

Baptist and Reflector.

Speaking the Truth in Love.

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Current Topics

We have received a handsomely illustrated edition of the *Asheville Daily Gazette*. It has a full description of Asheville and vicinity, together with pictures of all houses and places of special interest around there. Asheville is one of the most beautiful and at the same time one of the most interesting little cities in our Southland. We hope that there will be a large attendance at the meeting of the Southern Baptist Convention there next May.

It seems that Prince Henry, of Germany, spent his last Sunday in New York in a manner in keeping with the German idea of the Sabbath. A concert was given him in the morning at his request; he was given dinner at a Club, received a delegation of business men and was dined in great style by the Vanderbilts. But this way of observing the Sabbath is not in accordance with the American idea. We protest against such desecration of our Sabbath day. The Prince is, of course, presumed to be a Christian. Everybody in Germany is. They are all members of the State church. And, yet, judging from his way of spending the Sabbath, his Christianity is more nominal than real.

The Virginia Constitutional Convention adopted the following resolution: "The Legislature shall have the full power of enacting local option or dispensary laws, or laws controlling, regulating, or prohibiting the manufacture or sale of intoxicating liquors." An effort was made to put the principle of local option in the Constitution but was defeated in the Committee of the whole by a vote of 28 to 24, and the responsibility for temperance legislation was shifted to the shoulders of the Legislature. But it was a considerable gain to get even this much. It causes the Constitution of the State to recognize the fact that the saloon is an evil, and it will forever prohibit anyone from raising the question of the constitutionality of temperance legislation in the State. Now the fight must be made before the Legislature.

The Senate Committee on Isthmian Canals has decided, by a vote of seven to four, to report the Hepburn bill, providing for the construction of an isthmian canal via the Nicaraguan route. This action of the committee in recommending the Nicaraguan route rather than the Panama route was due to the statement of Secretary Hay to Senator Morgan, the chairman of the committee, that there are no negotiations in progress between the United States and Colombia concerning the Panama route and that the new Minister from Colombia had not even presented his credentials. The Hepburn bill authorized the President to acquire territory for a right of way for a canal from Costa Rica and Nicaragua, direct the construction of a canal of sufficient capacity to accommodate the largest ships from Greytown on the Atlantic via Lake Nicaragua, to Brito on the Pacific, under the supervision of the Secretary of War; authorizes surveys of the harbors at the two ends of the route, guarantees the use of the canal to vessels of Costa Rica and Nicaragua and appropriates \$10,000,000 for beginning the work.

After Awhile.

BY REV. E. K. COX.

I shall look on the gathered harvest,
The reaping will come after awhile,
And the sorrow of all the sowing
Be forgot in the Master's smile.

I shall rest when life's task is over,
The reward will come after awhile,
And the promise of what is coming
Doth the hours of toil beguile.

I shall see the King in his beauty,
The glory will come after awhile,
When I rest in the joy of his presence
In the land where naught is vile.

While I rest on his changeless promise,
The world may frown or may smile;
I knew him in whom I have trusted,
And heaven will come after awhile.
Greenville, Tenn.

Light at Evening Time.

BY REV. THEODORE L. CUYLER, D.D.

I once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm followed by a thick, blinding mist. After our rough scramble over slippery rocks it was a woe-filled disappointment to find, on our arrival at the "Tip-top House," that we could not see any object two rods from the door. But late in the afternoon the clouds began to roll away, and one mountain after another revealed itself to our view. At length the sun burst forth, and overarched the valley of the Saco with a gorgeous rainbow; we came out and gazed upon the magnificent panorama with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed: "At evening time it shall be light!"

My experience on that mountain top is a striking illustration of the experiences of God's people in all ages. Faith has had its steep Hills of Difficulty to climb, and often through blinding mists and hustling storms. Unbelief says "halt," and despair cries "go back!" But hope keeps up its steady, cheery song: "It will be better further on." The poor old patriarch, Jacob, wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man at evening time it is light!

The office of faith is to cling to the fact that behind all clouds however thick, and all storms however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the tempest are the preparation for the afterglow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for them whom God loveth and who trust him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon him. No climb of duty is so high, so steep, or so hard, but

God is standing at the top! No honest work for him is ever entirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in the right spirit, and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious outburst of light at evening time!

There is hardly any passage in our Bible that is more full of encouragement to faithful ministers and teachers and parents and to all who are toiling in Christian enterprises than this very text that suggests this article. Things easily done are generally of small value; it is the costly undertaking that counts. From the days of Bethlehem, Gethsemane, and Calvary the history of the Christian church has been—conflict before victory, labor before reward, shadow before sunlight. When Europe had long been enshrouded in the "dark ages" Martin Luther seized the trumpet of the Saxon tongue and blew a blast that rang from Rome to the Orkneys. I well remember when my friend John G. Whittier was threatened with personal violence on account of his advocacy of negro emancipation; the grand old poet lived to sing the triumph of the cause he espoused. I could recall incidents in my own experience that illustrate how, after dark days of discouragement, at evening time it was light. In my first pastoral charge of a small church, the discouragements were so great that I was under a strong temptation to abandon the difficult field of labor entirely. Suddenly there came the most remarkable outpouring of the Holy Spirit that I have ever witnessed during my whole ministry! That revival was worth more to me than any year in the Theological Seminary.

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. They possibly think that if the line in their family Bible that records the day of their birth were subjected to the fashionable process of the "Higher Criticism," it might prove to be erroneous! But if life is spent in God's service its later years may be well described in the quaint Scotch version of the ninety-second Psalm:

And in old age when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap,
And aye be flourishing.

The October of life frequently yields its richest and ripest fruitage. The Rev. Dr. Richard S. Storrs delivered his most magnificent sermons and addresses after he had passed three-score. The most majestic and thrilling burst of eloquence that ever flowed from Gladstone's lips was that appeal for bleeding Armenia, when his life clock had already struck eighty-six! Why should not the Indian Summers of a well-spent life show every leaf on the tree blazing with ruddy gold? That noble old Christian philanthropist, William Wilberforce (who had suffered severe pecuniary losses), wrote in his diary: "I sometimes understand why my life has been spared so long. It is to prove that I can be just as happy without my fortune as when I possessed it. Sailors, it is said, when on a voyage at sea, drink to 'friends astern' until they get half-way across, and then to 'friends ahead' for the rest of the voyage. With me it has been friends ahead for many a year." Wilberforce was not the only veteran Christian who got glimpses of the friends ahead in the bright afterglow of life.

If it is true that the old age of a faithful follower of Christ exhibits the light at eventide, still more impressively does this often apply to his or her dying bed. During my active pastorate I sometimes got better sermons from my people than I ever gave to them. I recall now a most touching and sublime scene that I once witnessed in the death-chamber of a noble woman who had suffered for many months from an excruciating

malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous tones she began to repeat Henry Lyte's matchless hymn, "Abide with Me, fast falls the eventide." One line after another was feebly repeated until, with a rapturous sweetness, she exclaimed:

"Hold thou thy cross before my closing eyes,
Shine through the gloom and point me to the skies,
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me."

As I came away from that room, which had been as the vestibule of heaven, I understood how the "Light at eventide" could be only a flashing forth of the overwhelming glory that plays forever around the throne of God!

Brooklyn, New York.

Creation of the World and Man—Dr. Heagle's Third Friday Morning Talk.

The interest in Dr. Heagle's talks on the Bible seems to increase with each new lecture that is given. Particularly was this so with his last discourse, the special topic of which was: "The Creation of the World and Man." He began by saying that the material universe is a very large affair. Even our earth is 8,000 miles in diameter, and 25,000 miles in circumference; and this world is only one little speck among millions and billions of others round about it. Astronomers tell us that the number of worlds is practically infinite; and many of them, or the vast majority of those we see, are much larger than is our earth. The question therefore as to the origin of this stupendous aggregation of worlds, is surely an interesting one. But two theories worth considering have been propounded with regard to that matter. One of these is that the universe was created, or brought into being, by some outside Agent; and the other is, that the universe created itself. Surely, that would have been a hard thing to do; nothing can create itself. There must always be a start somewhere, and usually an external agent is necessary to bring about this start. One thing is certain: the universe is not now, in its general condition, the same that it was yesterday. There are constant changes, mechanical, chemical, vital, and organic, that are taking place all round about us; and the consequence is that away back in the old geologic times the general condition of our earth must have been vastly different from what it is now. Indeed, the whole natural history of our planet has been only a great series of geological changes; and this same state of things, so far as we have any knowledge, must have characterized the production of all the other material worlds. There must then have been, away back in the olden eternity or at the very beginning of time, a general state of things that we may call primitive—that is, a primitive condition of the universe. And the question now is, how this primitive condition originated. Did God create it? Or did it bring itself into being?

One thing again we know: which is that, in and of itself, matter has no capability for motion, it cannot put itself into action. A lump of clay would lie upon a table, or in any place where it might be put, forever and ever except some outside agent should give it a start. The very property of inertia which naturally belongs to the clay would hold it thus in place. Now the only thing we know of that has in itself the power of originating motion or starting action, is a will of some kind—either human, angelic, or divine. A great supernatural divine will was, therefore, necessary in order to bring our universe into being, or to make a start in that process of changes, by which our world has been caused to assume its present condition. This will, then, could have been nothing else than the almighty power of God, or it was the divine being himself. "In the beginning God created the heaven and the earth"—that is what the Scripture says, and this is also the verdict of sound reasoning or philosophy.

The universe therefore, was created; and the clear teaching of the Bible is that it was, also, created out of nothing. This does not signify, however, that no power adequate to the production of the universe existed before it had a being; and, of course, it does not signify that something can come from nothing. But it only means that a Power capable of creating the world existed prior to it, and then that this Power made the world without using pre-existing material.

As to the time required for the production of the universe, or the "six days of creation," Dr. Heagle holds the view now common with all scholars, that these days represent long periods of time, and they are not to be understood as meaning simply days of twenty-four hours each. And as to the order of creation, the Mosaic record fixes it in astonishing

harmony with the teachings of science. First came the creation of light, that peculiar state of existence which is so necessary not only for seeing or knowledge, but also for life, health and the general welfare of the universe. Then after the light the firmament of heaven was brought into existence, to divide the waters which were above from those below. And after the firmament, or on the third day, the dry land was made to appear; and then also was produced at least some of the forms of vegetable life. Next, on the fourth day, God caused the sun, moon and stars to appear, or as it is said in the Biblical account, God made these objects on that day. Then on the fifth day all kinds of sea and air animals were brought into existence. And lastly, on the sixth day, God created all the higher forms of land animals; and finally he created man. "Let us make man," it is said in the Bible, "in our image." And so God "created man in his own image, male and female created he them." He made man's body out of the dust of the earth, and then he breathed into his nostrils the breath of life. By this last expression we are to understand that the human soul did not originate from the earth and therefore it is not a material existence; but it came from God, and hence is spiritual in its nature. It is what the Scripture calls "the likeness of God" in man.

Before closing, Dr. Heagle showed, by diagram and explanations, the wonderful harmony that exists between Moses' account of Creation and the teachings of natural science. Assuming the nebular hypothesis to be correct, he demonstrated that in the very beginning there would necessarily be heat, or light, as a result of the first action of the matter composing a nebula. This corresponds with what the Bible says about the creation of light on the first day. Then as the red-hot earth cools down, after a while mists and vapors would naturally rise, and thus water in great abundance would make its appearance. That agrees with what the Bible says regarding the creative work as taking place on the second day. And so with all the other forms of being on our earth, the order of their appearance, as given in the Bible, agrees wonderfully well with the testimony of science upon the same subject. Even that seeming contradiction found in the Scripture record—where it is said that light was created on the first day, and then afterwards that the sun, moon, and stars were not made until the fourth day—can easily be explained, if we give attention to the revelations of science on that topic. For geology teaches that away back in the periods before the Permian age, and especially during those long eras when the rank vegetation which now forms our coal-beds flourished on the earth, the atmosphere must have been full of different gases and vapors; and consequently the sun, moon and stars would not have appeared to an observer on our planet, even though they might have existed. It was then exactly as it is now in cloudy weather; those heavenly bodies can and do exist, even though, because of the intervening obstruction, we do not see them. Moses is therefore correct, even science itself being the witness. REPORTER.

Jackson, Tenn., February 17, 1902.

"Dead Churches."

BY JOHN T. OAKLEY.

Brother Folk: If you will allow me space I will say a few words more on the Dead Church question.

1. Besides the editorials, articles, comments, and references in the BAPTIST AND REFLECTOR and other papers, I have received numerous letters from brethren in Tennessee and other States thanking me and commending as timely my recent articles in these columns on "Dead Churches—Are They Dead?" This shows a lively interest in a serious question now confronting the brotherhood.

2. I am glad that Brother Folk has reaffirmed his opinion in favor of a numerical basis of representation in our Convention, and that Brother Holt says: "Do away with the money basis entirely and adopt a numerical basis and invite the churches—all the churches—to send messengers to our Convention." This much has been gained. Now, with the BAPTIST AND REFLECTOR, the friend and exponent of the organized work, and the Secretary of the State Board, outspoken for a numerical basis of representation in our State Convention, what hinders us from carrying the suggestion to a glorious success? Let the brethren speak out. What say you, brethren of Tennessee? Let us go away from Humboldt with an invitation to all the churches in Tennessee to send messengers to the Baptist Convention of the State in 1903. This will be a Baptistical advance and will remove a tremendous objection to present methods. I agree with Dr. Hudson that this is the vital point in the suggestions I offered.

3. Brother Holt's articles have been helpful and instructive and will help remove some prejudice and assist in planning for the future. What he has said, to my mind, strengthens my faith in the belief that we will never reach the Baptists of Tennessee by present methods. For instance, his tabulated report of sermons preached as Secretary, during the past eight years and a quarter, shows that 412 sermons have been preached to non-contributing churches. Just how many of these non-contributing churches were reached by these 412 sermons I have no means of knowing. An itemized report of his last Conventional year's work published in the BAPTIST AND REFLECTOR would be interesting and instructive reading. The Baptists of the State have never seen such a report in print. Brother Holt says: "If necessary, the Secretary, who has preserved an exact record of the time and place and text and subject of each sermon and address, can give the same, and it can be demonstrated that he has not by any means circulated so exclusively among the contributing churches." According to the minutes of the State Convention the Secretary the last Conventional year labored 360 days, traveled 65,500 miles, preached 261 sermons, delivered 237 addresses, etc. I hope Brother Holt will itemize the above tabulated statements in his annual report, and that will show exactly all about it and will disarm the criticizer. Give it to us, Brother Holt.

But back to the point: If the 412 sermons delivered to non-contributing churches were delivered to that many churches it will take sixteen years longer to reach the State. Perhaps not more than 200 churches were the recipients of the 412 sermons. Then it will take thirty odd years to cover the State. Hence, the importance of having strong men as soon as possible in such Associations to keep the matter burning. If each Association cannot arrange for a strong man let two or more combine; and if this cannot be done, arrange for a good gospel doctrinal preacher in each division of the State. The fact that fewer churches contributed to State Missions last year than for eight years past demonstrates that present methods must be improved. Brother Holt ought not to leave the ministry to serve office work and buying shoes, etc., for the orphans. There are hundreds of brethren who can do that who cannot preach. There is such a thing as having too many irons in the fire. Brother Holt, as Secretary of missions, is needed in the field and every weight attached to him in other work causes all parts of the work to suffer, for one man cannot oversee the work committed to him and make it what it should be.

Brother Holt thinks I missed the mark in saying the colporters spend much of their time among the best churches in their respective Associations. He says: "This is clearly a mistake." If he will come out among us during the protracted meeting season at our best churches he will find a colporter with us. Or if he will come out any other season of the year he can find a colporter at the best churches. The week Brother Holt's article came out one of his colporters was present with his books at one of our best churches. You see, these colporters are like Brother Holt, they have to visit the best churches to be able to make the best report in the book business. I don't blame the colporters or Brother Holt either; its lonesome business out yonder. An itemized report will show the facts in this case. I speak only what I know. I see where one colporter is the pastor of a church, a little church. That is alright. If you come out among us, Brother Holt, don't make any announcements, for the colporters will break for the hills and destitutions if they hear you are coming.

I thank God for what has been done by present plans and for what may be done by present plans, but there are more than 1,200 Baptist churches in Tennessee that will never be reached by present plans. How to reach them is the vexing problem.

I certainly agree that the circulation of the BAPTIST AND REFLECTOR among the people will be a great help in arousing pastor and church to greater activity in denominational work. The outlook at present is not what it should be. Brethren, pray and work, for the night cometh.

"Dead Churches."

BY A. J. HOLT, COR. SEC.

From the foregoing article, it is clear that Brother Oakley is still disturbed about churches that have been called "dead." Would that their pastors could share his anxiety.

No plan that does not reach the pastors of these churches, and that does not secure their hearty endorsement to the organized missionary work, that fails to enlist them personally in our denominational enterprises, is going to succeed in arousing the non-con-

tributing churches. The Secretary has personally visited some such. He has used his strongest arguments, but the attitude of the pastor has far more to do with the attitude of his people than all the secretaries, papers, evangelists, Associations, and plans in christendom.

The Secretary once visited a church of this sort which had been greatly helped in times past by the State Board. The pastor personally appeared cordial. The Secretary spoke on missions. The pastor gave his endorsement to the address. Yet when the Secretary left, the pastor failed to follow up the missionary address, and then diligently circulated a paper among the members that severely reflected on the Secretary and constantly criticized his work, and the church continues to do next to nothing for missions.

The controversy evoked by Brother Oakley has been carried forward under the assumption that it is the duty of the State Board and their Secretary to collect money from the churches.

Brother Oakley suggests that the Secretary should not do office work; that he is needed on the field. That some one is needed on the field is quite evident. But it is difficult for this Secretary to see how we could preach more sermons than he does. Indeed, he here and now pleads absolute inability to deliver more than 261 sermons and 237 addresses in one year. If the brethren wish more of this work done than the Secretary is doing, let us find some man that can do it, for the present Secretary cannot. But he would most gladly resign his office to a more able and efficient man. The time the present Secretary devotes to office work and the Orphans' Home affords him recuperation from the exhaustive labors of preaching. But he could hardly preach more if he had no office work to do.

But to revert to the assumption that it is the chief business of the State Board and their Secretary to collect funds, I beg to question the correctness of the assumption:

1. The name Secretary implies, not field work but office work. Our general secretaries do but little field work. They keep in touch with the State Conventions, and occasionally visit some prominent church. But their chief work is to manage the funds sent to them by the churches, and to project such missionary enterprises as may be deemed wise and prudent. Our most successful secretaries are those who are economical, wise, prudent, and executive in office work.

2. It is not infrequent that the visit of a secretary to a church that is not interested or enlisted in the mission work is regarded as an unwarrantable interference with church independence.

I have had them to tell me so. I suppose we will all agree that it is among the duties of the State Board and their Secretary to stimulate contributions.

The constitution of the Southern Baptist Convention declares that it is one of the objects of the Convention to elicit, combine, and direct the energies of the denomination. But even in this one duty, two-thirds of our object is to "combine and direct," and one-third is to "elicit."

It has pleased our good Brother Oakley to lay the blame for the lack of contributions of the non-contributing churches on the present methods of our State Board.

Is it not the great duty and privilege of these non-contributing churches to give the gospel to those who have it not? Is it not the duty of their pastors to teach them to do so? Has this been sufficiently emphasized?

Is it wholly fair to single out a Board of good brethren, who give their time, their attention, their money, and their prayers freely to the work of projecting and managing and encouraging and paying such missionary enterprises as the means placed in their hands will justify, and to hold them responsible that more means do not flow into their hands?

Let Brother Oakley use his splendid powers of discretion to see if the means placed in the hands of the State Board has been wisely, economically, and successfully managed. I think the State Board can point with pride to the unsurpassed results of the labors of their missionaries and colporters. Where, in all the history of missions, has so small an amount of money gone so far in glorious results? Is it wholly proper to criticize a Board or a Secretary for not doing that which they were not instructed to do?

And is it just the proper thing to do, to cast discredit on the plans and purposes of a Board or Secretary, without giving some better plans to follow?

Of course, the Board and Secretary are the servants of our brethren.

Tell us what to do, and we will try to do it. But if you criticize us when we are doing our best, just step up, please, and tell us where we may do better.

It is quite easy to see an error. It is not so easy to correct it. It is easy enough to see that some of the

churches of Tennessee are not doing half what we think they should do toward the evangelization of the world.

How we may get them to amend their ways is a far more serious question. Just charge it against the Board and Secretary, and their methods, and every such church that hears of your criticism will agree with you that it is our fault, and will relapse deeper into their careless state. It pleases the non-contributing members, churches and pastors amazingly to have the blame for their lack of duty laid against the Boards and Secretaries. They don't like us much any how. We have been prodding them too frequently for their comfort, and they will doubtless be strengthened in their disregard of us now that attention has been called to our failure to do our duty. Is all this a fair view of the case, Brother Oakley?

One other point before I close: Brother B. F. Stamps called attention to a fact which the Secretary has brought out more than once. All the churches not mentioned in the list of contributing churches by the Convention Treasurer should not be set down as "non-contributing churches." Many of our churches still have the habit of sending up their contributions for missions to the Associations. Many of our Associations appoint finance committees, who receive this money, tabulate and report the same to the Association. The money for missions is then sent to our Convention Treasurer, or the Secretary, and it is credited to the Association, as the names of the contributing churches are not sent with the contributions. Thus the names of the churches do not appear in the report of our Treasurer. But it is fair to estimate that the names of fully five hundred churches would be added to our list of contributing churches if the facts were known.

Little by little we are gaining ground. Our people are being better informed. If brethren will help us more, and criticize us less, I think we will sooner attain the end we all honestly seek, and that is the enlistment of all our people in the enlargement of all our work.

Nashville, Tenn.

"Dead Churches"—So called.

May I be allowed to suggest that in the discussion of the above subject there is apparently a disposition to look anywhere except in the churches themselves for the cause of there being so many churches in our State that give nothing to missions.

If I fail to do my duty in any particular you should investigate me for the cause, rather than go elsewhere to find some excuse for my delinquency. In all this discussion we have not yet heard from a pastor or a member of these non-co-operating churches.

There is no occasion for them to speak while others stand ready to champion their cause; and while so many are disposed to blame others instead of the delinquents themselves.

The one point referred to more than any other is the financial basis of representation in the Tennessee Baptist Convention.

Some appear to think if that could be abolished and we could have representation on a numerical basis that all this trouble would disappear and the 1,000 sleeping churches would at once wake up.

I don't believe there is one lover of missionary work in the whole State who refrains from giving to missions because of the Tennessee Baptist Convention admitting delegates on a financial basis. If there be such a one I would like to hear him "free his mind."

Without attempting to argue the question I wish simply to present a few figures:

There are in the State of Tennessee 1,578 Baptist churches and fifty-one Associations, each of which is entitled to one delegate in the Convention independent of the financial basis. I have attended the sessions of the Convention pretty regularly for the past twenty years, and have never heard a delegate questioned as to whether he or his church had paid a sufficient amount to entitle him to a place as a delegate.

In the meeting at Harriman there were two Associations represented that had paid nothing, and one Association that had paid less than \$5.00 was represented by two delegates. I had not noticed these facts till I began the writing of this article. There were forty-five Associations that paid something in last Convention year and fifteen of these had no representative in the Convention at Harriman.

If they had presented themselves 1,629 delegates would have been admitted to the Convention independent of the financial basis.

On the financial basis 5,307 more were entitled to admission if they had been on hand. Total entitled to membership, 6,936.

There were actually 143 present, or about one fiftieth as many as were entitled to seats in the Convention.

Looking at the above figures does it not appear that it is time to look elsewhere than to the "financial basis" for the cause of such a large number of our churches being non-co-operative?

Brethren, suppose you consider this question awhile from the standpoint of the indifference of the churches. Let us remember that each of these churches has its duties to perform regardless of what others may say or do.

Please consider the absurdity of the claim that 1,000 churches are wholly neglecting the cause of missions, because of something that is or is not being done by the 500 churches that are supporting missions. Instead of training our guns on those who are doing their best to keep up the organized work, would it not be better that we go to work with non-co-operating churches themselves?

I believe in the financial basis of representation, but am more than willing to see it abolished that the experiment may be fully tested.

It will accomplish nothing, and we will find no kind of outside expedients that will cure the trouble. We must go direct to the trouble itself.

Every Baptist church in Tennessee has the right and full permission to contribute to missions.

There is not the slightest hindrance to any of them giving to missions, and yet hundreds of them do not give a cent. The great question is, why do they not give? Somebody answer that from the standpoint of such churches, please.

W. M. Woodcock.

Editorial Correspondence.

One of the most noted places in Boston is Faneuil Hall. It is called the "cradle of liberty," on account of the abolition speeches delivered there just before the war, by William Lloyd Garrison. I was quite disappointed in the appearance of the building. It is located down town over the Market House, and corresponds to the City Hall in Nashville and other places. It is not very inviting in its surroundings nor very attractive in its interior arrangements. In fact, it is not used as a meeting place now at all. Nearly all the chairs are taken out, its chief point of interest consisting in its historical associations.

From Faneuil Hall to Bunker Hill monument requires only a few minutes' ride on the elevated railroad which runs over to Charlestown. Of course I had been reading about Bunker Hill all of my life, and about the great speech delivered there by Daniel Webster at its dedication. It was to me one of the places of chief attraction around Boston. The monument is situated on a high hill in Charlestown. The whole elevation is called Bunker Hill. The special hill, however, on which the monument is situated is known as Breed's Hill, and was Mr. Breed's cow pasture at the time of the battle. The monument marks the site of the American intrenchments during the battle. The British had 2,000 men and the Americans had 1,500. The British loss was 226 killed and 828 wounded. The American loss was 140 killed and 271 wounded. But despite the large number killed and wounded on the British side, the Americans were compelled to give way against the repeated and desperate charges of the British, aided by their artillery on the other side of the Charles river. The result of the battle was a defeat for the Americans. It seems a little strange that a monument should be erected to commemorate a defeat, but so it is. There were two reasons for it: One, that the battle was quite a notable one, occurring, as it did, just before the breaking out of the Revolution. And another, that American valor was very conspicuous, despite defeat.

That afternoon, after dinner in the home of my friend and school-mate Dr. A. C. Dixon, now pastor of the Ruggles Street church, I had a delightful trip over to Cambridge, in company with him and his son Faison. The first place we visited was Longfellow's home. This is a nice but not especially fine two story frame house, situated a little back in a pretty yard. The home is now occupied by one of his daughters. It is not open to the public except on Saturday afternoons, and then visitors are permitted only to go into the study. It was interesting to stand in the room so long occupied by the great poet and where most of his poems were written. Here, on a table, is the writing desk used by him. Here is a chair made of a chestnut tree, presented by the children of Cambridge to him, as an expression of their appreciation of his poems, and especially the poem which begins:

"Under a spreading chestnut tree
The village smithy stands,"

which perhaps every school boy has spoken sometime in his life, and certainly which every school boy and girl has learned to love.

Not very far from Longfellow's home is what is known as Washington Elm. It is quite an old elm

tree, and upon it is the inscription: "Under this tree Washington first took command of the American army July 3, 1775." The old elm is very sacredly guarded, but evidently it is not much longer for this world.

I can say that I have been through Harvard College. I regret, however, that the trip was made rather hurriedly, occupying only an hour or two. A large number of old buildings are still standing on the campus, but several new and handsome buildings have more recently been erected. One of the most interesting places about the College was the museum, and perhaps the most interesting thing in that was the glass flowers. They are made by Leopold and Rudolph Blaschks of Germany. It is said that they are the only ones who know how to make these flowers. They are perfect imitations of natural flowers, all made in glass.

After separating from my friends, the Dixons, I met two students at the University, and through their courtesy had a pleasant visit to the large dining hall of the University where most of the students board, and all of them would be glad to do so, because by boarding there they come more in contact with the student body and catch the *esprit de corps* of the University. There is always a number of applicants for membership in the dining hall club awaiting election. The price is \$4.00 a week, which seems cheap enough. The price of rooms varies from \$100.00 to \$500.00 a year. As well as I could judge from the gallery, the boys seemed to have a very excellent dinner. I think they had a much better one than is usual at a college boarding hall.

It is well known to most of my readers that Dr. C. H. Toy, formerly professor in the Southern Baptist Theological Seminary, is now professor in Harvard College, as is also Dr. D. G. Lyon who was a student in the Seminary under Dr. Toy and afterward took a course in Germany. Both of these are very fine scholars; perhaps among the finest scholars in Hebrew and Assyriology in this country, or in the world. I asked some of the students about them. They looked blank and said they had never heard of either Dr. Toy or Dr. Lyon. Alas, what is fame?

Cambridge is a city of about 100,000 inhabitants. It derives its importance from being the site of Harvard University, and, from a commercial view, is overshadowed by Boston just across the river. At the same time, it has considerable business. One of the most interesting things to me about it is that it has no saloons. Think of it, a city of 100,000 inhabitants without a saloon! Yet there are people in Tennessee who seem to think that such a thing is impossible. It is not only possible but certain in Cambridge. They vote once a year on the subject, and every year they give a large majority against saloons. I am sorry to say that Boston seems to make up in the number of saloons for the lack of those in Cambridge. While I was in Boston a city election was pending, and the question of electing officers who would close up the saloons was one of the burning issues of the campaign. The address which we recently published by Dr. A. C. Dixon, on the subject, "The Saloon Peril," was delivered during this campaign. As I stated at the time, it was one of the finest discussions of the subject I ever read. I regret to know that it did not have more effect than it did in preventing the election of officers who were in sympathy with saloons. There is one notable thing about the saloons in Boston: they have no screens in front of them. But this does not seem to check drunkenness. I saw a number of drunken men while there.

EDGAR E. FOLK

Jackson Items.

At the First church the usual services were held; two accessions by letter.

Bro. D. A. Ellis preached two good sermons at the Second church.

The Highland Ave. church had large and appreciative audiences, preaching by the pastor, two were received by letter and one baptised, Mr. L. F. Turley of the University.

On the evening of March 2nd, the fourth Baptist church was organized in Jackson and was named Royal Street Baptist church. The following ministers, A. Nunnery, W. O. Sale, and E. G. Butler took part in the organization, assisted by Deacon L. B. Duncan of the Second church, T. S. Smith of Liberty Grove and H. C. Irby of the First. Twenty-three went into the organization; the house of worship is on South Royal Street in a fine portion of the city, and the field is an important one. Brother Alonzo Nunnery was elected pastor; he will not give up any of his other church work at present.

The work starts off under favorable auspices. On yesterday Bro. R. S. Garrard and E. M. Abbey preach-

ed at morning and evening to the newly organized church and Bro. R. E. Paulk was elected Superintendent of S. School.

Bro. P. P. Medlin preached at Liberty Grove; had good audience; the church is pastorless.

Bro. W. C. Sale went to Moscow to meet his flock but owing to the prevalence of smallpox in the community it was decided not to have preaching.

Bro. W. S. Savage preached for Bro. Castellaw at Holly Grove and organized a school.

Bro. W. G. Mahaffey preached at Tinnie, near Baldwyn, Miss., and took a good collection for Ministerial Education.

Bro. E. I. Butler filled his regular appointments at Hollow Rock and had large congregations at both services.

Bro. W. E. Elmore preached for Bro. J. W. Dickens of Enon; good crowds and good work.

Brother Tull reports a full house and good services at Bells.

Brother Hunter carried Brother Dickens with him to Woodland, for the purpose of assisting in the ordination of three deacons. Brother Dickens preached the ordination sermon; a deep impression was made on the audience.

Brother W. E. Dodd went with Brother Hill to Center; Brother Hill preached the funeral of Brother L. W. Freeman; Brother Dodd preached at 11 o'clock.

Professor Savage had splendid services at Baldwyn, Miss.

Events are moving on smoothly at the University. The J. R. G. Society has set on foot plans to raise money to increase the endowment, to make more secure the salary of the Professor of the Theological department.

On the evening of the 7th inst. the contest was had in Powell Chapel to choose a representative of the University in the State Oratorical Contest which comes off in Jackson in April. Brother D. A. Ellis was selected by vote of the judges.

Jackson, Tenn.

Rev. W. M. Hicks.

We, the undersigned, beg leave to say that we are under lasting gratitude to Rev. W. M. Hicks for his faithful defense of the Baptists in this country. Last October W. H. Evans, better known as "Wild Bill," came here and abused Baptist people beyond any bounds of decency. Here are a few of his expressions about Baptists: "Abominable ignoramuses," "Unclean frogs," "Old liars," "Old fools," "Humbugs," "Cowards and Cures;" "The most intelligent Baptists practice sprinkling;" "Bring on your debaters;" "Shoot, Luke, or give up the gun," etc. This sort of abuse went on for sixteen days and nights. Brother Hall refused to meet "Wild Bill" in open debate because of his unprincipled methods and unfair propositions, and erratic, cranky manners. The Methodists crowed and gloried over us, pointed with jeers and scorn at us, and for a time crippled us. We read of W. M. Hicks, a perfect cyclone in debate, who ran Evans out of Arkansas, and we began to seek his aid. He came to Lexington and whipped C. L. Snow, the Mormon braggart, into defeat and open surrender. We then secured his services here. He preached: 1. "Time and Place that Christ Set up His Church;" 120 scriptures used. 2. "Objections to the Pedobaptist position that Abraham was in the Church;" 210 scriptures used. 3. "John's Baptism, alone, is Gospel Baptism;" sixty-eight scriptures used. 4. "Twelve Reasons Why Romanism is not in the Line of Church Succession;" 213 scriptures used. 5. "Baptist Succession;" eighty-four scriptures—forty-eight historic authors. 6. "Methodism, a Politico-Religious Society of Man;" forty scriptures against human institutions, and twenty authors in Methodism. 7. "Communion and what it is;" eighty-nine scriptures used. 8. "One Eternal Plan of Eternal Salvation and No Law in it;" forty-eight scriptures used. Brother Hicks never preaches less than two hours at a time and his manner and force are marvelous. The sprinkling crowd is actually torn to pieces. They are almost crazed in this country. The Baptist church here called a Conference, endorsed Eld. Hicks, and threw a broad challenge into the face of Methodism. They have simply backed square out. To God be all the glory.

B. F. MITCHELL,
M. L. STANFILL,
J. H. GARDNER,
T. M. REDDIN,
O. O. MEDLIN,
W. P. REDDIN,
J. F. MEDLIN,
I. S. BROWN,
J. K. MEDLIN,
G. B. BROWN,
Committee.

Sardis, Tenn.

The Southern Baptist Convention.

Within less than two months the Southern Baptist Convention will meet in Asheville. Never has a city been more keenly interested in the meeting of the Convention and in its annual session. A magnificent auditorium costing \$35,000, with all modern conveniences, and seating 3,000 people, has been built for their accommodation. Battery Park Hotel has been selected as headquarters. The Woman's Missionary Union will meet in the First Baptist church three and one-half blocks from the auditorium.

The railroads have granted a one fare rate from all points, with the privilege of extension of time to June 2.

Hotels and boarding-houses have given very low rates and a list will be mailed to your paper for publication. The boarding-houses in Asheville are quite as comfortable as hotels; indeed, are hotels except in name. Asheville is prepared to take all who come, but we advise that all who send in their names early to the committee, J. P. Howatt, Ch'n., will get the best homes and they will get a card with rates, street, and number so they will know where to go upon arrival.

There are more Baptists within a radius of 100 miles of Asheville than any other spot on the face of the earth. They are glad the Convention will meet with our "Mountain Baptists."

The Convention has never before met in a place possessing so many natural attractions as Asheville. Our brethren who have never seen the mountains should come and see the mountain tops kissing the clouds—come to "the Land of the Sky," where God crowned Nature with unsurpassed beauty and loveliness. Come and see the great Vanderbilt mansion and estate that cost \$10,000,000, with its great herds of swine and cattle, its forestry, its seventy miles of macadamized roads, the grandest estate in America.

Permit us to suggest that the Convention hold two sessions a day, the morning session holding until two o'clock, the afternoon given to recreation and pleasure, and then meet early in the evening and have a long session. We also suggest that the delegates and others come prepared to stay until the Convention work is done and spend a few days in sight seeing.

Asheville is now ready for the Convention with one exception, she has not yet put on her spring attire; when that is done she will say: "Come, for all things are now ready."

J. H. TUCKER,
Asheville, N. C.

Dr. Broughton's Bible Conference.

Dr. Len G. Broughton's Bible Conference closed its fourth annual session at the Baptist Tabernacle, Atlanta, Ga., March 9th. It covered a period of ten days and was the most largely attended and deeply spiritual meeting in the history of the Conference.

Among the speakers were the most eminent divines and Bible teachers of two continents, and the Conference comprised one of the most noted gatherings of Christian workers ever assembled in the South.

The Conference was instituted by Dr. Broughton four years ago, its object being to deepen spirituality, study the second coming of Christ and discuss the fuller spiritual life.

Dr. Broughton believes we can only know Christ as we study his word, yielding ourselves entirely into his keeping. So with a burning desire to lift men nearer to God by giving them a clear insight into his word and a more intimate knowledge of the Holy Spirit, he has instituted this Bible school, which is drawing its audiences from all over the country, and the work is so near to Dr. Broughton's heart that the great good it is accomplishing is a source of deep and abiding joy to the consecrated pastor of the Tabernacle Baptist church.

Notable among the speakers at the Conference were Mr. Henry Varley, the famous London evangelist; Dr. A. C. Dixon, of Boston; Dr. W. J. Erdman, of Philadelphia; Dr. Tarver, of London, the secretary of the Spurgeon Tabernacle and President of the Spurgeon World Memorial Library Association; Dr. J. Campbell Morgan, Mr. Moody's successor at Northfield, Mass., and Miss Emma Tucker.

The music was conducted by Prof. D. B. Towner, the noted gospel singer, of Chicago.

Among the Chattanoogaans attending the Conference were Dr. J. Whitcomb Brougher and Miss Bird Stapp. Dr. Brougher delivered an effective address on "Bearing Witness for Christ," and Miss Stapp's sweet gospel solos added much to the pleasure of the music.

A large number of unconverted people, as well as Christians, attended the meetings, and the joy of seeing many souls saved brought the "peace that passeth all understanding" to the loving pastor of the Tabernacle, touching his weary body and brain with a something sweeter, even, than rest.

Oh, the joy of spending and being spent for the Master. Chattanooga, Tenn. JESSIE LEE McHANN.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Brethren Baker, Bailey, and Holt were present at the Conference.

B. Y. P. U. Mission, Overton Street.—Seventy-nine in Sunday school.

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

Gallatin.—Bro. A. J. Holt preached at both hours; church called Bro. Howse for all his time.

First.—Pastor Burrows preached on "Joy in Service," and "Solving the Sin question;" good day.

Mill Creek.—Pastor Trice preached in the morning. Subject: "Doing All Things for the Glory of God;" good service.

Howell Memorial.—Pastor Peyton preached at both hours. Subjects: "The Sphere of the Church," and "Property and Service."

Immanuel.—Pastor Ray preached at both hours. Subjects: "The Revival of Joy," and "Seeing the Greater Things;" good congregations.

Seventh.—Brother Claiborne preached in the morning on "Walking With God," and Brother S. M. Gupton preached at night; fine congregation; good services.

Waverly Place Mission.—Bro. S. M. Gupton preached in the afternoon. Subject: "Go Forward." Very good congregation; at work on the portable building.

North Edgefield.—Pastor Sherman preached at both hours. Subject: "The Holy Spirit in the Church," and "Christ-likeness in Prayer;" 135 in Sunday school.

Centennial.—Pastor Stewart preached at both hours. Subjects: "Treasures Laid up in Heaven," and "The Samaritan Woman." 125 in Sunday school; very good day.

Edgefield.—Pastor Rust preached on "Rules for Reapers, and "Old Hundred." Three baptized and one received by letter; \$100 contributed to city mission work.

Central.—Pastor Lofton preached to good congregations. Subjects: "The Uses of a Church," and "The Cross-roads of Divine Providence." One baptized and one received by letter.

Third.—Pastor Golden preached at both hours. Subjects: "The Lord's Charge to his Traders," and "The Decision Line Drawn;" 174 in Sunday school; three received by letter; good B. Y. P. U.

Memphis.

Collierville.—Pastor Whitten preached; good congregations.

Ebenezer.—Bro. B. R. Huey preached; had very interesting service; held the afternoon service at four o'clock.

Seventh Street.—Pastor Thompson preached; fine congregations; two received by letter; two asked for prayer; fine Sunday school.

First.—Pastor Boone preached on "Jonah, the Suppliant," and "Who is Responsible for Lawlessness;" to good congregations; one approved for baptism.

Central.—Pastor Potts preached in the morning; memorial of the dead of the church; praise service at night; very large congregation. Repairs on the church so far completed that they worship in the main auditorium.

Knoxville.

Second.—Pastor Jeffries preached; subjects: "Growing" and "Young People, and Marriage." 301 in Sunday school.

First.—Pastor Egerton preached at both hours; subjects: "The Order of the Juniper Tree," and "The Plea for Madness." 301 in Sunday school.

Centennial.—Pastor Snow preached at both hours; subjects: "The Appearance of Christ to his Disciples," and "The Trial and Triumph of Job." Good Sunday school.

Third.—Pastor Murrell preached; subjects: "The Man of Macedonia," and "Justification by Faith no

Encouragement for Sin." Three baptized; good Sunday school.

Bell Avenue.—Pastor Murray preached; subjects: "A Lukewarm Church," and "A Serious Question." Two additions by letter; one baptized; ninety-nine in Sunday school.

Chattanooga.

Central.—Dr. Fristoe has been in Dayton instituting census work. He reports splendid success. Full reports will be given later. One of his old Virginia friends has been trying to recapture him, but without success. Jas. K. McDowell has been elected superintendent of census for the Central field. A new mission is about to be opened in South Chattanooga. Arrangements for a meeting are in progress.

A prominent Baptist layman writes: "I am reading with a great deal of pleasure your articles, along with so many others, in the BAPTIST AND REFLECTOR. I can't see how any Baptist can get along without our State paper."

I wish you great success in your noble enterprise. May the Lord abundantly bless you and may the gracious, blessed comforter lead and strengthen you. I think all the pastors ought to work for the BAPTIST AND REFLECTOR, pray for its editor, and do all in their power to put it into every Baptist home. Success to you.

Glasgow, Ky.

J. H. BURNETT.

Our meeting at Denison, Iowa, closed with about twenty professions of faith. Great crowds heard lectures: "Jerusalem Under the Turks," and "Situation in Philippines." We are now at this place; meeting progressing well, and will continue two weeks longer. We are hopeful of accomplishing much good in these fields where Baptists are scarce. Brother J. W. Beville is with me and does his work well.

Storm Lake, Iowa.

FRANK M. WELLS.

Winter is still lingering in Florida. To-day is extremely stormy, with two rows of clouds, one white and high-floating to the west, the other lower and dark, drifting from the gulf. You know our great gulf is a "stormy waters," and sends us many stormy winds, as well as her gentle summer breezes. I have just received a letter from Father Chaudoin, in which he says: "I have never known such a winter in Florida before." I am sure I never saw such a one here as has been this winter. Grip has taken a relentless reign in our midst and seems to hold on quite a long time, yet there has been but one death from it in our community. How we long for spring. The trees are budding, but advance very slowly.

Umatilla, Fla.

S. A. B.

I have left the State of my nativity again, and am now located for full time with the saints at this place. I am just over the line, only a few miles, and feel like I can still shake hands with Tennesseans. The Baptists have just completed a nice new house of worship and now have the neatest church in the city, well located, right in the midst of the resident portion of the town. I was sorry to give up my work at Lexington, Darden, and Decaturville, but trust some good man will be settled there soon. I wish to say that these churches all paid up in full and are willing to support a good man for all his time. I am well pleased with this field. I am no stranger here, having served churches near for the past ten years. We invite our brethren to call on us while visiting our picturesque city.

T. F. MOORE.

The Lord blessed Greenwood Baptist church with two good services last Sunday. I preached on Missions at the morning hour and took an offering for State Missions amounting to \$5.91. They are paying all they promise to their pastor. We believe these dear people are going to do their part. We have had some four additions to our church at McMinnville. Things look more encouraging at Sparta. Bro. Holt, we are happy in our new field and would be glad to have you with us in the near future. Next Sunday is State Mission day at McMinnville. I think I should be very happy. At our last meeting my wife, who was brought up in the Methodist fellowship, joined the Baptist church of her own free will and accord. Some have promised to subscribe for the BAPTIST AND REFLECTOR.

McMinnville, Tenn.

E. H. YANKEY.

Trinity Springs church near Dover, in Conference Sunday, March 2nd, called G. W. Bray unanimously as pastor for the rest of the year, agreeing to pay him fifty dollars for his services during that time. This church was about "dead" when Brother Perryman came here as Missionary of the State Board. It then had less than a dozen members. But they managed to pay him \$81.00 for his year's work. The church has now about twenty members, and they are poor. I mention this, as it shows that our weak churches in their destitution can be developed by our Mission work done by missionaries of the State Board. No Baptist in Tennessee can invest his money in anything that will bring him larger returns than State Missions. J. W. Pruitt has been called as pastor of Model church in place of N. Moore who has resigned.

B. F. STAMPS.

A Great Meeting.

Drs. Holt and Boone have arranged for a meeting of the Cor. Secretaries of the State Boards, the managers of the Baptist Orphanages and General Secretaries, in the First Baptist church of Memphis on March 18th, 19th and 20th. The discussions will be more profitable than those of the Southern Baptist Convention. A large attendance is expected. Those who attend will find the Clarendon hotel convenient, obliging, up to date, and moderate in charges.

W. D. POWELL.

Halls, Tenn.

An Open Letter to Dr. A. J. Holt.

Dear Brother Holt: In my letter to the BAPTIST AND REFLECTOR last week in reference to colporters, I had no thought of making an attack on our organized work or on you, as the Secretary, and I assure you, and all the brethren who love the mission cause, that had I known what I now know I would not have written anything for publication. I can see no good to be accomplished by the harsh criticism that many indulge in these latter days in some of our papers.

The Savior's great question: "What do ye more than others?" presents itself forcibly when I hear so many unkind things said, and see the spirit in which things are done that hinder, rather than help, the cause of missions. If we use the methods and language of the world, how much better are we than they? I once heard my old-time friend and brother, Prof. J. W. Rust say of his pastor that he was for him right or wrong; that if right he stuck to him and co-operated with him in his work; if wrong he still stuck to him till he got him right. I feel, Dr. Holt, that I can indulge in the same kind feeling for you, and the noble cause you represent. In conclusion, I would say that I would be glad to have you visit my churches and preach for them, feeling it would be helpful to them and to me.

Palmyra, Tenn.

C. A. BARNES.

Andersonville Institute.

Our pastor, Rev. B. L. Stanfill, held a two weeks' meeting here beginning the second Sunday in February. There were many conversions; the church and pastor were drawn very close together; and it is to be hoped that much lasting good has been done.

I spent Sunday, February 8th with the Coal Creek Baptist church of which Rev. E. B. Booth is pastor. Last year this church gave \$1,035.00 to education and this year it is giving liberally to pay off the debt on Andersonville Institute. If God loves the cheerful giver, surely Coal Creek has a hold on his affections.

February the 19th was set for the Visiting Committee of the Clinton Association to visit the Institute. In view of this fact Dr. Holt had been invited to be present on this occasion. On the evening of the 18th Dr. Holt preached on the grand old text: "If a man die shall he live again?" The next morning Dr. Holt lectured to the school on "Growth." It was a great opportunity to hear Dr. Holt on these occasions and his visit has been a source of growth and inspiration to us all.

We deeply regret to note that one of our trustees, Rev. J. S. Lindsay of Jacksboro, could not be here on account of ill health. A few days later he sent us a check for \$100.00. We wish to express here our high appreciation of this gift and our deep grief to know of Brother Lindsay's ill health.

The enrollment of new students continues even yet. The latest additions have been Mr. J. S. Murry, Mr. J. P. Adkins, and this morning Mr. Right—all teachers.

C. T. CARPENTER.

Missions.

MISSIONARY DIRECTORY.

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

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

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

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

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

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

WOMAN'S MISSIONARY UNION.—President, Mrs. A. J. Wheeler. Corresponding Secretary, Mrs. A. C. S. Jackson, 1209 North Cherry Street, Nashville, Tenn. Treasurer, Miss Lucie Cunningham, 1615 North Vine Street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill. Editor, Miss S. E. S. Shankland. Band Superintendent, Mrs. L. D. Eakin, 304 East Second Street, Chattanooga, Tenn.

WOMAN'S MISSIONARY UNION.

My dear Miss Armstrong: Your request to give you some incidents from the landing was not forgotten, and while there is an abundance of material to do so, there is not an abundance of time.

I have just received news of a family which it was my privilege to assist upon their arrival here, and believing it will be interesting to you, will try to tell their story. Last summer I met a company of Germans from Russia en route to Michigan. They were poor, not even having sufficient to live upon while traveling thither. We provided them with necessities, and helped them to the train, etc. Before parting it was learned that they had found the Lord, which caused us to rejoice. We have communicated ever since, and thus learned of the sad fact that one of the men, father of three little ones, died and left his wife here as a stranger to provide a living for her little ones.

About a month ago she wrote to tell me that her sister with her six chil-

dren would shortly arrive in Baltimore, asking that I would look after them and do for them as I had done for them. (The husband and father of this large family was one of the party mentioned above, who had arrived last summer.)

The steamer was out longer than was expected, and so it happened that a meeting in which I was to take part came on the same day as the arrival of the steamer. I had to attend that meeting, and could not be at the pier just as the steamer came, but hurried to get there as soon as possible. The first thing after reaching the pier was to look after this particular family. I found them locked up in the "detention room" because they had no money for their journey. After application to the Commissioner, we soon had them released and ready to proceed on their way. A telegram was also sent to notify the relatives of their arrival.

But now listen to a few lines which I will put in English from the letter just received:

"Oh, how we wished that you were present to witness the great joy upon the arrival of our people. The joy experienced cannot be expressed. The pastor came early in the morning with the telegram announcing their arrival and we all proceeded to the railroad station and waited for the train. Such shouting and rejoicing when we saw each other as the train pulled in! The children do not get tired speaking of the good lady that helped them. 'Oh, papa, just think, we would not have seen you if it had not been for that good, good lady. They held us up when we came to Baltimore, but when we heard some one asking for Mrs. M. we already felt happy, for we thought, now someone has come to take us to our papa; but oh, we had to ride, and ride, and ride. Oh, papa, you were so far away from us. But now we have you back again, and it is all because of that lady.'"

Since the arrival of these people last month it was my privilege to help another in just the same way, which is not a little thing in their mind, as you have seen from the above.

A few days ago I visited the outgoing steamer. It was a bitter cold day and there were not many passengers. Among the men was a German with whom I tried to begin a conversation, in the course of which I learned that he was once a member of a Baptist church in C—, but had taken offence and does not attend anywhere now. He will visit his mother in Germany, and then return to this country again. I felt the man had grown very indifferent, and with much persuasion I urged him to think of the time past, when Jesus sought and found him, of the peace that then filled his heart, of resolutions and promises made, and how this same Jesus loved him still. Then I begged him to speak of Jesus to his loved ones in the Fatherland, as he would be held accountable for them. I do not know what effect it will have upon him. He looked thoughtful and seemed to think it strange that a Baptist should be the last one to talk to him before leaving. I said I would ask Jesus to keep and guide him, which seemed to please him. Will you, too, remember this man at the throne of grace?

I then turned to find the only woman passenger on board. Oh, it was so sad to listen to her story. A maiden lady in her seventy-first year and partially paralyzed; she came to this country twelve years ago to make her home with a married sister who lived in W—. All went well until the sister died and the widower married the second time. The new wife did

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not care to be burdened with the old auntie, and so they decided to engage passage and send her back to the place from whence she came. It seemed so hard, almost cruel. Of course we must not judge, but certain it is, her lot is not an easy or pleasant one.

Her faith in God seemed very faint and dim, which only added to her misery. How glad I was that I could bring her a message of good news of one who never fails and never forsakes, but who always loves and upholds. The poor old soul nestled to my bosom and wept bitterly while she exclaimed: "Is it possible to find such kindness in a stranger?" Kindness, sympathy—what a long way they can travel! Wonderful!

Now, just one more experience: Not very long ago we were busy with the distribution of the literature, surrounded by a great crowd, all eager to receive a share. Among the many was a woman who managed to push her way close to me, when she said: "Please, lady, have you any more whole Testaments? I am real pleased with this gospel, but would so much love to have the whole Testament." Something in the woman made me tell her to wait and follow me on my return up stairs, when I would grant her desire. I also asked her to hold my basket, so as to be better able to deal out to the waiting crowd. When the supply was exhausted we returned up stairs. A short time before this I had not only received copies of the New Testament, but some Bibles as well. Of course, these are held and distributed very cautiously. I reached for a Bible now, and holding it out to the woman said: "You have asked me for a testament, but I am willing to give you this entire Bible, as I judge you love God's word, and rejoice to do his will. Will you accept it, and promise to let it be your guide henceforth?" With beaming eyes, she reached out both hands for the Book, and pressing it to her bosom, she said: "Oh, how very rich and happy you have made me. It has been my one desire to be able to call such a Book my own. I did not expect that my hope would be realized here—right here—the first day in America. Now it is mine, my very own. Oh, thank you, thank you, a thousand times, thank you." I said: "How is it, if

you were so anxious for a copy of the Bible, that you never came in possession of one? They are not so very expensive." Then she told me that in all her town and those around, you could not, even if you had ever so much money, buy a single Bible. They are simply not to be had. When the time comes for the children to receive special religious instruction and they are obliged to learn various passages of Scripture, the only way is for them to try and borrow a Bible, and the only person able to lend one is the pastor. After this explanation, I could understand what the possession of a Bible would mean to such a person. This woman came from Galicia in Hungary.

The thought arose, do all of us who have had the Bible from childhood appreciate the privilege and trust? Do we thank God for the Bible as we should?

Time is rapidly going and I must stop. Rejoicing in the privilege to work for our dear Master, and desiring to be found faithful, I trust these lines will prove a blessing also.

Yours in the work,

MARIE BUHLMAIER,

Missionary of Home Board at the Immigrant pier, Baltimore.

POINTS FOR FOREIGN MISSION WORKERS.

BY R. J. WILLINGHAM, COR. SECTY.

Thousands of our people are praying and giving and talking for the great work of world-wide evangelization. During March and April we expect large contributions. In obedience to the instructions of the brethren, we have sent out a number of new mission workers. Others will leave in a few weeks. The annual reports, which are being received from the missionaries, will cheer the hearts of the brotherhood when we meet in Asheville. It is important that our churches shall meet all obligations before we go up to that meeting. As this subject will be before us Sabbath after Sabbath for several weeks to come, we earnestly urge upon all of God's people to pray that the pastors and other leaders shall be given wisdom to present the work to the people. We think it would be

well every Sabbath morning to have a special prayer for God's spirit to descend upon our churches during these weeks for not one Sabbath will pass without hundreds of churches taking their Foreign Mission collection. Let us look to the Lord of Hosts to open the hearts of our people to do liberal things, and God will hear and answer us if we in faith look to him.

PLANNING.

In secular work the man is wise who lays his plans before undertaking an enterprise. Why should not God's people act with equal wisdom? A brother recently wrote and inquired what was the best way to take a Foreign Mission collection. This, of course, varies according to churches and their regularly adopted plans, but we think almost any plan can be helped by this suggestion. Let the pastor, on a certain day, after earnest prayer, present Foreign Missions to the people, and then after the sermon, let slips of paper be passed with pencils, and each one asked to subscribe what he or she will contribute. This amount can be paid monthly, quarterly, or at such time as designated. It is not best to take a lump collection for four or five objects at once. People do not give as liberally in that way. State definitely the object for which the collection is taken, and let them give as unto the Lord. It is not wise to take up a hat collection without first preparing the minds and hearts of the people. And even after these are prepared, most persons have not enough ready cash with them to give without notice. Let them subscribe, and then after the subscription have a committee in the church, composed of those who love God and his work, go and see every member who has not subscribed, and try to get a contribution. It is well in taking the collection for the pastor to name the amount which it is thought best to raise. Large-hearted people would rather give freely to raise a large amount, than to throw in a pittance to raise a small amount. Many churches which have given \$20 or \$30 would rejoice in giving two or three hundred, if the work is presented properly to them. We know of some which have gladly gone up to \$500, thus paying the salary of one missionary.

OUR ASHEVILLE CONVENTION.

We look for a large delegation to be at Asheville, May 9th. We hope to see many of our laymen as well as the preachers. A wonderful impetus can be given to our work if every pastor, where it is possible, will try to bring a few members from his church to catch the inspiration of the great meeting.

RECEIPTS FOR FOREIGN MISSIONS FROM MAY 1ST, 1901, TO MARCH 1ST, 1902;

ALSO AMOUNTS ASKED FOR THIS CONVENTION YEAR.

Kentucky,	\$14,657 62.....	\$20,000 00
Virginia,	13,049 76.....	30,000 00
Georgia,	12 464 54.....	25,000 00
S. C.,	7,859 05.....	13,000 00
Alabama,	6 525 21.....	13,000 00
Missouri,	5,844 65.....	11,000 00
Texas,	5,555 95.....	25,000 00
N. C.,	5 481 38.....	13,000 00
Tennessee,	4,213 31.....	13,000 00
Mississippi,	3,643 74.....	11,000 00
Maryland,	2 943 80.....	8,000 00
Louisiana,	1 948 29.....	4,000 00
Arkansas,	868 90.....	5,000 00
D. C.,	476 70.....	1,500 00
Florida,	394 38.....	2,000 00
I. T.,	161 61.....	500 00
Okl.,	35 38.....	500 00
Sundry,	60 75.....	4,500 00
Total,	\$86,135 52	\$200,000 00

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CONSUMPTION

PROGRAM

Of the ministers' and members' meeting of the Southwestern District Baptist Association to be held at Union church commencing on Friday night before the fifth Lord's day in March, 1902.

1. Introductory sermon, by N. L. Jaynes, for criticism.
2. What is the leading feature in this, our day, that hinders the progress of the gospel of Christ? Elder E. M. Jaynes, L. H. Franks.
3. Exegesis of John 3:5, H. C. Aden, Elder D. D. Bird.
4. When does an applicant for membership enter the church? Elders J. F. Sparks, J. E. Arnold.
5. What is the Scriptural course to take with a church member who fails to attend the conference meetings of his church? Elders John Goodman, E. M. Franks.
6. Exegesis of Acts 2:38, Elders O. A. Utley, D. S. Brinkley.
7. In what sense are sinners dead? Elders W. S. Brewer, Turner Jones.
8. How came so much error in the religious world and how can its influences be met? Elders Tom Moore, G. W. Hollowell.
9. What are the Scriptural evidences of a growth in grace? Elders D. S. Brinkley, S. K. Hurst.
10. How can we best arouse the mission spirit in the churches? Elders Tom Moore, G. W. Hollowell.
11. Does a minister of the gospel have the Scriptural right to set his salary for preaching? G. W. Kirk, D. C. Selph.
12. Missionary sermon to be supplied by some one. Come one, come all full of the Holy Spirit. Pastor D. S. Brinkley, Joseph Allen.

A LETTER FROM ILLINOIS.

The church here saw fit to call me to the pastorate, and feeling that the Lord was in it, I yielded. We moved here during the latter part of January, and are just now beginning to get matters in hand to accomplish some good. There were seven or eight professed conversions during the meeting and seven additions, three by baptism, and four by letter. On yesterday we had fine services, and two more were approved for baptism, and I feel sure there are more to follow them. Carni is a little city of about 4,000 population and has all the "isms" and "chisms" that are likely to distract the minds of those religiously inclined.

Our house of worship is a frame building of modern architecture with a seating capacity of 500, and is better located, I think, than any other church building in the city. There is much to be done here, as we have in our membership some of the best people of the place, and with the view I have taken of the situation, I feel that there is a fine opportunity for our church to grow.

I crave an interest in your prayers for the success of the Lord's cause here.

LEON W. SLOAN.

Carni, Ill.

There were seventeen preachers in Union Association last year, 1901. One of these, a student from Doyle College, baptized sixty per cent., fifty-four of the ninety baptized into the churches of Union Association. How shall we take the mountain country for Christ? Educate the young men called of God to preach to these people. Doyle College needs help. Will you not send it, my brother, and send it now? Send to A. P. Johnson, Doyle Station, Tenn.
B. F. JONES.

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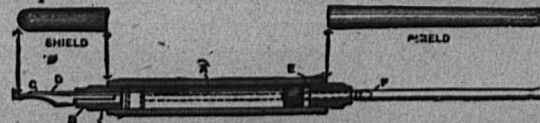
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A. J. HOLT Associate Editor.
J. J. BURNETT Corresponding Editor.
M. and F. BALL Corresponding Editors.

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THE GROWING CHURCH.

Our next lesson is a review lesson, embracing the lessons for the past quarter. They begin with the ascension of the Savior and the great Commission, as recorded in Acts, together with the promise of power. The next lesson is the fulfillment of that promise and the outpouring of the Holy Spirit on the day of Pentecost, with all of its marvelous manifestations. We then have a beautiful picture of the young church, as they dwelt together in sweet communion, holding their goods for the use of those who had need, and growing constantly in numbers and in grace.

We see the lame man healed by Peter and John at the Beautiful gate, and the wonder that came upon the people on account of it, and the stirring address of Peter on that occasion, in which he declared it was by the name of Jesus he had been able to accomplish the wonderful deed. As a result of this healing, the apostles were arrested and brought before the Sanhedrin and asked to tell by what power or what name they had done this deed. Again Peter openly and distinctly stated that it was by the name of Jesus Christ of Nazareth, whom they had crucified and whom God raised from the dead, and he adds the beautiful words: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We are next told the story of Ananias and Sapphira, the arch hypocrites and liars, and the fate which befell them. Again the apostles were arrested and brought before the Sanhedrin, but were

released upon the wise counsel of Gamaliel, after they had been beaten and commanded not to speak in the name of Jesus; to which command they paid no attention. We are next introduced to one of the most interesting characters in Christian history, Stephen, the first martyr. We are told about how the number of disciples multiplied in Jerusalem, and how that even a great number of priests were obedient to the faith.

Stephen was a man full of faith and power and did great wonders and miracles among them. Some of the Jews disputed with him, and when they were not able to resist the wisdom and spirit by which he spoke, they brought false witnesses against him. With the light of heaven playing upon his countenance, he then delivered to them a long address giving a running history of the children of Israel, and closed with a fierce denunciation of those Jews who resisted the prophets as their fathers did. They, unable to answer him, did the next best thing, got mad, stopped their ears, rushed upon him and stoned him to death. As a result of the tumult occasioned by his death, and the fact that the Roman Governor of Judea had gone to Rome, the disciples were scattered abroad. But everywhere they went they were like firebrands, and carried the light of truth with them, preaching the word to those with whom they came in contact.

An instance is given how one of them, Phillip, the head deacon at Jerusalem, went down to Samaria, preached and converted a large number of people, among them a noted magician by the name of Simon. We are told, also, an instance of wayside preaching by Phillip, as under the direction of the Holy Spirit he met with the Ethiopian eunuch going down from Jerusalem to Gaza, preached to him Jesus, converted and baptized him.

Our last lesson was a temperance lesson which we discussed last week.

SIMON MAGUS.

As a result of the study of this character in our Sunday school lesson, Sunday before last, the question is being discussed as to whether Simon Magus was a Christian. A good many people, including some Baptists, think that he was. We are of the opinion, however, that he was not.

1. In the first place he was evidently a selfish, scheming, designing demagogue, as we said in our explanation of the Sunday school lesson for that week. He gave it out that he himself was some great one. He made the people believe that he was the great power of God.

2. When, however, Phillip came preaching and performing miracles which were much greater and more wonderful than the sorceries that had been performed by Simon, the people left Simon and followed Phillip. He lost his crowd and the best thing to do was to stand in with the new wonder worker, and thus try to retain the sympathy of the people and regain his hold upon them. So he joined the church. Unfortunately, he was not the first nor the last man who joined the church from commercial motives. Judas and Ananias were his predecessors, and we fear there have been a great many successors.

3. It is true it is said he "believed." This may mean one of two things: Either that he professed to believe, but, as subsequent events showed, his belief was all a profession and not a possession; or that it was a head belief, a historical belief, a belief in Jesus Christ as the son of God and not a personal trust upon Christ as a personal Savior.

4. When Simon saw that Peter and John conferred the Holy Spirit by the laying on of hands, he offered them money that he might receive the same power to bestow the Holy Spirit. Evidently Simon did not apprehend or comprehend the spiritual nature of Christianity. It requires a regenerated heart to do so. To him it was simply a cold commercial transaction.

5. Peter had probably not noticed the man particularly before this, but now that his attention was called to him in such a way, he looked upon him, his penetrating gaze reading the inmost secrets of Simon's soul, and he said to him, "Thy money perish with thee," indicating that Simon would per-

ish. He said, also: "Thou hast neither part nor lot in this matter." These statements, it seems to us, are sufficiently clear and strong, as showing that Simon was not a Christian. Peter goes on to say: "For thy heart is not right in the sight of God." The trouble with him was not his head but his heart. He advised Simon to "repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Peter then adds: "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." We do not see how the fact that Simon was not a Christian could have been expressed in plainer or stronger language than this. If Simon had ever been a Christian, he had lost his religion. He had fallen from grace. But it seems to us that he never had any grace from which to fall.

As a matter of interest to those who have been recently studying about Simon, we give the following quotation from the "Encyclopedia of Religious Knowledge, or Dictionary of the Bible," by Rev. J. Newton Brown:

"Simon Magus.—Of this heretic, or rather father of heresy, Dr. Burton gives the following account. Justin Martyr, about A. D. 140 presented a defense of Christianity to the Emperor Antonius Pius, in which he mentions as a well-known fact that Simon, a native of Gittum, a village in Samaria, came to Rome in the reign of Claudius, was looked upon there as a God, and had a statue erected to him, with a Latin inscription, in the river Tiber, between the two bridges. Justin adds that nearly all the Samaritans, and a few also in other nations, acknowledged and worshiped him as the Supreme God. There is in this passage such a minute detail, such a confident appeal to the Emperor's own knowledge of what the apologist was saying that we can hardly suppose the story to be false, when not only the Emperor but every person in Rome would have been able to detect it. I would observe, also, that Justin was himself a native of Samaria; hence he was able to name the very place where Simon was born, and when he says in his second defence which was presented a few years later, 'I have despised the unpius and false doctrine of Simon which is in my country,' when we see the shame which he felt at the name of Christian being assumed by the followers of that impostor, we can never believe that he would have countenanced the story, if the truth of it had not been notorious; much less would he have given to his own country the disgrace of originating the evil."

"With respect to the doctrine of Simon Magus, we know for certain that Christ held a conspicuous place in the philosophy which he taught; but to define with accuracy the various points of this philosophy is a difficult if not impossible task. He believed that the world was created not by the Supreme God, but by inferior beings. He taught also that Christ was one of these successive generations of aeons which were derived from God; not the aeon which created the world, but he was sent from God to rescue mankind from the tyranny of the demiurgus, or creative aeon. Simon was also inventor of the strange notion that the Jesus who was said to be born and crucified had not a material body, but was only a phantom. His other doctrines were that the writers of the Old Testament were not inspired by the Supreme God, the fountain of good, but by those inferior beings who created the world, and who were the authors of evil. He denied a general resurrection; and the lives of himself and his followers are said to have been a continued course of impure and vicious conduct."

"Such was the doctrine and the practice of Simon Magus from whom all the pseudo-Christians of Gnostic heresies were said to be derived."—Richard Watson an eminent prelate and writer, born 1737, died 1833.

The Encyclopedia gives the following definition of a word derived from the character of Simon Magus: "Simony is the corrupt presentation of any one to an ecclesiastical benefice for money, gift or reward. It is so called from the resemblance it is said to bear to the sin of Simon Magus. It was by the Canon law a very grievous crime, and is so much the more odious because, as Sir Edward Coke observes, it is ever accompanied with perjury; for the presentee is sworn to have committed no simony."

RESULTS OF PROHIBITION.

The following communication from McMinnville is published in the Nashville American. We think it will make interesting reading:

"McMinnville, Tenn., March 12.—(Special).—The results from the closing of the saloons in McMinn-

ville have been more satisfactory than even the most ardent 'cold water' advocate ever anticipated. Business in the Recorder's Court has been on the starvation order so far as that official is concerned, for the past three months, there being weeks at a time when not a single case was returned. For the first time in thirty years this town is entirely without police protection. City Marshal Brown resigned two weeks ago and the vacancy thus created has not been filled by the Board of Aldermen and that body shows no evidence of selecting a marshal at an early date. During this time not a single disturbance has been reported, not the slightest breach of the peace has been committed so far as the law abiding citizens know. In further support of the statement that from a moral standpoint the closing of the saloons has been an unmixed blessing to the people of the town, it can be stated that for the first time in a number of years the doors of both the county jail and town and county work-house are standing wide open—not a prisoner in either.

"On the first Monday in this month an unusually large crowd was in town, but not a drunken man was seen, not a profane word was heard, nor the slightest altercation of any kind reported."

And yet there are some people in Tennessee who say that "prohibition does not prohibit." It seems to prohibit in McMinnville. They say, also, that if you abolish saloons from a town grass will grow in the streets. It does not appear from the above that grass is growing in the streets of McMinnville. But what if it should? The cows would eat it. And cows give milk. And it is better for your children to drink milk than whisky. Milk gives life and whisky brings death.

PERSONAL AND PRACTICAL.

On a moral issue every Christian should be found on the side of right.

Brother, square your life by the Bible, and how near does it come to being perfect?

A professed Christian who will go in the back door of a saloon, should be made to go out of the back door of the church.

"If you love me ye will keep my commandments," said the Master. That is the test, the expression of our love for him.

What is the use of having laws if they are not enforced? And what is the use of having officers of the law who will not enforce the laws?

We are glad to see so many of our laymen attending our Southern Baptist Convention. This is a good sign. We hope to see hundreds of them in Asheville, May 9th.

When the moral people are on one side and saloonkeepers and gamblers on the other, where should a Christian man be found? To ask the question is to answer it.

"It is not the deed we do,
Though the deed be never so fair,
But the love the dear Lord looketh for
Hidden with holy care
In the heart of the deed so fair."

With the moral people of a community on one side, and saloonkeepers and gamblers on the other, no Christian man can afford to line up on the side of the saloonkeepers and gamblers. He stultifies his profession of religion if he does.

"To me to live is Christ." To me to live is Christ to live. To me to live is to live Christ. To me to live is for Christ to live. To me to live is for Christ to live in me. To me to live is for me to live Christ out.

"Cleanse thou me from secret faults." Open faults destroy reputation. Secret faults destroy character, and sooner or later the reputation will follow. They

honeycomb, undermine character, and when a storm of temptation or trial comes the character gives way, and with it goes reputation. It is the little foxes that spoil the vines.

The *Baptist Chronicle* of Louisiana has decided to organize a stock company for the purpose of publishing the *Chronicle* and doing general book and job printing. The capital stock of the Company is fixed at \$10,000.00, divided into shares of \$10.00 each to be paid in cash or its equivalent. About \$5,000.00 has already been subscribed.

"The Lord is nigh unto them that are of a broken heart." When a man's heart is all broken up with repentance for his sins the Lord is not far off, and it will not be long until that man has found the Lord. And then when a person's heart is broken by some great sorrow the Lord is near him and will comfort and help and heal. Thank God for such a sympathizing, loving Lord. Oh! who would not serve him?

Tennessee has increased her gifts for Foreign Missions so much in recent years that she is now asked to give \$18,000 a year, the same that is asked from Alabama, North Carolina, and Mississippi. We believe Tennessee Baptists can give it, and hope they will this year. It is only ten cents a member. We surely can give even more than that. What say our pastors and churches? Let us hear from all.

It is said that once when Spurgeon was seriously ill he grew extremely impatient to get back to the pulpit, saying, among other things: "If I ever preach again, I will leave out every bit of flourish, and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls." And so should every preacher feel, whether sick or well.

"The modern thought of the physical world is that of universal vibrations, changes of position of hypothetical particles, going on in all things that surround us and through the ethereal spaces linking us with distant lands, even with the planets and stars." Referring to this, the *Standard* well says: "A mind that can contemplate such possibilities without bowing in reverence before the supreme Mind in whom all things consist, is to be pitied."

Dr. Gross Alexander, Professor of New Testament Greek and Exegesis in Vanderbilt University, has tendered his resignation to take effect at the end of the present university year. No special reason for the resignation is given. It is probable that he will reenter the pastorate. Dr. Alexander is a fine teacher and a genial man. We have esteemed him highly ever since we were together at the Seminary at Louisville, where he studied Greek under Dr. Broadus.

The *Baptist Advance* says: "The Baptists of Virginia, the Baptists of Texas, the Baptists of North Carolina, the Baptists of Missouri are collecting amazingly large sums of money for Christian education. Other States will fall into line." We hope that Tennessee will be one of those which shall soon fall into line. As a matter of fact, the Baptists of East Tennessee have already done so and should have been included in the above list, but the Baptists of Middle Tennessee and West Tennessee have not yet become fully aroused on the subject.

The *Christian Guide* relates the following incident: "A friend of ours, who claimed to be an infidel, had a well to cave in on him. He began at once to pray to the Lord to release him. He called manfully on the name of the Lord. He was rescued, and after his recovery from the accident was just as wicked as ever. He was asked if he did not call on God when he was in trouble. He said: 'Yes, I did, but I could not help myself then.'" The *Guide* appropriately adds: "A great many of us never trust in God until we have reached our extremity, which is God's opportunity."

The *Cumberland Presbyterian* makes a fine point in the following paragraph: "During the great fire at Paterson, N. J., recently, the mayor ordered all

saloons closed. Sensible mayor that! His theory was that people could not even fight fire efficiently if intoxicating liquors were accessible. The State argues the same way; therefore the saloons are closed on election days. The law requires also that they be closed on certain legal holidays and on Sundays. It is not a long stride to close them all the days—a natural and inevitable tendency of these thoughtful times."

The *Christian Guide*, a Campbellite paper published in Louisville, asks the question: "Are we a denomination?" and proceeds to answer it in the negative, making, of course, the old claim that Campbellites are simply following apostolic practices, and that there should be no such thing as denominations. Evidently, in the mind of the *Guide*, the Campbellites are the whole thing. It is very amusing to hear Campbellites talk about "Christian union." What they mean by it always is that everybody should unite with them. For our part, we deny most emphatically that the Campbellites do follow apostolic practices.

Dr. A. J. Holt, Secretary of the State Mission Board, has recently purchased for the colportage department of that Board a colportage wagon which has been received in Nashville. It was made somewhat on the order of the colportage wagons of the American Baptist Publication Society. It has painted upon its sides: "Tennessee Baptist State Board Colportage Wagon No. 1." It has a place to carry books and also for a bed. Dr. Holt is now anxious to secure two horses for the wagon, and also some harness and someone to take charge of it. Who ever does this will have the opportunity of doing much good. The "No. 1" on the wagon indicates both that it is a good thing, and also that others are expected to follow later.

We had a pleasant visit, last Saturday, to Lascassas. The special occasion of the visit was to organize an Anti Saloon League, by invitation of Brethren E. S. Bryan and W. A. Jones. We found, on arrival, that these brethren had already secured about 100 names to join the League. After an address by us, some twenty-five more gave in their names. It is expected that they will reach 200 names. Brother Jones was elected president. The temperance sentiment seems to be spreading like wild fire all over the State. We enjoyed taking a meal in the home of Brother Bryan, and only regretted that we could not remain longer at Lascassas. The people in this neighborhood are among the best in the State, and it is always a pleasure to be with them.

By invitation of pastor Kimbrough we spent last Sunday in Shelbyville. Brother Kimbrough is taking a four months' course in the Seminary at Louisville. He runs back to Shelbyville to preach one Sunday in each month. Shelbyville is one of the best towns in Middle Tennessee. It has a fine class of people living in and around it. Some of the best of these people are members of the Baptist church. The audience in the morning was quite good and very attentive. At night it was arranged to have a union service at the Methodist church. All of the churches dismissed their services and by request we spoke to a large and inspiring audience on the subject of temperance. We trust that good was done. We enjoyed very much our stay in the hospitable home of our friend, Dr. J. P. McDonald. He and his family are among the salt of the earth.

"He who is always suspicious of others is very apt to have something wrong about himself."—Baptist and Reflector. "The above is a good illustration of how a fine sentiment may be expressed in bad grammar. One would hardly expect the cultured and careful Folk to use the noun 'suspicion' for the verb 'suspect.'"—A. J. Barton in *Baptist Advance*. The above is a fine illustration of the higher criticism. If the "cultured and careful" Barton will look in Webster's International Dictionary he will find the word "suspicion" put down as transitive verb, with the definition, "to view with suspicion; to suspect; to doubt." But even if it were not there, we should think it ought to be. It seems to us more expressive than "suspect." Besides, we feel that we have as much right to make a word as Noah Webster or any body else.

The Home.

ECHOES OF REMEMBERED STORIES.

BY H. CLAY TRUMBULL.

My boyhood home was on the New England rocky coast of the East Atlantic. A large light-house was on the extreme point not far from my home, and other light-houses were in sight near and far. In consequence, I was familiar with the perils of sailing-vessels near a coast, and with the value of light-houses, as well as with the duties and responsibilities of light-house keepers.

In the Sailors' Magazine I read a story of a light-house at the port of Calais, on the coast of France. That light was then said to be the brightest in the world. On one occasion a stranger, visiting the light-house, asked the old keeper the question:

"What if, some night, this light should go out?"

"Go out? This light go out?" said the veteran light-keeper. "It couldn't go out while I lived. Why, if, some night, this light should just be dimmer than usual, through lack of care or thoroughness, a passing vessel on its way to America, or India, or New Zealand, would report to my government, and my government would demand explanation of the fact from me that, on such a night, the light at the port of Calais burned dimly."

"Sometimes, when in the dead of night, I am up in this tower all alone to tend and trim the lamps, as I press my face against the glass, and look out into the darkness, only to see nothing, and as I listen only to hear nothing, it seems as if the whole world is watching me, and, if I am not faithful, I must give account. This light couldn't go out while I lived."

It may well be believed that the story meant something to a boy who was brought up among sea captains, in the vicinity of ships and light-houses. It pressed a sense of personal responsibility on me and on others as I repeated the story. Thirty years or more after I first heard it I made a stormy passage across the ocean. One night, as we were approaching the other coast, while the dense clouds lightened a little, I was on the steamer's deck as we were entering the English Channel, and saw the gleam of an exceptionally brilliant light far ahead.

"What light is that?" I asked of one of the steamer's officers near me.

"That is the light of Calais," he said.

And that light of Calais gave me added cheer because of its new help and of its remembered help of old.

Nearly forty years ago, in my Hartford home, I read in a religious paper an imaginary incident taken from a newly-published book by the Rev. William Arthur, an Irish Wesleyan clergyman. That incident gave the lesson of the entire volume. I could never forget it. I am glad I could not. My experience later in army siege life in South Carolina and Virginia only intensified the truth of the illustration.

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night.

Cured by the Great Kidney Remedy, Swamp-Root.

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



A. H. NOONEY.

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

About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicines and doctors without getting

relief. Noticing an advertisement in the *Topeka State Journal* of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. That was over a year ago and I have had no return of the trouble since.

A. H. Nooney.

Chief Engineer, State Capitol Building. Jan. 2nd, 1902. Topeka, Kan.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

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

Sample Bottle of Swamp-Root Free by Mail.

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

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

"Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them 'how?' They point to a cannon ball. Well, but there is no power in that; it is heavy, but no more than half a hundred, or perhaps a hundred, weight: if all the men in the army hurled it against the fort, they would make no impression. They say, 'no, but look at the cannon.' Well, but there is no power in that; a child may ride upon it, a bird may perch in its mouth—it is a machine, and nothing more. 'But look at the powder.' Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery of this day; we have all the instruments necessary for the pulling down of strongholds, and, oh, for the baptism of fire!"

Because of the truth enforced by that illustration, I think I have

more fully realized the need of the Holy Spirit power, have more earnestly desired it, and have more fervently prayed for it, in every sphere of proper labor, since first it met my eye. It has been a part of my very being in all the years of more than a generation. Meantime the little book, "The Tongue of Fire," from which that illustration was taken, has passed to more than fifty editions. I had supposed that he who wrote it had long since passed to his rest, when not long ago I saw the announcement of his death as the oldest Wesleyan clergyman in the United Kingdom, and this announcement it was that prompted the noting of these "Echoes of Remembered Stories."

NATIONAL REPUTATION.

The following receipt has won a national reputation: It is no use to pronounce a eulogy or elaborate upon anything so much renowned already as our Kentucky cured hams and shoulders. The English connoisseurs pronounce them without fault, and as Tennessee is our sister State, even though this method

has been given before, it should be renewed every year for the benefit of the young housewives who will be able to cut the recipe out of their home paper and preserve it. I have eaten many a delightful old ham cured by this recipe (some as old as four and seven years old) saved for Thanksgiving and Christmas dinners. The science of curing, and the process of exporting it safely, has brought out discussions from the most distinguished scientists, chemists, physicians, etc., and the packers all say that it would be impossible to ship it without the use of borax. I investigated this question, because having lived in the "blue grass country," I knew some of the farmers did not consider it a safe preservative. But I visited the largest packing houses and they all said that it was safe, and the best preservative yet found, and that their business had increased wonderfully since it was introduced. The pure food products say the same—and the city of Liverpool alone takes from 18,000 to 20,000 boxes of our bacon weekly. It is an important subject to the farmers, in as much as these packing houses are developing a large business for the benefit of the South. The recipe reads thus: "When the meat is taken up to be dried, wash it in clear, hot water, and while damp sprinkle powdered borax all over the flesh side of every piece, and you need never fear insects or skippers." If the summer is very dry rewash and put more borax on in July and August. Each ham may be tied up in a canvass or paper bag, or it may be left hanging in a cool, dry place. Shoulders may be cured the same way.

A KENTUCKIAN.

THE BIGNESS OF PHILLIPS BROOKS.

At the height of the busy holiday season, only a few days before Christmas some years ago, a large man stopped at the counter in one of the big stores in Boston to make a purchase. As he stood waiting for his parcel in the bustling, hurrying crowd, above which he towered head and shoulders, a poorly dressed little girl came wandering by, crying bitterly. Turning quickly, the tall man stooped down and asked her what the trouble was.

"I've lost my mamma, and I can't find her," she sobbed out.

Without a moment's hesitation he gently picked her up, and raising her carefully to his shoulder said: "Now I am a very big man. You sit on my shoulder and you can see everybody in the room. In a few minutes you will either see your mamma, or she will see you."

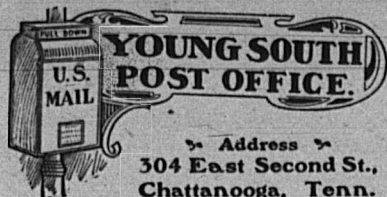
Sure enough, in a short time the little one joyfully called out: "There's my mamma," and at the same moment a small shabby woman came hurriedly pushing through the crowd toward them.

"Oh, I thought I'd lost her," she said as she came up. "I've hunted everywhere and could not find her."

She reached up her arms and took the child, and with a kindly smile Phillips Brooks picked up his parcel and walked away.—Franklin B. Wiley in the *Ladies' Home Journal*.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

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.

Bible Learners.

Take Ephesians 5:18-20 for this week's learning, and let those holy words become part of your very being.

The Student Band.

I have sent pictures of dear Miss Buhlmaier, who works on the wharves at Baltimore so successfully, so untiringly, to each one who answered the questions on the "Immigrant Work." I put in also a coin-taker, because I feel sure that those who study missions will be the ones who will work for the Lord. Put the little helper to work immediately if you can.

Send in your answers to the questions about our work among the Indians by March 26, and please don't forget to sign your names to the answers with your post office address. And the offering! Send one with your answers, no matter how small it may be. Watch the label on your Journal and renew before your time expires. You cannot spend a quarter better than to bring the Journal to your home for a year. Order it from Mrs. Eakin.

THE NEW HELPS.

The coin-takers are returning with their silver freight. I hope for a shower of dimes next week. Remember, at the close of March, I will send a nice little book to the first one who sends me a filled coin-taker each week, and another to the one who sends in the largest amount collected with them for our Japan fund. For this week the book goes to Miss Irene Jackson, West Nashville. I close the record for each week with Wednesday morning's mail. I send out to-day all that have been ordered. A two-cent stamp will bring you one at once. For the little ones, I have such "cute" Noah's arks. Order them also for a one cent stamp. We must make great strides before the Convention meets in Asheville.

YOUNG SOUTH CORRESPONDENCE

When you read this, there will be left just one week of our eighth year of work together. Had you realized how near the end we were? Strike quickly! March must make up for February's deficiencies. Won't you write me at once with a special offering for Japan? There is a deficit in the pledged salary of

THE YOUNG SOUTH MISSIONARY that you will not allow. So go right to your table or desk, and send what

your heart prompts without an hour's delay. If you have given in this eighth year, give again! If you have not, now is your only chance. Let me beg all the bands, the societies, the classes, that have been so kindly helpful, to gather up all they possibly can and send at once, and thus help to end March gloriously. Let me entreat all of our readers North, South, East, and West to come once more before our eighth year passes into history. You remember what our dear missionary said last week. What was it? That we had "distressed" her by the falling off in our Japan receipts. Well, let us pile them up so fast that her sweet face will be ablaze with joy, and then she will forget that her co-workers ever went to sleep for even a little while. I hereby appoint each member of her loyal band, the great Young South, a special collector until Japan passes the \$600 mark. Won't you go out immediately? And you? And you? Our grandmothers, our mothers, our boys and girls, our teachers and leaders of Sunbeams and other Bands—won't you strike for this end, and strike altogether? Just fill my desk to overflowing. Make me work so hard that I'll have to call for help.

Oh, yes, there are a number of letters this, the third week in March. The first is from West Nashville:

"I enclose the coin taker, filled by Irene Jackson, of class No. 10 of the Howell Memorial church. I also send four stamps for four coin-takers.

"ELLA STURDIVANT."

Miss Irene will receive one of the March rewards for so promptly filling the coin-taker. May the others have equal success. We are most grateful.

No. 2 is from Fall Branch from one of the "true and tried."

"Please find enclosed \$2.11 for our dear Mrs. Maynard from Fall Branch Sunday school. We are glad to say that our interest in missions is growing. If the whole school would do as well as one class does, we could soon send you three times this sum. The primary classes do well, but of course such little folks have not so much to give as the large ones.

"We have just had a glorious revival in our church, conducted by Rev. G. A. Crouch of Missouri, and our pastor. The preaching was the very best, and we feel that much good has already come from it and much more will yet result.

"We extend our sympathy to the editor in the death of her little nephew and in her own illness. We sincerely hope she has quite recovered.

May God bless the Young South in all its work for the dear Master.

"RACHEL WHITE"

The editor appreciates the sympathy. She is not quite herself yet. The type of grip prevailing in the "Mountain City" this season has a way of holding on alarmingly. Many thanks for the help for Japan. It is most timely. If Miss White would try the coin takers and the Noah's arks, perhaps the results would be gratifying. We rejoice with you in the meeting.

Wartrace sends No 3:

"The coin-taker and Noah's ark are received and I am delighted with both. I enclose stamps for seven of the former and two of the latter, and trust we shall fill them in a short time.

"MABEL ARNOLD."

A "Children's Band" that gives more than many churches knows a good thing. We are quite encouraged by this liberal order. They will be in the hands of those "little workers" before this is read. Let us hear from as many as possible before the Convention meets, Miss Mabel.

No. 4 comes from Watertown, and brings \$1.00 from Miss Martha Grandstaff's class in Round Lick Sunday

BAPTIST PERIODICALS

Form a Thoroughly Graded Entrance to the Temple of Truth

QUARTERLIES	Price
Senior	4 cents
Advanced	2 "
Intermediate	2 "
Primary	2 "

per copy! per quarter!

HOME DEPARTMENT SUPPLIES OF ALL KINDS

Senior Home Departm't Quarterly	5 cents
Advanced	3 "

per copy! per quarter!

MONTHLIES

Baptist Superintendent	7 cents
Baptist Teacher	10 "

per copy! per quarter!

(The above prices are all for clubs of five or more.)

Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

ILLUSTRATED PAPERS

	Price, per quarter!	per year!
Young People weekly	13 cents	50 cents
Boys and Girls weekly	8 "	30 "
Our Little Ones weekly	6 1/2 "	25 "
Young Reaper semi-monthly	4 "	16 "
" monthly	2 "	8 "

LESSON LEAFLETS

Bible	1 cent each
Intermediate	1 cent each
Primary	1 cent each

per copy! per quarter!

Picture Lessons, 2 1/2 cents per set! per quarter!
Bible Lesson Pictures, 75 cents per quarter!

Biblical Studies, for older scholars, New, monthly, 7 cents each per quarter, 25 cents each per year!

American Baptist Publication Society
WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

school, to be divided between Japan and the Orphans' Home. We are so much obliged, and so glad to hear from these faithful friends again.

No 5 is from Knoxville:

"I was surprised to learn that I had earned a prize from Mrs. Chastain. I appreciate the pretty, novel purse very much, also the literature.

"I used to be a member of the Young South when Mrs. Halley was leader. Last fall I had the privilege of seeing Mrs. Maynard at Knoxville. She has such a sweet face, and talks so pleasantly. I know the little, 'Japs' must love her.

"I enclose stamps for a coin-taker and Ark. I hope to put them to good use.

"LILLIE SHIPE."

We are charmed to enroll you again. The little helpers shall go at once.

Watertown is here again in No. 6 and brings a star dollar from Ruby and Pattie Jones. Many thanks. Won't they try a coin-taker now?

No. seven brings seventy-five cents from Daisy Isbell Gudger, the proceeds of "Sunday eggs." She does not say what object it is intended for, but I am sure she will want it to go to Japan, where our need is greatest. May others go right to work saving "Sunday eggs." This is the time for that line. We are so much obliged to Miss Daisy.

No. 8 brings a big lot of Sunshine to my desk, in spite of the cloudy morning. It comes from Dyersburg:

"Enclosed find \$3.00 for Mrs. Maynard from the Sunbeams of the First Baptist church.

"We want to help on our missionary's salary every month after this.

"It will be but a little each time, but we have decided that regular giving is best for us. We are deeply interested in our Mrs. Maynard, and so glad to be used even a little in Mission work.

"MATTIE TIPON, Pres."

I like the ring of that message, don't you? Systematic giving is far better. God bless the Dyersburg Sunbeams. We are so very thankful for their help just now.

No. 9 is full of cheer also. Those Clarksville Sunbeams are here again:

"Enclosed find \$3.00. Give \$2.00 to Mrs. Maynard's salary and \$1.00 to Home Missions, collected on one of the Home Mission star-cards.

"SALLIE A. FOX."

We are greatly indebted to this fine Band. Star-cards are in the lead again to day. Would it not be grand if everyone, who has one put away somewhere, would bring it out and pierce all the stars during the next few days? Try it, won't you? We always count on the Clarksville Sunbeams. Have they sent for the coin-takers yet, I wonder?

No. 10 is from Mary and Clifton Tribble and is in Clifton's own handwriting. It brings seventy-five cents for Japan. We are so glad to hear again from them, and so much obliged to both. I almost know they will want a Noah's ark to save their pen-nies in.

No. 11 brings \$1.00 for Japan, and twenty-five cents for the Journal from Miss Grace Johnson, Hillsdale. Thanks for both.

We round the dozen with a postal card, ordering a coin-taker for Lena and Grace Smith, our dear, earnest workers at Hickman. It will be in their hands before they read these lines. May speedy success attend its filling.

I have appealed to you in many emergencies and never once have you failed me. I feel sure you will not now. With our own missionary's dear eyes

Continued on page 12.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT

We Cure
CANCERS TUMORS, AND ALL
CHRONIC SORES
WITHOUT USE OF A KNIFE
Kellam's Hospital
Richmond, Va.

ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.

Rev. T. L. Barrow of Lavinia, Tenn., has moved to Atwood, Tenn., that he might be nearer his work. He is an efficient young preacher.

AMONG THE BRETHREN.

Rev. J. A. Bennett of Fairview, Ky., has resigned the care of the church at Auburn, Ky.,

Rev. M. R. Cooper who is in the Seminary at Louisville, has been tendered an important work in Virginia under the employ of the State Mission Board. Bro. Cooper is enthusiastic and well qualified.

Rev. J. F. Ray formerly of Bolivar, Tenn., is assisting Rev. B. H. Dement in his pastoral duties at Twenty-Second and Walnut Street church, Louisville, Ky.

Rev. T. W. Griffith of Buchanan, Ga., though one of the very best preachers in the State, has been compelled to give up his churches on account of failing health.

Rev. E. Pendleton Jones of the First church, Owensboro, Ky., is enjoying splendid prosperity in his church work. In the last month fifteen new members have been added.

Rev. W. D. Turnley, an exile from Tennessee who is succeeding in the work at Fulton, Ky., is leading his people in the erection of a \$5,000 house of worship.

We rejoice to know that Rev. C. L. Owen of Memphis, who for two years has been prevented from engaging in ministerial work, has accepted the care of Antioch church and begun labors again.

Rev. A. J. Hall of Jackson, Tenn., is slowly recovering from a case of la grippe. He has had a severe struggle but we are glad of his improvement.

Dr. W. R. L. Smith of the Second church, Richmond, Va., has lately assisted Rev. B. Cabell Henning at the First church, Bristol, Va., in a revival which so far has resulted in thirteen accessions.

Rev. W. M. Vines of Asheville, N. C., is this week assisting Rev. E. V. Baldy in a revival at Bainbridge Street church, Manchester, Va. We look for gracious results.

Rev. J. R. Carter of Blue Mountain, Miss., who was the successful pastor there for some time, has been compelled to go to Memphis for treatment. We hope for his speedy recovery.

Dr. A. J. Barton, Corresponding Secretary of Missions in Arkansas, has led in the fight to save Mountain College in that State to the Baptists and has succeeded admirably. The debt has been amply provided for.

Rev. D. C. Freeman of the Second church, Union, S. C., has resigned his work to accept the call of the church at Kershaw, S. C.

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.

Nobody else but
me puts his name
on lamp chimneys
— there's mighty
good reason for
that. **MACBETH.**

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

MACBETH, Pittsburgh.

Rev. U. A. West of Saulsbury, Tenn., has accepted the care of the church at Bolivar, Tenn., and will take charge at once. This church is heroically laboring to pay off a debt.

Rev. George H. Crutcher has every reason to be encouraged in his work at Dyersburg, Tenn. The church has decided to erect a neat parsonage at once and there are many other signs of material improvement.

AN ALL-ROUND BOOKKEEPER.

The Largest Firm in the World Employs One of Jennings' Graduates.

A letter to Mr. R. W. Jennings, of this city, from W. W. McDowell, of Chicago, says:

I am keeping books for Armour & Co. and my brother Horace, another one of your graduates, is with Nelson, Morris & Co., of this city. Armour & Co. employ 12,000 men and do a business of \$100,000,000 per annum. There are over 300 bookkeepers employed by the firm. I keep the Country Ledger, from D to G, and for the past three months have been the first to get my monthly balance.

"If a man will take a thorough course in Jennings' Business College, as I did, he cannot help being a good bookkeeper. Your friend,

W. W. McDOWELL.

When Mr. McDowell graduated from Jennings' Business College, he at once secured a position in the Capital City Bank, Nashville, where he filled successfully the position of bookkeeper and teller until the bank went into liquidation. The fact that he was also competent to fill the position as bookkeeper for the largest mercantile firm in the world is evidence that the school had qualified him for an all-round bookkeeper.

If you want to attend a business college, ask business men; they are not only good judges, but are disinterested, and the very class you would apply to for a position when you graduate.—Nashville Banner.

SAVANNAH IN 1903.

Savannah unanimously and heartily asks for the Southern Baptist Convention in 1903. This is a great need, and long felt. Will not the brethren help the cause by their presence? We are greatly in earnest; we waited for New Orleans and Asheville. May we not now have our time for which we have waited so long? We ask it for the sake of Christ and his cause.

So far as transportation, hotel accommodations and such things are concerned, we are second to none, and our need is greater than any other place.

We not only ask, but beg that the brotherhood come.

JOHN D. JORDAN,

PROGRAM.

Fifth Sunday Meeting of Concord Association.

Brethren who expect to attend this meeting to be held with Barfield Baptist church five miles south of Murfreesboro will please send their names to me as soon as possible, and those coming on cars will arrive if they can on the morning trains, as the evening trains are so late it is inconvenient to meet them with conveyance.

R. D. JAMISON,
Chr'm Ent. Com.

WEST TENNESSEE SUNDAY SCHOOL CONVENTION.

The West Tennessee Sunday School Convention will meet with the church at Covington, Tennessee, April 16, 1902.

Each Baptist Sunday school in West Tennessee is entitled to three delegates for fifty scholars, or fraction thereof, and one additional for every fifty after the first. Let every school be represented.

A small contribution sent to aid in defraying the expenses would be gladly received. The printing of minutes and blanks is all the expense connected with the Convention.

The church at Covington will freely entertain all delegates.

The railroads have granted a rate of one and one-third fare on the certificate plan.

Buy a regular ticket to Covington and take a certificate from the agent who sells, and you will return at one cent a mile. Do not fail to obtain a certificate.

Any information desired will be gladly furnished. MARTIN BALL,
Paris Tenn. Sec'y.

PROGRAM.

Program of the 5th Sunday meeting of the Brownsville circle of Big Hatchie Association to be held at Huntsville with Ararat Baptist church, nine miles from Jackson

1. Opened with Devotional Exercises at 10:00 o'clock a. m. Saturday, March 29th.

2. The efficiency of Prayer, J. W. Dickens.

3. How to arouse interest in Saturday Services, W. L. Savage, A. J. Hall, R. G. Herring.

4. Adjournment for a spread dinner.

5. At 2 o'clock discussion re-opened, Missionary activity essential to Spiritual Life of a Church, C. W. Knight, J. B. Lawrence.

6. How can we best develop the Missionary Spirit in our Churches so that every member will be interested in the work? Dr. H. P. Hudson, Hon. D. O. Thomas.

7. The need of a forward and aggressive movement for Missions in Heathen Lands, S. E. Tull.

8. Adjournment at 4 o'clock p. m.

9. At 7:30 p. m. Sermon, W. E. Hunter; alternate, J. W. Dickens.

10. Opened Sunday morning at ten o'clock with devotional exercises.

11. Duty of the Church to Young Members, J. B. Lawrence, M. E. Dodd, W. E. Hunter.

12. The obligation of Young Christians to Immediate Christian activity, Ross Moore, A. J. Hall, Manly Davis.

13. The relation of the Sunday School to the cause of Christ.

W. G. Mahaffey, W. E. Elmore, L. B. Lovelace. 14. At 11:30—Sermon and collection for missions. Ross Moore, J. B. Lawrence.

Every one in reach is invited to these services. S. E. TULL, Pastor.

YOUNG SOUTH

upon us, here in our own homeland, we will not fall behind in our 8th year's salary. We can't afford to do such a thing as that. Work then as you never have done before. A few "tens" and "fives"—how they would make our hearts leap. Is there not some steward of the Lord's money who will send on such a big offering? You have been waiting for the dreary winter to be over. Well! the promise of the spring is here. You have had some great blessings. Send on a thank-offering. At least you can send a birthday-offering. Gather in a penny for each year of the lives of the household, if no more. Our dear Mrs. Maynard is not well. The very best medicine for her, and the poor, grip-stricken editor will be a fresh flood of enthusiasm from all parts of the Young South world. Come on and come quickly.

Hopefully yours,
LAURA DAYTON EAKIN.

Chattanooga.

Received since April 1, 1901.

For Japan.....	\$516 54
" Orphans' Home.....	176 21
" Babies' Branch.....	36 43
" State Board.....	12 99
" Home Board.....	35 95
" Foreign Board.....	25 23
" Foreign Journal.....	5 75
" Sundries.....	4 52
" Postage.....	4 69
Total.....	\$818 41

\$83 46 to be raised in March, 1902.

Star-card receipts.....	\$111 82
Coin-taker receipts.....	4 00

RECEIPTS.

First three quarters.....	\$633 70
January offering, 1902.....	94 04
February offerings.....	45 72
First week in March.....	15 78
Second week in March.....	15 04
Third week in March.....	

FOR JAPAN.

Irene Jackson, W. Nashville by E. S. (first coin-taker).....	1 00
Fall Branch Sunday school by R. W.....	2 11
Miss Grandstaff's class, Round Lick Sunday school.....	50
Ruby and Pattie Jones, Watertown (star).....	1 00
Daisy Isbell, Gunder.....	75
Dyersburg Sunbeams, by M. T.....	3 00
Clarksville Sunbeams, by S. A. F.....	2 00

Clifton and Mary Tabbie, Berkeley, Ky.....	75
Grace Johnson, Hillsdale.....	1 00

FOR ORPHANS' HOME.	
Miss Grandstaff's class, R. L. Sunday school.....	50

FOR HOME BOARD.

Clarksville Sunbeams, by S. A. F.....	1 00
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FOR FOREIGN JOURNAL.

Miss Grace Johnson, Hillsdale.....	25
For postage.....	27

Total.....	\$818 41
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If we are true to our motto, "no steps backward," we must pass \$888 80, raised in our seventh year. Shall we do it? If so, we must give over \$69 89 in the next few days. L. D. E.

W. G. M. CAMPBELL
CANDIDATE FOR
County Judge,
DAVIDSON COUNTY
Democratic Primary, April 3.

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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.

RECENT EVENTS.

Rev. J. H. Coin has been pastor at Bentonville, Ark., for ten months. During that time there have been twenty-five additions to the church—all substantial material—without holding a special meeting. Bro. Coin was recently called to the church at Springdale, Ark., but his people refused to give him up and raised his salary \$100.

+++

Ex-Gov. John P. Altgeld of Illinois, died in Joliet, Ill., last week. The night before he delivered an address before a large Pro-Boer meeting in Joliet. He was a strong, but rather erratic man.

+++

Dr. Jno. O. Rust, pastor of the Edgefield Baptist church this city, will deliver the baccalaureate address before the Bethel Female College, Hopkinsville, Ky., on May 22. Dr. Rust was reared in Hopkinsville and lived there until a few years ago.

96 PER CENT.

Twenty-four Out of Twenty-five Business Men Endorse Jennings' College.

A prominent citizen of Martin, Tenn., came to the city Tuesday last to enter his son in some one of the business colleges here. It was suggested to him that the best judges on that subject would be the business men of the city. Of these he inquired to the number of twenty-five, and he reported that twenty-four of that number recommended Jennings' Business College as being the most practical, the other gentleman expressing no preference. Of course Mr. Jennings got the young man. "Straws always show how the wind blows."—Nashville Banner.

I. L. PENDLETON

CANDIDATE FOR

Criminal Court Judge

Subject to Democratic Primary, April 3, 1902

FROM BISHOP FITZGERALD.

My knowledge of Mr. R. W. Jennings as a business man of unblemished reputation, and exceptionally full knowledge of business affairs, and my knowledge of his success at the head of his Business College, prompt me to commend him and his excellent school with emphasis and without reserve.

O. P. FITZGERALD.

[Bishop Fitzgerald's son, Oscar, who is a graduate of this school, is now a Teller in the American National Bank, Nashville.]

\$100 Reward, \$100.

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

Address, F. J. CHENEY & CO., Toledo, O.

Sold by druggist, 75c.

Hall's Family Pills are the best.

PROGRAM.

Following is the program of the B. Y. P. U. and fifth Sunday meeting to be held with West Point church, beginning March 28:

B. Y. P. U. Friday, 28—10:30 Devotional Exercises, Will Misenheimer.

Response, Charley Brown.

Organization, growth and purpose of the B. Y. P. U., R. J. Wood.

Recitation, Miss Mattie Graves.

Noon.

A noble purpose, T. Ri'ey Davis.

Recitation, Miss Ella Huckaba.

Practical Humanity, Alfred Shipman, J. B. Davis.

Recitation, Miss Nellie Glenn.

True Exaltation, Miss Fannie Sue Spencer.

Recitation, Miss Nannie Lay.

Tempted and Tried, Chas. Brown.

Christian Duties, Miss Alice Morrison.

Recitation, Miss Ella Smallwood.

Evening.—Devotional Service, J. N. Lay.

Recitation, Miss Minnie Vandiver.

Mountain Peaks in the History of the Baptist Churches, E. G. Davis, Merida Huckaba.

Recitation, Miss Willie Young.

Joseph, or the Dreaming Young Man, J. N. Lay, Mack Davis.

Music, James Darnell.

A McEl Young People's Meeting, led by the President, (Davis) Riley Davis, Edna Martin, Sec.

5th Sunday Meeting, Saturday, 29.—Devotional Exercises, T. R. Davis.

Institution of the First Church, when and by whom, and qualification of membership? C. C. Lawrence, R. W. Deford.

Officers of a church, who are they? J. L. Morrison, James Darnell.

The duty of Pastor to the Church, and the spread of the Gospel, J. W. Stanfield and Merida Huckaba.

The duty of Deacons, T. R. Davis, T. J. White.

The duty of members to the Pastor, the Church, and the spread of the Gospel, R. J. Wood, R. M. Faubion.

Sermon at night by R. M. Faubion, J. L. Morrison, alternate; subject: The distinctive principles of Baptists.

Sunday, 9 a. m.—S. S. Mass Meeting, led by Bros. Merida Huckaba and R. W. Deford.

11 a. m.—Missionary Sermon by Rev. A. J. Holt of Nashville, Tenn. Alternate, Rev. R. J. Wood of Waynesboro, Tenn. J. N. DAVIS.

A. O. MONTAGUE, Ex. Board.

SEMINARY NOTES.

Prof. Hawes was a guest at supper recently.

A special meeting was held to hear reports from those who attended the Student Volunteer Convention at Toronto. Six-minute speeches were made by several, minute-and-a-half statements by others, and a fifteen-minute report made by Dr. Carver.

Dr. Whitely, president of a Baptist college in Australia, was a recent visitor, studying the methods of the Seminary. While here he gave two highly interesting and appreciated lectures, one on "Race Problems in the Pacific," and the other on "India." He also gave a talk at supper on student life at Cambridge.

Dr. Henry McDonald of Shelbyville, gave a lecture to the Pastoral Duties class, and others. He is to give several others later.

Prof. J. H. Farmer of McMaster University, Toronto, is to give the baccalaureate address at the commencement, and Rev. C. A. Stakely of Montgomery, Ala., the missionary address.

W. W. Horner of Sharpsburg, Ky., was at the hall last week. Invitations are out to his wedding on April 3rd.

H. L. Morton was called home on account of sickness there.

Some watchmakers harp on Railroad Watches. More than twenty Elgin Watches

have been sold for every mile of railway trackage in the world. Sold by every jeweler in the land; guaranteed by the world's greatest watch works.

ELGIN NATIONAL WATCH CO.
ELGIN, ILLINOIS.

The Gay lectures will be given by Professor Noah K. Davis on April 1-3-4. The general subject is Christian Ethics; the particular subjects are: The law of Trespass; The Bond of Trusts; The right of Defense.

A number of the students expect to attend the lecture of Newell Dwight Hillis which will be given in the city on the 19th.

Dr. J. Hudson Taylor, son of the well-known missionary of the China Inland Mission, and himself a missionary, spoke to the students at Norton Hall last Monday.

H. B. FOLK.

CARSON AND NEWMAN
COLLEGE.

Geo. P. Coriner, a ministerial student from Wartrace and a member of the junior class, had a hemorrhage of the lungs a few days ago and left immediately for Southern California. He appeared to be in perfect health and the hemorrhage was a great surprise to himself and friends. He was one of the most promising young men I have ever known and his misfortune is greatly deplored by us all.

Dr. Jesse Baker has grown much worse during the last week and his condition is now considered serious.

Rev. W. M. Vines of Asheville, N. C., has accepted our invitation to deliver the literary address at the coming commencement.

Dr. Phillips returned from Sedalia, Mo., last week and preached two strong sermons to large congregations yesterday. His son John has fully recovered from smallpox.

Miss Deakins of Jonesboro entered our music school to-day, and Miss Willis of New Market, the art school.

The trustees will hold their annual April meeting on Thursday, Apr. 3rd, beginning at 10 a. m. A large attendance is expected.

We have had notice that the visiting committee, composed of E. E. McCroskey and M. W. Egerton of Knoxville; Lee Miller, Elizabethton; Ben W. Hooper, Newport, and J. W. Brougher, of Chattanooga, will be here Thursday of this week.

The Woman's Missionary Society of our church appropriates \$10 to our grounds to be worked out by our young preachers. A good friend north sends me a check of \$100 for the same purpose and instructs me to pay them 10 cts. per hour.

J. T. HENDERSON.

Evangelist T. T. Martin is to be with us from March 22nd to April 4th. He is not here yet; some of our editors, I reckon, got the idea that he ought to be here and have had him here two weeks and as a result his mail has been coming here.

Much love to the BAPTIST AND REFLECTOR and all those who read it throughout "dear old Tennessee."

Mariana, Ark.

J. D. ADCOCK.

LITERATURE.

"Times of Retirement," by Rev. George Matheson, M.A., D.D. Cloth, 12 mo. 300 pp. \$1.00. Fleming H. Revell Co., New York and Chicago. This splendid volume is made up of brief, devotional meditations by Dr. Matheson, the gifted blind preacher and author, of Scotland. The volume is introduced by a brief biographical sketch of the author by Rev. D. McMillan. Each brief chapter has its subject followed by a text. It is just such a book as can be read evening by evening around the fireside to the family.

"Working for God," by Rev. Andrew Murray. Cloth, 161 pp. Price 75 cents. Fleming H. Revell Co., New York and Chicago. This little volume is the sequel to the author's "Waiting for God." It contains thirty-one brief chapters on the important theme of working for God. No writer is read with more delight and relish than Andrew Murray. This volume will find a ready place in all who have read his former works.

"Uncle Boston's Spicy Breezes," by Boston W. Smith. Cloth, 12mo. 255 p p. Price \$1.00. American Baptist Publication Society, Philadelphia, Pa. This is one of the most interesting books because of the facts to be found in it. It is from the pen of Boston W. Smith, who has been Missionary of the American Baptist Publication Society for years in the Northwest. The book is thrilling and helpful in many ways.

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and
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NOTICE.

If your Inhaler needs refilling, send it and twenty cents in stamps to the BAPTIST AND REFLECTOR.



A Free Picture of Gen. Lee

Any veteran, who contemplates attending the Reunion at Dallas, April 22nd to 25th, will receive a handsome picture of General Robert E. Lee, and a copy of his farewell address (suitable for framing), if he will send us his name and address, and the name and address of the Camp to which he belongs.

Four best route to Dallas will be via Memphis. The Cotton Belt operates its own trains (two each day) from Memphis to Dallas and other Texas cities without change. These trains leave Memphis, morning and evening, after the arrival of trains via all lines, thus offering you close connections and excellent service.

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Cures All Skin Diseases.

Cured to stay cured? yes, cured to stay cured! and that means cured to stay cured. Sent by mail for twenty-five cents. **SIMPSON'S CATARRH CREAM** an invariable remedy for Nasal Catarrh. Try it. Sent by mail for twenty-five cents.

WM. SIMPSON, PHARMACIST, RALEIGH, N. C.

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.

FARTHING—Woodard Christian Farthing, adopted son of Mr. and Mrs. D. C. Farthing, was born May 29, 1887, died Nov. 3, 1901, professed religion and joined Hopewell Baptist church in August, 1901. He met death by the accidental discharge of a pistol. Funeral services were conducted at Hopewell by the pastor, Rev. O. P. Maddox, after which he was laid to rest in the Hopewell burying ground in the presence of a large concourse of relatives and friends.

E. W. LUNSFORD,
J. A. HAMPTON,
MOLLIE FARTHING.

PHILLIPS.—Mrs. Bertha Green Phillips was born August 22, 1881. Professed faith in Christ and united with Salem Baptist church, Wilson County, Tenn., Sept. 1898. Married Widel Phillips February 3, 1901; died February 11, 1902. Why this happy young couple, whose future was so promising, should so early be separated, we know not now, but "we shall know after awhile." Bertha died in full assurance of faith, and while we all greatly regretted to give her up, we know that she is now with the blessed. May heaven's richest blessing rest upon the bereaved husband and little babe. She will be waiting and watching at the beautiful gate.

By HER PASTOR.

CASTEEL.—Death has again visited the ranks of Green River church. Mrs. Martha Casteel died January 28, 1902. She was born Sept. 3, 1819. She was converted early in life and joined the Green River church. She was a member of this church sixty-six years; in fact she was one of the constituent members. The church was organized in her father Hardin's house. She was the last constituent member of this church; also of this Association (Indian Creek).

Hers was a life of meekness and constancy; she loved her church; she was a devout Baptist; she was indeed a mother in Israel and had grown into that grace that makes one fit for the Master's service every day. She leaves four children and many grandchildren who should not mourn her departure, but endeavor to follow her Godly walk and conversation. Therefore be it

Resolved, That we extend our sympathy to the bereaved ones and that these resolutions be spread upon the minutes, published in the BAPTIST AND REFLECTOR, and a copy sent to the family.

J. N. CYPERT,
J. C. CLAY.
Committee.



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Church Furniture of all kinds
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UNITED CONFEDERATE VETERANS.

For the Annual Reunion at Dallas, Tex., April 22d to 25th, 1902, the Mobile & Ohio Railroad will make rate of one cent per mile, and in many cases less, from all coupon ticket stations. Tickets limited for return to May 2d, with privilege of extension to May 15th. Ask your nearest ticket agent for particulars.



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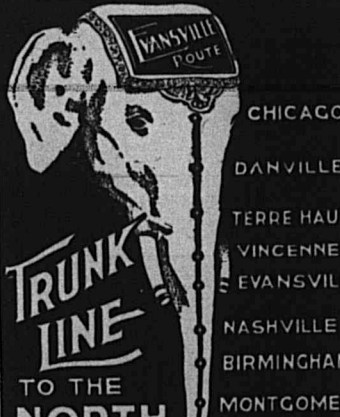
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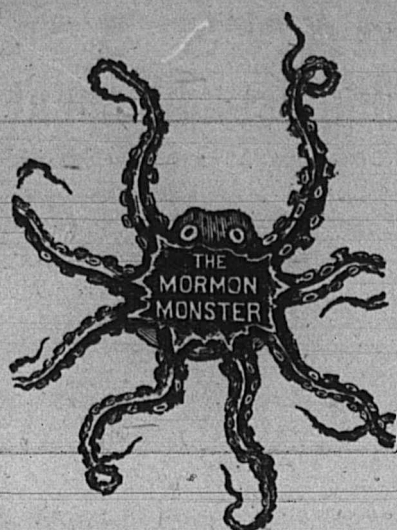
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THE BEST PATENT ON THE MARKET
\$100 REWARD,

If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Completion, 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
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The Story....of Mormonism.

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

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

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

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

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

"The Mormon Monster" is a comprehensive and authentic statement of the past history, present propaganda and fundamental principles of Mormonism."—*Christian Evangel*.

"It is replete with important information for those who are unacquainted with the history, teachings, and tendencies of Mormonism."—*The Advance*.

"Many a reader of this book will say: 'The picture is too dark, the colors too sombre,' but the picture is a true one, and more than this, it might have been made much blacker and still have been true. There is much of the life of the 'Mormon Monster' that cannot be portrayed with the pen. No pure man would describe or tell all. The book impresses one by its clearness, its logical arrangement, its completeness, its strict truthfulness, and its authoritativeness. No greater service could be performed than its lodgement in every home, but above all on the table or desk of every public man. The facts should be known. The book tells many of them, and tells them well."—*Rev. Chas. O. Mudge, Montpelier, Idaho*.

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We have just completed and published our New Church Record. It is handsomely and durably bound, and made of good paper, 238 pages.

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- (2.) Church Covenant.
- (3.) Rules of Order.
- (4.) Register of Pastors.
- (5.) Register of Deacons.
- (6.) Register of Members, (embracing Baptisms, Marriages and Deaths)
- (7.) Conference Minutes.
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OBITUARY.

GILBERT.—D. A. Gilbert was born Jan. 6, 1821, died Feb. 19, 1902, aged eighty-one years, one month, thirteen days. Brother Gilbert professed faith in Christ and joined the church at Hannah's Gap about sixty years ago, and lived a devoted, Christian life. He was a man of strong faith, and had decided convictions as the teaching of the Bible. He had implicit confidence in the promises of Christ and believed in practical Christianity; was ever ready and willing to aid those in need or distress. Ministers of the gospel had a welcome to his home. But he has been taken from us, and Oh, how he will be missed in the home, the church, and in the community. May we bow in humble submission to God's divine will. Brother Gilbert's wife preceded him to the glory land nine years. Deceased leaves several children and grandchildren, and a great many relatives and friends to mourn his departure. Funeral services conducted by Pastor L. H. Huff in the presence of a large concourse of people. Text, first Cor. 15:55. "O death, where is thy sting? O grave, where is thy victory?" Interment in family burying ground. "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours; and their works do follow them." R. A. WAGSTER.

Chestnut Ridge, Tenn.

ADAMS.—We, your committee, to whom the duty of preparing a suitable notice of the death of Brother John J. Adams, would submit the following:

Brother Adams was born March the 1st, 1844, died March the 3rd, 1902, age fifty-eight years and two days. He married Miss Nannie L. Ford October 20th, 1869, and to this union was born three children, one of which died in infancy. Mrs. Cora Adams Peoples, and W. H. Adams, daughter and son, still survive. He made a profession of faith in Christ in February 1871, was baptized by Father W. A. Keen and united with this church August 5th 1871. January 30th, 1874, he was called and set apart as deacon of this church, which trust he faithfully discharged until his death. Ten years of his Christian life he spent in Bristol, Tenn., uniting with the First church, served as deacon of the First church until 1877, May 15, when he returned to Johnson City uniting with this church. He was active in the upbuilding of the cause, going wherever duty called him. Served a number of years as Chairman of the Board of Deacons. His Christian life was spent a great deal in the study of the word in which he delighted so much. It was always uplifting to the Christian heart when Brother Adams led in prayer, or a word of exhortation. Now we see, feel and realize our great loss, but rejoice in his eternal gain.

In view of the life of devotion he lived in nearness of his Lord and Master, we are not surprised at the patience he exhibited in bearing the great suffering he bore so meekly in his last days which was as the refiners fire preparing him for the home of the sanctified, just over the river, into which he has gone to join in the glories that remain for those that love the Lord: Therefore be it

Resolved, First, that in the life and character of the deceased was exhibited in an eminent degree, the power of divine grace and the elevating and sanctifying influence of the Holy Spirit,

Second, that in the death of Brother Adams the church has lost one of her strongest and most worthy and useful members.

Third, that we bow in meek submission to the will of our Father in

heaven at whose summons our brother was called up higher, and that we will cherish his memory and try to imitate his example of piety.

Four, that we extend to the bereaved wife and fatherless children our sincere sympathy and prayers.

Five, that a copy of these resolutions be spread upon the records of the church, and a copy sent to the BAPTIST AND REFLECTOR for publication, and to the city papers.

GEO. P. CROUCH, Chm.,
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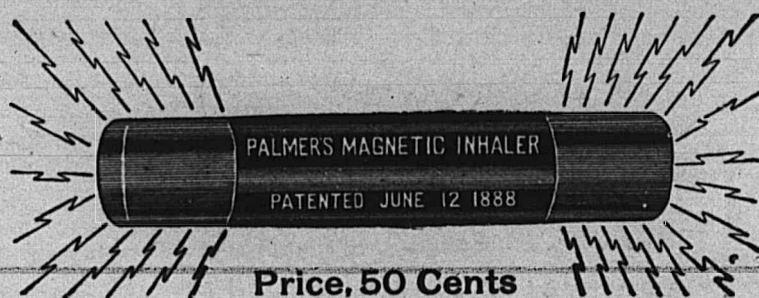
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