville, sends a check for \$40 for endowment. Will not all the Sunday schools that have made pledges, send a payment soon?

The last payment on the Wild bequest was received from New York this last week.

Students continue to enroll. Miss Nettie Moore, Jefferson City, and Miss Nellie Duncan, Talbott, entered last week.

Our Executive Committee will hold an important meeting Thursday night of this week.

J. T. HENDERSON.

We had a good congregation at Hannah's Gap Saturday. Pastor Huff preached Saturday on "Visions of Discontentment; subject on Sunday: "Depravity." Took collection for Foreign Missions. Brother Huff's sermons are like the BAPTIST AND REFLECTOR, the last is always the best.

R. A. WAGSTER.

Chestnut Ridge, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Antioch.—Brother Clyde Bailey preached in the morning to a good congregation.

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

Waverly Place Mission.—Brother S. M. Gupton preached at 3 p. m. to a good congregation.

Centennial.—Pastor Stewart preached on "True Greatness," and "What is Your Life?" Good day.

Seventh.—Brother Gupton preached at both hours to good congregations. The church called Brother J. H. Wright of Union City.

Third.—Pastor Golden preached on "The Never-failing Treasure," Luke 15:33; and "Deliverance From Eternal Death," John 8:51.

Mill Creek.—Pastor Trice preached on "Christ, the Wonderful," and "Christ, the Believer's Assurance of Eternal Life." Good day.

North Edgefield.—Pastor Sherman preached on "Christlikeness in Forgiveness," and "The Holy Spirit in the New Testament;" good congregations.

Central.—Pastor Lofton preached to good congregations. Subjects: "Love of Life," "Christiana at Palace Beautiful." 240 in Sunday school; one for baptism.

Immanuel.—Pastor Ray preached on "Our Father in Heaven," and at night read a story of his own composition. Subject: "The Call of Joseph Ward." Pleasant day.

Howell Memorial.—Pastor Peyton sick. Dr. A. J. Holt preached most acceptably at both hours. Morning subject: "God's Pitying Love;" evening subject: "Obeying the Heavenly Vision." Brother Holt addressed the Sunday school, too, on the folly of mobs and the sin of giving way to anger.

Knoxville.

Maryville.—Pastor Cate preached at both hours; seventy-two in Sunday school.

Bearden.—Pastor McLain preached; subjects: "A Call to Discipleship;" "David;" sixty-two in Sunday school.

Second.—Pastor Jeffries preached; subjects: "Love the Brotherhood;" "Young People in the Homes;" 297 in Sunday school.

First.—Pastor Egerton preached; subjects: "The Revival Under Hezekiah;" "The Loneliness of Sin;" 352 in Sunday school.

Third.—Pastor Murrell preached; subjects: "Christ a Mighty Savior;" "Religious Indecision;" 133 in Sunday school; one addition.

Centennial.—Pastor Snow preached; subjects: "A Walk With Jesus and the Results;" "The Absence of Christ in Trouble;" 310 in Sunday school.

Bell Avenue.—Pastor Murray preached; subjects: "Christianity in the Home;" "Moses Lifting up the Serpent;" 124 in Sunday school; one conversion.

Island Home.—Pastor Maples preached; subjects: "Some Means of Christian Steadfastness;" "Conditions of Preservation in Time of Trial;" eighty-five in Sunday school; one addition by letter.

Memphis.

Antioch.—Brother C. L. Owen preached; good services.

Collierville.—Pastor Whitten preached; had a fine day; observed the Lord's Supper.

Central.—Pastor Potts reports a pleasant day; good congregations; pastor preached; two additions by letter.

Brother C. W. Gregory, pastor at Dickson, reports a good outlook for Baptist work in that field, in the midst of great destitution.

Rowan Church.—Pastor Richardson preached; subjects: "A Bad Trade;" "A Bold Question;" congregations good; B. Y. P. U. good.

Seventh.—Pastor Thompson preached; good congregations; morning subject: "Bountiful Provisions for Soul Rest;" night: "Receiving Sinners;" two received by letter.

First.—Pastor Boone preached; commenced a series of sermons on "Jonah," in the morning; subject at night: "The Touch of Faith;" Sunday school growing in interest.

Chattanooga.

First.—Dr. Brounger, although suffering from a severe cold, preached to large congregations at both services. His morning theme was "How to Bear Effective Witness for Christ." Communion was observed and the hand of church fellowship extended to forty new members. At night the subject was "The Bed too Short and the Covering too Narrow." Dr. Brounger spoke in favor of the Anti-Saloon League, commending Mr. Harris, who will lecture here this week, and paying his respects to the last Senator from Hamilton, who voted against every temperance measure in the last Legislature, urging the Christian voters to fight against such candidates.

Our work moves on nicely. Had a good day yesterday; 144 in Sunday school and large and interesting B. Y. P. U. Had two additions last Sunday, and one Wednesday night. We are going to build an addition to our church in May. We greatly enjoy your paper. GEO. W. SHEPHERD.

Splendid day at Elizabethton yesterday; two approved for baptism, making ten now awaiting baptism. Fifteen or twenty forward for prayer at the night service. Our cause continues to grow here. C. B. WALLER, Pastor.

Elizabethton, Tenn.

We have been blessed with a glorious revival, which closed last night. The meeting was held by Brother Geo. A. Crouch of Missouri, assisted by the pastor, Brother Tom Hale. Brother Crouch did all the preaching except two sermons by the pastor. Thirteen have been baptized, one received by letter. Ten stand approved for baptism. The church has been greatly revived, and a great deal of good will come from it in the future. We feel so thankful that the Lord put it into the heart of Brother Crouch to come to old Fall Branch once more. We feel that there has been a work done under his earnest and excellent preaching, which cannot be estimated in time, but eternity alone can tell. May the Lord bless him and give him strength that he may be enabled to preach many years yet. May the God bless and protect his family in his absence. We wish the BAPTIST AND REFLECTOR great success, for how could we do without it? A. R. MOULTON, Jr.

Fall Branch, Tenn.

Two days in Eagleville and Murfreesboro this week just passed. The occasion that called me to Eagleville was the marriage of a niece of mine, Miss Anna McCord, and Mr. Eugene Haley. I have officiated at few ceremonies of equal interest to me as this. The bride's mother was one of the most zealous missionaries in the whole country. This good woman, Anna's mother, died when Anna was a mere child, and so much needed the care of a mother. But under the good influences of her father's home, the church, school, and neighborhood, she grew up and became a faithful and accomplished young woman. Her father, too, died a few years ago; but true and brave brothers watched by their only sister, till they saw her safe in her own home of love and plenty. The motive that kept me in Murfreesboro was the desire to be with the classes one day in our Academy. They are doing a high grade of work. I was deeply gratified at all I saw. If the Baptists in Rutherford and surrounding counties knew what is being done, they would place some of their sons and daughters in Murfreesboro Academy. Mr. and Mrs. Grimmett have charge of the boarding of the pupils; and they make it a delightful home. It is my purpose to spend one day in every month in this Academy. Saturday and Sunday I preached four sermons eighty-four miles from here to two Mississippi churches. I rested from four till eight p. m., Sunday, in Dr. Wilhoit's home at Wheeler, Miss. He is a young physician. Casually I found out that both he and his beautiful wife were baptized last summer by one of the preacher boys now in school in our University at Jackson. They think there is hardly such another good preacher as the young man who baptized them. You can hardly go in any direction seventy-five or one hundred miles from Jackson, without finding some good work done by our preacher boys. "Cast thy bread upon the waters." Not only so, but in many fields hundreds and even thousands of miles from here, they are praying, singing, exhorting, preaching, baptizing, and building church houses and schools. I felt deeply a sense of disappointment, on my return from Eagleville and Murfreesboro, after an absence of three days, and that, too, at the end of the month, when I went through a large accumulation of letters, and found not one with a contribution for ministerial education. But some strength came into my fainting heart on taking up the BAPTIST AND REFLECTOR and

seeing what Dr. Hudson was saying to his professional brethren, and Brother Anderson's church was doing. Brother Eastes is leading in a noble undertaking for Middle Tennessee and ministerial education.

G. M. S.

A Correction.

In my notes in your last issue the types made me say "our retiring secretary," in referring to Dr. A. V. Rowe, when I wrote him up as "our untiring secretary." I trust that it shall not fall to my lot for some years, yet, to refer to him as a "retiring" secretary, for he fits so well where he is that we are far from wishing him to retire at all. H. M. LONG.

Columbus, Miss

[We noticed the word, but thought Brother Long meant to refer to Dr. Rowe's well known modesty.—Ed.]

West Tennessee Items.

Brother Powell reports a fine day at Elon on the fourth Sunday. The church has one of the best country Sunday schools in the State.

Brother McNatt is getting matters well in hand at Newbern. The membership heartily co-operates with the pastor and nobly follows his leadership. Though paying more for pastoral support than usual, yet they are wisely considering the matter of a pastorum. The Lord grant them success. When all the members pull at the same end of the rope, almost anything can be accomplished.

Our pupils are planning to attend the fifth Sunday meeting at Newbern, and the Sunday School Convention in Covington. P.

Does Not Our Nestor Nod?

BY S. E. JONES.

In the BAPTIST AND REFLECTOR of Feb. 20, Dr. Folk, the editor, proposes to prove that immersion is not only a mode of baptism, but the mode of baptism.

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

For one, I should like to see Dr. Folk's proof; and, doubtless, there are others just as much concerned. I think we really make a concession to Pedobaptists if we allow a mode or the mode of baptism. Baptism is immersion. Is immersion a mode or the mode of immersion? I submit that if immersion has three diverse meanings, as the Pedobaptists claim, then a mode of baptism is pertinent. If this be true, then there is no "the mode of baptism." But perhaps the editor has some meaning to mode I am not familiar with.

Seminary Notes.

The Sunday school lectures by Dr. Hatcher awakened great interest, and were received with high appreciation. Their influence will be far-reaching in the realizing of the great possibilities of the Sunday school and in the strengthening of the tie between it and the pastor. They are to be published by the Sunday School Board, and every pastor will do well to read them. The inauguration of the lecture course, touching from year to year those who are becoming pastors, doubtless marks the beginning of a new era for Sunday schools.

Dr. Frost was the guest of honor during the delivery of these lectures. His presence and talks were appreciated. He led the Thursday night prayer meeting while here.

Dr. Haws, teacher of elocution, has shown his appreciation of Dr. Hatcher's Sunday school lectures by offering \$10.00 worth of books to the member of his class who presents the best notes of the lectures.

Dr. Willingham stopped on his way from Missouri and gave a talk at dinner, and met with the volunteers. Dr. Hatcher, Dr. Mullins, and Rev. Hamilton took supper at the hall Monday night, the 24th.

Rev. R. N. Barrett, now professor in Baylor University, came by on his way to the Student Volunteer Convention at Toronto. He led our missionary meeting while here.

J. F. Ray, U. S. Thomas, and B. P. Roach are among those who attended the Toronto Convention. Dr. Carver also attended as the representative of the faculty.

Dr. McConnell of the Home Board, was the speaker at "Missionary Day" last Monday.

The amount contributed last month toward the support of a missionary was \$61.70, \$25 being from the faculty. H. B. FOLK.

Missions.

MISSIONARY DIRECTORY.

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

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

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

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

BY A. J. HOLT, COR. SEC.

The methods adopted by the State Board for sending out missionaries and colporters may not be the best possible methods, but they are the best that we know of.

We are doing all we can to work with the churches and Associations. Sometimes this is not possible. Last fall at one Association that had withdrawn co-operation from the State Board—there are only two such in the State—one church, in her letter to the Association, uttered a protest against the action of the Association. A brother present, a "gospel missionary," objected to the reading of the protest. There is "Baptist Liberty" and "Church Sovereignty" for you. Another church in the same Association appealed most pathetically to the State Board for assistance. The State Board granted the application, and so does work in an Association with which we do not co-operate.

Again, there is a section of country not occupied by any Missionary Baptist Association. An Anti-missionary Association has several churches in

the field. At our last Board meeting we invaded this territory and sent in to the very heart of the field one of our wisest and best missionary colporters. We are expecting and praying for great results from his labors. There are great opportunities now presenting themselves to the State Board, of which we cannot avail ourselves, from lack of means.

Mountain City, the county seat of Johnson County, has lately become the terminus of the Virginia South-western Ry. The city has taken on new life. Other denominations are awake to the opportunity and have rushed in to occupy the field. The Baptists are quite numerous, but not sufficiently strong to build them a good house, and pay a pastor. So they appealed to the state Board. Because of previous appropriations, the State Board, while recognizing the strategic value of the point, and the real need for work there, is powerless to grant the aid. Many other points greatly needing assistance have not been aided for the same reason. The Baptists of Tennessee are abundantly able to occupy every point of destitution in the entire State. Will not every one who reads these lines consider this matter carefully, and then contribute as God has prospered him?

Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

SELF-DENIAL WEEK FOR HOME MISSIONS.

In considering this subject, and in looking forward to March 16-22, three primary reasons suggest themselves as to why Southern Baptist women should give their co-operation for the success of this effort. They are as follows:

1. For the glory of God, this being the true foundation for all missionary work which will be honored of him.
2. In obedience to Scripture teaching, for this duty is inculcated all through the Bible and especially in the New Testament. The Master laid down the law of self denial in his talk with the young ruler, but there was no disposition on his part to sacrifice. Things temporal were preferred to things eternal. Not only to the early church, but to us, Christ is saying: "Deny thyself, take up thy cross and follow me."

3. In recognition of God's giving and of Christ's self denial, self-sacrifice was the key note of redemption. From the highest arches to the deepest depths reached by redeeming love, sounds the thrilling notes of heaven's sacrifice: "God so loved . . . that he gave." Gave not simply pardon, hope, heaven, sweet as they are, but he gave his only begotten Son. Christ sharing the spirit of great sacrifice, "gave himself for us that he might redeem us from all iniquity." To the thoughtful, the question presents itself: "Shall God lay his hand upon heaven's joy and consent to redemption for us at such a cost, and we give what we can spare, or what we happen to have by us and let that represent our offerings for the divine work in which we have been called to be collaborators?" Shall our Savior give his precious life, and we, after gratifying our own wants as far as possible, give a surplus, if there be any, towards hastening the coming of his kingdom.

Spiritual destitution on the frontier; obligation for reaching the mill population; needs of the mountain people; of foreigners of all classes in rapidly-growing cities and towns; the growth of Mormonism, tendency to Sabbath desecration and other evils; open doors of opportunity among the colored people; appeals for help from Cuba—all, in turn, stand as secondary reasons for

15 Minutes

sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

self-denying giving. We may also remember that giving is a method of grace just as is the most spiritual truth of the Bible. God could do without our money. But money is a vital thing in human character and destiny, and we cannot afford to do without the blessing that giving confers.

But, in planning for the Week of Self-denial, surely we must not overlook another, and most important, offering that is asked, that of prayer.

In its beginnings, prayer is so simple that the feeblest child can share in it; but it is, at the same time, the highest and holiest work to which those of mature years can rise; it is the very essence of true devotion, the channel of all blessings, the secret of power and life. On prayer, promises wait for their fulfillment, the kingdom for its coming, the glory for its full revelation.

As Southern Baptist women, appreciating the reasons for self-denial and prayer, shall we not, with one accord, unite in the observance of a Week of Self-denial for Home Missions? Let not that Old Testament saint, who would not offer to God that which "cost him nothing," put us to shame who are living in this enlightened period. Recognizing that every good thing we enjoy we owe to the gospel, and the influence of Christ upon our lives, let us from day to day put aside a gift consecrated by prayer and faith. What and how much it shall be, each must decide for her self, after taking counsel of her own heart, her conscience and her God.

MRS. CHARLES A. STAKELY.

N. B. Societies are urged to hold daily meetings for prayer during the Week of Self-denial. Helpful programs and other interesting literatures, including collection envelopes, may be obtained from Mrs. A. C. S. Jackson, 1209 North Cherry street, Nashville, Tenn. This offering, by whomsoever given, should be designated, "Self-denial for Home Missions," and sent to W. M. Woodcock, Nashville. The amount should be reported as a separate item on the quarterly blanks furnished societies by the Central Committee.

TWO GREAT PREACHERS HAVE FALLEN.

On December 6, 1901, Rev. R. R. Evans of Gatlinburg, Sevier County, Tenn., departed this life to be with Christ.

He had been a preacher of the gospel for about sixty years.

In 1892 he had witnessed over 10,000 conversions and had baptized 2,000. (1892 was when I had my last talk with him.) He confined his preaching largely to Sevier County and Western North Carolina. There is hardly a home in Sevier County in which "Uncle Dick," as familiarly known and

called, is not known, and his influence has not been felt.

He always went to his churches horseback, carrying his Bible and hymn-book in a pair of saddle pockets.

I have seen him so often ride up to the old Gatlinburg church, hitch his horse at the usual place, an old beech tree near the church, pass to the different squads of men that were gathered about the church, shake hands with them all, asking them about the health of their wives and children, then pass into the church, everybody following.

"Uncle Dick" was a man of one book, but that book was the book of books and he had much of it hid away in his heart and mind and could use it in the pulpit.

He always preached salvation by grace and often times there would be conversions at his monthly meetings, sometimes holding from Friday mornings to Sunday evening. He had a clear knowledge of repentance, faith, and baptism, also the duty of church members.

I can remember many occasions while "Uncle Dick" was preaching that men and women would fall on their knees and cry for mercy and plead for the Lord to save them from their sins, and many times the Christian people would shout out at the top of their voices as he would be preaching about the goodness of God, the love of Jesus, and the joy of heaven. Once he preached at an Association in Western North Carolina, beginning at 4 o'clock in the afternoon on Sunday, from this text: "Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. 55:67). The Lord used the message in the salvation of fifty people before that service adjourned about daybreak on Monday morning.

If Associations could have such meetings to-day, perhaps we would do more good in coming together. Yet, if we had the same gospel preaching and believed the Lord would do such things, might it not come to pass?

The churches of the Sevier Association will greatly miss Brother Evans, especially those in the upper part of the county. There are two churches in the Association that bear his name: Evans Chapel No. 1, and Evans Chapel No. 2.

Everybody loved and honored "Uncle Dick," and he will be greatly missed by his relatives and friends.

Brother Evans had the rare gift of a sweet voice, and kept it until the last. He lived to a ripe old age and served his day and generation well.

No more will his loving heart, familiar face, and musical voice be seen and heard here, but there will

cluster about us many fond memories of his life and work. By and by God shall honor us with a great family reunion that will never break up.

"Beyond the frost-chain and the fever,
Beyond the ever and the ever,
We shall all be soon."

Rev. E. W. Ogle departed this life January 18, 1902, being about fifty years of age. His plan of preaching was about the same as "Uncle Dick's." He had been pastor of several churches in the Sevier Association. He was a good preacher and a great lover of the gospel. He will be greatly missed in his home and church. His life was pure and the Lord used him to win many souls for the kingdom.

His wife died only a few months ago, leaving five children to mourn their loss.

Brother Evans and Brother Ogle were not educated men, by the College or Seminary, but they were learned in the Scriptures, and knew how to present the plan of salvation to the lost, and so were great preachers. I write these words because I want to pay a tribute to the dead for their noble lives and work and extend my sympathy to the loved ones left behind.

The news of their death was sad to me. I remember very well when I left home in the mountains of Sevier County, for Carson and Newman College, how "Uncle Dick" prayed for me and then spoke words of wisdom to the boy preacher, and then how Bro. Ogle, in the church at Gatlinburg, took me by the hand, and, with tears falling from his eyes, he prayed God's richest blessings to be upon me and that I might be a useful preacher of the gospel.

One by one our older preachers are falling, the ranks are surely being broken, but God takes them unto himself and calls others into the great harvest field to carry on his work.

God bless our dear old preachers and help us, who are younger, to be faithful to the work until he shall call us home, and then there will be a happy reunion with those who have gone before.

Again, God bless Tennessee and her many preachers.

S. M. McCARTER.

Snodgrass, Wash.

COLPORTERS.

Recently I received a marked copy of the *American Baptist Flag* with an article from Brother J. T. Oakley, with the request that I notice it in the BAPTIST AND REFLECTOR. Among other things, Brother Oakley says: "Our Missionary Secretary needs to put himself among the people who need to be worked up. Each Association needs a strong doctrinal preacher to sound forth the great doctrines of Baptists. Our colporters are mostly young men, or they are not capable of working up the Associations as they can be by stronger men. Doctrinal preaching is badly needed. On the one hand it is money, money, money. On the other it is nothing, nothing, nothing. Two dangerous extremes."

What I have to say must be said in general terms, so far as the men at work are concerned, for I am acquainted with only one of them, Brother B. F. Stamps, and entirely unacquainted with what kind of work they do as to their preaching or selling and distributing of books. I think Brother Oakley is correct in what he says as to the needs of the mission field. In the first place, the presence of our secretary on the destitute fields that need so badly to be worked up, would be encouraging and helpful both to the worker on the field and

the people themselves. He is certainly correct, in my humble opinion, as to having strong, well equipped men for these places—men that are not only acquainted with Baptist doctrines but who have backbone to preach them in a kind and loving spirit.

In the destitution belonging to Cumberland Association there has been, comparatively speaking, very little Baptist preaching, and little is understood of their doctrines, which only emphasizes the necessity of having strong, able men for this work. My experience with young men has not been pleasant nor profitable, so far as the work is concerned. A few years since the Board of our Association turned over to me a young man just from the Seminary. I took him home with me and treated him the best I could, but he proved a failure and a disappointment to the brethren. He was a success in waiting on the young ladies and that was about all. As soon as the sermon was over he would go right out in the congregation and join a company of young ladies and begin laughing and talking with them. He had a good jolly time and left me and the work to suffer. One of the saddest things to me is what Brother Oakley calls "nothing, nothing, nothing." The people in some sections have had to listen to so much of that kind of preaching until they seem to want no other. The emotional has been emphasized out of all reason until your religion is judged by the amount of noise you make. A good sister said to me last night, that so many of the people did not want the preacher to take a text and explain it to them, and named some who would go for miles to hear a man who would not know a sermon if he met one in the road, but who could get up a great excitement.

If I am asked as to what kind of a man I think the mission fields need, I would say a man that is strong physically, mentally, and spiritually, well acquainted with our doctrines, and possessing the tact to present them in the spirit of Christ and a large amount of common sense. C. A. BARNES.

Palmyra, Tenn.

LETTER TO PASTORS.

As your Secretary and Vice-President of Home Missions we have no wish to intrude ourselves upon you, because we recognize you as God's appointed shepherd of his flock. We acknowledge ourselves as your servants for Christ's sake, and fellow-workers in advancing the kingdom of Jesus Christ in the world.

The work of the Home Mission Board in general is in good condition. By order of the Southern Baptist Convention the work was enlarged this year, and laid out on a basis of at least ten thousand dollars more than last year. To meet this increase there will, we trust, be no real difficulty. Still, in some parts of our territory, there are local reasons, droughts, fires, floods, etc., that will decrease the funds from these localities.

There are now before the Board urgent requests for aid to the amount in all of not less than fifteen thousand dollars, which we have not yet been able to take up. So you will see that the appropriations already made require ten per cent. advance in our receipts, and if the crying need before us is to be met this year, we must have an increase of twenty-five per cent.

We have work in Oklahoma and Indian Territories, in co-operation with the Home Mission Society and local Boards in the Territories. Our work in Texas in co-operation with the State Mission Board is of immense magnitude. We are also in liberal co-opera-

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We await the will of the churches with increasing anxiety, as our debt grows day by day. Heaven bless us all in the great work.

Kindly send all funds through the regular channels in your State. If funds are sent direct to the Board, 723 Austell Building, Atlanta, Ga., they will be credited to the State from which they come. Affectionately,

F. C. McCONNELL,
Corresponding Secretary.
R. R. ACREE,
Vice-President for Tenn.

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The Baptist, Estab. 1835. The Baptist Reflector,
Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., MARCH 6, 1902.

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

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, \$2. In clubs of 10 or more, \$1.75. To
ministers, \$1.50.

OFFICE.—No. 150 North Cherry Street. Telephone
No. 1543.

Entered at post office, Nashville, Tenn., as second
class matter.

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STATEMENTS.

We have been sending out statements to those of our subscribers who are in arrears, as unfortunately a number of them are—unfortunately for them as well as for us. We presume that all of them will, of course, wish the paper continued to them, and we hope that it will be convenient for them now, not only to pay up their past dues but also to renew for another year. Many of them probably have simply overlooked the matter. The amount which each one is due is comparatively small, but in the aggregate it amounts to a considerable sum with us.

The spring and summer are always very trying times on religious papers. We shall need the amounts due us in order to meet our obligations. For, unfortunately, expenses go on just the same in the spring and summer as in the fall and winter. Let us hear from you soon.

PREACHING BY THE WAYSIDE.

And now we have an instance of a remarkable conversion. "The angel of the Lord spoke unto Philip." How the angel spoke to him, whether in a dream or a vision or by voice or in person, we have no means of telling. At any rate, the angel spoke to him, and told him to take the road leading southward from Jerusalem to Gaza, through an uninhabited portion of the country. Philip "arose and went." He does not seem to have stopped to question the right of the angel to command him or the wisdom of the command. He recognized in the voice of the angel the voice of God and he at once yielded implicit obedience.

There was a man from Ethiopia, in the northern part of Africa, who was chamberlain to Queen Candace and a man of great authority—in fact, the Secretary of the Treasury. He was, however, a Jew and he had gone up to Jerusalem to worship, probably during one of the great feasts. On his return home, riding in his carriage, he was reading the book of Isaiah, published in parchment form according to the custom of those times. The Spirit directed Philip to "join himself" to this carriage. He obeyed the command with alacrity and, running to the chariot, he listened for awhile to the eunuch as he was reading out loud. He said earnestly, but respectfully, to the eunuch: "I see you are reading something. Do you understand what you are reading?" No; the eunuch replied that he did not understand. It was all very perplexing to him. He requested Philip to get up into the carriage and sit with him so as to talk over the matter. The passage which seems to have troubled him especially was Isaiah 53:7, 8: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

What could this mean? To whom did it have reference, to the prophet himself, or to some one else? Certainly it could not have referred to the Messiah, because it was the universal expectation among the Jews that the Messiah would come in glory and power. This description would not fit him. Here was Philip's opportunity. Taking this Scripture for a text, he "preached Jesus" to the Ethiopian. He showed how this and other passages found their fulfillment in Jesus of Nazareth. The sermon seems to have been a very powerful one. It resulted in the conversion of his whole audience. By the way, some of the most effective sermons ever preached were to audiences of but one, as that of Jesus to Nicodemus by night, to the woman at the well of Samaria, this one of Philip to the eunuch and in the case of missionaries preaching to the heathen.

Philip not only preached Jesus to the eunuch very efficiently, he preached to him also the duty of baptism, as a formal declaration of his faith in Jesus. He preached a whole gospel. He shunned not to declare the whole counsel of God. After a while they came to a pool of water by the road side. There is a pool of this kind now along the road supposed to be the one traveled by Philip and the eunuch. While in Palestine several years ago, Dr. A. J. Holt, Secretary of our State Mission Board, was going along this road with a Presbyterian preacher. The Presbyterian was arguing that Philip could not have baptized the eunuch by immersion because there was no water to baptize him in. Suddenly, at a turn in the road, they came upon a pool of water at which cattle were drinking. The Presbyterian preacher had nothing more to say.

Verse thirty-seven is spurious. It does not occur in any of the best manuscripts. It reads as follows: "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." This was evidently put in by some copyist because it seemed to him that something of the kind was needed. This, by the way, is one of the proof texts of our Campbellite brethren. It is remarkable that their system of faith is founded largely upon a spurious verse. This fact, however, accords with their doctrines. Yielding to the request of the eunuch to be baptized, they stopped the chariot, and the sacred writer is careful to say: "And they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water." Leaving aside the meaning of the word "baptizo," which always signifies to dip or immerse, any one reading this passage would naturally and necessarily get the impression from it that the ceremony which was performed was by immersion in water, and not by sprinkling or pouring with it. After the baptism, Philip's work was done. The spirit of the Lord then seized him and carried him away to other duties. The eunuch "saw him no more," but he never forgot that day. Like the genuine

convert that he seems to have been, he "went on his way rejoicing." What a happy meeting it was to him, there by the roadside with this preacher! It set all the joy-bells in his soul to ringing. It gave him an experience of grace which we are sure he loved to think about and tell about for the remainder of his life.

FOREIGN MISSIONS.

"Go ye and make disciples of all the nations"—strangest, boldest command ever given. Consider the scene. A young Jew was talking to eleven other Jews. He had spent three years and a half in public ministry, uttering some very radical and remarkable teachings. He had gathered a small band of disciples about him, of whom these eleven were the principal workers. He had aroused the antagonism of the leaders among the Jews. They had finally taken him and had put him to death on the cross. But on the third day he had risen and was now addressing his apostles for the last time, when he tells them to "go and make disciples of all the nations," or as Mark puts it: "Go ye into all the world and preach the gospel to every creature." Was ever anything bolder, more daring, we had almost said more audacious? How could those eleven men go into all the world? How could they preach the gospel to every creature? How could they make disciples of all the nations? They could not do it alone. He promised to be with them to the end. Moreover, he did not mean for those eleven disciples to do so by themselves. He was talking to them. But through them he was speaking also to all Christians in all ages. His command has come ringing down the centuries, gathering intensity and volume as it has come. It rests upon us now with an even greater binding force than upon the apostles. It comes to each one of us. Go ye, and ye, and ye. Have we gone? Are we going? You cannot go in person? Then go in purse. Send a substitute. Then the Lord will release you from your obligation to go. Then, but not until then.

"SWEET HOUR OF PRAYER."

The *Christian Work* objects to the hymn beginning with the verse:

"Sweet hour of pray'r! sweet hour of pray'r!
May I thy consolation share,
Till from Mount Pisgah's lofty height
I view my home and take my flight.
This robe of flesh I'll drop, and rise
To seize the everlasting prize;
And shout, while passing thro' the air,
Farewell, farewell, sweet hour of pray'r."

The *Religious Herald* says: "The hymn is objectionable from several points of view, and ought not to be in any of our hymnals."

We confess that we do not see the point of the objection. We believe, of course, in Christian work, but prayer is a very important preparation for that work. We should not be in favor of a person sitting back and singing that hymn all the time. He should mingle it with such hymns as "Work, for the Night is Coming," "Rescue the Perishing," etc. But it would be about as great a mistake to leave out this hymn as it would be to leave out the hymn, "Work, for the Night is Coming." It is one of our favorite hymns and we always enjoy hearing it sung, especially at prayer meetings. It brings a restful, soothing feeling to the careworn man of business and gives him strength for the duties of the morrow. We should be sorry to have it left out of our hymn books.

OUR COLPORTERS.

In regard to our colporters we wish to say: 1. They are not all young men. Some of them are. But most are middle aged men, and some are gray-haired. 2. They do not all fall in love with the girls. It is probable that some of them do. And, remembering our own experience in that direction, we cannot blame them very much. Besides, we have an idea that others besides colporters have been guilty of the same crime—if crime

it be. 3. These colporters are all appointed by the State Mission Board only in co-operation with, and upon recommendation of, the Executive Boards of the various Associations, so that whatever credit or blame there is for their appointment should attach to these Executive Boards and not to the State Board. 4. As a rule, these colporters are Godly, consecrated, self-sacrificing men. They labor for the small amount of \$1.00 a day. They go through all kinds of weather from town to town, from neighborhood to neighborhood, from church to church, from house to house. They sell good books, and sell them cheap. They talk and sing and pray and preach, around the fireside, in the school house, in the church—anywhere. They organize Sunday schools, sometimes organize churches. They are doing an important work for the Master. Their labors are not always as much appreciated as they ought to be. But we want to bid them a hearty "God bless you and God speed you." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

PERSONAL AND PRACTICAL.

Better a living dog than a dead lion.

"Life, like a dome of many colored glass,
Stains the white radiance of eternity."

A scolding woman is bad enough, but a scolding man——!

"Ask and ye shall receive." Do you believe that? Do you ask in faith, expecting the blessing?

"Sweet the moments, rich in blessing, which before thy throne I spend." Can you say that? How many moments do you spend there?

How much do you love the Lord? How much have you done for the Lord? How much do you give to him in proportion to your ability?

The *Baptist News* gives the following fine definition: "Temperance is the moderate use of what is right and total abstinence from what is wrong."

We are sorry to know that Dr. J. B. Cranfill, editor of the *Standard* has been suffering again from his old enemy corneal ulcer. We extend sympathy to him in his affliction.

"A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way."

It is very easy to get into the habit of fault-finding so that nothing will seem to go right, but everything will appear wrong. Cultivate, on the contrary, the spirit of contentment so that you will be satisfied with whatever comes.

Says the *Baptist Courier*: "Ten of the eleven deacons of the First church, Macon, Ga., are members of the Sunday school. That is a fine record. We congratulate pastor White." That is good; but where is the other one? He ought to be there, too.

We regret to learn that Elizabethton, Tenn., and vicinity were visited by another flood on Thursday night of last week, almost if not equal to the one on May 21st, 1901. Several bridges were washed away. We are glad to know, however, that no lives were lost.

Rev. J. H. Wright of Union City, on last Sunday was unanimously called to the pastorate of the Seventh church, this city. Brother Wright was formerly pastor of this church for five years and has many warm friends in the church and community, who are very anxious to have him back.

Yes, we have had a long, hard winter; unusually long and unusually hard. But there are two consolations about it. One is that we are apt to have an early spring. In fact, all indications point in that direction now. Another is that after a hard winter we nearly always have a good crop year, and we hope that this will be no exception to it.

Melancthon once said: "Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble." How is it with you? Do trouble and perplexity drive you to prayer or do they drive you away from prayer? Some people they drive to drink. You can tell a person's character by what he does in the time of trouble and perplexity.

The *Baptist Argus* says that the inauguration of the Sunday School Board Series of lectures in the Seminary deserves the title of a great event. These lectures were delivered by Dr. Wm. E. Hatcher. The audiences attending upon them were large and enthusiastic. Secretary Frost was on hand, and it is said that he never looked happier in his life.

Mr. Will D. Upshaw recently raised over \$11,000 for the endowment of Mercer University without asking any remuneration for his services. He is now undertaking to raise \$25,000 for the Monroe Female College without any remuneration. This is certainly very generous. His many friends in Tennessee will be glad to know of his noble work in Georgia.

Of course we believe that baptism means immersion—that and only that. When we said to the editor of the *Christian Advocate* that we were ready to prove that immersion is not only a mode but the mode of baptism, we were using the language of accommodation. We meant simply that immersion is not only a way of baptizing, but is the only way of baptizing.

It is now only about two months to the meeting of the Southern Baptist Convention in Asheville. We do not know just how our Foreign Board stands financially. But we presume that it is several thousand dollars in debt, as is usual at this time of year. But it must not be allowed to go to the Convention with a debt upon it. Let each one of us do our best to prevent a debt.

Mr. G. C. Aycock died at his home in East Nashville on last Tuesday. He had long been connected with the Southwestern Company, Publishers, and their predecessors in this city. At the time of his death, he was Treasurer of the company. He was a good man, straightforward and just in all of his business dealings, and a devoted Christian. The funeral was conducted at his home.

The sixth annual meeting of the State Secretaries will be held in the First Baptist church, Memphis, on March 19th and 20th. On the 18th and 19th, the general annual meeting of the Orphans' Home Managers will be held in the same church. Good programs have been prepared for both meetings. It is expected that there will be a good attendance of the Secretaries and Orphans' Home Managers. We understand, also, that the public is cordially invited to be present at these meetings.

There are some people who can see only the dark side of things. They can always see the cloud. They cannot see the silver lining to it or the sun shining behind it. They are pessimists. They are grumblers, croakers. There are others who can always see the silver lining, but they cannot see the cloud. To them the sun shines on the darkest day. They sing songs at midnight. They are optimists. This disposition is much more beautiful than the other, and much more to be commended. But there are times when it is well to see the clouds. If they exist they should be recognized. The best way is to look on both sides, with a tendency to the brighter side.

Tennessee has given to Foreign Missions so far during the present Conventional year \$4,207.41. The amount asked of us, we believed, is \$12,000. So that you see we have a good deal to raise yet, and only about two months in which to raise it. The total

amount contributed for Foreign Missions by Southern Baptists up to March 1st, was \$83,993.53. The expenses amounted to \$127,123.44. Counting some left over from last year, the present indebtedness amounts to \$36,000. We hope that this will be removed by the first of May. Usually the money for Foreign Missions comes in a rush during the last few weeks of the Conventional year. It would be much better, however, if we could scatter our contributions through the year, and thus save interest.

We have been requesting the pastors in the State to help us in circulating the BAPTIST AND REFLECTOR. A good many have done so. But others have not. We hope that they can take hold of the matter at once. We ought to have an increase of at least a thousand subscribers in the next three months; and we could have if the pastors would only interest themselves in trying to get their members to take the paper. Remember our special offer: The paper in clubs of ten, at least one-half of them new, at \$1.50. We can send you some sample copies of the paper if you wish. Now is the opportunity for those who say they think the price of the BAPTIST AND REFLECTOR ought to be \$1.50. Let us hear from you.

The *Christian Index* says that Miss Helen M. Gould recently spent a Sunday in Atlanta: "She and a party of friends were in her private car. Instead of misusing the day for pleasure, as so many rich people think they have a right to do, she and her friends attended service at one of the city churches, going in a thoroughly unostentatious way. And when some people sent an offer to furnish carriages for her party to ride over the city, she declined, on the ground that she 'never rode on Sunday.' Indeed, her rule not to travel on Sunday led, in part at least, to her stay in the city over Sunday." This is certainly a very fine example set by Miss Gould. And it ought to be a rebuke to some people who are in the habit of desecrating the Sabbath day.

It is to be expected that bad men of every kind will be on the side of the saloon. It is not to be wondered at that men of the world should be on its side also. But that Christian people should be, seems surprising. And that ministers of the gospel should be, would pass belief but for the fact that Bishop Henry C. Potter and Dr. Wm. S. Rainsford of New York have both recently expressed themselves strongly in favor of the saloon and against prohibition. Of course their utterances have been heralded all over the country. They are regarded as "generous," "liberal," etc. But they should know that, despite their holy profession, they are doing the devil's work. They could scarcely please the devil better than they are doing now. They are Judases and Arnolds in the Lord's ranks, doing more damage than 1,000 straightout enemies could do. In the fight between the church and the saloon they have chosen to array themselves on the side of the saloon. In the battle between the hosts of God and the hosts of Satan they are to be found prominently among the hosts of Satan. And this is liberalism! So it is. That is exactly where liberalism leads to.

Dr. John Clifford of England, in his book entitled "The English Baptists, who they are and what they have done," gives the following account of the conversion and baptism of John Smyth: "At Cowie, in Lincolnshire, a few miles from Gainsborough, there was, according to an old church book recently copied, a Baptist society as early as 1599. To that rural community Smyth went in the year 1604, and 'debated nearly all night with Elders Henry Helwies and John Morton, who defended our cause well.' Not yet, however, was he convinced, but after three months' reflection his mind had advanced beyond the position of the Separatists. 'He had,' says the church book, 'consulted the Scriptures, and admitted that he was deceived in the way of Pedobaptistry, and 'so embraced the faith in a true and apostolic baptism,' and on the 24th of March, 1606, at midnight, 'to avoid the satellites of the persecuting church, and under the glare of torchlights, he was baptized by Elder John Morton, in the river Don, and then walked to Epworth, a distance of two miles, in his wet clothes.' This is very different from the account which has been given by others of Smyth's baptism. It has frequently been claimed that he baptized himself, but that claim is refuted by Dr. Clifford. The fact that he was baptized in the year 1606, also that there was a Baptist society at Cowie as early as 1599, would prove that there were Baptists in England before 1641.

The Home.

MY IDEAL.

Her voice is softer than the spray
That dew to flowers brings,
And sweeter than the thrilling lay
Of any bird that sings.

Her eyes like stars, flash twinkling
light
When their dark lashes part;
And, like the stars, illumine the night
Of every shadowed heart.

Her thoughtful mood is like the gray
In clouds that fleck the sky,
And milder than the moonbeam's ray
When not a storm cloud's nigh.

Her mirth is like the morn of youth,
Free from the still of years,
Or like the innocent, forsooth,
Who laugh at doubts and fears.

Her heart, the window of her soul,
Set in artistic frame,
Whose beauty holds in fond control
Love's every dream and aim.

Her life, when taken in its scope,
Of heaven-reaching good,
Becomes a real embodied hope
Of ideal womanhood.

—Sidney P. Wilson.

ANTAGONISM BETWEEN MOTHERS AND DAUGHTERS.

All young people are revolutionary. They are born with the determination to turn over a new leaf in this old world. They reset all the type, capitalize all the new situations, discover the alien side of old problems, make new creeds, and only quote the sages for the sake of argument. As it is with men so runs the tale with women as well. Every mother faces a new kind of Eve in her daughter—a creature so foreign and elusive to the older woman, who has become somewhat involved in the circumstances of this world, that it is difficult to define her, beyond the fact that she cherishes new and strange ideals along with the ancient vanities of her sex. Precisely where young girls get their wings (which appear to last only for a limited time, like those of some insects), or for what purpose they are given, is one of the mysteries of Providence. But nothing short of inspiration is required to keep wing and wing with them during their maiden flight upward into the realm of dreams and fancies.

Few women are actually stupid; but many of them are mentally near-sighted. And it is in this matter of vision that the average mother so often falls short of her vocation. She cannot see the distant sky line of the coming generation. Having folded her own wings with matronly dignity and become a "home body," she is inclined to go on "playing dolls," with her daughter to take the place of the little bisque image fondled in childhood. She would train and dispose of her in the social drama of life according to the god-mother theories of her own youth. But frequently the modern young woman resents the restrictions imposed by these maternal doll-rag no-

Test For Yourself the Wonderful Curative Properties of Swamp-Root

To Prove What SWAMP-ROOT, the Great Kidney, Liver, and Bladder Remedy, Will do for YOU, Every Reader of the Baptist and Reflector May Have a Sample Bottle FREE.



DR. KILMER & CO., Binghamton, N. Y.:

GENTLEMEN:—In justice to you I feel it is my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles, bought at my drug store, and I consider myself perfectly cured. It seemed as though my back would break in two after stooping. I do not have the smarting and irritation, nor do I have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, yours very truly, JAMES COOK.

Officers of the 58th Police Precinct, Greater New York. HUGH E. BOYLE.
JOHN J. BODKIN.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

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., on every bottle.

EDITORIAL NOTICE.—Swamp-Root, the great kidney, liver and bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing be sure and mention reading this generous offer in the BAPTIST AND REFLECTOR when sending your address to Dr. Kilmer & Co. Binghamton, N. Y.

tions. She makes a wry face at god-mother proprieties, and demands of Providence a new hemisphere of ideals. And yet she gets what she seeks, in spite of her mother's prayers to the contrary.

Even when the mother is not frivolous, she often goes to the other extreme, and becomes that most depressing of all companions, a woman who shows a dull existence for the common prose of this earth and a creed made up of her own disillusion. If she is not exactly out of sympathy with creation's renewal of hope in the heart of her child, she is determined upon the most exasperating qualifications. She would cultivate her lily by burying the

head of it in the dust of her own poor garden. But the lily has other plans and gardens predestined for her. And she recognizes the spring and summer of life, in spite of all the winter counsels quoted to her by older people.

The unnatural burden of filial obligations and scruples imposed by some mothers is the prime factor of the secret antagonism existing between them. If the mother could be made to comprehend that the young woman entrusted by birth to her care is not created merely that she may become a daughter, or even a wife, but that through these successive phases of development she is

made a being responsible primarily to God for her actions, there would be fewer reproaches on the one side and less indifference on the other.

The forcing upon the young girl the obligation of "confessing and revealing her inmost soul at the maternal knee is often a pious outrage, which breaks in upon that fine reserve which nature makes the safeguard of women. As a matter of fact, there is less need of confidences between the two than is generally supposed—and much more need of confidence. Whether young or old, it is against the nature of women to "confess." They all go down into their graves hiding secrets from the very angels of God. And the mother's calling does not consist so much in invading the sacred portals of her daughter's inner life as in guarding this shekinah of her soul from the invasion of those less worthy to enter there; for it is true that the young girl who is taught neither to give nor receive confidences is safer from the vandals of this world than one who confesses too readily to mother or friend.

With the sacred reserve of maidenhood made secure through the delicate courtesy and teaching of the mother, the daughter is safe to try her wings around the horizon of modern life. She carries within a charm against evil sorceries. And her intellectual vagaries will be of small import, depending as they do upon her nerves and temperament, so long as she holds in reserve the beautiful formula of her own inner life.—*The Independent*.

LIFE MORE THAN MEAT.

When John Robertson of Glasgow was in this country a few years ago, he told the story of a crofter whom he knew. The man at the public house had died and this man had the opportunity of purchasing the business. He did so and soon had a broad gold chain across his ample vest and a fine turnout in which to ride. But in the night he and his wife, unable to sleep, were listening to the creaking of the sign, and the little girl said that she could not get out of her mind the oaths of the men who had been at the inn drinking that night. They concluded the old home with its poverty and purity was better, and back they went. And Robertson says that the last he knew of them they were contented and happy, and one of the sons was preparing to go as a missionary to South Africa. It was no ill choice that they made when they determined to count the life more than meat. For the wealth of life is to be reckoned not by dollars nor by guineas, but by character and the satisfaction of the heart.—*Baptist Union*.

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Known and sown
wherever good crops
are grown.

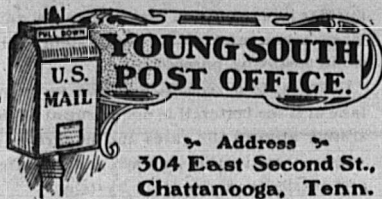
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Detroit,
Mich.

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 March.—ITALY.

"Trust God and trust will gain God's best,

Love God and learn how love is blest,

Serve God and find in service rest."

Learn these three lines, won't you? You'll need them by and by. Pray especially this month for our missionaries in Italy.

Bible Learners.

Learn Acts 20:35.

The Student Band.

Questions on "Work at the Immigrant Pier:"

1. How many immigrants passed through Baltimore last year? 2. Who meets them? 3. Under what Board does she work? 4. What kind of Bibles does she give them? 5. Who supplies them? 6. Can you tell anything of Miss Buhlmaier? 7. What do you think of this work?

The following have answered these questions:

Clarence Allen, Brush Creek; F. F. Gillard, Newbern; M. E. Everett, Trenton; Reese Puckett, Water Valley; Myrtle, Ethel, and George Allen, Anna K. Montgomery and Josie Brown, Sevlerville; Mary Headen, Longfield, Va.

I give you Clarence Allen's answers. Compare yours with his, and see if you had any wrong.

ANSWERS FOR FEBRUARY.

- 17,000.
- Miss Buhlmaier.
- Foreign Mission Board.
- Bibles in their own language.
- The Board.
- Miss Buhlmaier is a good woman. She meets the immigrants and gives them Bibles. She soothes the sick, feeds the hungry, and helps the poor.
- I think this is a great and good work.

CLARENCE ALLEN.

Brush Creek, Tenn.

YOUNG SOUTH CORRESPONDENCE

I have crawled out of bed to write you to-day. Lagrippe has me as well as half the other people in Chattanooga in its clutches. My eyes are affected, also my ears. My head feels as big as two heads ought to, and my throat is frightfully sore. My brain acts sluggishly, and only when I force it. Dreadful, isn't it? You'll look with compassion on my efforts to-day.

I have good news for you. The COIN-TAKERS

are here at last. I have sent out the fifty or more that have been ordered.

If I have overlooked any of you, will you please write me at once. I want 100 more orders immediately. To encourage you to act promptly with these new little helpers, I offer the following reward:

To the one sending in the first coin-taker filled, I will send a nice little book.

To the one sending in the greatest amount in coin-takers during March, I will send a nice little book.

I am willing to take the risk if you mail these coin-takers according to direction, and you can give what your P. O. order or registering would cost. Now, just "roll up your sleeves" and go hard at it. The 8th year of our work together ends with March. Let us see what a grand month we can make of it. I expect much of you, and you have never yet disappointed me.

I shall continue the little rewards after March is over, so order at once if you want to try for a book. Send a two-cent stamp for each coin-taker or a one-cent stamp for each "Noah's Ark" wanted.

Now, I must run over the letters as fast as possible.

No. 1 from Newport, brings 60 cents for the Orphans' Home from Mrs. J. M. Anderson's Sunday school class. Many thanks.

No. 2 brings \$1.35 for the Orphans' Home from the infant class, First church, Jackson, by Mrs. A. H. Fly. We are delighted to hear of the earnest work done in that city, and Mrs. Fly will thank the little ones for us.

No. 3 brings \$3.00 for the Orphans' Home from those bright Sunbeams in Columbia, and a nice long list of new members of the Babies' Branch, with \$1.50 from them (bless their hearts). Mrs. W. B. Harrison also orders three coin-takers which will go to her at once.

The following are the new names: Marion Burnett, Bessie Durham, Wm. Buchanan, Florence Buchanan, William C. Fielden, Marion Hood, Ethel Huckabe, Claud Nichols, James Ussery Nichols, Laurice Vesey Jones, Andrew T. Sellers, Emma Lee White, Jessie Collier Ellington, Jr., Freddie Hargrove, and Nolan Hargrove.

No. 4 brings \$1.00 for Japan and \$1.00 for China, and a stamp for a coin-taker from Mrs. R. A. Martin, Dodoburg. We are so much obliged.

No. 5 brings twenty-five cents from Mrs. E. C. Cox, Greenville, money that belonged to her little sister Stella, who went home to God on January 28. May our Father comfort those who loved her so dearly. I send samples of Young South literature, that I think she will find helpful.

In No. 6 Miss Pearl Mitchner, Gallatin, will also receive literature. We are so glad to hear of her proposed work.

No. 7 brings twenty-five cents for the Foreign Journal and begs our prayers for Reese Puckett's grandmother, who is very ill. May she soon be restored.

No. 8 comes from Glass.

"Enclosed find \$2.25 from the children and myself, as a birthday memorial of our baby John, who is spending his first birthday in heaven to-day. "MRS. J. F. HAWKINS & CHILDREN"

Is that not a sweet tribute to the memory of the little one?

No. 9 brings \$2.00 from Zeula Z. Smith, star-dollars, collected by Lawrence Killday and Paul S. Rogers of the New Lebanon Sunday school. The pictures of Misses Zeula and Eva await Mrs. Maynard.

Mrs. J. R. Jarrett, Humboldt, sends \$1.25 in No. 10 for Japan from her Sunbeam Band. We are most grateful. The editor hopes to see those workers next fall.

No. 11 is a belated valentine from three little ones at Winchester, Dick Sandy, Mary Annie Sandy, and Mary Griggs Whitaker, and we are so much obliged. It is a dollar and to be divided among the Orphans' Home, China, Cuba, Mexico, and Japan.

No. 12 brings twenty-five cents for the Babies' Branch from Daisy Lea Allen, Brownsville, in a private letter from our dear Mrs. Maynard. She has had a struggle with her Japanese enemy, the rheumatism, lately but hopes soon to write us a letter.

Hurriedly, yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First three quarters, 1901.....\$633 70
January offerings, 1902..... 94 04
February offerings..... 45 72
First week in March, 1902.

FOR JAPAN.

Mrs. Martin, Dodoburg..... 1 00
Mrs. E. K. Cox, Greenville..... 25
Paul S. Rogers, Baileytown, (star) 1 00
Lawrence Killday, Baileytown, (star)..... 1 00
Humboldt Sunbeams, by Mrs. Jarrell..... 1 25
Dick and M. A. Sandy, and M. G. Whittaker, Winchester..... 20

FOR ORPHANS' HOME.

Mrs. Anderson's Sunday school class, Newport..... 60
Infant class, First church, Jackson, by Mrs. Fly..... 1 35
Columbia Sunbeams, by Mrs. Harrison..... 3 00
Mrs. J. F. Hawkins, Glass..... 1 00
Mary " " " "..... 50
Nelle " " " "..... 50
James " " " "..... 50
Dick and M. A. Sandy and M. G. Whittaker, Winchester... 20

FOR BABIES' BRANCH.

Columbia Babies' Branch, by Mrs. Harrison..... 1 50
Brownsville Babies' Branch, by Daisy Lea Allen..... 25

FOR FOREIGN BOARD. (China and Mexico)

Dick and M. A. Sandy and M. G. Whittaker, Winchester... 40
Mrs. Martin, Dodoburg..... 1 00

FOR HOME BOARD. (Cuba)

Dick and M. A. Sandy and M. G. Whittaker, Winchester... 20

FOR FOREIGN JOURNAL.

Reese Pack, Water Valley..... 25
For postage..... 08

Total.....\$789 49

Star-card receipts.....\$111 82
Received since April 1st, 1901.

For Japan.....\$491 43

" Orphans' Home..... 174 96

" Babies' Branch..... 36 43

" State Board..... 12 99

" Home Board..... 33 95

" Foreign Board..... 25 33

" Foreign Journal..... 5 50

" Sundries..... 4 52

" Postage..... 4 38

Total.....\$789 49

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 months treatment by mail.....\$0.25
Six months treatment, 180 tablets.....\$1.00
Put up by T. J. HUNT, Merom, Ind.

For Croup use CHENEY'S EXPECTORANT

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

REV. WALKER'S Famous Dyspepsia Cure

Gives instant relief and quickly cures Dyspepsia, Indigestion and Constipation. Prevents Bright's disease, which follows in the wake of Dyspepsia, by curing Dyspepsia. Discovered by the well-known Baptist minister, Rev. Edward H. Walker of Atlanta.

J. G. Thompson, Anclote, Fla., says: "I had a terrible case of Dyspepsia. It cured me. I gained fourteen pounds in one month. My friends are astonished at my recovery. I am a living witness of its power."

Rev. F. Martin, Van Wyck, S. C.: "It is the best Dyspepsia medicine I have ever found."

"Mrs. Moren, Atlanta: "It cured me almost instantly of acute indigestion."

A prominent Georgia minister says: "I could not eat or sleep. My kidneys were effected by Dyspepsia. It gave me instant relief and quickly cured me. It is a wonderful discovery." [Name given.] Sent by mail for \$1.00. Address, Rev. F. H. Walker, Box 92, Atlanta, Ga. A dollar bill comes safely in a letter.



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You can clear your house of all vermin by liberally using **Death Dust.**

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You can enjoy your rest at night by killing mosquitoes, burning small quantities of **Death Dust.**

The Best Insect Powder in the Trade is **DEATH DUST.**

AT ALL DEALERS.

The 25 cent package (large tin cans) sent by mail on receipt of money to any address. The 10 cent size is unavailable.

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Chimes and Peals, Best Superior Copper and Tin. Get our price. **McSHANE BELL FOUNDRY** Baltimore, Md.



Suffer No Longer!

Send 16 cents by mail (if not found at your drug-gist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. **Warranted to cure.**

H. K. MITCHELL, Druggist, Franklin, Ky.

Smithdeals

Is the oldest and only business college in Va. owning its building—a grand new one. No vacations. Ladies & gentlemen. Bookkeeping, Shorthand Typewriting, Penmanship, Telegraphy, &c. Leading business college south of the Potomac river.—Phila. Stenographer, Address, G. M. Smithdeals, President, Richmond, Va.

The ... Bible Class Quarterly

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

Samples Sent on Application.

THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

SENT ON THREE DAYS' TRIAL



FREE! The Co-ro-na Medicator.

Cures Catarrh, Head-colds, Pains and Roaring in the Head, Partial Deafness, Sore Throat, Headache, LaGrippe, and all diseases of the air passages, by inhalation. The most perfect appliance ever offered.

SPECIAL OFFER.

For a short time I will mail to any reader naming this paper one of my new improved Co-ro-na Medicators, with instructions for a quick home cure, on three days' trial FREE. If it gives perfect satisfaction, send me \$1.00; if not, return it at the expired time, which will only cost you three cents postage. Could any proposition be fairer?

E. J. WORST, 394 Elmore Block, Ashland, Ohio.



PROGRAM.

Following is the program of the fifth Sunday meeting of Northern Association to be held with Union church, at Bethany, Union County, Tenn., March 28, 29, 30, 1902:

10 a.m.—Introductory sermon by Rev. J. D. Walker; alternate, Rev. T. J. Ruth-erford

1. Organization, miscellaneous business and preliminaries.

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.

OUR NEW QUARTERLY FOR BIBLE CLASSES

AND SENIOR GRADES

4 Cents a Quarter

40 Pages

11 a.m.—What Baptists believe—A. S. Pettie.

Dinner.

1:30 p.m.—Missions—(a) Why practice. (b)—What are we doing for? E. E. Folk, W. T. Usery. (c)—Our fields, Foreign and Home—W. E. Walker. (d)—State and Associational—R. A. Fitzgerald, J. P. Brownlow.

Sermon at night by W. E. Walker.

Sunday, 10 a.m.—Why have a Sunday school?—D. E. Dortch, J. E. Hite.

11 a.m.—Sermon by E. E. Folk, on temperance.

We hope all of the brethren who are assigned subjects will be present so we can have an interesting and profitable meeting, and glorify our Master by our coming together.

R. A. FITZGERALD,
W. R. PUCKETT,
Committee.

DO YOU KNOW

where our missionaries are at work? What books the Publication Society is publishing? How many Baptist schools we have? What charity work we are doing?

The Lend-a-Hand Bureau, a Baptist institution for aggressive Christianity, has planned an educational crusade in the interest of denominational work. This will take the form of illustrated addresses and the distribution of literature. The manager, Rev. Alvin P. Howells, is prepared to talk on any subject pertaining to Baptist educational, charitable, and missionary work. He uses a \$150.00 calcium light stereopticon with beautiful colored views to illustrate his themes. The illustrated songs by his assistant are exceptionally fine.

Churches that have lost interest in a world-wide Savior will do well to make arrangements for a series of these talks.

What are the charges? Nothing. Throw your church doors open, we shall be pleased to come.

For further particulars address Lend-a-Hand Bureau, 2905 N. 20th Street, St. Louis, Mo.

A Good Route to Try



It traverses a territory rich in undeveloped resources; a territory containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

The Scenic Route for Tourists.

The Frisco System now offers the traveling public excellent service and fast time—

Between St. Louis and Kansas City and points in Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Traffic Department,
Commercial Building,
Saint Louis.

The Value Of Charcoal.

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

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

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

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

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

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

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

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

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

On the fourth Sunday, February 23, I went to Rover, my old home, to perform the sad, solemn duty, of conducting the funeral services of Brother A. T. Thomason, who died the day previous, it being his seventieth birthday. He was one of the oldest members of the Baptist church there. Was church clerk for many years, but recently, because of feeble health, gave the work over to younger and stronger hands.

He was a valiant veteran of the cross, faithfully serving his church and his God, in an unassuming, meek manner; loved his church ardently, and, as his former pastor, I knew no better friends, than he and his noble, Godly wife.

May God comfort her in her loneliness, and bless and sustain the sorrowing children.

"It is not all of life to live." By and by when life's storms are over, and our little barks are all anchored in "The Heaven of Rest," we shall meet and know each other better, where fond affection never wanes and beauty never fades.

S. C. REID.

Nolensville, Tenn.

Rev. H. E. Rice of New Market, Ala., has been called to succeed Rev. Mack Stamps in the pastorate of the Dallas Avenue church, Huntsville Alabama.

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AMONG THE BRETHREN.

Dr. N. R. Pittman has decided, at the earnest solicitation of the church, to withdraw his resignation and will remain as pastor at Fort Smith, Ark.

Rev. T. F. Moore accepts the call to the church at Hickman, Ky., and accordingly resigned at Lexington, Tenn., the resignation to take effect at once.

Rev. J. H. Coin of Bentonville, Ark., whom we lately mentioned as being called to the care of the church at Springdale, Ark., decides to remain as pastor at Bentonville where he is doing a great work.

Rev. W. H. Haste of Laneview, Tenn., a professor in the Laneview Academy, has been called to the care of the church at Woodville, Tenn., and will doubtless preach there once a month.

Rev. J. H. Welborn of Dyersburg, Tenn., will make an efficient pastor of the church at Maury City, Tenn. He has accepted and the outlook is hopeful for the accomplishment of much good.

The church at Union City is uneasy about the overtures being made their beloved and efficient pastor Rev. J. H. Wright by his old charge, the Seventh church, Nashville, Tenn. The Nashville church is anxious that he again take up the work with them.

\$100 Reward, \$100.

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

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WORK OF AN EXPERT.

Editor Hoss, in the Nashville Christian Advocate, says: "We notice that our friend, R. W. Jennings of the Jennings Business College, in this city, who has great reputation as an expert accountant, has just completed a delicate and difficult piece of work for Vanderbilt University, involving an examination of all its monetary transactions since 1875, and the making of a complete schedule of its present assets and liabilities." And a note from Bishop Hargrove, President of the Board of Trust, says: "Mr. R. W. Jennings, the head of Jennings' Business College, Nashville, has rendered valuable service to us as an expert book-keeper in adjusting the books of Vanderbilt University, and was selected for his eminent fitness for such work."

The way the Baptists of Mississippi are rallying to the appeals of the endowment fund for Mississippi College at Clinton, should greatly gratify President W. T. Lowrey. At Gloster, Miss., on the last Sunday in February he received \$2,000.00.

It is said that the crowds which greet Rev. L. B. Warren as pastor of the church at Ocala, Fla., are greater than have worshiped there in years. He accepts the care of the church.

Rev. Earle D. Sims of Louisville, Ky., will assist Rev. Martin Ball of Paris, Tenn., in a revival, beginning the fourth Sunday in April and continuing two weeks. The church expects the accomplishment of great good.

Rev. Fleetwood Ball of Paris, has been extended a unanimous call by the Second church, Jackson, Tenn. We are not prepared to say what will be his decision. The field is promising.

The fifth Sunday meeting of the Western District Association will be held with Friendship church near Paris, Tenn., beginning the 28th of this month. Rev. C. L. Neal of Paris, is to preach the introductory sermon.

Rev. J. L. Gross of Griffin, Ga., accepts the hearty call to the First church, Selma, Ala., and the saints there are rejoicing greatly. Brother Gross is one of our brightest Southern preachers.

FROM THE E. T. ASSOCIATION.

A Splendid Meeting and Other Items.

Piney Grove church, ten miles south of Newport, Tenn., has witnessed a great revival, resulting in seventy-five conversions and fifty additions to the church.

Brother J. B. Cogdell, the pastor, commenced the meeting the third Saturday in January. The writer arrived the following Sunday, and by request of pastor and church, preached a part of the first week and had the pleasure of calling the first penitents to the altar for prayer. Brother Geo. Williams came on Monday and Brother Tipton McNabb later. Both of these brethren were a great help to the meeting and did good preaching.

I have been in several meetings, more or less, for the last six weeks. There seems to be a great revival wave passing over the E. T. Association. Waterville, Pigeon Valley, and Davis school house have all had good meetings with many conversions and several additions to the churches.

The church at Del Rio has called Professor J. M. Burnett, D.D., of Carson and Newman College, one of the most scholarly and promising young ministers in East Tennessee, to the pastorate.

The church at Newport has called Brother J. M. Anderson for all of his time.

Pleasant Grove, situated on the new T. & N. C. R. R., running up the beautiful Pigeon Valley, is a very strong church and at present without a pastor. This church is amply able to call a strong man for all, or at least, half of his time.

With such men as Anderson and Burnett for leaders and room for other strong men, I do not see why E. T. Association should not come to the front in all of our organized, co operative and denominational work.

It is true that we have several Primitive Baptists within our bounds, but this is not the worst feature or obstacle we have to contend with. The worst thing that I have to meet is the so-called Missionary Baptists who claim the name, but preach, work, and act differently. We have some preachers who oppose the Sunday school lesson helps and Sunday school work generally. They oppose Boards, State, Home, and Foreign Missions and all organized work, which, every unprejudiced and thinking mind knows, is the great lever or driving wheel which carries forward the great commission which came from Christ, our great head, to "go into all the world and preach the gospel to every creature."

I will close by asking: What steps should be taken by the Association that has such preachers? Would it not be right to stop them from preaching? Are they not preaching heresy?

A. A. KERR.



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

The Texas brethren are fearful that Rev. H. Carroll Smith, now in the Seminary at Louisville, will not return to his native State, but will be captured by a strong Virginia church. They want him to return to Texas.

The First church, San Antonio, Texas, under the leadership of its aggressive pastor, Dr. A. J. Harris, has broken ground for a new and elegant church. Evangelist Sid Williams is assisting the church in a meeting.

UNIVERSITY GRADUATES.

Should They Take a Course in a Business College?

J. Handy Moore, of Charleston, Mo., who graduated in both the Literary and Law Departments of Vanderbilt University, says: "Having attended Jennings' Business College, I take pleasure in stating that I consider my course there as time well spent in rounding up my education."

[Mr. Moore is now Cashier of the Mississippi County Bank, at Charleston, Mo.]

J. C. Ramsey, Jr., of McMinnville, Tenn., who graduated at the University of Tennessee, says: "Wishing to add the necessary capstone, to my education, I took a course in Jennings' Business College, in which I received training in bookkeeping and practical business methods which I consider of the greatest value to me. I believe this the best school of the kind in existence."

[Mr. Ramsey is now Cashier of the First National Bank of Manchester, Tenn.]

Robert L. Overton, a son of Col. John Overton, of Nashville, who graduated at Harvard University, says: "I consider the course I took in Jennings' Business College, Nashville, as a necessary adjunct to my collegiate education, giving me valuable training in the practical affairs of life. This is the best school of its kind I know of."

[Mr. Overton is now a member of the firm of Overton, Bush & Co., Nashville.]

Evangelist S. C. Bailey has just held a meeting with the church at Overton, Texas, which resulted in seventy-five conversions. It was an old-time Holy Spirit meeting. Rev. J. R. Carmichael, the pastor, is happy.

Evangelist F. M. McConnell is assisting Dr. D. Y. Bagby in a great meeting with the church at Navasota, Texas. The whole town is being greatly stirred.

The corner stones of the new buildings of Baylor University at Waco, Texas, were laid last Monday, Dr. B. H. Carroll preaching a sermon Sunday appropriate to the occasion on the theme: "The Obligations of Christian Wealth."

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First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. He is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast amount of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.—SPURGEON.

He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.—DODDREDGE.

No subsequent commentary has rendered it less valuable or less desirable in every Christian library.—BICKERSTETH.

To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pored-over and

prayed-over copy of his "Matthew Henry."—REV. THEO. L. GUYLER.

The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.—REV. WM. M. TAYLOR, D. D.

It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

WHITEFIELD, when asked where he studied theology, replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitefield read it continually through four times.

There is nothing to compare with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.—THE SUNDAY SCHOOL TIMES.

Taken as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.—DR. ARCHIBALD ALEXANDER.

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.

MACNUTT.—Mrs. Eliza McNutt was born Sept. 25, 1830, and died Jan. 28, 1902. She professed religion and joined the Baptist church in 1851. She was the mother of seven children, only three of whom are living. Sister McNutt was a devoted Christian, faithful wife and loving mother. Her life was a power for good in the home and in the church. Her death was beautiful and triumphant. May the goodness of God follow the bereaved and may her God be theirs. L. H. HUFF.

PAYNE.—Charlie G. Payne was born Aug. 25, 1874, departed this life Nov. 7, 1901. He professed faith in Christ at the age of twelve years and joined the Hogan's Creek Baptist church. He moved his membership to Brush Creek church August, 1894, of which he was a consistent member at the time of his death. We pray our father that many may follow his example in seeking their souls' salvation.

Resolved, That a copy of this be sent to the BAPTIST AND REFLECTOR for publication. W. A. BARRETT, J. W. ATWOOD, W. B. PHILLIPS, Committee.

WEIR.—Mrs. Sophia (Berry) Weir was born Nov. 4, 1835. She passed her young womanhood near Orlinda, Tenn., and during the remainder of her life she was a resident of Orlinda. Mrs. Weir possessed many noble traits of character. She married Mr. John Weir Dec. 31, 1854. Her married life was brief, but marked by conjugal happiness and domestic joy. Her husband died Oct. 17, 1864. She was a consistent member of the Orlinda Baptist church, loyal to the Bible as the word of God, and devoted to the various enterprises of the denomination. Funeral services were conducted at the Orlinda Baptist church, in the presence of a large concourse of sorrowing relatives and friends. The body of the deceased was laid to rest in the Berry burying ground to await the resurrection of the redeemed. J. H. BURNETT, Pastor.

CHICK.—Rev. W. D. Chick departed this life on February 7, 1902, in the sixtieth year of his age. At the age of sixteen he became a member of a Baptist church, and died in the fellowship of the church at Tullahoma. He was ordained deacon, and later was set apart to the full work of the ministry. He was positive in his views and frequently said that he was able to give a reason for his hope. The doctrine of salvation by grace through faith was one of his favorite themes. In his salvation he gave the glory to God, declaring: "I am a sinner saved by grace." He was an ardent admirer of Dr. J. R. Graves, accepting fully the truths for which that great preacher contended. For several years Brother Chick was pastor of county churches, but for some time has done no work, being in feeble health. But now the warfare is ended, the victory won, and the Soldier of the Cross has gone to receive the reward for his faithful services. Wartrace, Tenn. G. L. BOLES.

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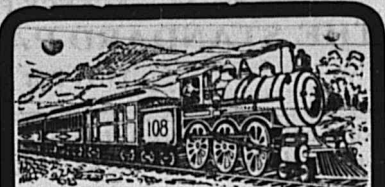
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OBITUARY.

CLEIBRON.—William Cleibron was born April 20th, 1875, died July 29th, 1901; professed faith in Christ 1895, and joined the Baptist church at Brush Creek the same year. He lived a consistent member until his death. He was a cripple and was very feeble, physically, but strong in the Lord. In his death the church has lost a devoted member, but we bow in humble submission to the will of the Lord. To his mother, brothers and sisters and many friends, we would say, weep not.

Resolved, That a copy of this be sent to the BAPTIST AND REFLECTOR for publication.

W. A. BARRETT,
 J. W. ATWOOD,
 W. B. PHILLIPS,
 Committee.

HOUK.—Mrs. Bernice Houk (nee Kennedy) is with us no more. The patient, waiting spirit that had been fettered by the suffering body for several weary months, took its flight to the spirit land, leaving a heavenly glow upon the face to cheer dear loved ones, as they beheld the form with tearful eyes. This beautiful life lasted for only twenty-two short years, ending Dec. 9, 1901. Many were her afflictions, "but the Lord delivered her out of them all." She was a member of Mt. Harmony Baptist church. She leaves a husband, two children, a father and mother and a host of relatives and friends to mourn her departure. Dr. M. D. Jeffries conducted the funeral services.

L. H. MAPLES.
 South Knoxville, Tenn.

THOMISON.—Bradley Thomison, son of Brother and Sister J. B. Thomison, of Fayetteville, Tenn., was born Dec. 26, 1883, and died Feb. 19, 1902. Bradley was not a member of the church, but expressed his regrets that he did not join. He bore his suffering patiently and courageously, and said if it was God's will for him to die he was willing to go. He died trusting in God and said he wanted the family to meet him in heaven. This seems strange, that God would call for this youth of eighteen years, but if it's His way His will be done. The funeral was held in the home, in the presence of a large circle of relatives and friends, and the remains laid to rest in the Fayetteville cemetery to await the morning of the resurrection. May God bless and comfort the heart broken family.

L. H. HUFF.

GRIGGS.—Lamya Emiline Griggs of Chalk Hill church, Benton County, Tennessee, was born Aug. 28th, 1851, died Feb. 7th, 1902, aged fifty years five months and thirteen days. Sister Lamya professed faith in Christ at the early age of fourteen, and was baptized into the above church by Rev. J. P. Arnold. (He was the first clerk of the Southwestern District Association.) She lived a consistent Christian life in the above church till God saw fit to call her to live with him and her three little children that had gone on before. She was the daughter of J. W. and Margret Bivens who survive her. She also leaves a devoted husband, six daughters and three sons and two brothers, Messrs. W. B. and J. S. Bivens, and two sisters, Mrs. M. G. McGlohn and the writer's companion. Sister Griggs was one of these good, loving, and God-fearing Christian women who was often made to praise God as did the lame man that was laid at the beautiful gate daily. Not long since while shouting the praises to Jesus, she said she was more determined to do her whole duty the balance of her life, and her last words

to those around her dying couch were "children, meet me in heaven." God help those who mourn her loss to be prepared when the summons comes.

Camden, Tenn. A. J. UTLEY.

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Invented and patented six years ago—the demand has been so great that over 300,000 Cabinets, were sold during the past year, and hundreds of men and women are growing rich selling them, as the makers offer splendid inducements to hustlers.

It is an air-tight inclosure, a rubber-walled room in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfumed if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which, if retained, cause sickness, debility, and affliction.

Astonishing is the Immediate improvement in your health, feeling and complexion. There is not a single person living who should not possess one of these Cabinets.

Famous Physicians Believe in it.

Hundreds of well-known physicians have given up their practice to sell these Cabinets, and to-day over 27,000 physicians use and recommend them, and every well-equipped hospital and sanitarium in the World use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some referring to

Rheumatism, LaGrippe and Kidney Troubles

Will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, Ohio, writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs. It cured my brother of sleeplessness, of which he had long suffered, and his wife of la grippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Michigan, says: "I gave up my pastorate on account of nervous prostration and lung trou-

bles; my editor so highly recommended your Cabinet, I tried it; I commenced growing better at once; am well now; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, Ohio, says: "I am satisfied it saved my life. Was taken down with a hard cold, which developed into a dangerous case of pneumonia. The first Bath relieved me, and I quickly recovered. It is far superior to drugs for curing la grippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring; cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

Hundreds of Ministers

write, praising this Cabinet. Rev. Baker Smith, D.D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as 'cleanliness is next to godliness' it merits high recommendation." Rev. J. C. Richardson, Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. Cannot praise it enough." U. S. Senator Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, editor "Christian Guide;" Rev. C. M. Keith, editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

Physicians are unanimous in claiming that colds, la grippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

Marvelous Eliminating Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

To Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their systems with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

Another Important Feature

is the astonishing benefit in diseases in women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians, says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestions, etc.

With a Cabinet, if desired, is a

Head and Complexion

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth \$1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

Whatever will hasten profuse perspiration

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is pro-

vided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is air-tight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath-room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ailments, plain directions and a 100-page "Guide Book to Health and Beauty." Cabinet folds flat in 1 in. space when not in use. Easily carried. Weighs 10 pounds.

After investigation, we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism (they offer \$50 reward for a case not relieved). Cures the most obstinate cases of women's ailments, la grippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

It will Cure a Hard Cold

with one bath, and for breaking up symptoms of la grippe, fevers, pneumonia, congestion, etc., is it invaluable—really a household necessity. Gives the most

Cleansing and Refreshing Bath Known and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

How to Get One.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 273 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets has always been \$5, but the makers offer to our readers for 60 days this Cabinet for \$3.50 complete, or their \$10 finest and best double-walled Cabinet for \$6.10. Face and Head Steamer Attach, if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

Don't Fail to Write To-day

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

\$150.00 a Month and Expenses

This Cabinet is proving a wonderful seller. 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 per month and expenses. Don't fail to write them.

RECENT EVENTS.

Rev. J. M. Joiner of Russellville, Ky., has been unanimously called to the church at Elkton, Ky.

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Dr. H. P. Fitch of Dalton, Ga., has accepted a call to the church at Pacolet, S. C. His many friends in Tennessee will wish him much success in his new field of labor.

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Mr. Wm. L. Durst died at his home in Greenwood, S. C., on Sunday, Feb. 23rd, after a brief illness. He was a leading citizen of the town, and one of the most useful and worthy members of the Baptist church at Greenwood.

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The pulpit of the LaSalle Avenue church in Chicago will be supplied this summer by Rev. Wm. Nowlin of the Upper Street Baptist church, Lexington, Ky. Dr. Christian, the pastor, is engaged to supply the Peoples' church in London during the summer.

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In his letter from Mississippi last week, Brother H. M. Long stated that several prominent pastorates in that State are now vacant, and among them mentioned the First Baptist church, at Grenada. As our readers know, this pastorate has recently been filled by Brother W. Jas. Robinson.

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The church at Jackson, Ga., has extended a call to Dr. W. A. Nelson to become its regular pastor. He supplied the church for the past three years, but left on Jan. 1st, to conduct evangelistic meetings and Bible institutes. He is now at Americus, Ga., in a three months' course of Bible study. It is expected that he will accept the call to Jackson, to take charge April 1.

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The following pointed paragraph is taken from the North Carolina Baptist: "When you get worried about the way the liquor law goes in your county, can you congratulate yourself and say: 'I did not vote for the legislator that gave us this law, and so I am not directly responsible?' Or do you have to say: 'I gave him the authority, and so he was voting for me when he made the law?'" This will be equally appropriate to Tennesseans.

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Rev. D. D. Shuck, the very successful pastor at Water Valley, Miss., recently had three deacons ordained. Rev. W. Jas. Robinson, pastor of the First Baptist church, Grenada, Miss., preached the sermon on the occasion. Each of these Tennessee brethren is doing well in Mississippi. Brother Shuck thinks his church will give \$200 to Home Missions this year, and an equal amount to each of the other boards. He is a noble man, a good pastor and a very acceptable preacher.

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The First Baptist church, Baltimore, Md., is being enlarged and improved at a cost of \$45,000 to \$50,000. The new building will be used as a chapel for Sunday school, prayer meeting, and educational classes. The side wall of the present building will be removed, and the new structure will be connected with the present auditorium by arches and sliding doors, thus making the room an unusually large auditorium. The old church is quite a historic organization in Baltimore. It has never been more prosperous than under the pastorate of Dr. Curtis Lee Laws, who has been there for nearly nine years.