

# Baptist and Reflector.

Speaking the Truth in Love.

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## Current Topics

The hard continuous rains on Thursday and Friday of last week did great damage throughout Middle Tennessee. Both the L. & N. and the N., C. & St. L. Ry. suffered considerably. Bridges and trestles were washed away and for several days railroad communication from the South to Nashville was entirely cut off. Rivers and creeks were higher than ever known before. The total damage was estimated at about \$2,500,000.00, while there were twenty-five or thirty lives lost. It was the severest rain storm ever known in this section of country.

Mr. Cecil Rhodes died at Capetown in South Africa, on March 26th. He was one of the most remarkable men of his generation. He was a Napoleon of finance and at the same time of politics. He had not only amassed a large fortune but he had impressed himself upon South Africa. And while he was unmarried and leaves no children, his memory will be handed down to posterity through the country called by his name, Rhodesia. He was, more than any one man, responsible for the war between England and the Boers. With such ambitions as his and with dreams of an empire in South Africa, it was natural that sooner or later there should come a clash of interests between him and Mr. Kruger, king of the Boers. Mr. Rhodes was only forty-seven years old. He will be buried in South Africa.

Congressman Richardson from Tennessee, the democratic leader on the floor of the House of Representatives, startled Congress and the country last Thursday by introducing a resolution asking that an investigation should be ordered in regard to alleged corruption in the deal by which the United States recently purchased the West Indies Islands from Denmark. It seems that Mr. Christmas, agent of the Danish government, had made his report to the Danish government, saying that he was compelled to expend \$500,000 in order to secure the passage of the bill for the purchase of the Islands. A committee has been appointed to investigate the matter. Let us hope for the honor of our country that none of our Congressmen will be found guilty and that the report of Mr. Christmas to his government was false.

"The Statistical Abstract" of the United States for the year ending June 30th, 1900, gives the amount of liquor consumed at 1,349,176,038 gallons, worth at retail (approximately) \$1,172,493,445, or \$15.38 per capita. Now compare this with some other things, as given by the same authority: Total merchandise, \$1,394,483,082; total receipts of all railroads, \$1,336,096,379; total expenditure for liquor, \$1,172,493,445; public debt, less cash in treasury, etc., \$1,107,711,258; total gold in treasury and circulation, \$1,034,834,444; total value corn crop, 1900, \$751,220,034; total value cotton crop, 1900, \$357,000,000; total value wheat crop, 1900, \$323,525,177; total cost of public schools, \$199,281,603; total cost of pensions, \$138,562,130. So it seems that our drink bill amounts to nearly as much as the total exports of merchandise and the total receipts of all railroads in the country. Do you wonder that we have hard times when we drink up our money?

## The Rosary of My Tears.

FATHER ABRAM JOSEPH RYAN.

Some reckon their age by years,  
Some measure their life by art;  
But some tell their days by the flow of their tears,  
And their lives by the moans of their heart.

The dials of earth may show  
The length, not the depth, of years—  
Few or many they come, few or many they go—  
But time is best measured by tears.

Al! not by the silver gray  
That creeps through the sunny hair,  
And not by the scenes that we pass on our way,  
And not by the furrows the fingers of care

On forehead and face have made—  
Not so do we count our years;  
Not by the sun of the earth, but the shade  
Of our souls, and the fall of our tears.

For the young are oftentimes old,  
Though their brows be bright and fair,  
While their blood beats warm their hearts are cold—  
O'er them the spring—but winter is there.

And the old are oftentimes young,  
When their hair is thin and white;  
And they sing in age as in youth they sung,  
And they laugh, for their cross was light.

But, bead by bead, I tell  
The Rosary of my years;  
From a cross to a cross they lead; 'tis well,  
And they're blest with a blessing of tears.

Better a day of strife  
Than a century of sleep;  
Give me instead of a long stream of life  
The tempest and tears of the deep.

A thousand joys may foam  
On the billows of all the years;  
But never the foam brings the lone back home—  
He reaches the haven through tears.

## Brief Discussions on Theological Subjects.

BY S. E. JONES, D. D.

### IS GOD THE AUTHOR OF THE BIBLE?

As stated in my last discussion there are a great many arguments for the divine authorship of the Bible, but the limits I have set for myself will not allow me to give but one more.

II. Jesus Christ is the Son of God, or he was (is) God manifest in human nature.

Jesus, whether he was man or the God-man, before his death declared that the Old Testament—the sacred writings which were read and believed in by the Jews—was of God and could not be broken and that he came to fulfill, to "complete" its meaning. The Scriptures he affirmed to be of God are the thirty-nine books which are now accepted by all Christian scholars. Of course, the higher critics profess to be Christian, and nothing at all if not scholars. But when the higher critics say that Jesus was fallible and was not capable of declaring critically what is of God and what is not, I beg to dissent from the view that such scholars are Christians, that they are of Christ, or of his school. The doctrine of Christ's supreme humanity, that he was in a pre-eminent sense a Son of God and not the divine Son of God, is diametrically opposed to his teaching, and virtually sets aside his highest claim. Supernaturalism is robbed of its *super* and becomes naturalism.

Now, if Jesus was (is) divine, the question of the authorship of the Bible is settled. The same argument

that fixes the inspiration of the Old Testament also establishes that of the New. For it is certain if Jesus is the author of a supernatural religion that an account of its beginnings and progress under him is a matter of history. He himself teaches that the apostles should think and speak and (of course) write and act as they were influenced by the Holy Spirit.

It is worthy of note that the Gospel of John is rejected by the higher critics. Candor compels me to say this, not because there is wanting evidence of its authenticity and inspiration, but chiefly because there are such unmistakable passages in it on the divinity of Jesus. How does this strike the critical apparatus of some of the higher critics? "In the beginning was the Word, and the Word was with God and the Word was God." But is John's Gospel the only book in the New Testament that teaches that Jesus is God? As one of the Gospels there is no question as to its making out the divinity of Christ beyond cavil.

Now, what is the method of establishing the divinity of Jesus? Simply taking the gospels and history at their face value, leaving out of account the fact of their inspiration; proceeding in the same way as investigating a question in open court before a jury. I can do this only in outline, giving such facts as are admitted and must be admitted, and reasoning from the facts unquestioned:

1. Jesus did live and teach. His was a superior human life, and his teachings are striking, there being no parallel to them as a whole, in any writings of any age or country.

2. He was the envy of his own people, especially of the Jewish authorities and teachers. It was just because his life was so blameless and especially that his doctrines were so contradictory of their traditions which they held as dear as life, and particularly because of his interpretations of the Old Testament respecting himself, that his own people clamored for his blood and finally succeeded in getting Pilate to sign his death warrant.

3. Jesus was crucified and was buried. How natural the story that the Jews should have his tomb sealed by the governor and that a watch should be placed around that tomb. All the circumstances go to show that men who were so intent on crushing Jesus and his teachings, by using common sense would have done all that. Would it not have been a great blunder to let Jesus be buried as a malefactor, and not see to it that his prophecy of his resurrection on the third day should prove false? What was the issue after his crucifixion? If he should fail to come to life, or fail to rise on the third day his claims to divinity were false, and he himself what they affirmed him to be, an imposter. If he were an imposter and his disciples were deceived by him, how easy, notwithstanding, for them to steal him out of the tomb and proclaim to all that he had risen. So every precaution was taken. All Christians, everywhere, thank God that the tomb was sealed and a watch stationed about it.

Now, did Jesus, as he prophesied, rise from the dead? This much is undisputed. His body somehow got out of the tomb. The tomb in which he was laid was empty after the third day. This the Jews all admitted, and everybody is compelled to admit. What became of the body of Jesus? Only three suppositions are possible: (1) either the disciples stole him out of the tomb; or (2) his enemies took him away; or (3) he rose by the power of God as he said he would.

Did the disciples steal him away? Bold, brave men were they, if they did so. Was not Jesus dead and did they not know a dead man could be of no service to them? Had they done so, and proclaimed his resurrection as they did, would the proclamation of a positive lie, they knowing it to be such, have inured to their advantage in any way? To do that were to act the part of knaves and fools. It were to brave all terrors, death itself, for a known lie. But did they



steal him away? That were an impossibility, for the watch would not suffer it. Did they know the watch was there? Did they know the governor's seal was on the great rock lying against the door of the sepulchre?

1. What became of the body of Jesus? Peter and John and the rest proclaimed on Pentecost that Jesus had risen. And yet they did this in the face of a known lie, if they stole him away. They ceased not to teach this in the face of prison and death, and finally died for this lie, if so be he rose not. Whoever, in view of all these facts, can believe that the disciples stole him out of the sepulchre do not need to be told that they are credulous beyond any of whom we have any account either in sacred or profane history. Such credulity is insanity itself, for there is not the least show of reason in it.

2. Did his enemies take him away? This question answers itself.

3. Then Jesus rose by the power of God and was, therefore, all he claimed to be.

If he was all he claimed to be, then the Scriptures are what is claimed for them. They are the inspired word of God. The resurrection of Jesus is the greatest miracle, and whoever believes that can believe that Jesus Christ spoke the truth always, despite the insinuations of some of the critics that he was not a competent judge of such matters. "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."

Peter speaks of wresting the Scriptures, some of which are hard to be understood, such as some of Paul's Epistles, which, by the former, are called "other Scriptures."

It is a most pleasant task to study the divine authorship of the Scriptures from the standpoint of their unity; the genuineness of the manuscript; from their adaptability to all classes; from their transforming power in the human consciousness. But this paper is long enough.

#### A Fading Picture.

BY C. C. BROWN, D. D.

Two or three years ago I was taken possession of by the photographing fad, and used to go around armed with a camera. I took pictures of sea and land, and my study walls were ornamented with many a token of my imagined skill. Sometimes I used to have odd experiences in the dark room where I developed my negatives. For instance, as soon as I dropped the glass plate into the developing solution, the picture would begin to come out on it, and seemed almost to grow up out of the liquid. I soon discovered that this too sudden development was a bad sign, and indicated that my solution was wrong, or that I had improperly exposed the plate in taking the picture. A sudden growth meant a sudden departure, for just as the picture seemed to be at its best in the pan it would begin to disappear, and, lo! it came to pass, always, that no picture at all was left, or, at best, only a very poor and imperfect one. There was something wrong somewhere and I had the work to do over again.

I have made it a point not to meddle much with the writings of the higher critics. I have an idea that I do not need their teachings in my business. When I compare their writings with those of the apostle Paul I am strongly reminded of my experiences in the dark room with my pictures. When I read Paul, Christ, the divine one, comes out everywhere. Before the Galatians, Christ was placarded the divine Lord and Healer. At Thessalonica, Paul preached Jesus until he became odious to some of the rabble who accused him of proclaiming "another king, one Jesus." Nowhere is there a missing note in his chorus of praise to Jesus as divine, and the picture he draws, if I may change the figure, is perfectly clear and unfading. But some unskilled or vicious hand has been meddling with the developing mixture of some of these latter-day critics. In what I have read from Keil and Abbott and Driver, the image of the divine one is very weak and has almost faded away. If we take away Christ's divine Sonship, and then take away his miracles, and then sneer at the doctrine of his resurrection, while, at the same time, we eliminate every word of his that does not comport with our theory of criticism, pray, what is left of Jesus, the Jesus that Paul saw and preached all over Southern Europe? In developing my pictures I had to have a just admixture of the developing elements, a proper exposure as to time, and a clear view of the object to be photographed. All these things are just what the higher critics need. Jesus will fade away from the man who studies him with too little heart and too much head. I should as soon try to test his divinity by measuring his cradle with a foot-rule as to test it by measuring him by cold, intellectual processes. Even

our best scholars are fallen creatures, and the mind is not free from the taint of corruption. Whenever the picture of a divine one begins to fade away from ones thought it is a clear-cut indication that something is wrong; for surely this is not the Jesus whom Paul saw and placarded before the world in his day. I beg all the brethren who study Jesus at all to beware of the fading picture. Something is wrong somewhere; seriously and radically wrong.

Sumter, S. C.

#### The Damnation Army.

REV. J. H. MILBURN.

In my musings in regard to the Salvation Army the following trend of thought was suggested to my mind: We have in the United States an organized religious force denominated the Salvation Army. Much has been said and written concerning this religious organization, the avowed object of which is the salvation of souls of men. In some instances the advocates of the Salvation Army and its teachings and methods have been hissed, mocked, scorned, arrested, fined, and imprisoned, and their parades and processions have been suppressed by the authorities.

My musings do not prompt me at this time to write anything, either in regard to the merits or demerits of the Salvation Army, its teachings or its methods, but merely to refer to this religious organization for the purpose of bringing before the mind of the reader, more forcibly than possibly I otherwise could, another organized force which may very appropriately be denominated the "Damnation Army."

1. The Damnation Army is much more ancient than the modern Salvation Army. It antedates the flood, and one of its abettors, in the person of "a preacher of righteousness," was transmitted from the antediluvian to the post-diluvian world. The sad story is told in the following graphic words: "And Noah began to be an husbandman, and planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his youngest son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. 9:20-25; Revised Version.

2. Those who are aiding and abetting the Damnation Army are much more numerous than those who stand identified with it. Neither Xerxes nor Hannibal nor Wellington nor Napoleon, Lee nor Grant ever commanded such an army for multitudes as are marching under the black flag of the Damnation Army.

3. The damnation Army is one of the most thoroughly organized forces in the world. It has its congresses and its conventions, and its diplomats are everywhere lobbying and working faithfully for its interests; it has its tentacles tightly entwined around all civilized nations, and has formed an alliance offensive and defensive, and is in partnership and is legalized and protected by all civilized national governments. It controls nations, but no nation on earth controls it. There are multiplied thousands of men who would be willing to take up arms and fight rather than see Church and State united; while, upon the other hand, they would be just as willing to take up arms and fight rather than see the Damnation Army and State separated. If men's souls cannot be saved by legislation they should not be damned by legislation.

4. The Damnation Army commands more money, and by this means exerts a greater influence among men, than the Salvation Army can ever hope to exert.

If the wholesale and retail liquor dealers in the United States can only control the small number of ten votes each not less than 3,000,000 votes can be thrown against decency, good order and good government; against home and State and nation and humanity, and in favor of the blighting and withering influences of the Damnation Army.

Mr. Clausen, president of the Brewers' Congress at Davenport, Iowa, said: "We must form an organization that controls a capital of \$200,000,000 and commands thousands of votes; politically, through which our legislatures will discuss our power." In Albany, N. Y., the liquor dealers boasted that they spent \$100,000 to influence legislation during one session of the State Legislature. But we do not have time to dwell upon these facts, tempting as they are.

Every army must have officers. Who are they?

1. His Satanic Majesty, the Devil himself, is the commander-in-chief of the Damnation Army. His soldiers

fight under a black flag. He does not propose to carry on honorable warfare. His tactics are anything and everything in order to win; any means and any methods; no difference with him, as to when or where or how, just so his power and influence are extended. His officers and subordinates generally understand this and act accordingly.

2. The officers, next highest in rank and almost equal in power and influence with the devil himself, are the brewers and vendors of alcoholic beverages, the wholesale liquor dealers, editors of papers, periodicals and literature advocating the cause of the Damnation Army.

The hundreds of thousands of saloonkeepers, bar tenders, and multiplied thousands of others engaged in almost innumerable other ways in the traffic and sale of intoxicating liquors as a beverage, constitute the great army of subordinate officers who are constantly doing the bidding of their commander-in-chief.

3. The rank and file of the Damnation Army is made up of recruits from very nearly all classes and characters of human beings. In this great army there are to be found the proud aristocrat and those who are coarse and vulgar; there are crowned-heads and rulers of high and low estate, as well as the mendicant and the pauper, the statesman, the philosopher and the wise as well as the fool, the clown and the menial; the millionaire and the dude are also there. From all classes, kinds, nationalities, and tongues the ranks of the Damnation Army are constantly being recruited.

4. Recruiting officers. All those who belong to the Damnation Army are authorized by the commander-in-chief to enroll new recruits, and in avowing their allegiance to the "Prince of the power of darkness," recruits are not allowed to kiss the Bible, but invariably they are required to kiss "the little brown jug," or a glass, or a bottle.

5. Recruiting station. All saloons, all dives, all houses of ill fame, all gambling dens, and all places where revelry and sinful pleasures abound, are recruiting stations. No one is too young; nor is any one too old to be enrolled in the Damnation Army who is able to avow his allegiance to his Satanic Majesty by kissing "the little brown jug."

6. How the soldiers of the Damnation Army may be recognized: Some of them have red noses; some have blood-shot eyes; the breath of a great many sends forth an offensive odor; while from the throats of many others a stench is constantly emitted which is very nearly or quite nauseating. There are times when many of the soldiers of the Damnation Army can't walk a straight line; sometimes they stagger and fall and wallow in the mud, and foam and froth and vomit. At least three-fourths of those who wear striped clothes and have to be guarded in order to keep them from doing violence to others, are veterans in the Damnation Army. A large per cent. of the soldiers of the Damnation Army curse and blaspheme and carouse and fight and steal and murder; in fact, there is no telling what they will do, or what they will not do when once their reasons have been dethroned by having tanked themselves full of intoxicating liquors.

As to what the Damnation Army has accomplished, is now accomplishing, and will in the course of time accomplish, can never be fully known until God shall pronounce the final dread sentence upon the workers of iniquity, saying: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Union City, Tenn.

#### Those Non-contributing Churches.

This seems to be a fruitful theme just now. It appears that out of 1,500 Baptist churches in the State, only 500 contribute to missions. If this were true I should say: "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." 2 Sam 1:20.

I have seen a statement in one of our gospel mission papers in reference to this matter, to the effect that in Tennessee, with its Superb Corresponding Secretary, backed by the BAPTIST AND REFLECTOR and the Sunday School Board at Nashville, etc., the State Board had secured the co-operation of only one-third of the churches in the State. Hence, therefore, ergo, etc., the churches were tired of the present methods of mission work and were ready to work on the gospel mission plan. Thus it is that such statements are liable to injure the cause that they were intended to help.

I have taken a little trouble to see if this is a correct representation of the case that "only 500 churches contributed anything for missions the past year." I find in the financial tables of the minutes of our State Convention that there was contributed more money, through the regularly organized channels of the Convention, than in any other year of its history except 1895, when,



in addition to the present Corresponding Secretary, Brother Quisenberry was in the field as Corresponding Secretary for the Sunday school and Calportage work. I find, also, that while only 475 churches are mentioned by name, yet "Individuals" and "Associations," are sources to which \$4,071.30 is credited. I see that Holston Association is credited with \$739.77, of which \$41.68 was raised at Association, and \$432.14 is credited to individuals. Holston Valley is credited with \$39.00; \$23.00 were paid at the Association. Indian Creek Association paid \$93.30, of which \$6.00 is credited to individuals, and \$48.75 was paid at Association. Judson is credited with \$13.65, all of which was paid at the Association. Two churches in my own Association are credited with contributions, while individuals, etc., have been more liberal. In fact, to my certain knowledge, every church in our membership has made a small contribution to missions. So I am disposed to guess that if we knew all these individuals and all who contributed at Associations, we would find at least 500 more churches helped to pay that \$4,071.30 which is credited to miscellaneous sources. So I contend that I have more authority for saying that 1,000 of the 1,500 churches in Tennessee contributed something the past year, for missions through the regular channels, than any one else has to say that only 500 contributed. Not only is my statement closer to the facts, but it is also more likely to cause the hosts of God to advance all along the line. Those churches which sent up their funds to the "Association" by "individuals," were modest. Their contributions were so small that they were ashamed to have them published to the world. Let us not despise their day of small things. Everything must have a beginning.

Our people are not anti-missionary. Every child of God wants sinners saved, whether these sinners live in Tennessee or in China. He will, if rightly taught in the word, work for the salvation of sinners as he has opportunity, and contribute of his means to that purpose as the Lord prospers him.

Our preachers are greatly to blame. At the risk of being scored by Brethren Folk and Oakley I will say that the pastors of some of our churches need instruction along this line. What remedies?

1. Our young ministers should be educated. They ought to have at least a common school education. I know some Baptist preachers that will "argify" the topic that the earth is flat with four corners to it, and that the sun revolves around the earth. How do you expect that kind of a man to develop a church? How is a pastor to lead a people when the school children are better informed than he is? Some time ago a Baptist pastor hereabouts remarked at a funeral that the heathen were in a saved state without the gospel. A Baptist brother remarked to him: "Brother M— you ought to go home and quit preaching. If heathenism is such a good thing, let us all get back into heathenism as soon as possible."

2. If all our pastors could read the BAPTIST AND REFLECTOR it would be an educator along this line. If our pastors could be instructed in regard to missions they would teach the people the right way. I suppose that there are 500 pastors, or at least that many ordained preachers, in Tennessee who do not take the BAPTIST AND REFLECTOR. If there could be raised a sum sufficient to pay for the paper and send it to these 500 preachers for, say, three years, I think the problem would be solved. Some liberal Baptists in Alabama have endowed Brother G. S. Anderson's paper, *The Sermonizer*, with five thousand (\$5,000) dollars for five years, which enables him to teach Homiletics, gratis, to every preacher in the State of Alabama. Why cannot Tennessee Baptists thus endow the BAPTIST AND REFLECTOR so that it can teach our untaught pastors along all lines in which a religious paper can help a poor uneducated pastor?

B. F. STAMPS, Colporter

### What is The Cause?

It seems to me the most vital primary cause of missionary indifference in our country churches, is their failure to meet on each Lord's day to study the scriptures, to consider one another, to provoke unto love and good works, exhorting one another to contribute as the Lord has prospered them. Paul exhorts his brethren in Heb. 10:25, saying: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching."

It was the regular custom of Christ and the early Christians to assemble each week, and we now observe that the churches which meet every Sunday are the most active workers for missions. Now, it is the manner of most country churches to assemble once a month to be entertained by their pastor. They develop Christian weakness from inaction and drift into in-

difference. I think this is the fundamental cause of 1,235 churches in Tennessee not contributing to missions; and if this is the main cause why an effort should be made to remove the cause and allow the Holy Spirit to raise these so-called "dead churches" to active life. The only practicable way to reach these churches is through their pastors, and the easiest way to reach the pastors is through the BAPTIST AND REFLECTOR. It is unscriptural and wicked for our country churches to entertain the idea that they cannot meet, worship and benefit one another without the presence of a preacher. Our Disciple brethren set us a worthy example on this point, and I have noticed where they fail to obey this Bible command their churches die deadlier than ours.

Our country ministry has made little or no effort to organize the churches on this divine plan, except to have some of the members run a Sunday school independent of the church. If the pastors can be induced to declare the whole counsel of God on the doctrine of weekly meetings in every discourse, and press the matter in the homes of the membership, they will, in time, be able to have the churches meet according to the gospel order, and then more souls will be converted, brotherly love will abound, and money will be given to missions.

Our country brethren are true Christians, make active workers in city churches, and only need to be Scripturally organized to make efficient workers.

Would be pleased to hear from the brethren on this point.

J. H. OSMENT.

Mount Juliet, Tenn.

### Editorial Correspondence.

I should have been glad to remain at the services at the Ruggles Street church again Sunday night, but I wanted to see some of the other churches. So I went to the Clarendon Street church that night, of which Dr. A. J. Gordon was so long the distinguished pastor, and of which Dr. Emory W. Hunt was the pastor at that time. This church is located in a rather better section of the city, socially speaking, than the Ruggles Street church. There seemed to be more wealth among its members. There is, however, a fine spiritual power prevailing in the church, as well as a very strong missionary spirit. How could this be otherwise in a church of which Dr. A. J. Gordon was pastor for twenty-five years, and on which he had naturally left the impress of his strong personality? Many of our readers have probably read his little book called "How Christ Came to Church," as well as some of his other books. If so, they can appreciate this remark.

Dr. Hunt preached an earnest, thoughtful sermon to a good audience, upon the subject of "Heredity." According to the regular custom of the church, an after-meeting was held in the Sunday school room below, after the services in the auditorium. This meeting was conducted by the assistant pastor, Rev. Mr. McElwain. It was a spiritual service. A number of persons gave testimony in regard to their Christian experiences. As is known to our readers, Dr. Hunt resigned the pastorate of the church to accept an urgent call to the Presidency of Denison University in Ohio. He was no stranger in Ohio, having been pastor in Cleveland for a long time before going to Boston. He is one of our strongest and best men.

I regretted that I did not have the opportunity of going to some of the other Baptist churches in the city. I have referred already in these letters to the Tremont Temple church, whose pastor, Dr. Geo. C. Lorimer, had just left to go to the Madison Avenue church, New York.

The First Baptist church of Boston has quite an interesting history. It was constituted in 1665 with nine members.

Five men were disfranchised, and all were committed to prison, and three fined £4 each. In 1672 the General Court enacted "banishment to every person who should openly oppose or condemn the baptizing of infants." Obadiah Holmes, a Baptist from Newport, R. I., for visiting Massachusetts and attending Baptist services in a private house, was arrested, imprisoned, and terribly flogged, receiving thirty stripes unmercifully. President Henry Dunster of Harvard College, was first led to inquire into the sentiments of the Baptists by his indignation at this violent and brutal treatment of them. For years Baptists were persecuted, fined, whipped or imprisoned and banished. In 1678 the first Baptist church was built on the corner of Salem and Stillman Streets. In 1680 this church was nailed up several times by order of the Governor and council. May 21, 1718, Elisha Callendar was ordained pastor of this church, and Increase Mather, Cotton Mather and John Webb, all eminent Congregational clergymen of Boston, assisted at the services.

The present First Baptist church is on Commonwealth Avenue. This is the most fashionable avenue of the city. The church presents a very handsome appearance on the outside. I think it used to be a Unitarian church. It is gratifying to know that despite all their persecution and all of the isms and heresies around them, the Baptists of Boston have grown constantly in numbers and also in the missionary spirit and influence.

I wanted to attend the Baptist Ministers' Conference on Monday morning, but was prevented by business from doing so.

While waiting to see a gentleman on business, I stopped in at the famous "Old South" church. It is now located in the heart of the city, on the corner of Washington and Milk Streets. The ground on which it stands was originally the garden of John Winthrop, the first Governor. It was on this spot that Increase Mather was reared in the household of Rev. John Morton. In 1669 the first house of worship was built, the ground being given by Mrs. Mary Morton. In 1691 Benjamin Franklin was baptized, or rather sprinkled, in the old house. Here in the same year a town meeting was held to consult about fortifying the harbor against an expected French invasion.

In March 1729, the old cedar meeting house, which had stood for two generations, was pulled down; a new one of brick was begun, and on the 26th of April, 1730, the existing Old South church was dedicated. It was built according to the best tastes of the time, but seems a very plain and rude structure now by the side of other magnificent churches in the city.

In this house on Nov. 28, 1773, a meeting of five thousand citizens resolved that the tea sent from England should not be landed, and in this house on Dec. 16, 1773, a meeting of seven thousand citizens sat till after candle-light listening to Josiah Quincy, Jr., and Samuel Adams, while messenger after messenger went to get redress of Governor Hutchinson, at Milton. He refused, and at the doors of this house the war-whoop was raised, the citizens disguised as savages led the way to the tea ships, and the tea was destroyed.

Here were delivered the series of orations from 1771 to 1775, commemorative of the Boston Massacre, by Lovell, Warren, Church, Hancock, and for the second time by Joseph Warren three months before he was killed at Bunker Hill. He was brought in through a window in the rear of the pulpit, the aisles and steps of the pulpit being filled with British soldiers and officers.

In 1775, by order of General Burgoyne, a riding school for British troops was established in the church, pews and pulpit being torn away and broken up; and when Washington made his triumphal entry into Boston, in March 1776, he paused, and, entering this building, looked down from the eastern gallery on the scene of the desolation.

So you see the Old South church is quite an historical building. It is now used as a museum in which are a number of interesting relics of early days in Boston. An admission fee of 25 cents is charged. I spent some time in looking at these relics, but of course I could not undertake to describe them. EDGAR E. FOLK.

### The First Christian Church.

There has lately been said a great deal about the first church constituted on the earth; when, where, and by whom it was organized.

There are three distinct theories among Christians as to time and place. Our Campbellite friends all hold to the view that the church had its origin on the day of Pentecost; and a few Baptists seem to agree with them.

A large number of Christians hold that the church had its origin in Abraham's day, and with the covenant made between God and Abraham.

A third class believes that the church was constituted during the personal ministry of Jesus on earth, and with his immediate oversight and direction. I am impressed that a large majority of Southern Baptists adhere to this opinion.

There are a few, however, who persist in teaching that the first Christian church had its origin at Pentecost. Some good brethren treat the matter with indifference, as if it were of minor importance, while many believe that grave questions are involved. Since this is so it becomes us, as the representatives of the kingdom of our risen Lord, to be of the same mind and speak the same things.

In most of our churches there are Sunday schools. These schools generally use the literature of our Board at Nashville. It is one of the duties of the pastor to see that no phase of error shall be instilled into young and pliant minds. This is difficult to do when the primary teachers meet with it on the cards on which



the little ones' lessons are found, especially as these lessons are taught by questions and answers.

On the cards sent out by the Sunday School Board of the Southern Baptist Convention for January 19, 1902, this question is asked: "On the day of Pentecost what did the 3,000 become?" The answer is: "The First Christian Church." It ailes mine. Many of us do not believe this, and so the teaching is offensive.

This same doctrine is brought out in some way every time we come to study the events of the Pentecost. It has come to my ears that some of our prominent churches have determined to withdraw their support from the Board if this is not corrected in some way, and the Board persists in sending out such teaching.

While I do not sympathize, in any particular, with those who are continually hurling their broadside, uncharitable, unfounded abuses against our Boards and Secretaries—they are doing a great work and God is blessing their labors—I am not at all in sympathy with the propagation of any kind of error to the wounding of the weakest of the Master's little ones.

I believe if the Bible proves anything it proves that Jesus organized his own church, and it was working before Pentecost, and to it had been given the great commission, and to its custody had been committed the keeping, in simple purity, the ordinances and the Lord's supper. I feel confident that I can prove such a proposition. If any brother who constantly asserts the Pentecost theory has any Scriptural proof for his assertions, many of us would be glad to see such proof, and would joyfully consider it. The matter ought to be settled now. It is hurting us and our work.

MARTIN BALL.

Paris, Tenn.

#### From Jefferson City.

One week ago I returned from a protracted visit to Sedalia, Mo., of five weeks' duration. My absence was extended by illness of my younger son, John, who was stricken down with smallpox the second week of my visit. Being ignorant of the nature of his ailment until it began to show itself on the body, I was exposed to it myself. This made it necessary that I should remain until I could be assured that I had escaped inoculation from the contagion. I was all the more ready to do this, because my presence was necessary to look after my son's comfort and nursing during the period of his confinement. I am grateful to God for his abundant mercy vouchsafed in the complete recovery of my son, and of my own preservation from its infection.

During my stay in Sedalia I had the pleasure of supplying the pulpit of the East Sedalia Baptist church for four successive Sabbaths. The weather was quite cold and the house somewhat uncomfortable, because of the work of repairs then going on, but the congregations were quite good, and all the services full of interest and power. The membership of the church embraces a goodly number of devout, earnest Christians. The atmosphere of spirituality pervades all their meetings of devotion. They have a live Sunday school, an active Young Peoples' Union, and active, aggressive Ladies' Missionary Society. I greatly enjoyed preaching to them and was cheered by many expressions of appreciation on the part of those who heard me.

During the last week of my stay I took an outing of two days, visiting relatives at Kansas City. My home during my visit was with the family of Rev. Wm. Shelton, who married my niece, and with whom my younger sister, Mrs. E. Ross, makes her home. Brother Shelton is giving himself to the work of an evangelist, and was absent at the time of my visit in Nebraska holding a meeting. He has, to a very large degree, enjoyed the blessings of God on his labors in this work during the past year. His services are in constant demand so that he finds it difficult to respond to all the calls made on him.

The Shelton family live near the Bales Avenue church, and are members of that body. This is one of the largest churches in the city. It is a young church and has had a phenomenal growth. Rev. Fred D. Hale, late of Owensboro, Ky., was recently settled over it as the pastor. He has taken hold of the work with his characteristic energy and push and is bringing things rapidly to pass. I had the pleasure of attending a reception given to 105 new members received since his accession to the pastorate, given in the lecture room of the church. I was delighted to meet here several old acquaintances of other days and was greatly refreshed by warm cordiality extended by the members to the visiting brother in their midst. I enjoyed greatly meeting Dr. Hale, whom I have known for many years, and for whom I have ever cherished the most affectionate regard. His work in Kansas City is in excellent condition, and its outlook is bright.

On reaching home I was grieved to find the condition of my greatly beloved brother, Dr. Jesse Baker, much worse than when I left. I spent the first night after my return with him, as it was feared that he would pass away before the dawn of day. He revived, however, and has since been resting much easier, but there seem to be no signs of ultimate recovery yet manifest. I rejoice to record the faithfulness of the churches, to which he has ministered, to him in this hour of sore affliction. Buffalo church sometime ago sent a generous contribution to his relief by the hands of its pastor, Rev. E. A. Cate. Last week the church at the Mouth of Richland to which he ministered for many years sent a contribution of \$26.75. It was a noble act of generous devotion, worthy of all praise. The four churches of which he is at present pastor have retained him on his salary and have arranged for a supply, thus showing their unselfish devotion to him who has done so much for them in spiritual things. This is as it should be. The churches of East Tennessee owe it to themselves as well as to him to see that the wants of this faithful servant of the Lord are generously provided for in his last illness. His financial condition is not good, and but for the generous aid that has been given him he would be in the direst straits.

As has already been announced I have resigned the pastoral care of the church here and expect to close my labors the last Sunday in May. I have not yet accepted work elsewhere and am undecided as to what I will do. My future I commit wholly to that God whose goodness has followed me thus far, and who has promised to be with his people to the end.

J. M. PHILLIPS.

#### A Statement From Dr. J. M. Frost.

BY REV. I. J. VANNESS.

Permit me by way of preface to state that Dr. J. M. Frost, Secretary of the Sunday School Board, has been unable to leave his room for nearly four weeks. He is suffering from the after effects of a case of grippe and has been extremely weak, making his recovery very slow. We now hope that he will be able to go away for a short stay in some climate in a short time, and then be able to resume his work in time to make all preparations for the convention at Asheville. He is very grateful for the many kind expressions of love and sympathy.

Let me say further that the Sunday School Board has been greatly prospering during the present quarter. The business of the Board has shown a steady increase throughout the year, but the orders for March, which is the first and best month of the second quarter, have broken all previous records. It is now an assured fact that the Board will be able to report at Asheville not only the best year's business in its history, but a very decided increase over that of any previous year. We are sure this will be gratifying to all.

Attention has been called from various sources to certain statements in "Our Little One's Quarterlies," and Dr. Frost has authorized the following statement: "Permit me a word of explanation in regard to the little picture cards which are used by the primary scholars and called 'Our Little One's Quarterlies.' These cards are very popular and we are compelled to handle them. They are only supplied by three houses, one in Boston, one in Providence and one in Chicago, from whom all houses of our own and other denominations purchase them. A multitude of denominational interests have to be consulted, therefore.

We have done our best to secure the privilege of preparing our own matter for these cards, but this has been deemed impracticable by the makers of our cards. We have endeavored to exercise such oversight, however, as would make these cards in every way acceptable and presumed our precautions were adequate. Recently, however, some of our friends have rightly objected to certain statements on these cards. We have every reason to believe these statements were corrected in the proofs which we sent back to the printers, but as we could not see the final proof, despite our precautions, they seem to have found their way into print, much to our regret. We are very sure these statements did not appear in the final proofs that left our office.

We cannot undertake to make our own cards, as would be best, but we have now taken extra precaution and will hereafter prepare our own lessons for these cards and make other arrangements to absolutely control the printed matter on all cards printed for us, as well as to continue to have the pictures submitted to us for criticism.

Although this will add something to the cost, it will enable us not only to be absolutely certain that we protect our denominational interests but it will give us a more effective picture card and be in line with the general improvement in all our periodicals.

Nashville, Tenn.

#### Jackson Items.

The churches in the city were well attended on yesterday. The Sunday schools are growing in interest and numbers. At the First, one was received into the membership of the church by letter; one was received for baptism; took a good collection for Home Missions.

D. A. Ellis preached to a full house at both services.

Ross Moore preached to his flock at the Highland Avenue church at 11 a. m., and at 7:30 p. m. he preached for the congregation of the First Presbyterian church, which is pastorless. Brother Moore's sermon was a joy to all who heard it; the house was not capable of accommodating all who came to hear this able and eloquent young man.

The interest is growing in the Royal Street church and the members are much encouraged.

D. B. Moore preached for them at 11 a. m., and I. N. Irwin at 7:30 p. m.

Prof. Savage preached to the good people at Baldwin Miss., took a collection of \$50.00 for Foreign Missions.

J. T. Early filled his appointment at New Salem, took a good collection for Sunday School work.

All his churches have appointed delegates to the West Tennessee Sunday School Convention and will be well represented. He preached at Kenton at 7:30; one accession by letter.

F. C. Flowers preached three times to the people in Darden; he was much pleased with his work.

A. J. Castellaw reports a good day at Mercer.

E. G. Butler preached to large crowds at Pisgah and organized a Sunday school.

J. W. Dickens had a fine meeting at Grand Junction.

M. E. Dodd preached to the Pinson church, and received and accepted the call to the church.

W. R. Hill had a fine day at Clear Creek and a good collection for State Missions.

S. E. Tull met a large audience; experienced a good day.

W. E. Hunter met and served the Cane Creek church at 11 a. m., where they always have a spiritual meeting, and at 3 p. m. preached for Anderson Chapel people, who are without a preacher.

L. E. Watson has a good service at China Grove.

W. C. Sale preached at Blaylock's at 11 a. m.; at Vildo at 3 p. m. and organized a Sunday school at both places.

The University is in a fine glow of good and faithful work, noble emulation and pleasant rivalry. Every week adds new names to the long catalogue of students. Dr. Heagle's lectures on the Bible grow in interest and instruction and all are delighted when he goes on the rostrum. Many citizens leave their daily work for this hour's service.

MADISON.

Jackson, Tenn.

The church at Bethel is moving along nicely. We have preaching twice a month. Rev. E. H. Hicks is our pastor. He is doing a good work here in this mountain land. There are many noble hearted and firm Baptists in this country. The writer went to work as colporteur of the Watauga Association last April. Since then I have worked 110 days, visited 500 families, traveled 700 miles and found seventy-four families without a Bible. I have sold 168 Bibles and 280 other books. Total amount \$162. I want to ask the pastors of the Watauga Association to take more interest in the colporteur work. May God bless the BAPTIST AND REFLECTOR and its editor.

J. B. PLEASANT,  
Colporteur of Watauga Association.

I have made a trip through West Tennessee on behalf of our Dickson church and found the pastors and churches invariably helpful. Memphis, Jackson, Humboldt, Trenton, and Martin did nobly and Dyersburg, Newburn, Brownville, Milan, Paris, and others will soon redeem their kind promises. Will other churches take a collection during April for this most urgently pressing work. Eighty miles without a Baptist church building along the N. C. & St. L. R. R.

Dickson, Tenn.

C. W. GREGORY.

I will send a local for the much beloved paper. I held a few days services at a church in a very destitute section, which resulted in fifteen conversions. Some of these had never heard but one man preach before the writer visited the community. There is a great destitution in this fine cattle country. Many souls know not of the love of Jesus.

W. H. PETTY.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Howell Memorial.—Pastor Peyton preached at both hours. Subjects: "Stability in Life and Doctrine," and "What Think Ye of Christ?"

Elgefied.—Pastor Rust preached at both hours. Subjects: "Proofs of the Resurrection and What the Resurrection Proves," and "Temperance."

Central.—Pastor Lofton preached at both hours to fine congregations. Baptized one; 290 in Sunday school.

First.—Pastor Burrows attended the Georgia Convention and was water bound at Wartrace. Brother Guernsey preached at the morning hour; no service at night.

Third.—Pastor Golden preached in the morning on "Cross and Crown," and at night on "The Call to a Noble Task." 169 in Sunday school. Will begin the foundation of the new building during the month.

Seventh.—Brother S. M. Gupton preached at both hours. Subjects: "The Churches' Great Charge," and "The Heinousness of Sin."

Centennial.—Brother E. S. Bryan of Lascazas preached in the morning and pastor Stewart at night; good congregations; 121 in Sunday school; good B. Y. P. U.

Overton Street B. Y. P. U. Mission.—75 in Sunday school; good prayer meeting Tuesday night.

Raines Avenue.—25 in Sunday school.

Waverly Place Mission.—Bro. Gupton preached; good service; will organize Sunday school in the portable building next Sunday afternoon at 3 o'clock.

N. Edgefield.—Dr. Folk preached in the morning and Bro. E. S. Bryan at night; good congregations; pastor Sherman sick.

Immanuel.—Pastor Ray preached at both hours to fine congregations. Subjects: "The Appeal of the Resurrection to Manhood," and "Seeing Things as They Are."

Mill Creek.—Pastor Trice preached in the morning on "Esther's Opportunity;" no service at night.

Franklin, Ky.—Pastor Whittle reports the work in good condition; three baptized and several approved for baptism.

Brother I. S. Baker goes to Rockwood next Sunday to take charge of the work.

Bro A. W. Lamar was present. He has just returned from Florida.

Dr. Holt reported a visit to Indian Creek fifth Sunday meeting.

#### Memphis.

First.—Pastor Boone preached. Subjects: "Jonah, the Grumbler," and "Models." Good congregations.

Seventh Street.—Pastor Thompson preached. Subjects: "The Faithful Saying," and "Care for the Soul." One received for baptism; three professions.

Central.—Pastor Potts preached in the morning to the children; one received by letter; four baptized; largest Sunday school in the last seven years.

Rowan.—Pastor Richardson preached. Subjects: "The Joy of Easter," and "Gift of Healing." Good congregations.

Trinity.—Bro. B. F. Whitten preached in the morning and Bro. J. R. Carter at night; good Sunday school and B. Y. P. U.

The fifth Sunday service held at Trinity church was fairly well attended and organized by electing Bro. R. G. Craig Moderator and Bro. B. F. Whitten Secretary. The program for the West Tennessee Sunday School

Convention, to be observed at Covington, was taken up and discussed with much zeal and considerable profit to all who were present. The church prepared a very enjoyable treat for their guests, and the ladies served an elegant dinner on Saturday. Pastor Lipsey performed the duties of host with his usual ease.

Memphis, Tenn.

T. T. THOMPSON.

I was at New Middleton Saturday and Sunday; had delightful congregation both days. Brother Russell, the colporter of New Salem, was present and preached for me Saturday. (Don't tell Brother Holt.) Brother Russell is doing a fine work and I think will make a model colporter. We gave him a collection for colportage work. I preached for Bishop Eastes Sunday night at Brush Creek to a delightful audience. Next Sunday I preach at home. It is my birthday and I propose to give a dinner to all my friends far and near to come and dine with me provided they bring their dinner and horse feed with them and a little for me. It will be the 51st mile-stone across the Island of Time swinging between two extremities.

JOHN T. OAKLEY.

It may be that contributions to Ministerial Education have stopped because reports have not lately been made through our paper, the BAPTIST AND REFLECTOR. I promise to send the report next week. I am troubled. The request seems to be a modest one—just one contribution a year. The last month and a half I have devoted among my churches to Foreign Missions. The month of April claims our attention for Home Missions. My churches have all given for Ministerial Education. State Mission and the Orphanage will get the rest of the Associational year. Now, if all pastors will see that all our Boards are remembered, Ministerial Education will yet come out alright. The Nashville Baptists ought not to be regarded as nearer the State Board, and more bound to its support than Jackson Baptists. And so on. The education of ministers of the gospel is one of our greatest and most important enterprises. For another illustration of its importance, take the work of M. M. Bledsoe, at Portland, Oregon, pastor of Calvary Baptist church. He helped raise \$1,500 last year at Arlington, Oregon, and left them out of debt with one of the best church buildings in the State. He has just closed a meeting in his church resulting in forty conversions and thirty additions to the church, twenty-five by baptism and five by letter. No doubt a pastor in the West has his heart, head and hands full of work. J. W. Mount has just had a glorious meeting in his church at Condon, Ore. J. B. Spight has just been called from Grass Valley, Ore., to a church in the State of Washington, and he will give all his time to the ministry. There is W. B. Clifton of the Dalles, Ore. He has recently built a fine church house, and the work is prospering. W. B. Clifton, J. B. Spight, J. W. Mount, M. M. Bledsoe are preacher boys of this University that I can think of at this moment who are in Oregon evangelizing this part of the great West. The Lord is using our boys; and we should be thankful and take courage, and continue helping the new ones.

G. M. S.

### State Board Meeting.

The regular monthly meeting of the State Board of the Tennessee Baptist Convention will be held in the assembly room of the building of the Sunday School Board on Monday, April 7th, at 3 p.m. Important business demands the presence of all the members.

A. J. HOLT, Cor. Sec.

### Middle Tennessee S. S. Convention.

All delegates to the Middle Tennessee Sunday School Convention will be met at Greenbrier, Friday morning, April 11th. The last trains are due 8:10 a. m. All who wish to leave Saturday will be conveyed to the railroad Saturday afternoon in time for train leaving each way, 6:15 north and 7:17 south. We think best not to begin the session on Thursday night as announced.

We will have dinner on the ground each day.

Each one who expects to attend will please write me a postal to above address at once so we can arrange for conveyance. If you fail to do this and have to walk don't complain. It is five miles out to Bethlehem. Come everybody.

H. F. BURNS.

Greenbrier, Tenn.

### Dr. Jesse Baker.

I have just read the brief account given in the BAPTIST AND REFLECTOR this week of the death of Dr. Jesse Baker of Jefferson City.

He was to me a spiritual father. It was under his preaching during a great revival at Mossy Creek that I gave myself to Christ; by his hands I was baptized in the clear waters of Mossy Creek; under his fostering care I determined to give myself to the ministry of the Word. The memory of his stirring sermons has ever been an inspiration to me. I have heard him preach two or three great sermons and many others of no ordinary power, ranking him as one of the strong preachers of East Tennessee. His integrity, sincerity, unsimulated goodness and robust faith in God won for him a high station among his brethren. He was unjealous, fraternal, wise and lovable. His name is linked imperishably with Carson and Newman College. His missionary spirit was a leavening influence wherever he lived. I loved him and love him still.

Greenville, S. C.

D. W. KEY.

### From Mississippi.

Evangelist T. T. Martin recently closed a two weeks' series of meetings with the First church in Meridian, with glorious results. Christians were greatly revived, and there were thirty additions to the church, besides a number of other conversions.

The church at Greenville is now pastorless. Dr. W. M. Burr having recently resigned to accept a call to Greenwood.

President Lowrey seems hopeful of making a safe landing in the final rounding up of collections for college endowments.

The churches, many of them, are generously responding to the appeal of our secretary to bring up the collections for Foreign Missions.

Pastor A. J. Miller has engaged pastor W. A. Comb of Chrystal Springs to do the preaching in a series of meetings to begin soon with the Columbus church. We are praying and hoping for a general uplift of our people.

H. M. LONG.

### Census Work at Dayton.

Rev. A. J. Fristoe, of the Central church, Chattanooga, was here at the time of our great revival to establish his census work here. His preaching was so well liked by all the people that they kept him preaching all the time. The Sunday he spent with us he preached two sermons and made three addresses. Our people took hold of the census work with a will between the times of the revival meetings, and in less than a week the work was done. Some surprises were in store for us. Among them the number of Baptist families not connected with any church in town, and whose children, as the consequence of our own neglect, were attending the Sunday schools of other denominations.

Our workers visited 434 families where were found 247 children in no Sunday school, of whom they enrolled 182 to attend our school. Of the 827 adults in no Sunday school, 107 were enrolled to attend the Baptist school, and fifty-six promised to study the lessons in the home department.

But this is just the beginning of the work. It is merely the skirmish line, the spying out of the land preparatory to the real work to be carried on permanently. Of the 158 Baptists on our field, 117 were connected with no church in town, some of them holding letters and many moving away from their former homes and leaving their membership behind them. For our mission work in Morgantown a building in a suitable locality has been purchased, thus securing the permanency of the work there. We are anticipating great results from this movement. Our people are enthusiastic over it.

Of course we expect some disappointments, but when our workers get down to the regular swing of the work, there is no doubt that great good will be done, and souls saved. Our pastor, Rev. D. B. Clapp, is enthused and untiring, and surely with such a leader the church may rightly attempt great things for God and expect great things from God. Brother Clapp attended the Bible Conference in Atlanta, and reports great interest in Bible work and much enthusiasm.

A meeting accompanied with great power has been in progress here for six weeks, in which all denominations joined. More than a hundred persons professed conversion. The work was a quiet one but evidently accompanied by the Spirit. The interest among the people was very great, and seemed to be increasing. The pastors, becoming wearied with much labor, thought that they would close the meeting, but finally agreed to suspend it for a rest-week, and then, if the interest seemed sufficient, begin again. It is too soon yet to speak of the ingathering. Of the 120 converts, less than half have allied themselves with the churches so far.

D. V. CULVER.



## 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.

### ATTENTION, DELEGATES.

The forty-seventh session of the Southern Baptist Convention meets on May 9, 1902, in the city of Asheville, N. C.

Article III, of the Constitution, declares that "The Convention shall consist (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every \$250 actually paid into the treasuries of the Boards during the fiscal year ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected at the annual meeting of his District Association and his election certified to the Secretaries of the Convention either in writing or by a copy of the printed minutes."

According to the foregoing any church, society, or individual member

who has paid to the treasurers of our general Boards, for the objects of the Convention \$250 or more, shall be entitled to elect a representative for each such \$250 thus contributed.

For the convenience of the general secretaries it is customary for the State Boards to certify to the secretaries the appointment of these delegates. Therefore, all brethren in Tennessee knowing themselves to be entitled to a seat in the Convention, according to the constitution, will confer a favor on the secretaries and greatly facilitate the State Board in completing our roll of delegates, if they will at once notify the corresponding secretary of their intention to go.

There will be many churches and individuals who have contributed amounts not sufficiently large to entitle them to representation, and yet when these small amounts are all put together it will be sufficient to entitle us to several delegates.

There is no representative body of Baptists in Tennessee but the Tennessee Baptist Convention, and the State Board represents the Convention, therefore it is customary for the State Board to elect delegates to represent the amount thus contributed. In doing this we try to carry out the spirit of the Constitution and give preference to those churches, Associations, and brethren who represent the largest contributions. Therefore, while we invite all who wish or expect to attend to send their names to the corresponding secretary, in case there are more applications than we are entitled to, we will be obliged to give preference to those representing the largest contributions. Let it be borne in mind that contributions on which delegates can be elected are to the Home and Foreign Mission work of the Southern Baptist Convention, or to the Bible work of the Sunday School Board of the Southern Baptist Convention.

Boxes to missionaries do not count. Neither do contributions to State missions, or our State Convention enterprises generally count.

The money to Home and Foreign Missions must have been paid into the hands of our Convention Treasurer, or to the treasurers of the general Boards between May 1, 1901, and April 30, 1902. Now beloved, let us have the names at once.

A. J. HOLT, Cor. Sec.  
Nashville, Tenn.

### WOMAN'S MISSIONARY UNION.

Nashville and Ocoee Associations hold their "Spring opening" W. M. U. meetings on time. At the Nashville First church, April 1, a well-arranged program calls for papers on "Plans and Progress of Woman's Missionary Union," "Value of Missionary Literature," "Map-journey through Africa," "Notable Women of Scripture," "Effect of the Gospel upon the Peace and Progress of the World," "Student Volunteer Convention," besides reports from the Central Committee.

At Chattanooga First church, April 2, some of the topics selected are: "State Missions," "Home Department," "Indians," "Benevolent Work," "Why should Societies Report Promptly?"

Letters have been written by our former and recently appointed Presidents to every Associational Vice-president, urging the importance of general meetings of the sisters wherever practicable. Later in the season may be a more convenient time for some. In many places they may not be feasible. But there is no church where some plan may not be devised and successfully tried, for increasing the interest in that work for which the church was formed—the spread of the gospel. Pray the

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Holy Spirit to guide you to the widest way, then write us what you will do and let us see if we cannot help you.

The Winchester "Ladies' Aid" asked for Self-Denial envelopes as they hope to "aid" others as well as themselves. "She reacheth forth her hands to the needy." Who so needy as those to whom has never even been offered the "Bread of Life?"

One who lives in a bad-roads district writes hopefully:

"The letters and leaflets from the Central Committee have been an inspiration to me, and I have distributed them praying they may likewise be a blessing to others. I hope no labor bestowed upon us will be in vain. Though some of us have been almost entirely housed in, the Lord has been preparing us for greater activity. To organize our sisters that they may be led to higher planes of usefulness, is a God-given opportunity. Please send us the Home Department literature."

Another, long shut in by cold weather, says:

"We are preparing for a vigorous campaign, this spring, in the interest of our woman's work. We look forward to the 'Week of Prayer,' expecting to receive a great blessing."

Still another, a member of a feeble, pastorless church, writes:

"I think the woman's missionary work is grand and would enjoy taking a part in it. Your kind letters and leaflets are not thrown away, for I will distribute them and pray that they may do much good. I expect to do more and pray more for missions this year than ever before."

A sister and her children sent a personal gift worth \$6.00 to a frontier missionary. Because we may not be so situated as to co-operate with a live missionary church, is not a reason why we should deny ourselves the great pleasure of helping our substitutes.

One who appreciates our leaflets says:

"I sent the literature mailed to me to a country church recently organized, and will go out there soon to help the ladies in making a start. I think they will go right to work."

Mrs. J. H. Martin announces the organization of a W. M. S. at Athens with fourteen members. May this be followed fast by like news and often. We are working toward the five-hundred societies which Tennessee should and may number within two years.

The W. M. S. of Knoxville, Second church uses the Quarterly Literature (Mission Rooms, Baltimore, 30 cents per year) and always has the freshest information.

Several societies express an intelligent appreciation of the Central Committee's need of help in the matter of

postage. One secretary says: "I doubt whether many ever think where the money comes from to pay for sending out this literature, or that it is their duty to help bear the expense. I will try to explain this need to our own and other societies. I never realized before what it costs to do the work you are doing." Thanks for all kind promises of co-operation. May God bless his handmaidens in their service to him.

### FIRST CHURCH, JACKSON.

A brief review of the work of this church will no doubt be of interest to many of our people in the State because many young people representing almost as many communities attend upon its ministrations and because for one reason or another the history and growth of the church is being watched with interest. The weekly reports in the BAPTIST AND REFLECTOR, under the head of "The Pastors Conference," were discontinued because it was difficult for them to reach Nashville in time.

The pastorate of Rev. Oscar Haywood is now well on its fourth year. His work, while arduous to him in the experimental stage, has become a delight to the preacher and the large congregations that attend upon his ministry. The church is crowded at well high every service. As an evidence of his hold upon the community, it may be noted that the Presbyterian church, being without a preacher, recently sent a special committee from their session to invite him to preach for them. This he did to an audience that crowded the commodious house of worship to its full capacity.

The church is in better financial condition than ever in its history. The year is generally rounded out with all current expenses paid. The debt which have run through a long term of years have all been paid except a small residue of one being cared for by the Ladies' Aid Society. An expenditure of nearly a thousand dollars has been made in improving and beautifying the house of worship. The auditorium, when finished, will be one of the most beautiful in the South.

The spiritual growth of the church is highly gratifying to the earnest workers in touch with its life. Members are being received almost weekly. There are several persons now awaiting baptism. The pastor says that he can soon show on the church roll names of persons from every one of his former pastorates. The present week is being observed as a week of prayer and self-denial for Home Missions. The prayer meetings are large and soulful, and one of the leading men of



the State recently said they are the best he has attended in Tennessee. The Sunday school has a membership of 370 and a large average attendance.

Rev. Oscar Haywood is leading a movement to establish an agricultural and mechanical college for West Tennessee. The movement has very general notice outside of church circles.

A meeting of ten days will be conducted during the month of April in which the pastor will be assisted by one of the leading workers of the country. He will enter upon the meeting baptizing converts. May I not ask, on behalf of the pastor and church, a place in the prayers of God's people for our great work.

J. M. SIMMONS.

#### SOME THINGS AND OTHER THINGS.

In the BAPTIST AND REFLECTOR of Feb. 13th I find this from Memphis:

"First church—Pastor Boone exchanged pulpits with Dr. J. C. Morris, of the First Methodist church."

This, too, in the city where the old war-horse of landmarkism used to live and publish his paper.

What would Dr. Graves have said if this had occurred then?

I wonder what Dr. Boone expected to gain by this exchange? I wonder if he preached god round Baptist (Bible) doctrine to those Methodists? I wonder if he wanted Dr. J. C. Morris to preach good Methodist (apostasy) doctrine to his Baptist flock?

I wonder where we are "at," any how? What is the good of the First Baptist church any how?

I wonder if all of Dr. Graves' strict landmark teaching is lost on the people of that city, and also on that church? I leave it to someone more able than I to comment on the above.

Again, this football business in our Baptist University is not going to do our institution any good, and I make a motion it be stopped. Let all the churches speak out on this, so we may know if there is any Baptist church in favor of the "thing." I hope every Baptist church in the South will go on record against it. I do not see how they can do otherwise.

Dr. Savage can then see that he has the churches behind him, and he will feel justified in saying in his next catalogue: "No games of football allowed at this institution."

The defense set up by the defenders of the game was a very poor defense. But I guess it was as good as could be made for such a sorry cause.

"A Member of the Board" made about the same defense as Dr. Crook did, and both were quite lame. I do not know who "A Member of the Board" is, but I do know Dr. J. A. Crook, and I was ashamed for him, for I know he is much smarter than that defense showed him up to be. We all know the University has control over all students alike, whether they are ten or fifty years old.

R. W. SMITH.

Hickory Valley, Tenn.

I have but recently learned of the death of Brother W. W. Gill, which occurred at his home near Shelbyville, Tenn., about the middle of last month. Brother Gill was one of the most prominent men of that section. Coming to this State when quite a young man, he began "selling goods" in Lincoln County, near Fayetteville, where he laid the foundation for the large fortune which he afterwards accumulated. He was a staunch Baptist, and was always ready to lend a helping hand to forward the various interests fostered by our denomination. While I was his pastor he gave at one

time three thousand dollars to build a Baptist church at Fayetteville. His contributions to our schools and other institutions were frequent and large. He was truly a friend of the poor. He possessed a wonderful constitution and was remarkably temperate in all things—hence he lived to an exceedingly ripe age, having died on his 94th birthday. He leaves a wife and two children, J. J. Gill, Esq., and Mrs. Mary P. Evans of Shelbyville. May God bless them, the church to which he belonged, and the community where he lived.

L. B. JARMON.

#### AMONG THE BRETHREN.

Rev. B. W. N. Sims has accepted the care of the church at Caldwell, Texas.

Rev. J. W. Hendley has resigned as pastor at Covington, Va. It is not known where he will locate.

Evangelist R. D. Garland assisted Rev. F. W. Moore in a revival at Crewe, Va., which resulted in thirteen accessions by baptism.

The church at Peewee Valley, Ky., of which the eloquent and scholarly Dr. B. H. Carroll, Jr., is pastor, is to be repaired at a cost of \$1,500.

Dr. John F. Purser of Opelika, Ala., has been spending several Sundays preaching in New York City. His ministry is effective anywhere.

This week the Georgia Baptist Convention is in session at Rome with the First church. This is one of the greatest of our Southern Conventions.

The Ladies' Aid Society of the church at Fort Smith, Ark., will support a missionary on the foreign field under the direction of the Foreign Board.

Evangelist L. D. Lamkin has just closed a great meeting at Bosworth, Mo., which resulted in ninety conversions. Nearly all joined the Baptist church.

The American Baptist Education Society has granted William Jewell College, Missouri, \$25,000 on condition that \$75,000 additional from its friends be secured.

Missionary A. S. Petrey at Hazard, Ky., has launched a new school at that place and will greatly advance the Baptist cause in the mountains by that means.

Ground was broken last Monday for the new church in West Paris, Tenn., and under the supervision of Rev. C. L. Neal, the work will be pushed to an early finish.

We congratulate the readers of the Central Baptist, St. Louis, Mo. That already excellent paper comes forth with budding spring in handsome new dress and type.

His strength has been so overtaxed that Rev. W. L. Compere is compelled to resign the care of the church at Mens, Ark., and retire to his farm for quiet and recuperation.

Rev. J. S. Pate of Nashville has been chosen to the care of three strong country churches in the vicinity of Hopkinsville and Guthrie, Ky. He will doubtless move to that section.

Dr. J. O. Rust of Nashville is to be one of the most conspicuous speakers before the Baptist Young People's Convention at Providence, Rhode Island. This means a great Convention.

The great lecturer, Hon. Geo. R. Wendling, has prepared a new lecture on "The Imperial Book," which is a defense of the old-fashioned Bible. It is calculated to accomplish much good.

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#### Address

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Nashville, Tenn.

Dr. E. B. Pollard of Columbian University, Washington, D. C., has decided to accept the call to the First church, Georgetown, Ky., and the brethren of the Blue Grass State are happy.

A brother in Georgia has sent the Foreign Mission Board \$10 as a fund to be used in sending the Foreign Mission Journal to active pastors in Georgia who do not take it now. This is splendid missionary work.

Rev. W. A. McComb of Crystal Springs, Miss., is holding a great meeting at the First church, Eureka Springs, Ark. Twenty-five have professed conversion, and ten have been added to the church already.

Rev. J. W. Porter of the First church, Newport News, Va., is assisting Dr. R. B. Garrett in a great meeting with the First church, Portsmouth, Va. It seems that Dr. Garrett will dedicate his handsome new church free of debt.

Rev. Hardy L. Winburne, an exile from Tennessee, and the beloved pas-

tor at Taylorville, Ill., preached at Fayetteville, Ark., March 16th. It would be a happy consummation if he should be chosen to that important pastorate.

The redoubtable Dr. E. Y. Mullins is effectively increasing the endowment fund of the Seminary. Recently the First church, Frankfurt, Ky., gave him \$500. Dr. Mullins is demonstrating his eminent fitness for his position every day.

Miss Grace Greenwood, daughter of Dr. and Mrs. W. A. Clark of Little Rock, Ark., is to be married to Mr. L. A. Jones of Hindsville, Ark., Wednesday march 26th. Mr. Jones was formerly business manager of the Arkansas Baptist. We wish them much happiness.

Miss Verna Olivia Vannatta of Clay Village, Ky., is to be married April 3rd to Rev. William Wallace Horner, the popular pastor at Sharpsburg, Ky. The ceremony will take place in the Baptist church of Clay Village, Rev. B. J. Davis officiating. We heartily congratulate this happy couple.



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## AENEAS AND DORCAS.

Leaving Paul for awhile, we return to Peter for a few lessons. As he was making a kind of an evangelistic tour among the churches he found at Lydda a palsied man by the name of Aeneas who had been bed ridden for 8 years. Peter said to him "Jesus Christ heal thee" and immediately he was restored to health and strength. It was not Peter who healed him but Jesus Christ. So it is with the sinner. It is not the preacher but Jesus Christ who heals. Naturally such a miracle created a tremendous sensation in the town and it led to the conversion of many.

Not far from Lydda is Joppa. At this latter place was a noble, consecrated christian woman who was deft with her needle and who made garments for the poor, thus being the mother of all the sewing societies in the world since then. She was taken sick and died. Hearing that Peter was at Lydda and that he had healed Aeneas the disciples at Joppa sent for him. He came, prayed and commanded Dorcas to arise, which she did. This miracle also led to many believing in the Lord.

The two miracles in this lesson are both remarkable. Why cannot we perform such miracles now? Is it lack of faith? We think not. There are only three well attested periods of miracles in the history of the world—in the time of Moses, of Elijah and of Christ, representing the law, the prophets and the gospel. In other words, miracles were given to attest revelation. Since the close of the apostolic age there is no well authenticated instance of miracles, as none have been especially needed.

## WHISKEY ORGANIZATION

The following dispatch was published in the *Nashville American* last Friday morning, and we presume was also published in other daily papers throughout the country. We give it in full, headlines and all. We want our readers to know all about this new movement:

### "WHISKY INTERESTS GET TOGETHER

### REORGANIZING FOR CONTEST AGAINST PROHIBITION

### WILL HAVE PLENTY OF MONEY

Especial Attention to be Given to Those States in Which Prohibition is Strong.

Louisville, March 27.—A secret meeting of representatives of Louisville whisky interests—manufacturing and jobbing—was held at the Galt House this afternoon to revive the National Protective Organization, organized in Chicago in 1886 to wage war against the prohibition movement and to endeavor to show that 'prohibition laws are ineffectual.'

The Association will be a national organization. It will have its headquarters in Louisville and will be supported by a fund to which the distilling and liquor jobbing interests of the entire country are expected to contribute. It is understood that the organization will have unlimited financial backing, for representatives of the trade everywhere are taking a deep interest in the movement and have already authorized the promoters of the organization to call on them for funds.

### HOW THE MONEY WILL GO

The money will be used in employing speakers to conduct campaigns in States where the prohibitionists are strong; in distributing printed matter; in employing statisticians and writers on economic subjects and anti-prohibition arguments particularly.

Steps will now be taken to hold a national convention of liquor men, at which a permanent organization will be made.

A prominent distiller, discussing the meeting, said: "The special aim of the organization will be to show the people in some States where the prohibition movement is especially strong, the fallacy of their position. At present a prohibition movement is sweeping over the Southwest, and liquor interests are being hurt. In Michigan, Kansas and Maine prohibition is also strong. We want to show these people with speakers and literature that in passing prohibition measures they only reduce their revenue, and do not benefit their States. In order to convince them that this is a fact we will employ statisticians to compile figures in support of our statements."

"The work will require much money and persistent efforts, but the liquor men are united in the movement, and will accomplish our object just as the old association did."

With reference to the above we have two or three things to say: The statement of the purpose for which money is to be raised by these liquor men is enough to provoke a smile. It may be that some of the money will be expended in the direction indicated, but everyone knows that a large portion of it will go into the corruption fund for the purpose of bribing voters. The question comes whether the honest, sturdy people of our country will allow themselves to be bought like cattle in order to perpetuate this iniquitous liquor traffic. Those who are engaged in it begin to see the handwriting on the wall, and this is a desperate effort to prevent the destruction which that handwriting portends. But we do not believe there is money enough in this country to check the prohibition wave now sweeping over it. When the moral conscience of the people becomes aroused, it does not stop to count dollars and cents. Money is not to be weighed in the balance with it.

And yet the fact that this organization has been effected, and that large sums of money are to be raised and expended by it, should be a warning to the moral people of our land and should put them on guard against this insidious foe to the individual, to society, to the home, to the church, to good and to God. It should lead to a more thorough organization of the moral forces as well as to a greater determination upon their part, to carry out the reforms contemplated.

The American people have stood the accursed presence of the saloon long enough. Now they have sworn in their wrath that it must go. Slowly but surely their conscience is becoming aroused on the subject. The clouds of their wrath are gathering black and thick. After a while the storm will burst in all of its fury, and this monster of iniquity shall be hurled from off the face of our fair land. And no organization, no amount of money can serve to prevent it. But while the whiskey men are organizing to show the "fallacy of Prohibition," let us organize to show the iniquity of the liquor traffic.

## THE ITINERANT SYSTEM.

Rev. L. R. Amis, a prominent minister of the Southern Methodist church, had a very interesting article in the *Nashville Banner* recently, in the course of which he said:

"If we are to hold our own in the great centers of population and do the work there that we have so successfully done in the towns and rural districts, we must have a lengthened pastorate."

In our present limited pastorate of four years in the large city church a new man has barely time and opportunity to acquaint himself with the peculiar conditions which surround him before his four-year term is ended and he is moved by the law to another place to repeat his experience, and a new man comes in who is thoroughly at sea as to what course to pursue in meeting the practical needs of his people. As a result the new man can only fill his pulpit engagement and wait the slow process of getting into the drift of the live and peculiar issues that surround him. All this time his Presbyterian, Baptist or Congregational brother, who has been in charge from six to ten years, by the very fact of his continued residence, is leading the people in things moral and intellectual, while he must stand aloof simply because he is new. Just about the time his abilities for general leadership begin to be recognized by the community his term expires, and he is moved. Beyond a doubt we are handicapped in the large city churches by this rule.

Memorials will go up from many different parts of the church, to the coming conference, asking that the time limit of pastors be entirely removed, as the Northern Methodists have done, or, at least, that the Bishop be allowed to reappoint men for a longer period than four years where the peculiar conditions of the population demand it."

And thus our Methodist brethren are coming to learn by practical experience that their boasted itinerant system is not such an advantageous one after all. In fact, as Brother Amis states, it puts them at great disadvantage in the cities.

Mr. Amis says, again:

"During the four years ending in 1898 she showed a net increase of 123,725 members, while during the four years just now ending the church only shows a net increase of 41,569. May we not account for this falling off in our net gain by the fact that our population is rapidly becoming urban, while we are still holding to our rural methods?"

But we doubt the practicability of the itinerant system, even in the rural districts. The same principles hold good in the country as in the city. The truth of the business is that it is very hard to improve upon the Lord's methods. Whenever men undertake to make plans of their own, they may seem very beautiful and may succeed well for a while, but sooner or later they are sure to break down. What is the Lord's plan? It is a voluntary union of pastor and people; a union which lasts as long as it may be mutually agreeable and no longer. The pastoral relation is very similar to the marriage relation, and like that should always be voluntary.

## "EASTER."

Well, well! We believe that last Sunday was Easter Sunday. A large number of our exchanges were full of the subject last week, while the BAPTIST AND REFLECTOR had nothing to say about it. This shows, of course, that the BAPTIST AND REFLECTOR is not up to date, an old fogy, etc. Well, we suppose we will have to plead guilty to the charge.



For one thing, to tell the truth, we clean forgot all about its being Easter. For another thing, if we had thought of it we are not sure that we should have made any mention of the fact. We rejoice, of course, in the resurrection of Christ. That was the pivotal fact in the world's history, and we are glad to take any occasion to emphasize that glorious fact. But, as we have frequently pointed out, there are other times and other ways for teaching that truth than by the celebration of Easter once a year. One way consists in the fact that the Sabbath day was changed from Saturday to Sunday to commemorate the resurrection of our Lord. When we celebrate the first day of the week rather than the seventh, as the Sabbath day, we thereby proclaim to the world that he is risen.

And then Baptists have a special way of celebrating that event. Whenever a sinner is buried with Christ in baptism and is then raised out of a liquid grave he expresses in a figure, in a beautiful object lesson, not only his death to sin and resurrection to a new life, but also the death and burial and resurrection of the Lord.

The reason why a large portion of the Christian world has come to put so much emphasis upon the celebration of Easter as commemorative of the resurrection of Christ, is because they have changed the form of the ordinance which was intended to commemorate that event, and so have lost sight of its significance. They continue to celebrate the Lord's Supper, which commemorates his death, and so they emphasize that fact, but they have abandoned the celebration of the ordinance that commemorates his resurrection. In other words, Baptists celebrate Easter every Sunday and every time they baptize, and so they do not feel the need of celebrating it only once a year.

#### PERSONAL AND PRACTICAL.

Do your duty for to-day and trust God for to-morrow.

A Soul-winners' Convention will be held at Murray, Ky., April 22-24. An interesting program has been prepared for the occasion.

Webster's International Dictionary is probably the finest work of the kind on the market. It is full and comprehensive. It is published by G. and C. Merriam, Springfield, Mass.

Sometime ago Rev. W. P. Hines of Norfolk, Va., lost a valise containing 200 sermons, on a train. He asked for \$1,000.00 damages. The case was arbitrated and he was given about \$275.00. But afterwards the valise was found and he refunded the money.

Happiness is like a bag of gold. You don't find it by hunting for it at the end of a rainbow, but by digging in the ground for it. It lies all around you, but it requires effort to secure it.

"Ob, for a faith that will not shrink  
When pressed by every foe;  
That will not tremble on the brink  
Of any earthly woe."

Have you such a faith as that?

In reply to the remark that, according to the language in Acts 8:36-38, nobody could tell who was baptized, whether Philip or the eunuch, an old colored sister said: "I think the one was baptized dat wanted to be." And she was right.

The Gospel Advocate says: "There is not a denomination in the world that is not against God. God demands that his people shall be one. The denomi-

nations prevent this; they are against him." This is especially true of the Campbellite denomination.

The law of happiness is very peculiar. Try to get it for itself, you lose it; forget self and give it to others, you find it. Like our Savior said about life: He that findeth happiness shall lose it. He that loseth happiness for the sake of others shall find it in the highest, truest sense.

A Chinese journal says: "New printing presses are being set to work and old ones are being run to their utmost capacity. Book shops are alive with customers, and it is difficult to supply the demand." Among these books is the Bible. And thus the regeneration of China is being accomplished.

On account of the sickness of pastor Sherman we preached at the North-Edgefield church last Sunday morning. The attendance and attention were good. Brother Sherman is getting a good grasp on things at the church and promises to do a fine work there, as he did in his former pastorate.

Remember the meeting of the Middle Tennessee Sunday School Convention at Bethlehem church near Greenbrier, on Friday and Saturday of next week. There will be a large local attendance. There ought to be also an hundred visitors from over Middle Tennessee. See program on page 12.

Pastors, don't you want a set of Matthew Henry's Commentaries? You ought to have them by all means. They are the richest, juiciest Commentaries ever published on the whole Bible. Every preacher ought to have a copy of them in his library. How can you get them? Read our offer on page 14.

Do you want a nice dinner set free? If so, read our advertisement on page 16. This is the best opportunity you ever had to get a set of the kind without the expenditure of any money, and with only a little effort. There ought to be several hundred of our subscribers who will take advantage of this offer.

The Baptist Union of Great Britain and Ireland is seeking to raise \$1,250,000.00 as a twentieth century fund. The effort is to close on May 1st. At present, promises for about \$1,000,000.00 have been made. We hope that the effort will be successful. What about the twentieth century offering for Southern Baptists?

The Nashville delegation to the Student Volunteer Movement Convention recently held at Toronto were so deeply impressed with the importance of that gathering and of the value it would be to the entire South if held in Nashville, that there is an effort being made to extend an invitation to the Executive Committee of the Convention to hold the meeting for 1906 in this city. We hope the effort will be successful. A Convention of that kind is of great moral and spiritual benefit to any community.

In a fine article in the Examiner on "China from a Hilltop," Dr. Thomas S. Barbour, Foreign Secretary of the American Baptist Missionary Union, says: "The Chinese are superstitious to the last degree. They will not build their houses upon the breezy hill-tops lest the spirits of the air should be offended. They will not deepen their canals lest they should cut into a dragon's back. Their worship is a worship of indefinite apprehensions. They are not seriously re-

ligious. The land has no faith in which the mind can confide and the heart repose."

We have an order for 1,000 copies of the speech by Dr. A. C. Dixon, recently published in the BAPTIST AND REFLECTOR, on the "Saloon Peril." But if we publish it in pamphlet form we should like to publish at least 5,000 and perhaps 10,000 copies. We should be glad to know how many orders we can receive for copies of the speech. The price will probably be five cents a copy, six copies for twenty-five cents; fourteen for fifty cents; forty for \$1.00; 100, \$2.00 and 1,000 for \$10.00. Let us hear from you as to how many copies you would probably wish. You can send the money now or later if you prefer. All we want to know is whether it will pay us to publish it or not. We think that this was one of the greatest addresses on the subject of the liquor traffic we ever read, and we would like to see it widely distributed. We would suggest that pastors might order a few copies and give them to their churches.

We were surprised at the following paragraph in the Baptist Chronicle: "Someone has truly said that 'Religion is not feeling good, but it is doing good.' They should have said that it is not all in feeling good or being good, but also in doing good. Religion is all of these but the greatest of these is doing." The essence of religion is being good. Doing good is simply the expression of being good—the outward manifestation of the inward state. The Baptist position always has been that the inward must come before the outward. It is for this reason that we insist so strongly upon regeneration. Make the tree good and its fruit will be good. A corrupt tree cannot bring forth good fruit. A clear fountain will send forth clear water and a muddy fountain muddy water. Of course Brother Boone believes all this. He is one of the strongest Baptists in all our Southland, but he was just a little off of his guard when he wrote the above paragraph.

The Sam Jones meetings in Nashville still continue. Mr. Jones is preaching to very large audiences as usual. In fact, if anything they are larger than usual. We have had occasion frequently in the past to write about Mr. Jones, and our readers well know that we do not endorse everything he says. It is the common opinion, however, that he is doing more good in this series of meetings than any he has ever held in this city, with the exception of his first meeting in 1885. On last Sunday night he addressed an audience of men only. It is estimated that there were 8,000 present. He is always at his best in a meeting of this kind, but that night he surpassed himself. He rose to a height of earnestness and eloquence which had a tremendous effect and literally swept the immense audience off their feet. At the conclusion of the sermon they arose, almost to a man, to endorse his denouncement of the saloon and gambling. The sermon was much needed in Nashville, and we believe that it will accomplish great good.

The Southern Baptist Convention meets this year only a short distance from our Tennessee border. There will be a large attendance from all over the State, and especially from East Tennessee. We wish that every pastor in the State could be present. Let us suggest that it would be a very graceful act upon the part of the churches to send their pastor and pay his expenses. In this way the expense will be light on each one, and the pastor would bring them back information and inspiration and missionary enthusiasm which he would communicate to his members. It would be almost like their attending the Convention themselves. They would feel the result of his visit not only for the next year but for years to come. It would be money well invested. We hope this suggestion will be adopted by a large number of churches. Let someone in each church interest himself—or, perhaps better, herself—in the matter. If you cannot get up the money for his expenses, then we will suggest that you take advantage of our proposition to get up a club of subscribers to the BAPTIST AND REFLECTOR, and thus secure a ticket for him.



## The Home.

### THE DEED TO THE PEMBERTON MILL-SITE.

BY GENEVA THORNDYKE.

#### CHAPTER I.

There is always a fascination about ruined buildings. In ages less civilized they were almost invariably reported to be haunted. If hobgoblins ever existed, certainly they found an ideal retreat in the old Pemberton saw mill. It stood at a distance of nearly half a mile from the public road in a hollow between two high hills. One who had not learned of its situation might pass the old turnpike road many times without ever knowing of its existence. Rank laurel bushes had forced their way up through the sleepers. The old-fashioned, perpendicular saw was covered deep with yellow rust. Wrens, swallows, and pewees chirped and chattered and quarreled all day, as they builded new nests every summer. They flitted and whirled from rafter to wind-beam, undisputed lords of all they surveyed. Now and then the iron-weeds and elder bushes were stirred as a frisky ground squirrel or rabbit darted from one to another of the hollow, half decayed saw logs which still lay in piles near by. The swift mountain stream swished and swirled and bubbled as it rushed through the old race. It churned itself into spray as it roared down on the white rocks below, then murmured softly as it slipped along in its moss covered banks, stirring the ferns and grasses as it went. About a quarter of a mile below the mill it ran deep and slow and still. Even the merry brook seemed to feel the spell of the death-like stillness which pervaded everything around the Pemberton farmhouse. A large, old-fashioned brick structure it was, with two weeping-willows standing near it. The spur of a mountain formed a back ground on the west side, and began to cast its shadows over the premises by the middle of the afternoon. There was always a green mold on the north side of the house, and in the front yard as well, in damp weather. A lane, once a public road, but now only a dividing line between the Pemberton farm and the one adjoining, led past the house and mill to the turnpike road the other side of the hill.

Along this lane, early one morning in June, an old farmer was trudging to his work. His shoulders were stooped, perhaps as much from hard work as from age; his hair was streaked with grey and his whiskers were nearly white. There was a hard, set look about his mouth, but his eyes had a wistful, pleading, hunted expression that was pathetic to see. One would have taken him for a tenant rather than the owner of Pemberton farms, as he trudged along, clad in coarse jeans pants, hickory shirt and weather-beaten straw hat, carrying a mattock on his shoulder. Just before he reached a point where the old mill would be in view, he climbed over the rail fence and proceeded straight across the field toward

## WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID.

To Prove What Swamp-Root, the Great Kidney, Liver, and Bladder Remedy, Will do for YOU, Every Reader of the Baptist and Reflector May Have a Sample Bottle Sent Free by Mail.

W. F. Lohnes, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 21st, 1901.

"Having heard that you could procure a sample bottle of Swamp-Root free, by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

43½ West High St. *W. F. Lohnes.*

The mild and the 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.

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

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Nashville BAPTIST AND REFLECTOR.

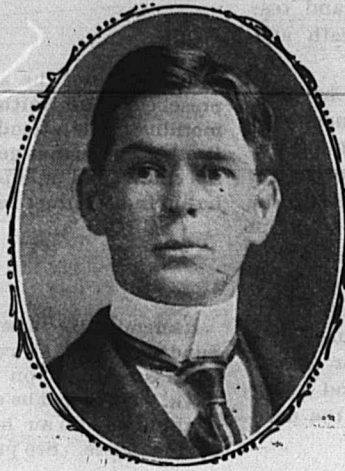
If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

the one beyond, where his day's work was to be.

Harriet Pemberton sat in a rocker on the back porch, knitting and rocking to and fro, as her custom was. Now and then she looked over her spectacles at the receding form of her husband with something of a triumphant air about her. Belle, the youngest of the four grown up daughters, was washing the breakfast dishes. She came to the kitchen door, and shading her eyes with her hand, watched the disappearing form as he wearily climbed the hill. "I don't see what does make Pap work so hard," she said. "I am sure there ain't any use of it." "Umph!" exclaimed her mother, "he's jest that stubborn." She closed her thin lips a little tighter, and the needles clicked faster. Little Tony, the baby of the family, was sitting on the lower step digging her bare toes into the soft mud made by the rain of the night before. She had heard that expression over and over again, ever since she could remember. Although to her, "pap" was everything good and noble, she had never thought till just now of resenting the accusation. She looked up at her mother, her great blue eyes wide open and flashing, though her chin quivered. "Is Pap stubborn?" she asked. "Why, you little simple-

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 are grieved to learn of their severe illness or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.



W. F. LOHNES.

ton, of course he is!" answered her mother. "Who ever heard tell of a Pemberton that wasn't?"

Tony sat down again and continued to dig her toes in the sand. Presently she sprang up, saying, "I expect Pap's lonesome. I'm going to take my little bucket and carry him a fresh drink." Soon she was tripping down the path, carrying her bright tin pail on her arm, her brown curls bobbing up and down under the ruffle of her pink sun-bonnet.

"Queer how Pap does make over Tony," remarked Mrs. Pemberton. "He never was so by any of the rest of us," remarked Belle, ruefully. "Mother," she said, presently, taking a chair and sitting down near her mother, "did you know that Tony went with Pap to the brick church last Sunday?" Then she added, "I've just been a dreading to tell you. You and the other girls wasn't more than out of sight when she turned up to go with him, and I thought maybe there wouldn't be much harm in her goin', so I dressed her up and sent her along. They was back and she had off her Sunday dress before you all got back. But my conscience has been accusin' me. I guess I done wrong." Belle watched her mother furtively. She expected a storm. Mrs. Pemberton sat meditative, her eyes half closed. "I don't know

about that," she said. "Why, mother, you surely wouldn't be willin' for one of your children to be anything but a Methodist?" "I was jest a thinkin' about that good sermon that Brother Brown preached Sunday, on charity." "Pshaw! Of course he never meant anything like that," said Belle. "Let me see," said the mother, as if she were talking more to herself than to her daughter, "Tony was seven years old last January. It won't be many years before she will take sides in church matters one way or another. I must talk to Brother Brown about it. An' he's comin' over to-day after dinner. But I'd laid off to talk about something that's been a layin' on my heart heavier than that lately."

(To be continued.)

When Sir Christopher Wren was hunting a firm foundation for St. Paul's Cathedral, he said, "I am building for eternity." With that sacred view of his task weighing on his mind, he dugged down through the Roman and the Saxon remains, and through the sands, until he came, as he supposed, to immovable beds of clay. Later it was discovered that at some points he was mistaken, for the Romans had gone still deeper in their mining operations; and now it is claimed that the walls of the great structure are cracking because they are founded on the rubbish of human work. St. Paul's is not immortal. Its durability is attacked by forces all around it and imperiled by weakness beneath it. But one who handles material that is immortal and fashions it into some sort of form for its eternal endurance, ought to have as noble a view of task as did the English architect have of his work. One soul is worth a thousand times as much as the building which is London's pride. When the old building that has crowned so long the rising ground of the "City" has crumbled away and its site is forgotten or lost in the changes that will sweep over the spot where it stands, the soul of the poorest beggar that sleeps for a night beside its sheltering walls will be living on with unwasted powers. Only those are building for eternity who are handling immortal material, and only those are building well who follow the divine and perfect pattern. There is no room for chaff and stubble in such a structure. First of all, faith and hope must rest, not on man's wisdom, but on God's word and will. Then the final trial must be good. Anything else is a folly which all the future will not correct. —Central Baptist.

### WANTED.

Reliable lady or gentleman, to sell our manufactures in every community. We do not want your money but we want your time, for which we will pay you well. You can make more money with us than you can with any other firm. We will pay you a good salary or we will give you an extremely liberal commission, as we give our agents exclusive control of the territory. We are giving it out very fast. Write at once, before it is too late, for information. Address P. O. Box 186, Little Rock, Ark.

### NOTICE.

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



## THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



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

Young South Motto: Nulla Retorsum.

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

### LOST AWHILE.

Because of the dear infant head  
With golden hair,  
To me all little heads  
A halo wear,  
And for one saintly face I know,  
All babes are fair.

Because of two wide, earnest eyes  
Of heavenly blue,  
Which look with yearning gaze  
My sad soul through,  
All eyes now fill mine own with tears  
Whate'er their hue.

Because of little death-marked lips  
Which once did call  
My name in plaintive tones,  
No voices fall  
Upon my ear in vain appeal  
From children's smile.

Two little hands held in mine own,  
Long, long ago,  
Now cause me, as I wander through  
This world of woe,  
To clasp each baby hand stretched  
Out in fear of foe.  
The lowest cannot plead in vain,  
I love him so.

—The Current

Mission Topic for April, 1901.—MISSIONS IN THE SOUTHERN STATES.

### BIBLE LEARNERS.

Learn Romans 12: 13.

Will you learn these lines also?  
The noblest thing a year can lay  
In the lap of you or me,  
This brave new year has brought this day  
It is opportunity.

### THE STUDENT BAND.

I fear you are not very much interested in the "Wards of the Nation." So few have answered the questions about the Indians. I am so pressed for space to-day that I will give you only the names of those who answered.

May Edna Everett, Trenton; Hattie Jones Everett, Trenton; Nannie Eva Everett, Trenton; Mary Headen, Long field, Va.; Reese Puckett, Water Valley.

I shall send these some literature soon, and books to those who have filled coin-takers in March. The same offers hold good for April. Send a two-cent stamp for each coin-taker wanted, and a one-cent stamp for each ark.



When a man is drowning his rescue is a question of timely help. It is the same thing in disease. Many a time the doctor says of a man whose condition is hopeless, "If you'd begun in time you might have been cured."

This is especially true when the disease affects the lungs. Delay is dangerous. The timely use of Dr. Pierce's Golden Medical Discovery will result in a quick cure of deep-seated coughs, bronchitis, and weak lungs. Even when hemorrhages have been frequent and profuse "Golden Medical Discovery" has been used time and again with the result of a perfect and permanent cure. Mr. McCauley, of Leechburg, Armstrong Co., Pa., had eighty-one hemorrhages, and after other medical aid had failed he was completely cured by the use of "Golden Medical Discovery."

Accept no substitute for "Golden Medical Discovery." There is no other medicine just as good for "weak" lungs.

"I was in poor health when I commenced taking Dr. Pierce's medicine," writes Mr. Elmer Lawler, of Volga, Jefferson Co., Ind. "I had stomach, kidney, heart, and lung troubles. Was not able to do any work. I had a severe cough and hemorrhage of the lungs, but after using your medicine a while I commenced to gain in strength and flesh, and stopped coughing right away. Took about six bottles of the 'Golden Medical Discovery' then, and last spring I had Grippe and it settled on my lungs, leaving me with a severe cough. I had the doctor, but he didn't seem to help me any; so I commenced your medicine again and took three or four bottles of the 'Discovery' and two vials of Dr. Pierce's Pellets, and that straightened me up. I feel like a different person. I gladly recommend your medicine to all sufferers, for I know it cured me."

Dr. Pierce's Common Sense Medical Adviser, paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

### YOUNG SOUTH CORRESPONDENCE.

The ninth year of Young South work under the present management begins with this number. There are seventeen letters awaiting your attention this first week. That promises well for the future. Shall we go through them as briefly as possible?

No. 1 is from those busy friends at Clarksville and brings \$1.00 for Mrs. Maynard's salary, and \$1.35 for Home Missions, sent in behalf of the Sunbeams by Miss Sallie Fox. This band is with the Young South first, last, and all the time. God bless them every one, and make them doubly useful this year! We are grateful for their continued interest.

In No. 2, Mrs. Bettie Bowman, Hariman, orders the Journal, sends 25 cts. for Japan, and postage for a coin-taker. May her class be richly blessed in its use! We give her hearty thanks.

No. 3 orders three more coin-takers for those "Little Workers" at Wartrace, and Miss Mabel Arnold has them already. May they bring rich returns.

No. 4 brings \$2.00 from Mrs. S. W. Turner, Brush Creek. She gives one-tenth of her "turkey money" to missions. How I wish many friends, who live in the country, would "set apart" some special offering in this way. May she live to see all her children brought into the Savior's fold. We are so grateful for this generous aid.

And our dear "Grown-up Child," Richland, is here again in No. 5 with \$2.00 for our missionary's salary. Many thanks.

No. 6 brings good tidings from our friend of old, Lena Bonner, Petersburg, and \$1.50 for Japan. Thank you so much. Won't you stir up those other workers around you?

Anna K. Montgomery, Sevierville, is a girl after my own heart. She is one of our most earnest "students," and she has filled and returned both a coin-taker and an ark. Hurrah for such live workers as she! Thanks for No. 7.

No. 8 brings 50 cents from our old friends at Trezevant. Faustina Wingo sends 35 cents and Mrs. T. R. Wingo's class 15 cents for Japan. We are so much obliged.

"Old Virginia," sends No. 9, with a promise of a filled coin taker soon from May Reader.

No. 10. brings 10 cents for Japan from that most constant of our workers, Reese Puckett, Water Valley. He is filling an ark.

In No. 11, Mrs. Linnie Williams orders a dozen coin takers for the use of her class, and brings the happy tidings that our beloved Mrs. Maynard will be with the good friends at Dyersburg on March 30. We are so glad to know she is strong enough for that. Will Mrs. Williams please write us a full account of her visit at once? We will be greatly obliged.

In No. 12, Niota sends \$1.05 from Mt. Harmony Sunday school by A. W. Meeks, Secretary. We are most grateful. Will Mr. Meeks kindly tell the school so?

Hillville sends No. 13, with a filled coin-taker, and another dollar besides, for Japan from that dear old friend of ours, Pattie Powell. Many thanks.

A new "Grandmother," whom we welcome most heartily, is with us in No. 14. She sends fifty cents for little Mary Louise Costen of our Babies' Branch, and her sweet picture besides. I am sure Mrs. Maynard will be pleased to add it to her "gallery." Mrs. M. E. Anse, Hinson Springs, shall have the ark and coin-taker at once. May the "Young South fowls" turn out excellently.

No. 15 brings a filled coin-taker from the "Everett Band." These are fine workers. I hope I may meet some of them at Humboldt next fall. We are proud and thankful to enroll such earnest toilers for the Master. God bless them all. When parents work thus with their children, the results cannot be measured.

No. 16 comes from that noble Band at Rockwood, and brings \$1.00 for Mrs. Maynard's salary and a stamp for two arks. Juanita Smith is the new Secretary of Mrs. I. N. Odom's Band, and Miss Lenice Arp the new President. We wish them all success.

No. 17 is the last and brings a family offering of \$1.00 for Japan, for which we heartily thank Miss Lillie Shippe, Knoxville. She also adds her own name and those of Harry and Minnie Morgan to our Bible Learners' list.

The "house-mother" has given the Sunday eggs to them, and we hope therefore to hear soon again from them. Thanks for this most timely aid.

There is one more letter with a grand offering from Nashville, but as there was a little mistake about the check, I'll keep that to begin on second week. I have written Mrs. Mat Williams privately in regard to it.

Now, we are off on our ninth year's work. The "Young South Year," ended with the last week in March, but the Conventional year ends with April. We pay our missionary's salary from May 1, 1901 to May 1, 1902. We must bestir ourselves now to bring in what is lacking on our "Japan Fund." It must reach \$600 before April closes the conventional year. Hurry, therefore, to send in your offerings, and make them as liberal as possible. You will not permit

THE YOUNG SOUTH MISSIONARY to hear a deficit reported at Asheville. She will be there. What will your leader do if you fail after all these years to keep your pledge for this one, when her eyes are on us? Why, I shall never hold up my head again.

Fill every coin-taker; punch at those "animals" in every ark; recruit the Babies' Branches, ask in for twenty-five cents for a year's membership, wherever it is possible. Set the Bands and the Sunday schools hard at work. Let our dear "grown-ups," our grandmothers and all who hold Young South honor dear, hasten to our rescue. Let me have scores of letters next week and all through this month. Let smiles outweigh the tears in fickle April. Over \$100 came in last April. We can do it again. We will not fail.

Please don't hold back because you can only compass a small offering. "The more, the merrier." Let me have dozens and dozens of nickels and dimes, as well as dollars. Come on, without delay, and write again when more comes to your hand.

Anxiously yours,  
LAURA DAYTON EAKIN.  
Chattanooga.

Continued on page 12

### THE BEST PATENT ON THE MARKET

### \$100 REWARD,

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

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

## A Good Route to Try



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

### The Scenic Route for Tourists.

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

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

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

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Commercial Building,  
Saint Louis.

## For a Business Education

Attend JENNINGS  
A practical school of established reputation. No catchpenny methods. Business men recommend this College.

Established 1884.  
Nos. 150, 152, 154 N. Cherry St.  
Nashville, Tenn.  
Write for circular. Address  
J. W. JENNINGS.



## The ... Bible Class Quarterly

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

Samples Sent on Application.

### THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

#### AMONG THE BRETHREN.

Mr. W. E. Powell of Mexico City, Mexico, son of Dr. W. D. Powell of Halls, Tenn., was happily married, March 11th, to Miss Daisy Young of Jackson, Tenn. They will live in Mexico City. We extend hearty congratulations.

Evangelist Sid Williams and J. A. Brown have closed their meeting with Rev. J. K. Pace at Arkadelphia, Ark., and thirty were baptized. These brethren are now in a revival at the First church, Little Rock, Ark., with Rev. Ben Cox.

The church at Beaumont, Texas, is to erect a handsome house of worship at a cost of \$40,000. This will not interfere with the regular contributions to missions. The population of Beaumont is 20,000. Rev. G. W. McCall is happy in the work.

Rev. W. E. Hart of Richmond, Va., moves to Yorkville, S. C., where he goes to take charge of an important work.

The Fifth Sunday meeting of the Western District Association was held last week with Friendship church at Mt. Vista, Tenn. A strong introductory sermon was preached by Rev. C. L. Neal of Paris.

Rev. W. M. Nevins has resigned at Eminence, Ky., and will become pastor of Grace Street church, Washington, D. C., April 6th.

The church at Griffin, Ga., has extended a hearty call to Dr. S. Y. Jameson, Corresponding Secretary of Missions in Georgia. It is a strong call, though he has not signified his acceptance.

## A Texas Wonder.

### HALL'S GREAT DISCOVERY.

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

#### READ THIS:

Martin, Tenn., June 3, 1901.

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

REV. R. C. WHITNELL.

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

Rev. J. K. Jenkins of the Second church, La Grange, Ga., has accepted the care of the church at Phoenix, Ala.

The Woman's Missionary Society of the church at Paris, Tenn., has reported a contribution of \$125 for missions during the last three months. This church may soon be able to support a missionary.

Rev. T. T. Thompson of the Seventh church, Memphis, Tenn., is holding a meeting with his church in which he is doing his own preaching.

Rev. H. L. Winburne of the First church, Taylorville, Ill., greatly charmed the saints of the church at Fayetteville, Ark., by his recent sermons. The members loudly praise his discourses.

The church at Larkington near Russellville, Ky., was destroyed in the fearful storm of Friday March 28th.

Rev. John R. Clark of Osage, Tenn., preached at Vale, Tenn., last Sunday. He is being solicited to become pastor there.

Rev. S. C. Hearne of McKelzie, preached last Sunday at Puryear, Tenn., to the old congregation of which he was pastor for years. His ministrations were exceedingly enjoyable.

It is announced that Rev. W. W. Lawton and family, our beloved missionaries in China, will come home this year to take a much needed rest.

Rev. J. H. Grime, of Cave City, Ky., beloved in Tennessee, has accepted the care of the church recently organized at Glasgow Junction, Ky.

Rev. S. C. Bailey assisted Rev. P. N. Bentley in a revival at Henderson, Texas, which resulted in thirty-three professions and about as many accessions by baptism.

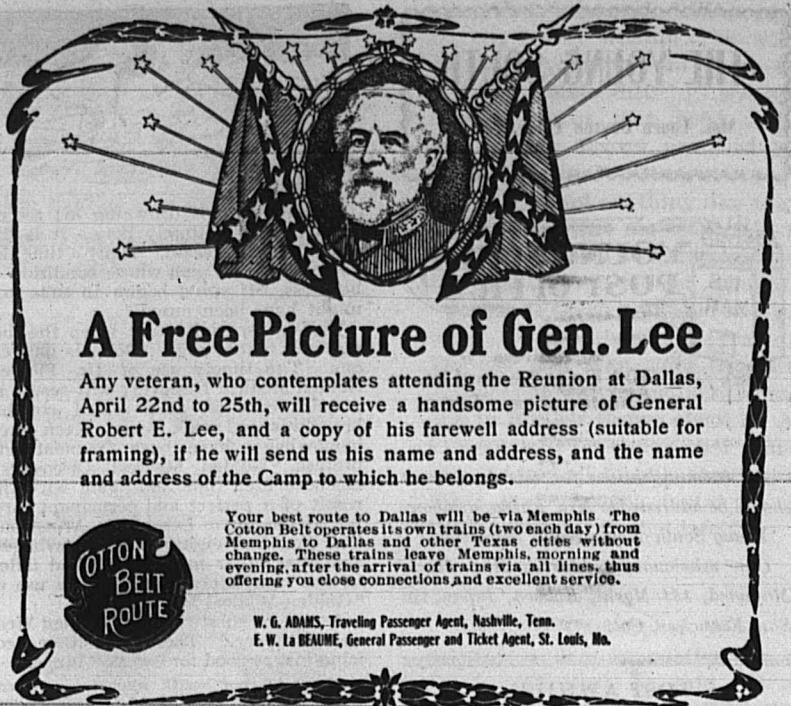
Rev. J. W. Gillom who is succeeding so well as pastor of the Broadway church, Fort Worth, Texas, is at present holding a meeting in Orlando, Fla.

The commencement sermon before Mississippi College, Clinton, Miss., will be preached May 25th by Rev. I. P. Trotter of Hattiesburg, Miss.

Rev. George W. Gardner has sold his half-interest in the *South Carolina Baptist* of Greenwood S. C., to his partner Rev. A. Mc A. Pittman and will seek recreation and recuperation.

Dr. J. B. Hawthorne will preach the dedicatory sermon of his handsome new Grove Avenue church Sunday April 6th. A change in the date has made it impossible for Dr. Carter Helm Jones of Louisville to perform this delightful task.

In the meeting lately held in Tampa, Fla., by Rev. J. N. Hall of Fulton, Ky., there were 25 accessions to Baptist churches.

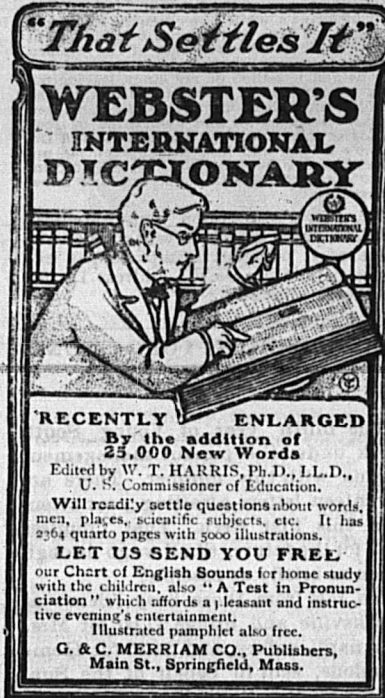


### A Free Picture of Gen. Lee

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.

Your 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.

W. G. ADAMS, Traveling Passenger Agent, Nashville, Tenn.  
E. W. La BEAUME, General Passenger and Ticket Agent, St. Louis, Mo.



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RECENTLY ENLARGED  
By the addition of  
25,000 New Words  
Edited by W. T. HARRIS, Ph.D., LL.D.,  
U. S. Commissioner of Education.

Will readily settle questions about words, men, places, scientific subjects, etc. It has 2364 quarto pages with 5000 illustrations.

LET US SEND YOU FREE  
our Chart of English Sounds for home study with the children, also "A Test in Pronunciation" which affords a pleasant and instructive evening's entertainment.  
Illustrated pamphlet also free.

G. & C. MERRIAM CO., Publishers,  
Main St., Springfield, Mass.

Rev. W. J. Couch of Fulton, Ky., has lately held a meeting at Houston, Ill., which resulted in fifteen additions by baptism.

## DR. TICHENOR'S ANTISEPTIC

FOR  
WOUNDS, BURNS, BRUISES  
SCALDS, COLIC, CRAMPS,  
HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.  
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.  
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—  
(Rev.) W. L. Stanton.  
Sherrouse Med. Co., New Orleans, La.



## Giant Flowering Caladium

Greatest foliage and flowering plant yet introduced. Leaves 3 to 5 feet long by 2 or 3 feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms, 12 to 15 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls, or conservatories, it rivals the choicest palms in foliage, today nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so novel, effective, free growing and fragrant.

Fine plants, which will soon bloom and reach full perfection, 25c each; 3 for 60c, 10 for \$1.00 by mail, postpaid, guaranteed to arrive in good condition.

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Musical Director.

Prospectus sent free.  
Address Franklin Square, Boston, Mass.



## RECENT EVENTS.

We wish that Brother J. C. Leeman would give us his post office address.

++

We were glad to see our friend, Brother J. J. Garrett of New Providence, in our office last week. He was looking quite well.

++

We were glad to see Rev. Peyton W. Carney, of Mt. Olivet, in our office last Tuesday. Brother Carney is one of our most consecrated pastors.

++

Rev. I. S. Baker of this city, has accepted a call to the pastorate of the church at Rockwood, Tenn. This is an excellent field. We wish Brother Baker much success in it.

++

Rev. G. W. Gardner has sold out his half interest in the *South Carolina Baptist*, of Greenwood, S. C., to his partner, Rev. McA. Pittman, who will continue the publication of the paper. Brother Gardner will give his time to the publication of a secular weekly and to preaching.

++

The Nashville Association held a meeting at the First Baptist church on Thursday and Friday nights of last week. We regretted very much that we could not be present. The attendance was good. The subjects were of a practical character and the discussions were both interesting and helpful.

++

We are very sorry to learn that Brother J. P. Brownlow was badly injured in a runaway at Summertown last week. Sister Brownlow was in the buggy with him and both were thrown out. She escaped with little injury. We hope that Brother Brownlow will soon fully recover. He is one of our most valuable laymen.

## ARKANSAS LETTER.

We are moving along very well in Immanuel Baptist church, despite the bad weather we have had for about three weeks. The oldest inhabitants tell us this is the severest weather ever known in Arkansas. Our city was in darkness practically for a week. The telephone lines are yet in a deranged condition. It will require weeks yet to put them in working order.

The snow and ice are nearly all melted and mud is simply fearful. But we are having good congregations, and have had nine additions since taking charge the first of the year. We look for greater things when spring opens.

Our mission work is moving on in a gratifying manner.

The reports of the work of our educational interests are very gratifying indeed.

The Mountain Home College, which has been burdened with a debt for years, will soon be clear of that burden. The property is worth \$12,000 or \$15,000 and is splendidly located.

Dr. Conger's work is all that could be asked. He is a great and good man.

The *Advance* is advancing and meeting with deserved success. The sweet spirited lion hearted editor is proving himself a David in whom the armies of Israel can place the utmost confidence. Dr. M. L. Thomas is a noble man, a brother beloved, worthy and every way well qualified.

The *Arkansas Baptist* is doing well, so Dr. Clark informs me, and if it will

grow sweeter it will grow better, and serve to a greater advantage. The Lord bless and help our editors.

Brother H. H. Street, our Sunday School Secretary, is a noble Christian brother. He is brave, but gentle and sweet spirited. He will do a great work this year.

Dr. Barton is too well known to your readers for me to try to describe him. He is doing a noble work. He is kind, tender, and loving. He is out in this cold weather preaching for the development of Arkansas Baptists' interests.

I wish every Baptist in our great State could see, travail of his soul for lost souls and for the upbuilding of every Baptist interest.

No doubt the greatest work in the history of the Arkansas Baptist State Convention will be done this year. There are 1,300,000 inhabitants of this State. Only 300,000 make any pretensions to Christianity. About 70,000 of these are Baptists. Think of it, 1,000,000 people in Arkansas on the way to ruin. May God move his churches and ministers as never before, that Arkansas may be taken for Christ.

Elder Ben Cox is a true yoke-fellow. He is leading the First church on to victory.

The Second church is happy over securing the able and efficient Dr. T. W. O'Kelly of Georgia. He will take charge the first Sunday in March.

If the BAPTIST AND REFLECTOR could be put into every Baptist home in Tennessee, it would increase the mission collections \$25,000 the first year. I have contended for that as the solution of this vexed question for the last ten years. Baptists will do their duty when they know it. I have confidence in the great Baptist brotherhood. Some are scared over the secretaries, but the mission secretaries are alright. They are doing the work—the hardest work—which we need and must have done. Co-operation, agitation, and application are the things needed now.

The thing that should press every Baptist heart more than all things else is the salvation of the lost. It is simply appalling to think of the ruin and wreck of souls. It is not so much the question as to how we will do mission work, but rather, be sure to do the work. Let our pastors and papers all over our Southland, press the question of missions as never before in its history. We are sleeping on duty, and need to awake to the importance of our mission in this world. Preach Christ, preach in love. Send the gospel to them that have it not. Let us pray for one another, love one another and help one another. May the Holy Spirit guide us all in our work.

W. S. RONEY.

Little Rock, Ark.

[This should have been published several weeks ago, but was crowded out—Ed.]

## PROGRAM.

Following is the program of the Tennessee Baptist Sunday School Convention to be held at Bethlehem church in Robertson County, April 11-12, 1902:

Friday 10 a. m.—Introductory sermon, C. W. Gregory.

10:45 a. m.—Organization.

11 a. m.—The Scope of the Sunday School, R. R. Acree, S. M. Gupton.

1:30 p. m.—The Praise Service in the Sunday School, B. T. Lannom, and H. F. Burns.

2:15 p. m.—Teaching and Preaching, J. O. Rust, and J. T. Oakley.

3 p. m.—Some "Best" Things in Our Sunday School, J. E. Trice, and A. H. Rather.

Query Box.—G. A. Ogle.

7:30 p. m.—The Work of the Baptist Young Peoples Union, P. B. Jones.

The Baptist Young Peoples Union in the Country Church, W. L. Howse.

Saturday 9:30 a. m.—Praise Service.

10 a. m.—Personal Experiences with the Sunday School Lesson, J. E. Bailey, and S. H. Price.

11 a. m.—"Sunday School Leakage," W. M. Murray, and S. N. Fitzpatrick.

1:30 p. m.—The Primary Department; (1) The work itself; (2) Proper Equipments.

Open Conference.

2:30 a. m.—The End of It All, J. M. Stewart, and E. E. Folk.

3:30 a. m.—Echoes From the Convention.

Query Box.—G. A. Ogle.

The First Speech May be Twenty Minutes, the Second Ten Minutes, all others Five. G. W. SHERMAN, Chmn. Ex. Com.

## ANOTHER CYCLONE VISITS MADISONVILLE.

Many of the readers of the BAPTIST AND REFLECTOR no doubt remember the appalling disaster that visited our town three years ago this month in which some few persons were killed and others hurt.

Another one has struck us. This time different in many respects. That one came after dark; this one in the afternoon. That one passed through the northwest part of town from southwest to northeast; this in the southeast part of town. That one struck several dwellings and out buildings; this struck the Baptist parsonage.

It gathered in the north about the court square and started direct toward the pastor's residence. The cloud was composed of the brethren and sisters of the Baptist church and others. The first that was known of it by the helpless pastor and his family was the slow and determined approach with the low mutterings that always attend such cyclones. It swept with all its force down upon the house, filling it with too many good things to be named. I called in vain to the editor of one of our town papers for help; so we all bowed our heads in humble submission and thankfulness to our great heavenly Father and the brethren for such loving remembrance.

I am not so much surprised that the church did this, for it is just like them to do it; but I am surprised that the pastor after three years' service is still living in the hearts of the people.

A protracted meeting is in progress at our church, conducted by Rev. John D. Kimbrough. The interest is growing.

T. R. WAGGENER.

## YOUNG SOUTH.

Continued from page 11

## OUR MOTTO.

I want to take a new motto for this year. Who will translate it for me?

"Qui non proscit, deficit"

Write me what it means and what you think of it at once. L. D. E.

## ANNUAL REPORT.

## RECEIPTS OF YOUNG SOUTH.

April 1901.....	\$113 06
May.....	70 81
June.....	44 75
July.....	53 29
August.....	41 28
September.....	103 97
October.....	80 87
November.....	26 93
December.....	99 24
January, 1902.....	94 04
February.....	45 72
March.....	62 85
Total for 9th year.....	\$836 31

From April 1, 1901, to April 1, 1902.

First quarter's offerings.....	\$228 62
Second.....	198 54
Third.....	206 54
Fourth.....	202 61

Total.....\$836 31

## DISBURSEMENTS.

For salary of Young South Missionary in Japan.....	\$532 84
Foreign Board from "Babies' Branch".....	18 44
Foreign Board for other fields.....	28 33
Home Board.....	35 95
Home Board from Babies' Branch.....	18 34
State Board.....	12 99
Foreign Journal (24 sub.).....	6 00
Orphans' Home.....	177 21
Sundries (Songbooks for Orphans, prizes, etc.).....	4 52
For postage.....	4 79
Total.....	\$836 31
Star-card receipts.....	\$111 82
Coin-taker and Arks.....	11 30

Respectfully submitted,

LAURA DAYTON EAKIN,

Treas. Young South

Chattanooga.

## RECEIPTS.

Ninth year.

First week in April, 1902

## FOR JAPAN.

Clarksville Sunbeams by Miss Fox.....	\$1 00
Mrs. Bettie Bowman, Harriman.....	25
Mrs. S. W. Turner, Brush Creek.....	2 00
Grown-up Child, Richland.....	2 00
Lena Bonner, Petersburg.....	1 50
Anna K. Mon'gomery, Sevierville, (coin-taker and ark.).....	2 00
Faustina Wingo, Trezevant.....	35
Mrs. T. R. Wingo's S. S. Class, Trezevant.....	15
Reese Puckett, Water Valley.....	10
Pattie Powell, Hillville, (coin-taker).....	2 00
Everett Band, Trenton, (coin-taker).....	1 00
Rockwood Band, by J. S.....	1 00
Lillie Shippe, Knoxville.....	1 00
Mt. Harmony S. S. by A. W. Meeks, Sec.....	1 05

## FOR HOME BOARD.

Clarksville Sunbeams, by Miss Fox.....	1 35
FOR FOREIGN JOURNAL.	
Mrs. Bettie Bowman, Harriman.....	25
FOR BABIES' BRANCH	
Mary Louise Cor'een, Hinson	
Sprgs. by Mrs. C.....	50
For postage.....	38

Total.....\$17 88

Rec'd. on Salary of Young South

Missionary for 8th year.....\$532 84

Deficits.....\$67 16

Received 1st week in April, 1902

For Japan.....\$15 40

" Babies' Branch..... 50

" Home Board..... 1 35

" Foreign Journal..... 25

" Postage..... 38

Total.....\$17 88

Coin-taker Receipts.....\$5 00

## AS BUSINESS MEN WANT IT.

If you want to learn bookkeeping and commercial usage, as business men want it, better attend a school which has the confidence of these business men. They know that Jennings' Business College is free from all catch-penny methods, and that diplomas from it mean something. A prominent lawyer of high standing in Alabama, who desired to send his younger brother to a business college, writes to the head of this school, in answer to circulars sent him, as follows:

"My brother will attend your school. I have circulars from other schools that guarantee positions to graduates, but these promise too much and smack too much of humbuggery. I would rather depend on the friendly interest of a reliable man than upon such guarantees."

This is only one of many cases like it which have occurred with this college.



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

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

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

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

### Prefatory Notes by

Rev. John A.

Broadus, D.D., LL.D.

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Ministers, Students, Laymen, Periodicals of all denominations, unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

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

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

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

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

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

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

### OBITUARY.

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

WILLIS.—Carrie Willis, daughter of E. J. Willis and wife, died Oct. 11, 1901, in her twenty-first year. It is useless to say to those who knew her: "She loved her Savior." She gave her heart to the Lord when young, uniting with the Baptists of Missouri, and died a member of Hopewell church, Tenn. As a church, we extend our heartfelt sympathy to the stricken family. But let us live with the hope of meeting her again. MOLLIE FARTHING, J. A. HAMPTON, E. W. LUNSFORD.

Committee.

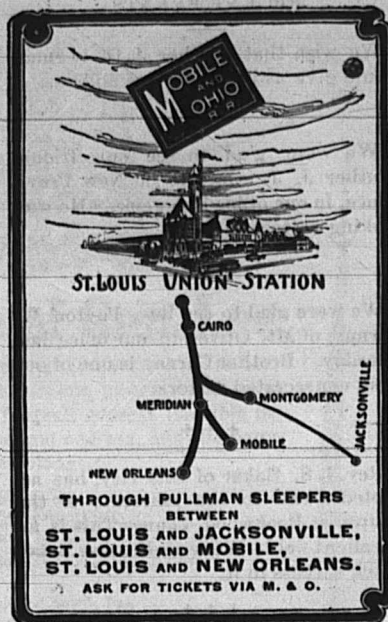
HALE.—Mrs. James Hale was born in North Carolina, October 29, 1816. She came with her parents to Knox County, Tennessee, when she was three years old. At the age of twenty she professed faith in our Lord Jesus Christ and was baptized into the fellowship of Mt. Zion church by the pastor, Joshua Frost, and was a faithful member of the Baptist church for over sixty-five years. In the year 1854 she was married to Rev. James Hale and made him a faithful companion for forty-eight years; until it pleased our heavenly father to take her at the ripe old age of eighty-five and transplant her to the paradise of God. "Blessed are the dead which die in the Lord." "Precious in the sight of the Lord is the death of his saints"

L. S. EWTON, Colporter.

HENSON.—Nathan T. Henson was born January 8, 1834, died March 20, 1902. He had been a Christian about fifty-five years. For the last several years he has been a member of Central church, Bearden, Tenn. During the past year he had not been strong enough to attend church regularly, but he took much interest in the cause and had been of great strength to his pastor. In our church we will greatly miss him. Brother Henson was a good and helpful citizen. He seemed glad to help any cause that would benefit his community. When just a young man he divided the first money he ever earned (\$5.00) with Carson College (now Carson and Newman College). For some time he had been afflicted with heart trouble. We were all expecting the end at any time, yet we were unspeakably shocked when, on the afternoon of March 20, without being able to speak, in a moment he quietly passed away. A wife and eleven children survive him. May heaven's special blessings be upon them. We join in their sorrow, but after awhile we hope to rejoice in the re-union of these broken ties of Christian love and fellowship. Bearden, Tenn. H. B. McLain.

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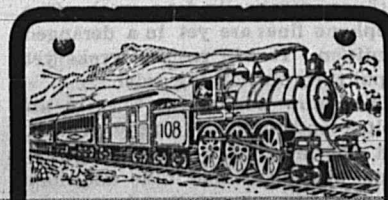
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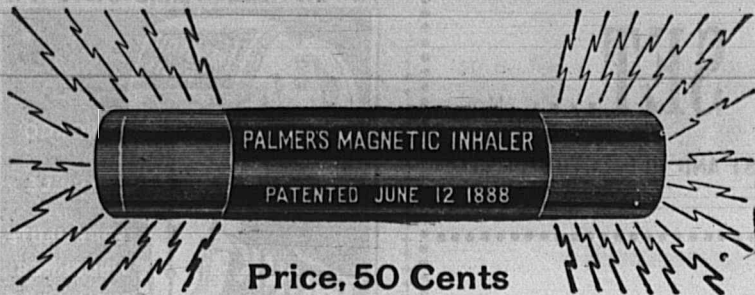
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Dr. A. J. Holt says: "It is surely harmless, and certainly helpful."

Rev. J. H. Wright says: "I would not be without one."

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

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

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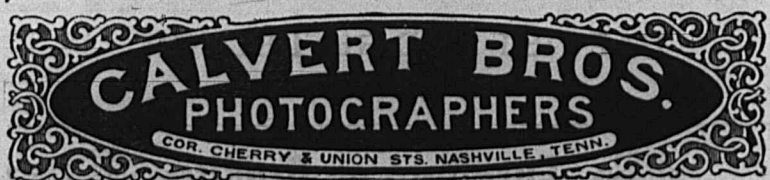
BAPTIST AND REFLECTOR, Nashville Tenn

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## OBITUARY.

**RICKS.**—How often it is the case that when the angel of death hovers over our home and takes into his embrace one of our loved ones, we feel there is no consolation this side of death for ourselves, and certainly do we feel our dependence on the everlasting arm of God. How much greater the grief must be to have to part with two of these loved ones in a month's time. In his infinite wisdom and goodness, Christ took from the realms of this wicked old world two brothers, Mr. J. W. Ricks, aged thirty-six and one half years, of Smith County, Tennessee, and Mr. T. W. Ricks, aged forty years, both of whom had been sick only a few days before death released them from their suffering. Mr. John Ricks had been stage driver from Gallatin to Carthage for about nine years and was greatly beloved by all who knew him. Mr. T. W. Ricks, although his circle of friends was not so large, showed his true Christian character in his home-life and even in his death. Both of these young men were converted and joined the Baptist church near their home in 1882, and ever since have been devoted, consecrated Christians. They leave to mourn their loss an aged father and mother and two sisters, besides many relatives and friends.

A FRIEND.

**SHELTON.**—The Oak Grove Baptist church has been deprived, by the hand of death, of one of its best members. Brother T. F. Shelton passed to his reward Feb. 19, 1902. He was born near Barren Plains, Robertson County, Tenn., July 25, 1839. He belonged to one of the best families in the County. After reaching young manhood he had the good fortune of winning the heart and hand of Miss Barbee, whom he led to the marriage altar Nov. 7, 1871. This union was marked with domestic peace and joy, and blessed with eight children, four sons and four daughters. He professed faith in Christ in 1873, and united with the Oak Grove Baptist church. Brother Shelton possessed many admirable traits of character. He was the soul of honor. Honesty characterized his dealings with his fellowmen. As a neighbor he was obliging and generous. As a citizen he was patriotic and conservative. In his home he found a perennial fountain of joy, manifesting a deep solicitude for the educational and spiritual welfare of his children, and remaining ever loyal to the noble woman who so faithfully and willingly shared her husband's trials and triumphs. In the church, Brother Shelton's judgment, liberality, and untarnished Christian integrity proved a tower of strength. The writer has known him for sixteen years, and gladly testifies to his constant, ardent and large-hearted friendship for his pastor. What a loss to the community, to his sorrowing family, and to the church. He lived the life of a helpful neighbor, an honorable citizen, devoted father, affectionate husband, and devout, godly Christian. He was sick only a few days of heart trouble. The end was peaceful and triumphant. His heart throbbed with hope immortal, and his faith was ravished with the vision of the gleaming "crown of righteousness." His stricken widow and sorely-bereft children are comforted by the evidences he left that his spirit was conveyed by angelic visitants to the paradise of God. Brother M. E. Orndorff conducted the funeral services, and then his body was deposited in the A-fairville cemetery to await the glorious re-habilitation of the resurrection morn.

J. H. BURNETT, Pastor

**HASKINS.**—On January 14, 1902, Brother Creed Haskins was called to his reward in heaven. He was born May 23, 1824. At the age of twelve he came to Tennessee from Virginia, where he lived until his death. He trusted Christ for salvation at an early age (date unknown). In his seventeenth year he was baptized into the Big Black Baptist church in or near Denmark, Tennessee. In November 1858, he moved his membership to Cane Creek and was a member of this church until his death. Uncle Creed, as we all called him, was respected and loved by every one who knew him. It was the delight of his brethren and friends to be with him and hear him talk. He was one of the most regular attendants at his church meetings; was a liberal giver to missions and a helper to all the interests of Southern Baptists. He loved his church and sacrificed much for her good. Our church has lost a loyal friend and a good neighbor, his children a loving father, and his wife a devoted husband. We extend our prayers and sympathy to his bereaved wife and relatives, and may the God of all grace bless and comfort them.

E. B. CAMPBELL,  
 W. E. HUNTER,  
 W. T. HOGSETT,  
 Committee.



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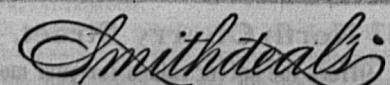
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