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Speaking the Truth in Love.

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Current Topics

Senator J. J. Bean has announced his withdrawal from the race for Senator from the 18th senatorial district of this State, composed of the Counties of Bedford, Coffee, and Moore. Mr. Bean is personally a clever man, but he made a great mistake in the last legislature in refusing to allow the towns of Bellbuckle and Wartrace to surrender their charters and re-incorporate without saloons, even when they voted by a large majority in favor of doing so. The politicians of this State may as well understand that they cannot fly in the face of the moral sentiment of the people. They may do so with impunity for a while, but sooner or later the day of reckoning will come. This temperance sentiment is growing tremendously all over the State. Like the car of Juggernaut it is rolling onward and whoever throws himself in its track will be crushed beneath its ponderous wheels. We hope that the good people of the Counties of Bedford and Coffee and Moore will see that only some strong temperance man shall be elected to the senate next time, a man who will be their representative in the truest sense and who will not misrepresent them.

We had in this county last week the most exciting primary election ever known here. All the county officers were to be nominated. Among them were the Criminal Judge and Attorney General. There were two candidates for the former position and three for the latter. The Anti-Saloon League addressed letters to all of them asking them if they would enforce the laws against Sunday tippling and gambling. One of the candidates for Judge and one for Attorney General answered in as straightforward, unequivocal way. One candidate for Judge and one for Attorney General dodged the questions, while one candidate for Attorney General did not answer at all. The Anti-Saloon League endorsed the candidates who spoke out clearly. The saloonkeepers and gamblers endorsed the others. One of the candidates for Attorney General drew off. This made a sharp issue. The battle raged fiercely. The greatest interest was taken in it. At the election the largest vote ever polled at a primary election in the county was cast. When the votes were counted it was found that the candidates of saloonkeepers were elected by a few hundred votes, out of a total of over 12,000. There were two reasons for this result. One was the fact that there came a rain just as the polls were opened which got harder and harder and resulted in a regular downpour which lasted almost until the polls were closed. This cut down the country vote about one half. We were relying largely on this for success. It also reduced the city vote considerably from what it would have been. The saloon men had all their voters at the polls. We doubt if they could have polled 100 more votes in the county. Those who stayed at home for the most part would in all probability have voted with us. But for the rain we should have had a majority of from 1,000 to 1,500. But another reason for our defeat was that on personal grounds or for other reasons, a good many Christian people voted for the saloon candidates. It seems very strange, of course, that they should have done so. We cannot understand it. But that is a matter for their own consciences. For our part we may only say that we would not vote for our brother on an issue of that kind, especially where the lines were as clearly and strongly drawn as they were, with the saloonkeepers and gamblers on one side and nearly all the good people on the other. But we are not discouraged. Defeat does not daunt us and disaster does not dismay.

"No question is ever settled
Until it is settled right."

The Gospel.

BY C. G. SAMUEL.

There is a sorrow means reform,
It has no feeling, only form.
There is a sorrow that's divine,
Subdues the heart, and that's the kind.

The law was made, but not to save
The soul from sin or from the grave;
But lead the world, by steps, to God—
Back to the way their fathers trod.

God's purpose was by sacrifice
To draw the world by types to Christ,
That when he came to die for sin,
The world would turn to God through him.

Lessons From Great Lives—William Ewart Gladstone.

BY KERR BOYCE TUPPER, D.D., LL. D.

To be convinced of Great Britain's pre-eminence in national heroes one has but to recall such names as these: Statesmen like Alfred and Burke, soldiers like Marlborough and Wellington, poets like Shakespeare and Milton, philosophers like Bacon and Locke, litterateurs like Macaulay and Johnson, scientists like Newton and Davy, reformers like Whitfield and Wesley, martyrs like Bradford and Wiclif, orators like Fox and Pitt, political leaders like Peel and Palmerston, philanthropists like Howard and Nightingale, and preachers like Hall and Spurgeon.

And yet one of the greatest names of all English history has not been thus far mentioned in our enumeration of noted British characters. Conspicuous on the roll of England's foremost citizens must ever appear the name of one recognized far and wide as one who for decades was a mighty moral force as well as a unique, attractive personality, William Ewart Gladstone—

A name to fright all tyrants with; a light
Unsetting as the Polar Star; a great voice
Heard in the breathless pauses of the fight
By truth and freedom, ever waged with wrong.

What lesson may be drawn from the life of the "Grand Old Man," born in that notable year which gave birth to Tennyson, Darwin, Mendelssohn, Oliver Wendell Holmes, Elizabeth Barrett Browning, and Edgar Allen Poe?

In the first place, every student of Mr. Gladstone's life must be impressed with the man's diversified experience and marvelous versatility. Recall the main facts in his life, his entrance, after careful home training under a wise father and tender mother, at the age of twelve years, at Eton, and his diligent prosecution of studies there for six years, his association at the famous school with Arthur Hallam, whom Tennyson has immortalized in his "In Memoriam," the two youths editors together of the *Eton Miscellany*; his prominence while a student as a debater, with equal ease discussing intelligently and impressively such questions as Catholic Emancipation, Jewish Disabilities, Whig Reform Bills and the Wellington Administration; his call from Italy in 1832, when England was in a state of political upheaval and revolution, to become conservative candidate from Newark; his election and his maiden speech, May 17, 1833, to the ever irrepressible Eastern Questions, and Mr. Gladstone's fearless assistance of right and heroic resistance of wrong; his courageous condemnation of Afghan and Zulu wars; his appointment in 1874 for the second time as Prime Minister, "the unquestioned chief, the

idol, the pride of the victorious army of Liberalism;" his resignation in 1885 and his refusal of an earldom; his re-election in 1886 for the third time as Prime Minister; his succession by Lord Salisbury; his elevation in 1893 for the fourth time, as England's Premier, and that, too, in the magnificence and splendor of his well preserved powers, though a man eighty-four years old, and finally, his graceful, voluntary retirement into private life, where, even as an octogenarian, there revolved around him, to his dying hour, the most far-reaching plans and movements of the British Empire.

In the second place, we learn from Mr. Gladstone's life that one may, if he will, find time for earnest study and fine mental culture, even amid the most pressing duties of life. As far back as 1826 we find him, a youth of only eighteen years of age, winning for himself golden opinions as editor of the *Eton Miscellany*, "writing with equal facility in prose and poetry and translating with ease from the Greek and Latin."

Take his studies of Homer and the times of the great poet. Few works upon this inspiring and difficult subject have been more thorough and satisfactory than that of Mr. Gladstone, as, with wide reach of intellectual power and a generous stock of information, he discusses Homer's place in literature, the trustworthiness of his writings, the fundamental aims of the poet, along with the ethnology and mythology of the Greek races—the whole production a mighty monument of learning and industry. And in other directions Mr. Gladstone's studies have been careful and broad, as evinced by his essay on "Vaticanism," his "Impregnable Rock of the Scriptures," and minor writings. The political world needs more such gifted spirits. There is a pressing demand on every hand for the Gladstonian type of statesman. Our age cries out for more public spirited men with minds developed, trained, refined by communion with the higher forms of thought. Such can stand before our proud age of enlightenment and progress and declare with marked, effective force that our beautiful Christian fabric is never to be overthrown nor even jostled by the strongest crowbar of science. One smiles, yet sympathizes, with the mistake when he reads that recently a rural minister in Kent, examining a class of boys, asked, "Who is the patron saint of England?" and received the reply, with one voice, "Mr. Gladstone."

In the third place, we see in our present subject illustration of the power of a single man to mould and direct a nation's destiny. In his masterful character sketch of our subject Stead does not hesitate to say that to Mr. Gladstone, more than to any other influence, must be attributed the destruction of Turkish dominion in Europe, the establishment of British power in Egypt, the reform of the tariff, the extension of franchise to the workingman, the disestablishment and disendowing of a national church, and the repeal of university tests. Who will deny that the accomplishment of such ends as these, in the face of tradition and extraordinary opposition, could have been wrought only by one of Herculean strength, Napoleonic planning, Cromwell-like faith in God and right? Whether we agree with all the positions assumed and defended by this great leader of mighty and far-reaching movements or not, we can admit with the great-brained John Stuart Mill, when he declares that if ever there was a statesman in whom the spirit of improvement was incarnate, of whose career as a minister the characteristic feature has been to seek out things which required or admitted of improvement, instead of waiting to be compelled or even solicited to do it, that honor belongs to William Ewart Gladstone.

In the fourth place, Mr. Gladstone's life furnishes proof that nothing so weighs with men and counts with God as genuine, unaffected, heroic manhood. The man's heart was as sincere as his talents were great, and his achievements magnificent. Better than all else is this—more than wit or eloquence, position or titles. Character has dignity, purity, power. Always

and everywhere it is recognized and felt as an invisible yet irresistible power. Mr. Gladstone was a man of character. His was that devotion to right in a large way and on a gorgeous scale which abides in the world's memory and love. His whole theory of life can be summed up in his own words: "Precept freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood." It is said on trustworthy authority that from the year 1842 until his death Mr. Gladstone, when in good health and at home, was never known to intermit one Sunday morning service at half past eight o'clock at his church, three-quarters of a mile from Hawarden Castle. Commenting on this fact his daughter has recently written: "This is only carrying out a principle which was exemplified in his earlier days by the daily prayers which he had with his two servants when, a young man, he lodged in the Albany in London."

Mr. Gladstone represented and incarnated the essential elements of genuine worth. He was great and generous, strong and sympathetic. He matched creed with deed. He translated high thought into daily life. With him truth lived was more than truth taught. He made sudden and startling political changes, but in every case, it would seem, conscientiously.

In a letter received from his own hand by the present writer in 1893, Mr. Gladstone thus briefly expressed himself to an inquiry relating to his Christian belief: "All I think, all I hope, all I write, all I live for is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life." Could Christian faith be declared with more positiveness, comprehension and brevity? These few words from the great Premier's pen reveal the man in the simplicity of faith that looks up to God, in the ardor of hope centered in God and in the constancy of a love that delights to do with fidelity the will of God. Such men as these constitute a nation's brightest ornament and strongest safeguard. For want of such fell ancient Assyria and queenly Persia and scholarly Greece and majestic Rome; and because of the presence of a great many such within their borders England and America are making more advance perhaps than any other nations to-day, in the best elements of Christian civilization. Above great artists and astronomers, great poets and philosophers, great soldiers and scholars, ever stands the great man, and such unquestionably is the truest, noblest Premier that has ever blessed great England's history. Grand Old Man!

No fitting mete have we to-day

For measuring spirits of thy stature—

Only the future can reach up to lay

The laurel on thy lofty nature—

Bard who, with some diviner art,

Has touched the bard's true lyre, the nation's heart.

Philadelphia, Pa.

The Temperance Movement.

BY REV. J. O. RUST, D.D.

(Sermon preached in Edgefield Baptist church Sunday, March 31, and requested for publication.)

The temperance cause is one of the foremost movements in the world. Its rise is so recent, and its progress has been so rapid, that one must be blind who does not foresee some rich historical result from such a mighty cause.

It has often been said that our Declaration of Independence (1776) was the birth-day of the temperance movement. That document decreed not only political liberty but freedom from vile passion also. Individuals had spoken against intemperance, but there was no popular effort to abate this evil until in this country there arose a free people with a free ballot to fight the battle with King Alcohol. It is a singular and impressive fact that our country has providentially become the arena of this great moral conflict. At first it was a simple contest between conscience and appetite, but now the issue is involved in all the intricacies of modern political warfare, and firing is heard along the far-flung battle lines of these multitudinous contestants. The engagement is on between an organized minority rich in cunning, money, and influence on the one side, and on the other is undisciplined public sentiment, frequently weakened by its own excessive indignation, and often misled by unwise men. A secret meeting of the whisky men was held in Louisville only this week to organize a movement to resist the rapidly-developing prohibition sentiment in the Southwest. They will receive an adequate campaign fund and put the printing presses and stump speakers to work to instruct the people in "the fallacies of prohibition" (?) Thus we see that

within a little over one hundred years a movement has grown into such tremendous power that it takes all the trained arts of disciplined politicians to hold it in check. I say that this is one of the most wonderful historical movements that this world has ever seen.

I. It will be profitable to look at the rise of the temperance cause in this country. I recommend "Alcohol in History," by Dr. Richard Eddy, and "The Temperance Movement," by Senator H. W. Blair, of New Hampshire, as two valuable books. I am indebted to these authors for most of the information given in this paper.

Perhaps we were a sober people in the early colonial period. In 1650 the people of Connecticut made a successful armed resistance to an effort to land rum on their shores. In 1712 the famous Rev. Increase Mather said: "There was a time when a man might live seven years in New England and not see a drunken man." However, the Dutch of New York, and the Swedes of Delaware, were much given to brewing and were not so temperate. But about 1725 the Rev. Cotton Mather began to raise his voice against the danger of frequenting the tavern. Things were beginning to live up. In 1759 forty-eight intoxicating drinks were in use in America. "The pocket flask was growing into a case bottle, and the keg into a barrel." In 1777 distilleries sprung up everywhere because a foreign war shut off the supply of imported rum. So great was the amount of grain used in these distilleries that a bread famine was threatened. Gen. Washington raised his voice in alarm, and Congress, in session at Philadelphia that year, passed this resolution: "That it be recommended to the several legislatures in the United States to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling grain by which the most extensive evils are likely to be derived if not quickly prevented." In 1791 every sixth man in western Pennsylvania was a distiller. In 1800 tipping was a uniform social custom and drunkenness was so common as hardly to attract notice. Preachers were paid in whiskey. At the raising of meeting houses and the ordination of ministers the consumption of spirits was enormous. Religious conventions indulged to the point of imprudence, and sometimes the delegates were as boisterous as a modern barroom crowd. Describing the funeral customs in New York in 1790, Rev. John Murray says: "Every person who attends the funeral, both within and without doors, is liberally supplied with wine previous to the interment." Samuel Breck said, in 1800: "It is impossible to secure a servant, white or black, bond or free, who will keep sober twenty-four hours." The use of liquor increased so rapidly that by 1800 there was a real danger that we might become a nation of drunkards. This fear awoke the temperance sentiment. The public alarm because of the widespread excessive use of liquors is the historical explanation of the birth of the temperance cause.

In 1742 there were 2,579 distilleries in this country and the per capita consumption of liquor was 2½ gallons; in 1810, while the population had not doubled, there were 14,191 distilleries, and the per capita consumption was 4.47 gallons; in 1832 it was 7½ gallons; in 1840 it was 4 gallons; in 1850, 4 gallons; in 1860, 6 gallons; in 1870, 7 gallons; in 1880, 9 gallons; in 1886, 12 gallons. These figures are given by the United States Bureau of Statistics. We now spend \$1,200,000,000 every year for drink, and manufacture 1,349,176,038 gallons of liquor. In this country every year we spend \$15.00 per capita and drink 17½ gallons of liquor. These figures may not be mathematically accurate, but they are as reliable as any other statistics, and they do fairly represent the condition of affairs. Let it be borne in mind that the liquor business resents all efforts at investigation. For twelve years Congress tried to appoint a commission to inquire into this matter; each time the bill passed the senate, but was lost in the house through the influence of the liquor lobby.

Now it is these facts that aroused and have kept alive the temperance sentiment. The liquor business has increased right along with the temperance sentiment, but the war is on between the two. How temperance may finally win I do not know, but that it will ultimately win is as certain as any other claim that can be asserted in the name of progress.

II. A brief review of the efforts that have been made to restrict or suppress the liquor traffic will be both interesting and informing.

1. The punishment of the drunkard has been a time-honored method of dealing with this evil. It was sought to reform the inebriate and to use him as a warning to restrain those who had not yet become victims of the habit. Under James I drunkenness was punished by fine, and failure to pay remanded the offender to the stocks for six hours. This law was not repealed until 1828. In Scotland at one time the death penalty was imposed on drunkards; and later this curious scale of fines was in use: a nobleman was

fined 20 pounds; a baron, 20 marks; a gentleman, 16 marks; a yeoman, 40 shillings; and a preacher, the fifth part of his year's salary. Corporal punishment was inflicted when the fine was not paid. This may account for the early prejudice against nobility in our country, and it may also explain our joyous alacrity in naming ourselves gallant American yeomen. In our country the whipping post was at one time in use, and imprisonment was a common penalty for intoxication. To-day the whole matter has been reduced to the familiar practice of \$2.00 and costs for a plain drunk, with a little elevation in price and a work-house sentence added if the inebriate adds extra trimmings to his indulgence.

2. So many offenders avoided the penalties of the law that public sentiment awoke to the fact that something else had to be done to suppress this evil. This extra legal work has done more for temperance than the law itself. It has taken form in temperance societies. These are of two kinds. First, Moderation Societies were organized to persuade men to refrain from drinking distilled liquors—they were still permitted the milder beverages. Dr. Benj. Rush of Philadelphia led this movement. In 1785 he published a famous pamphlet on the "Effects of Ardent Spirits on the Human Mind and Body," and for years this was the leading temperance document in America. Dr. Rush made himself felt all through the Atlantic States, and he is father of the temperance cause in this country. He stood almost alone in the fight, but it is a notable fact that soon Benj. Franklin and Gen. Putnam came to the aid of this lone prophet of reform. Under Dr. Rush's influence these moderation societies were organized to induce men to abstain from ardent spirits. Rev. Albert Burnes of Morristown, N. J., pledged his members to take only a pint of apple jack a day, the usual allowance being a quart.

It was soon found, however, that the half-way pledge was a failure, and so Total Abstinence Societies arose to take the place of Moderation Societies. There was many a brawl and battle between the moderationists and teetotalers, but after awhile total abstinence won the day and entirely occupies the temperance idea of this time. This is the only theory in the true Israel of temperance reform to-day, however much the elect may fail to practice their principles. It is interesting to watch the tidal waves of this magnificent movement.

(1) On April 2, 1840, "The Washingtonians" were organized in Baltimore. Six inebriates accustomed to meet in Chase's barroom each evening, that night sent two of their number to hear a noted temperance lecturer. The report that came back was so favorable that Mr. Chase's anger was stirred and he let loose a tirade of abuse against temperance and temperance lecturers. These six men were so offended that they then and there organized a total abstinence society and called themselves "The Washingtonians," after the father of their country. The men were Mr. Anderson, blacksmith; Mr. Hoss, carpenter; Mr. Mitchell, tailor; Mr. Steers, wheelwright; Mr. McConly, coach-maker; Mr. Campbell, silver-plater. These six laborers started a movement which shook this continent. It was strictly a pledg-signing work. It was not a religious movement. Certainly it was not irreligious; but it strongly met opposition at the hands of some churches and preachers. The Christian world at large was in sympathy with the work, however.

(2) The Washingtonian movement expended its force by 1849. About that time Father Mathew began a great temperance crusade among the Catholics. The outside world soon found that mere pledge-signing was not sufficient. It became necessary to organize these signers into compact societies to support their staying qualities. This is the origin of temperance societies as we know them now.

(a) The first such society was "The Sons of Temperance," (1842). It spread rapidly and soon took on a very complex form of organization. There were auxiliary societies of all sorts and superior and supreme councils, and numerous dignitaries brocaded stiff with audacious titles.

(b) In 1851 the "Good Templars" originated in central New York. For ten years it was a mere local enterprise; but, after the war, for some cause, it spread rapidly throughout the world. The "Good Templars" were the first body of people, so far as I know, to declare for the prohibition of the liquor traffic. We hear this idea from that organization.

(c) There were numerous other organizations to promote the temperance cause, some with very ridiculous names. There were "The Dashaways," of Cal., (1859); "The Temperance Flying Artillery," of Ill., (1860); "Sons of the Soil," Va., (1865); "The Vanguard of Freedom," among the negroes, (1868); "Sons of Jonadab," Washington, (1867); "The United Friends of Temperance," Chattanooga, (1872.) All this time the National Temperance Society and Publishing House

was firing the heavy artillery of the printing press; while great orators, like Lyman Beecher, John B. Gough, Francis Murphy, sprang up everywhere to aid the reform with the thunder of platform eloquence.

(d.) In 1873 some women in Southern Ohio organized a band to meet in front of saloons for prayer and praise. In one year they were known throughout the nation as "Crusaders." Mrs. Carrie Nation has risen up as the Don Quixote of this order, and with her little hatchet she has won the euphonious title of "smasher." This movement of the women took form in a National Convention in 1874 and acquired the permanent name of the W. C. T. U. This society is probably the most active temperance power in the world to-day. Miss Francis Willard was the conspicuous leader among them and her spirit has not yet departed. Just now these good women are engaged in praying for Bishop Potter and Dr. Rainsford who have strangely got it into their pious heads that New York can't get through a Sunday without the open saloon; and they are equally zealous to resist the effort to drop the quarterly temperance lesson from the International Sunday school series. A disposition to ridicule the work of these women is surprisingly common, even among people of intelligence; but it is a laugh at the purest brain and the best heart of the nation.

3. A third way of dealing with intemperance is the coffee house. The idea is to set up a resort in competition with the saloon but without any of its perils. Coffee and lunch are to be served in these poor men's clubs. The trouble is these resorts have never been fitted and furnished so they could compete with the modern saloon with all its glittering elegancies. Too often the coffee house was but a synonym for poor cooking and a dull time. And yet we must not despise the good it has done.

4. Inebriate asylums, with the Keely Cure easily in the lead, have been extensively tried by this generation to abate intemperance. Too often they are run by men who have only a financial interest in the reform, and they do not apply the remedy to the victim until he is practically a wreck.

I believe the inebriate is to be pitied rather than despised. Every city and county should have a detention camp for these dipsomaniacs. They ought to be denied the opportunities of violence and ruin. The doctors can help to make them as comfortable as possible in this life, and the preachers can try to get them ready for the life to come. The public can bear the expense of such institutions easier than we can pay the bill of charity, poverty and idiocy that is now assessed against us by the present policy of personal liberty.

5. Some have thought that we can be educated out of our excesses. Education can never cure intemperance, for drunkenness is not a disease of the intellect, but of the passions and will. Some of the brightest men of earth are the basest slaves of drink. Inebriates often hate their vice more than anyone else. One cannot picture their horror over the indulgences they cannot resist when passion has burned well into ashes.

I would not underrate the value of education along these lines. We should even teach more about the evils and ills of intemperance. Some will heed the warning but the greatest education will do will be to reveal a remedy for this curse to some great and daring leader and to prepare a generation of stout hearted men to follow him to victory.

6. The legal remedies suggested for the suppression of the liquor traffic is a large and technical topic. I will treat it only in general. The law can take only three views of this matter, viz: 1. To regard the traffic as a legitimate business and to permit it without restraint. 2. To look upon the traffic as a pernicious business and to restrain it because it is a dangerous trade. The law has uniformly taken this view of the matter. The State regarding the liquor traffic as a vicious business has charged large fees for the privilege of engaging in it, and has not hesitated to tax it heavily for revenue purposes. This explains the origin of your license and internal revenue systems. 3. To prohibit the traffic entirely. The prohibitionists have the best of the argument backed by supreme court decisions. If the law can prohibit this bad business in part, then logically it can forbid it in whole. Prohibition has not failed because of a lack of logic, but because public sentiment has not rallied to support these laws. It takes from 80 to 90 per cent. of public sentiment to operate any law, and I doubt if we have that much prohibition sentiment in many places. But because prohibition may not be immediately practicable is no reason why it may not be easily possible. It would be a ruinous blunder to say that every law which is not rigidly enforced should be abandoned, for that argument would repeal every penal statute in your code.

Prohibition in some form is the latest development of the temperance idea. Here in Tennessee we have the

excellent four-mile law which we are seeking to extend to towns and cities of larger population. This is a really grave and vital question which should engage the most deliberate and unbiased consideration of all the people. In Nashville the question is narrowed to the Sunday saloon and the gambling house. It is shamefully strange that this city of schools with its high intelligence should almost rejoice in its incompetency to suppress these two manifest evils.

III. I will add a word as to the future of the temperance movement, mindful of the fact that the future has a way of not verifying our prophecies whenever it has a mind to. I will first submit a remark about present condition.

1. Anyone who looks at the temperance cause as ephemeral or local fails to comprehend it. Nothing ever more conspicuously oozes the marks of being a genuine and permanent historical force. It has a tidal movement but it is permanent. The scant review I have given is enough to show that this world never saw a movement rise so quickly and grow so rapidly as this temperance cause. This sentiment is so strong to-day that it takes all the arts of disciplined politicians with all the machinery of compact organizations to hold it in check. The day is certainly coming when this sentiment will be dominant.

It is singular how apologetic we are about the whisky traffic. With what alacrity do we believe in the impossibility of curbing it, how quickly do we pronounce on the impracticability of any measure of reform. Under the present order of society there is no open door for the temperance question to get into public life. Its friends are promptly tagged as cranks. No evil was ever more befriended by the instincts and the cunning of men, and that too with these faculties at war with our own conscience and higher judgment.

For this reason there has been a strange and motley grouping of enemies to temperance reform. It is composed of three classes widely separated in character and condition: the trafficker, the pleasure-seeker, and the profligate. The temperate are often the most powerful enemies of temperance reform. Men who control their indulgence within the limits of sobriety fail to understand why other men cannot do so. From this class we hear much talk of personal liberty blended with the very fiercest denunciations of drunkenness. Whatever their motive these good people have often unwittingly been the allies of appetite and avarice in withstanding temperance reform. The impressionable thousands of the middle classes have been the best friends of temperance. They have often followed unwise leadership to defeat, and often have paused in the work because no practical solution of the trouble was at hand. Yet the sentiment is growing all the while. How powerful has this impulse been on the platform, and yet how powerless in the day of battle with the ballots when hired cunning fought it with the battalions of sobriety doing service with the regiments of depravity.

And yet the temperance sentiment is growing rapidly to-day even though no absolutely sure solution of the problem is at hand. The people will never tire of trying this remedy or that until the right one comes at last. Among the new factors in this reform is commerce. Many of our larger business enterprises will not employ patrons of the saloon. The managers may claim their right to a cup at the club, but the laborers must cut "the poor man's club," or quit work. Look now at the forces backing this movement: the unified conviction of the churches, a majority public sentiment, and the increasing demands of commerce. Already these forces have greatly abated drunkenness though they have not been able to do away with drinking. These forces are marks of a great historical movement and they will grow into irresistible might by and by. The liquor traffic maintains itself now only by its splendid genius for combining with other large interests of respectability and power. If this coalition could be broken up and the traffic should stand alone in the open, the public would make short work of it. I predict that the saloon as we know it now has not more than twenty-five years of life ahead of it. This movement has come to stay and will do its work in steady advance until victory comes at last.

2. Now as to the future of this reform I cannot speak with confidence. I know the temperance sentiment will win though I don't know how it will win. I have only one suggestion to make. I would like to see an effort made to divest the traffic of the element of private gain. I do not like the internal revenue system. It is illogical and unjust. If we must have liquor, let the government make it and dispense it to us under such strict scrutiny as to forbid the excesses of the current system. In order to accomplish this result congress should set a date, say ten years in advance, when private individuals must abandon this business. After that time saloons would be abolished and men would no longer be moved by avarice to adopt desper-

ate and corrupting measures to save themselves and their business. Then the people of the country could deal with the problem of continuing this business with judicious calmness, and a sound and permanent program of reform could be adopted. There is not the slightest doubt about having enough sentiment to operate the liquor laws the moment you abolish the element of private gain.

In the meantime it seems to me that it is a high duty for us all to befriend the temperance cause while it is passing through the various stages of experiment, to befriend it even while it may be chasing an empty dream, for we will be in line with a great historical movement which will ultimately bring its blessings. It is the sublime duty of all true and good men to stand square and firm on the temperance side of all questions and issues. In a shorter time than many suspect this whisky question is going to be settled, and settled right.

The Antediluvians.—Fifth Friday Morning Talk.

BY DR. DAVID HEAGLE.

The antediluvians were not the only race of men that have long since vanished from our earth. All round about us here in America, and especially in Ohio and some other of the Northern States, there are abundant evidences in the shape of mounds, stone and copper implements, bones and other relics, that testify to the existence here of a long ago race of Indians who had made considerable advances in the way of civilization. So also in Mexico, Central America, and down in South America, there are other monuments evincing the fact that people, even excelling the pre-historic Indians in civilization, once existed here. But all these races have long since perished and there is left of them only ruined cities, mounds, pillars and other objects, telling of their history in the past.

So also it is with the antediluvians, or the people who lived before the great Noachic flood. Of course they long ago became extinct. But a decided difference between this vanished people and others that have disappeared, is that the antediluvians constituted the whole race of men at that time; whereas in the instance of the other people mentioned, they were each only a small fragment of the human family.

Another thing in this connection that might form an interesting subject of study is the length of time during which these antediluvians lived and worked out their history. The usual mode of reckoning chronology, which is Archbishop Usher's, locates the flood at about the year of the world 1,655, or 2,349 B. C.; hence according to this it was only a brief period that was occupied by that people. Other chronologists make the time much longer; as e. g., Hale makes it 3,052, Bunsen 20,000, and Dr. Conant says there is nothing in the Scripture record to prevent the notion that this period lasted for near 100,000 years. The differences of calculation being so great, we can only strike a kind of balance between them, and say that very probably the time was considerably longer than the ordinary reckoning makes it.

But who were these antediluvian people? What did they do in the world? How much do we know of their civilization, their arts, science, manner of living, and all about them? Well, the Bible does not give us very much information; but from this source we learn that their number must have been considerable. Because they seem to spread out over a goodly extent of the ancient world, or at least of Western Asia; and we read that they built cities, and worked in brass and iron, cultivated the fields, and did many other things, all of which would indicate that their number was large, reaching perhaps to several millions. There were two races of them, or two lines of descent—the Cainites, or the descendants of Cain, and the Sethites, or those who came from Seth. These two lines seem to run all through the Bible, as well as through human history; the one representing all the morally good, or God's people, and the other all the morally bad, or the children of the devil. There is a religious sect called the "Two-Seed Baptists," that is founded upon this idea of a double line of moral descent for the human family; and according to that sect, all mankind is still divided into these two classes, the one being naturally or by predestination bad, and the other being in the same way good. This is, however, a rather secty doctrine, and smacks a little too much of High-Calvinism to be acceptable to Baptists now-a-days.

Not only were there two lines of descent existing among these people but there were quite a number of generations, ten generations being specified as belonging to the Sethites, and seven as belonging to the Cainites. Two very remarkable facts seem to have

characterized all these people. First, we read that there were "giants" among them; which seems to indicate that at least some of them were physically very large. Then the second fact is that those ancient people, or at least the Sethite part of them, lived to a very great age. Adam, e. g., lived for 930 years, and then he died; Noah, the last of the antediluvians, and with his family the only survivors of the flood, lived for 950 years. Methuselah lived 969 years; Enoch, the youngest of them all, lived 365 years. All the ten generations of Sethites together, lived, if we add up the different ages in the Bible, 8,975 years, surely a long period for only ten men to live in succession, provided we connect them in that way. What were the causes of this extreme longevity it is difficult to tell. Probably though the main cause was a peculiarly strong physical constitution given to them by the Creator; and then there might have been something in their surroundings or in their habits that ministered to the prolongation of life. Herbert Spencer has taught the doctrine that even now an everlasting physical life is possible to men, provided only that the environment is made to correspond exactly with the nature of the life-principle we have in us. Recently, also, one of the professors in Chicago University thinks he has made some discoveries along this line, and he has enunciated the doctrine that dying is only a habit, and men might live forever if they would only give up that habit. But until the professor sets a good example in this respect, and lives himself forever, it is altogether likely that men will continue to die from now on, as they have done thus far.

Rut if people lived so long in those olden times, what did they do in all that period? Comparatively nothing; or from what is told us in the Bible, their lives seem to have been in general a blank. That is to say, they merely vegetated, or lived and lived, and kept on living, their only achievement in life being the perpetuation of the race by propagation. However, they were not all thus idle, but quite an important history was accomplished by at least some of them. The Sethites seem to have been devotional in their turn of mind; and some of them, men like Enoch and Noah, became very eminent for their piety. But on the other hand, the Cainites were altogether worldly in their disposition and habits. They built cities, constructed tents, and carried on pastoral and agricultural life. Besides, they worked in brass and iron, and made musical instruments such as the "harp" and the "organ;" and they even composed poetry, a specimen of which can still be found in the 23d and 24th verses of the fourth chapter of Genesis. Furthermore, some institutions were founded during this period, such as sacrifice, polygamy, and perhaps public worship.

But, alas! in the end all these people, both the Cainites and Sethites, became very wicked. The "Sons of God," that is, some of the descendants of Seth, took to themselves wives from the "daughters of men," that is, some of the female descendants of Cain—and the result of this mingling of races was a progeny of "giants," who filled the earth with violence and bloodshed. And then the world became altogether corrupted, so much so that it is said "all the thoughts of the imaginations of men's hearts were only evil, and that continually." So "it repented God that he had made man," and therefore he determined to destroy the whole human family because of its sinfulness—all except Noah and the other seven members of his household.

REPORTER.

Jackson, Tenn.

Maryville Jubilee.

The Maryville Baptist church celebrated a Jubilee on the occasion of the opening of their beautiful remodeled house of worship on Saturday and Sunday, April 5th and 6th. There were present and participating during these two days, Rev. J. H. Snow, Rev. O. C. Peyton, Rev. M. Smith, Rev. R. H. Anderson, J. T. Henderson and A. J. Holt. It was an occasion of great rejoicing by the Baptists of Maryville. They had already received and expended \$1,700.00, and lacked yet \$400.00 of having sufficient funds to complete the payment of all the bills.

The house is thoroughly remodeled, with Sunday school rooms, dressing rooms, baptistery, etc., added on the rear, and a tasteful entrance hall and tower added to the front, the roof raised some two feet, and the entire interior oiled, papered and painted, so as to almost double the capacity, and add immeasurably to the beauty of the structure. I do not know of any church that presents a more beautiful and tastily arranged audience room than this. It is heated by a furnace in the basement, and is splendidly lighted with

electricity. There is not a more beautiful and complete Baptist church, out of Knoxville, within fifty miles of Maryville than this one. This building is largely the result of the public spirit and the splendid liberality of Peter Brakebill, who, although he has passed the four-score mile-post, is young and vigorous in faith and good works. The excellent pastor, Dr. W. L. Cate, has been a wise, progressive and successful leader in the enterprise and deserves no little credit for its achievement.

W. B. Irwin, who has only recently been baptized, was a large and liberal contributor to this tasteful house of God. Others, whose gifts have been smaller, have doubtless made as great sacrifice as the larger givers, and whose names are in the Book of Life, but it is my misfortune not to know them all.

Under a strong plea from President Henderson the remaining amount necessary to the completion of the payment of all bills was pledged, and the large congregation departed with evident gratification.

On Saturday Mrs. J. H. Snow gathered the good women together and after one of her characteristically thrilling talks, she organized an enthusiastic Ladies' Missionary Society.

It was a great time at Maryville. This being a foster child of the State Board, the success of this enterprise was a victory for the State Mission work, and the Secretary rejoiced in its completion. Praise the Lord, we are marching on.

A. J. HOLT, Cor. Sec'y.

Carson and Newman College

The recent meeting of the Trustees was a very important one. Three sessions were held on the third inst., the last running far into the night, and a short meeting was held on the morning of the 4th. Considerable business was transacted. Among other things, Prof. W. L. Stooksbury, formerly dean of the American University at Harriman, was elected to a position in Carson and Newman. We have some assurance that he will accept. He is not only a successful teacher and disciplinarian, but he is a very superior campaigner. He is expected to do field work during the summer and fall.

The trustees ordered that a page of our new catalogue should be devoted to the memory of Rev. Jesse Baker, D.D., whose familiar figure was sadly missed at our meeting. A committee was also appointed to arrange for a fitting memorial service in his honor at our approaching commencement.

Saturday and Sunday were glorious days for the Maryville saints. They had just completed substantial and elegant improvements on their meeting house, at a cost of \$1,700.00, and came together to celebrate in joyous praise this great triumph. On Saturday afternoon Mrs. Snow spoke with power to a large gathering of women and organized a Woman's Society. Brother J. H. Snow followed at night with a good address on "Woman's Sphere." Dr. Holt spoke at 10:30 Sunday with his wonted force on "Church Organization" to a large assembly. Ex-pastor Peyton was announced to preach last night.

The building is a model of beauty and they have reason to feel proud of it. Their pastor, Rev. W. L. Cate, is serving with great efficiency and enjoys the hearty co-operation of a small band of loyal men and women. Peter Brakebill, now more than four-score, the largest contributor to this work, who lives out seven miles, attended this meeting. His cup of joy was full.

J. T. HENDERSON.

A Crisis.

The first six months of the present Convention Year, as compared with the same period in the preceding year, shows as follows:

Ministerial Education.....	\$ 417 67
Orphans' Home.....	1,053 74
Foreign Missions.....	178 56

Total Increase.....\$1,648 97

DECREASE.

Ministerial Relief.....	\$ 43 14
S. S. and Colportage.....	402 67
Home Missions.....	1,699 51
State Missions.....	810 24

Total Decrease.....\$1,648 97

The apparent increase in Ministerial Education is due wholly to a more careful gathering of statistics, which leaves the net decrease over \$2,000.00, or about sixteen per cent. of last year's collections in the period

mentioned. When we consider the great decrease in Home and State Missions, and remember that the former is contributing \$2,500 per annum to the support of the latter, and that the appropriations of the State Board are greater than ever before, it looks like the State Board is soon to be confronted with a serious financial problem unless the friends of State Missions arouse themselves to vigorous work at once.

The prospects are more gloomy when we remember that in addition to the two disastrous crops that have come to Middle Tennessee in immediate succession we now have much of the territory of five (5) of our most liberal Associations laid waste by the great floods a few days ago.

I write this not to argue or suggest or exhort but simply to give the facts.

W. M. WOODCOCK.

Hickman, Kentucky.

I have just finished my first month's work here, and see only some little signs of life, but will work on leaving the results in the hands of him who careth for lost men.

Our women, God bless them, are doing what they can; but our men are busy and give but little attention to church work, except on Sunday. I am praying and working for a revival—will hold a few days of meetings soon. We have preached here five Sundays this month and have averaged one accession each Sunday.

We visited other churches on Easter Sunday and felt the chilliness of the observance of the heathen rites. Will our own loved Zion ever be done with affiliation with such customs? My prayer is that the lesson may soon be learned and they return to the customs of the Book.

Elder F. C. Flowers has been before Decaturville and Darden churches, and an effort will be made to locate him at these two points. May the Lord guide both churches and preacher in this work. Lexington will soon locate a man there, we learn. I feel an anxiety for this field; they are a good people.

Hickman, Ky.

T. F. MOORE.

Our Next President.

Gov. Northen has announced that he will decline re-election to the presidency of the Southern Baptist Convention. I am very much gratified to notice the large number who are favoring Ex-Gov. James P. Eagle for this position. I understand that the Convention has never yet had a president from west of the Mississippi. Is it not time that the honors of the occasion come this way? And if so, I think it would be hard to find a man more worthy of it than Brother Eagle, who has been president of our own Convention for many years. He has a large heart, and as a Baptist is stalwart, steadfast, and safe. Let us elect him at Asheville.

Brethren Sid Williams and J. A. Brown closed their meeting with us Wednesday night, April 2. In many respects it was the greatest meeting ever held at the First Baptist church. There were fifty additions to our membership; thirty by baptism and twenty by letter and otherwise. Many kind things are said about Brother Williams' plain, pointed and practical sermons and Brother Brown's sweet songs. Mrs. Brown also was with us, and we greatly enjoyed her singing and playing.

BENJAMIN COX, Pastor.

Little Rock, Ark.

Important.

Will all delegates who are coming to the Sunday School Convention, or Baptist Young Peoples' Union, which meets with Covington Baptist church April 16th, write me at once, so homes can be assigned before they arrive. And we hope all delegates who can conveniently do so will arrive here not later than Tuesday evening, April 15th. We will have services Tuesday night. The evening trains get here from both the North and South at 6 o'clock. We will expect you.

W. A. OWEN,

Ch'm'n. Ent. Com.

Covington, Tenn.

On our way to fifth Sunday meeting my wife, self and horse were almost drowned. I was in the flood nearly six hours; have been ill; better at present.

Pulaski, Tenn.

S. N. KENDRICK.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First.—Pastor Burrows preached at both hours. Subjects: "The Sepulchre in the Garden," and "Future Existence;" good day.

Seventh.—Brother J. H. Wright, a former pastor, after an absence of four years began work on yesterday as pastor; preached on "Opportunities to do Good" at both hours; fine congregations; ninety dollars contributed to city mission work, and expect to make it \$100.00; the pastor and church are very much encouraged.

Mill Creek.—Pastor Trice preached in the morning on "Christ the Believer's Completeness;" large congregation; no service at night.

North Edgefield.—Pastor Sherman preached in the morning on "Christ-likeness in the Use of Scripture." Brother C. W. Gregory preached at night; good congregations; took a collection for the work at Dickson.

Central.—Brother C. W. Gregory preached in the morning and pastor Lofton at night; good congregations; 360 in Sunday school.

Centennial.—Pastor Stewart preached in the morning on "The Blessedness of Giving," and Brother S. M. Gupion preached at night; two received by letter; 118 in Sunday school; a good collection for Foreign Missions.

Third.—Brother S. M. Gupion preached in the morning and Brother W. J. Stewart at night on "Treasures in Heaven;" large congregations; pastor Golden in Chattanooga in a meeting with Central church.

Waverly Place Mission.—In the afternoon at 3 o'clock organized a Sunday school of thirty-eight members. The new portable building was well filled with those devoutly interested in the work; a very auspicious opening.

B. Y. P. U. Mission, Overton St.—No school on yesterday. The house was partly burned last week and has not yet been repaired. As soon as the house is ready work will be resumed.

Immanuel.—Pastor Ray preached to large audiences. Subjects: "A Gift For God Which is Better Than Money," and "The Measure of Salvation;" one for baptism.

Clarksville.—Fine audiences greeted pastor Acree at both services; 216 in Sunday school; three received for baptism and hand of fellowship extended to three.

Green Hill.—Bro. Claiborne preached at both hours. Mornings subject: "Unity;" night subject, "What Will You Do With Jesus?"

Memphis.

First.—Pastor Boone preached to good rainy day audiences. Subjects: "The Three Tenses in Salvation," and "Paul's Unconscious Preparation for his Life Work;" one approved for baptism; a number of professions.

Seventh Street.—Pastor Thompson preached; a good attendance at both services. "Christ the Suffering Substitute," and "Sinners in the Hand of an Angry God." Four received for baptism; one received by letter; meeting continued.

Hernando Mission.—Pastor Grammer preached. Subject: "The Pastor's Duty;" two received by letter; twenty-seven dollars and fifty cents for Foreign Mission.

Collierville.—Pastor Whitten preached and attended the funeral of sister Elizabeth Strong.

Central.—Pastor Potts preached; good rainy day congregations; two received for baptism.

Knoxville.

Bell Avenue.—Pastor Murray preached. Morning subject: "Christ's Measurement of our Faithfulness,"

and evening, "Repentance;" 132 in Sunday school; Roll call and Lord's Supper.

First.—Rev. J. E. White preached morning, afternoon and night to very large congregations; meeting continues; a number of professions; three additions by letter.

Third Creek.—Pastor Dance preached. Subjects: "Christian's Relationship to Sin," and "Results of Living After the Flesh."

Second.—Lord's Supper in the morning, and sermon at night on "Habits;" one added by baptism; 287 in Sunday school; decision day; twenty professions.

Centennial.—Lord's Supper at the morning hour; pastor preached in the evening on "Soul Health;" 317 in Sunday school; one addition by letter.

Island Home.—Pastor Maples preached. Subjects: "Conversion of Saul," and "Man's Inability to Cleanse Himself From Sin;" ninety in Sunday school.

Ball Camp.—Pastor Payne preached at the morning hour; good congregations. Services twice a month beginning with yesterday.

Chattanooga.

First.—Dr. Brougher preached in the morning from the theme "Unsatisfied," and at night continued the series of sermons on "Problems of City Life," with the subject, "The People in the Saloons of our City." Mr. Moody sang "Down in the Licensed Saloon" most impressively. The Lord's Supper was observed, and it was announced that \$3,500.40 had been secured for the church debt and was being rapidly paid in. The pastor will hold a meeting in Louisville this month.

St. Elmo.—Fine day; two good services; Brother Boyd preached at night; 133 in Sunday school; six received by letter, and three by baptism.

Hill City.—Pastor's resignation went into effect; Brother Beauregard preached.

Second.—Pastor preached at both hours; one profession; good interest in cottage prayer meetings; good Sunday school.

Central.—Begins a meeting; Brother Golden of Nashville will assist pastor.

It has been a custom of mine to report my work to your paper so long that I sometimes forget that I am not in Tennessee, when writing to you. At our regular prayer meeting this week we had one profession of faith without any extra effort. God is thus blessing us. Charleston, Mo. W. ALEX JORDAN.

Allow me to say to our many friends that my wife, who was afflicted with rheumatism for more than three and one-half years, and whose sufferings surpassed human conception in their intensity, calmly and peacefully fell "asleep in Jesus" on the 3rd inst. She was ready, willing, and anxious to exchange worlds and be at rest forevermore. Often did she murmur the first three verses of the 14th chapter of John, and the stanza, "Jesus can make a dying bed," etc. Death had no terrors to her. Our pastor will send obituary notice later. "His waves and billows have gone over me." "Though he slay me yet will I trust him." Fowlkes, Tenn. W. M. PRICE.

The Lord has been good to me in my work; my people have received me cordially; we have gotten nearly enough subscribed to pay our handsome church out of debt; we confidently expect to be entirely free from this burden before the meeting of the Southern Baptist Convention. This is the third church in succession that I have taken charge of that was burdened with several thousand dollars of debt. I am not seeking such a reputation or I would induce some other heavy-laden church to call me. I hope to enjoy many years here as the pastor of a church free from debt, united, aggressive, and spiritual. This is a community with wonderful possibilities. We have a population of over 6,000 and the number is increasing continually. This may be indicated by the fact that I have the names of over 200 Baptists who have not yet united with us. More than half will join us. The others ought not to be members of any church. We are calculating on having W. Y. Quisenberry to aid us in a meeting here in May. I. P. TROTTER, Hattiesburg, Miss.

A most successful fifth Sunday meeting of William Carey Association was held with Oak Grove Baptist church, Lincoln County. Notwithstanding the destructive storm that passed over that section of country, the people gathered at a reasonable hour Saturday morning. Oak Grove church is not strong financially nor numerically, but has some spiritually minded members. It is located in a community where opportunities for doing good are numerous. Four ministers of the Association were present. Rev. R. L. O'Neal was chosen Moderator and performed his duties to the satisfaction of all. The newly elected and beloved pastor of Fayetteville church, Rev. A. L. Davis, was with us. He was deservedly praised for the two able sermons he delivered on Sunday. Our worthy and faithful Associational Moderator, E. J. Cambron, aroused us with some timely speeches. Rev. J. H. Carroll came in a little late because of the high water. Had dinner on the ground each day. The hospitality of the community seemed unbounded. It was our pleasure to be in the home of Brother William Cambron and wife, of whom it may be said, they are "growing old gracefully." R. P. McPHERSON.

Fayetteville, Tenn.

The fifth Sunday meeting of the Friendship Association met with the Newbern Baptist church, March 22d and closed on the 30th. Most all the speakers of the program were present and manifested a lively interest in the meeting. Brethren Welborn, Parish, Mitchell, Sanders, Capel, Terry, Martin, J. N. Hall, J. H. Martin, J. H. Crutcher and W. D. Powell were the preachers present, besides a number of brethren and sisters from the different churches over the Association. The program was missionary to the core and called out some splendid speeches. The spirit of the meeting was very fine, and we trust much good was accomplished in quickening a deeper interest in our denominational work. Our State Board and its work was discussed and we believe a better feeling now exists among our brethren. Information is the great need of our people. On Sunday Brother J. N. Hall preached at the Baptist church from Matthew 16:12 to a crowded house.

W. D. Powell preached at the C. P. church and Bro. Terry Martin for the M. E. Church, South. At 5:30 p.m. Bro. Powell delivered a temperance lecture to the delight of all present. Bro. Martin preached a very helpful and comforting sermon at night. We thank God for this meeting and the good it has brought to our church.

A collection was taken on Sunday for Associational Missions, amounting to \$2.35. The meeting gave this new pastor a fine opportunity to get acquainted with the brethren and the Association.

We have only been with the church at this place three months, but during that time we have had eighteen additions.

April is Foreign Mission month with us in this church, and we are hoping and praying that God will put it in the hearts of all our people to do their whole duty. B. McMATT, Pastor.

Newbern, Tenn.

Meeting in Humboldt.

Recently, this writer has enjoyed the rare privilege of assisting in a meeting in Humboldt. God has been wonderfully good to me in the people among whom I have preached, but never better than when he sent me to Humboldt. What a holy joy it was to minister to a people so sympathetic and responsive. Every one seemed interested in the meeting and all anxious to do what they could for its success. The church was revived, and many who had followed afar off drew nigh to the Lord, and twelve or fifteen confessed their faith in Jesus.

The Humboldt saints have one of the most beautiful houses of worship in the State. Outside of the large cities there is nothing in the State to compare to it. But better than the building is the church itself. United, happy, hopeful its gracious influence is felt in all that section and in the region beyond. Much of the efficiency of the church is due to the splendid leadership of their gifted pastor, Rev. Lloyd Wilson. It is no wonder Wilson preaches so well. How could he do otherwise when his people love him so. It is no wonder that the church is making such an enviable record when it enthusiastically follows the leadership of such a pastor. But the end is not yet; their aims are set on high and better things, and Wilson is leading them on. R. R. A.

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.

MISSIONARY MONTH.

It has become a custom among Tennessee churches to make their strongest effort in behalf of Home and Foreign Missions during the month of April. And this is by no means peculiar to Tennessee churches, but seems to be quite general all over the South. The wisdom of this custom is not now under discussion, but inasmuch as contributions to these objects have not yet been made by a vast majority of our churches, this note is written to urge upon our people one and all to hasten to make good our deficit. We ought to raise ten thousand dollars for Home and Foreign Missions during the month of April.

Let us all join in one united effort to secure from every church, and so far as possible from every member, a contribution during April for Home and Foreign Missions. Unless we have at least ten thousand dollars in the hands of treasurer Woodcock by April 30th, for Home and Foreign Missions, we will fall short of our duty, and will

disappoint the expectations of our brethren who represent these interests.

If all our people were to act in this matter, each one giving as the Lord hath prospered him, the entire amount could be easily raised. But let no one imagine that we are in sight of such a desirable end. So, as usual, the generous ones will have to make amends for our careless brethren and sisters. It has ever been thus.

It would not be burdensome on Southern Baptists to do ten times the work they are now doing if they would all bear a hand and each one do his part.

But "there's the rub."

Some do, many don't.

Some will, many won't.

Here steps to the front again the problem of our non-contributing churches. Wouldn't it make angels and saints rejoice to see all the Baptists united once? And wouldn't the devil tremble!

Come, brethren and sisters, let us surprise ourselves and gratify God and shame the devil by rolling up a generous contribution to Home and Foreign Missions during this month. If every pastor in this State will present this matter to his congregation just one Sunday in April, and set the needs of the work intelligently and earnestly before his people, and then lead them in their contributions by liberally contributing according to his means, the whole amount will be quickly raised. Brethren, will you not do it? Let us, for Christ's sake, arise and go forward.

A. J. HOLT,

Cor. Secretary.

Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

Imagine the BAPTIST AND REFLECTOR very nearly filled with live missionary addresses, and perhaps a dim idea may be grasped of the all day feast of the societies of Nashville Association. Every number on the program was attractively presented and thoroughly enjoyed by a large audience.

Mrs. Golden's Bible-reading and plea, not for more worker gifts but more prayer, turned the minds of her hearers to the great source of all power and blessing. Mrs. Lofton's recital of the early days of our State organization and its steady growth from a little one to a strong force, awakened a new sense of loyalty and courage for the future. The Edgefield W. M. S. contributed a half dozen crisp reports from our mission fields, giving genuine news in graphic style. Dr. D. C. Rankin, aided by a large map of Africa (every society represented intends to use maps hereafter), thrilled all hearts as he explained the magnificent railways actually constructed, and in the near future to cross the great continent, then no longer to be called "Dark," from north to south, and from east to west. The Immanuel W. M. S. tersely but beautifully set forth the lessons taught us of the present day, by those women of olden time, Hannah, Ruth, Deborah, Pharaoh's daughter, and those who aided our Lord and his apostles.

Mrs. Bronson, of the Presbyterian organization, whetted one's appetite for missionary reading. "Read of missionary explorations and achievements to the children. Study maps along with your reading and learn to exercise your imagination. Petition your city library to stock a section with volumes of missionary literature. See that spicy, newsworthy mission items are furnished the secular newspapers." These were among her suggestions. Miss Atchison's account of the demonstrated beneficent influence of the gos-

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pel upon the arts and sciences, upon laws and commerce, amply supported her conclusion that even these material considerations "fully justified the maintenance of missions." It was gratifying to be told that Yale College has a missionary library of 5,000 volumes, and to hear from Mrs. Trueheart, secretary of the woman's organization of the M. E. church, that 125 college students volunteered this year for service on foreign fields, where already 1,600 have gone forth under the direction of fifty Mission Boards. What shall we do, what may we not do, when we hear of the missionary from Africa who suffered again and again the dreadful jungle fever, was hunted by wild beasts and savages, but declared that he would joyfully repeat all his experiences for the chance of carrying the gospel to the heathen?

It being the time of the regular meeting of the Central Committee, reports were made out by most of the city societies including the junior bands. The little President of Edgefield Sunbeams gave an excellent account of the fifty-three boys and girls who are studying Bible lessons and missions on Saturday afternoons.

The Lend-a-hand Society of girls of the same church, though not strictly a missionary organization, gave so remarkable a report that it is published as an incentive to other young people.

The purpose of this society is to promote church unity and to aid the church, also to help the Orphans' Home. There are twenty active and nineteen honorary members. An average of eight attend the weekly meetings, held at the homes of members, where devotional exercises are held, business transacted, and an hour spent in sewing and conversation. By dues, sewing, and lawn festivals, they have been able to provide a communion cloth, carpeting and a stove for the church, blankets for a frontier missionary box, have aided two struggling churches and clothed a girl at the Orphans' Home. They have made 140 calls upon Baptists of the locality.

Mrs. Wheeler, having entered upon the duties of President of the Union, resigned the office of Vice-President for Nashville Association and Mrs. Josephine Jordan was elected to the position.

Mrs. Jackson declining re-nomination as Vice-President, for Tennessee, of Executive Committee W. M. U. (auxiliary to Southern Baptist Convention), Mrs. Wheeler was chosen for nomination at the Asheville meeting.

The Corresponding Secretary reported a large quantity of literature and 546 letters mailed. Several small amounts were received for the expense fund outside of Nashville societies which contribute monthly. Such extensive work is being done all through the State, and the promise for the future is so bright, that we must ask our co-workers in other plans to assist the Central Committee. Five cents from each member of a society would not be onerous and would furnish an ample fund for postage and printing.

Mention was made of the "Week of Prayer and Privilege" in interest of State Missions. Floods and devastation will cause increased need. Let us help one another.

Miss Lucie Cunningham is anxious for an early return of report blanks, as this is the last quarterly report before the meeting of the Convention and it must be sent to Baltimore by the 15th inst. Be prompt, sisters! The children of this world are awake and hard at work—shall the children of light be less energetic and devoted? Send blanks to Miss Lucie Cunningham, 1615 N. Vine street, Nashville, Tenn.

BOXES FOR THE ORPHANS' HOME FOR FEBRUARY AND MARCH 1902.

One box from Niota, Tenn., Mt. Harmony church, McMinn Co., flour, fruit, peas, beans, ham, jelly, preserves, and coffee; value \$12.41.

Mrs. Jennie D. Walker's infant class sent *St. Nicholas* to the children. Dyersburg Baptists are a wide-awake people.

Beulah Baptist church sends us a nicely packed box of all sorts of groceries and some dry goods.

One-half barrel syrup, from unknown friend.

One wagon load kindling from Mr. Ben Hill of this city.

One box fruit from Mrs. A. D. Leek, Hermitage.

Two quilts from Mrs. Ellen H. Farrier, Obion, Tenn.

Mrs. J. S. Venable, Jackson, Tenn., sent a lovely lot of sheets and pillow cases ready to put on beds and pillows; we needed them so much.

One box with one quilt, ready made waist, bonnets, thread, domestic, calico, and candy, through Mrs. T. T. Burnley, Willard, Wiseman Co., Tenn., Friendship church.

Girls of Mt. Lebanon church sent us three quilts.

Prairie Plains church sent us one quilt.

Bethpage church sent us two quilts. Union Ridge church sent us one quilt.

Brother C. V. Hale stirs his people up by helping them himself.

Mt. Carmel Baptist church sent us two lovely boxes, with turnips, corn, meal, flour, coffee, sugar, dried fruit, soda, and some dry goods.

Mrs. Lucy and Carrie Wright, Mulloy's Tenn. Mt. Pleasant church, sent us one dozen jars fruit.

First church, Jackson, Tenn., by Mrs. Augusta Fly, one well packed box of all sorts of goodies, gotten up by the Young People's Missionary Society.

The women and children of the Baptist churches in all Tennessee are contributing very largely toward the support of this Home. May God bless every one of them.

MRS. A. J. HOLT, Matron.
Nashville, Tenn.

FROM TEXAS.

Some good rains have fallen over large portions of Texas, but some sections received but showers. In this portion of the country there have been only occasional showers in a year.

There is barely enough moisture to bring up seed. Stock water is distressingly scarce. Tanks and cisterns are generally empty and have been for months. And as a consequence vegetation is slow and backward.

The laying of the corner stones of the new buildings of the Baylor University recently, was attended with unusual demonstration. The Governor of the State and officials and representatives of the several institutions were present, and a number of appropriate addresses were delivered. One of the buildings is the George Carroll Science Hall, the other is the F. F. Carroll Library and Chapel. The two buildings are the gifts of the two brethren whose names they bear. The latter is the father of the former. The cost of the two buildings will be about \$150,000.

The attainment of the University, in every respect and department, was never so great. The Bible school under the management of Dr. Carroll is starting off finely.

A large delegation will go from Waco churches to the Southern Baptist Convention, and with an invitation to the Convention to come to Waco in 1903. The Carroll Hall auditorium will be finished and capable of seating about 3,000 people. Our State work is progressing finely. A number of our pastors are leaving the pastorate for the evangelistic work. As to why this course, several reasons may be suggested. But lest I may be considered pessimistic or disgruntled, I need not parade the reason why. However, I am not afflicted with either malady, but believe in the divinely appointed means of preaching the gospel and that the gospel will be preached to the world despite men or devils, whether we accomplish all that we desire in the ministry or not. Somebody will be here when we are gone.

It seems that the dead churches in our native State are having a great

deal of funeralizing. Possibly one of two results may follow, viz: a resurrection to a newness of life or a final burial in the shades of a living nonentity. I may remind Brother Holt that the church of which I am pastor was organized by our mutual old friend and pioneer, N. T. Byars, about the year 1874, and Brother Holt was successor to Brother Byars, and the second pastor of the church. How glad would we be to have Brother Holt with us for a couple of weeks. T. E. MUSE, Elgin, Tex.

REV. G. CAMPBELL MORGAN.

It was the writer's privilege to hear the noted evangelist G. Campbell Morgan last week at St. Louis. I had read everything from his pen that I could get hold of and determined that if he ever came in reach of me I would hear him preach. He held a series of meetings in St. Louis and hence my opportunity came. His writings are striking, his preaching more so.

Let it be understood at once that he is no holiness crank. Far from that. He pleads for a better life among Christians, but his most earnest appeals are to sinners to repent. He is orthodox. He is the safest evangelist I have ever heard. One cannot hear him preach without feeling his sinfulness and at the same time desiring to live better. He is unique in personality and in preaching. His personage is striking, but you lose sight of Morgan, being lost in what he says. There is a leaning forward of his audience anxious to hear every word. He has a most masterly grasp on his subject. His concentration of thought is most powerful. After the sermon there is an entire collapse of his nature almost to temporary insanity. It awakens the pity of those who are near him.

This is not due to physical exertion. He has very little of that. It seems to have no serious evil effect, for he is fresh for his next effort. When Morgan gets through with a subject one thinks there is little left to be said. It seems to be the general verdict of the St. Louis ministry that the city has not had his equal before. He is only thirty-eight years of age, but has been preaching twenty-three years. His father before him was a preacher. He belongs to the Congregational church and is the worthy successor to Dwight L. Moody. He is interested in the Northfield extension work. I rejoice to have heard him.

W. ALEX JORDAN.

Charleston, Mo.

A BUSINESS EDUCATOR WITH A NATIONAL REPUTATION.

Forty years a bookkeeper without intermission and with an honorable record is surely something out of the ordinary run of business careers. Especially when this course is an interesting one. R. W. Jennings, founder of Jennings' Business College, closed his fortieth year with the close of the month just passed, and he finds himself to-day possessed of a reputation for capacity as an instructor, and for integrity in all his dealings, that should serve as a beacon-light to young men seeking a business calling. As an expert examiner he has been engaged by some of the largest institutions of the country, and it is said that he invariably enters upon these examinations with the understanding that if the results show up to the disadvantage of those who have employed him his statement will be made accordingly. This has become so well understood by the business public that Mr. Jennings' testimony is sought in the courts of justice with uncommon frequency, and on all occasions involving large concerns and great sums of money. He

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is just now engaged upon the books of a large establishment in Nashville with a view to offering his testimony as an expert in an important suit at law. He is also an expert at detecting forgeries, and has many times been before the courts as a witness in cases of that kind, and it is said that his judgment is nearly always correct.

Mr. Jennings is a native of Edgefield, S. C., where he was born in 1838. At the age 16 in January, 1855, he became bookkeeper for the Trion Manufacturing Company, at Trion, Ga. In 1857 he came to Nashville and became bookkeeper for the old firm of Gardner & Co. Thence he went to the Planters Bank. In 1864 he was engaged for an extended period in the examination of the books of A. T. Stewart & Co., New York, at that time the largest mercantile firm in the world.

This firm afterward offered Mr. Jennings, then but 26 years of age, the position of assistant general manager of their counting room on a salary of \$3,000 per annum, but this was declined, with a view then in prospect of entering as a partner in a whole-

sale house in Nashville. In 1865 we find him teller of the Falls City Tobacco Bank, Louisville, Ky., and shortly afterward a partner and head of the counting room in the two firms of Evans Gardner & Co., New York, and Evans, Fite & Co., Nashville. He was afterward partner and head of the office from 1872 to 1884 in the wholesale houses of Jennings, Eakin & Co., Jennings Dismukes & Woolwine, and R. W. Jennings & Co., all of Nashville. He subsequently organized the Business College that bears his name, which is now in a flourishing condition—as shown by the brilliant success of its graduates who are filling lucrative positions throughout the country. —Nashville Christian Advocate.

"R. W. Jennings, now the principal of Jennings' Business College, Nashville, Tenn., was once employed by the great firm of A. T. Stewart & Co., of New York, to examine into and report upon their books. This was successfully and satisfactorily performed, and gave him at once a reputation as one of the expert bookkeepers of this country."—New York Sun.

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CORNELIUS.

Cornelius was a Roman Centurion, captain of a company called the Italian Band. He lived at Caesarea. He was a God-fearing and praying man. One day while he was praying he was told in a vision to send to Joppa, near by, and ask for Peter. Meanwhile, Peter had a vision and in it he was told not to call anything common or unclean—or in other words that the Gentiles were as good as the Jews. Before Peter came down from the housetop where he was praying the messengers from Cornelius were knocking at the door and asking for him. He went to Caesarea with them and met with Cornelius and his household, and there preached a sermon which is our lesson for this week. Without discussing the lesson in detail there are a few points of especial interest in it.

"God is no respecter of persons." Christianity is intensely individual. Every man must stand alone before God. There is no aristocracy in Christianity, neither of wealth nor of blood. Character is the only basis for favor or reward. "He that feareth God and worketh righteousness is accepted by Him." This we know, but the Jews did not understand it at first. Peter had to be taught the lesson in a very striking manner. He spoke of God "preaching peace by Jesus Christ." It is only through him that peace—true, deep, abiding peace comes to the soul. "Therefore, being justified by faith we have peace with God." It is a peace that passeth all understanding. God "anointed

Jesus with the Holy Ghost and with power." Being thus anointed he "went about doing good." Blessed example which he set us. His whole life was devoted to this noble cause. Not only did he do good, but he *went about* doing good. He did not simply wait for people to come to him. He went to them. How can we get the masses to come to church? Take the church to the masses.

The secret of why it was that Jesus "went about doing good and healing all who were oppressed with the devil" is found in the statement, "For God was with him." When God is with anyone then he can do anything. Peter added that he, himself, and others were witnesses of these things not only before his death but after his resurrection. It was a great privilege to be a witness of the things which Christ did. But is it not a greater privilege to be a witness for Christ? God commanded Peter and the other disciples to preach Jesus unto the people. All the prophets bore witness that through His name "Whosoever believeth in him should receive remission of sins." This was true, not only of Jews but of Gentiles as well. Even while Peter was speaking the Holy Ghost fell upon all them which heard the word, and Cornelius and his household were converted and baptized.

THE NAME CAMPBELLITE.

Our friends who are usually known by the above name object very much to it. Many of them seem to feel insulted if you call them by it and say that it is not the part of Christian courtesy to be calling people by a name which is offensive to them.

Now we believe in Christian courtesy. We want to be courteous. And we think our readers will bear us witness that we always try to be, as far as possible.

In speaking, however, of our above mentioned friends we have generally called them Campbellites. We have not done so with any intention or desire to be offensive, but for the reason that we did not know what else to call them so as to be understood.

Many of them want to be called Christians. But that term is very ambiguous when so used. Every follower of Christ is a Christian. The members of all denominations claim to be Christians. So that when you speak of Christians, people will need to ask, whom do you mean? What denomination? Besides, there is a principle involved. To speak of them as Christians *par excellence*, as distinguished from others, is to imply that others are not Christians. If they belong to "the Christian church," pray what do the rest of us belong to? For our part, we claim to be as good Christians as they are, to say the least, and we are not willing to stultify ourselves by calling them by a name in the sense in which they use it, which implies that Baptists and others are not Christians. They do not seem to perceive that asking us to call them by that name is just as offensive and just as insulting to us as they consider our calling them Campbellites is to them—if not more so.

Another name by which they are called in some places is "Reformers." This is the name often used in Kentucky. One objection to it is that it is liable to be confused with the Lutherans or the Reformed Presbyterian Church. Then, too, a good many people would seriously question whether they are real reformers.

Still another name by which they are called is "Disciples." This is the name which many of them have adopted for themselves, especially in the North and East and to some extent in the South. But the question comes: How shall you spell the word—with a big D or a little d? In the North and East it is generally spelled with a big D, in the South with a little d. Do you know the difference between the big D's and little d's, as they call each other? It is about this: The big D's believe in missionary conversions, boards, etc. The little d's do not. The big D's believe in organs, as a rule. The little d's do not. They say the organ is an instrument of the devil, and they will split a church rather than have one in it. The big D's are the missionary wing, the little d's the Har-

shell wing of Campbellism. The big D's admit themselves to be a denomination. The little d's do not believe in denominations. They claim to be simply disciples of Christ. It is sinful, they say, to have denominations. And so to spell disciple with a big D, and thus make themselves a denomination, or a sect, is positively wicked, and it is a question with many little d's as to whether the big D's can be saved. The big D's will receive Baptist baptism. But the little d's will not, as a rule, do so. The big D's are much broader, the little d's much narrower. The big D's are represented by such papers as the *Christian Evangelist* of St. Louis, the *Christian Standard* of Cincinnati, and the *Apostolic Guide* of Louisville. The little d's are represented by the *Gospel Advocate* of this city, the *Firm Foundation* of Austin, Texas, etc. The big D's and the little d's, like the Jews and Samaritans, have no dealings with each other. They are almost two separate people, like the Missionary Baptists and Hardshell Baptists.

As we said, the little d's have grave doubts about the salvation of the big D's. But the little d's divide among themselves. Some of them will receive Baptist baptism. Others will not and these preach the other little d's to hell because they do. It is a sad spectacle certainly, after Brother Lipscomb of the *Gospel Advocate* has preached Brother Garrison of the *Christian Evangelist* to hell for spelling disciples with a big D to have Brother McGary of the *Firm Foundation* turn around and preach Brother Lipscomb to hell for being willing to receive Baptist baptism. It is enough to make angels weep.

How infinitesimal does all this seem! What a tithing of mint and anise and cummin! And these are the people who started out to unite the world!

So you see the difficulty in using the word Disciple. If we spell it with a little d the big D's do not like it. It is not distinctive enough and does not seem respectful. If we spell it with a big D it gives mortal offense to the little d's, who consider that a great principle is involved. So there we are. We confess that we do not like the word very much as a name for our nameless brethren, because we claim to be a disciple, too. Still we would be willing to compromise on this name if we only knew how to spell it.

There is left only one other name, and that is Campbellite. This is definite, definitive, unambiguous. Everyone, including themselves, immediately knows to whom you refer when you use it. This is the title which is used and understood the world over—the only one which is without ambiguity. It signifies the theological followers of Alexander Campbell. It indicates those who accept the peculiar interpretation of Scripture given by him. We do not see that it should be any more offensive than to call other people Lutherans, or Calvinists, or Arminians, or Swedenborgians, etc. These names are constantly used to indicate the theological followers of Luther, Calvin, Arminius, Swedenborg, etc., and do not give offense to them. Why should it give offense, then, to call the theological followers of Alexander Campbell Campbellites? They are of their father, Alexander Campbell. The doctrines of their father they hold and teach. Why should they object to being called by his name? Are they ashamed of their paternity? Besides, the name Campbellite, or Campbellism, represents a system. Do they mean to repudiate the system it represents?

As we have said before, however, we are anxious to show all possible Christian courtesy, and if our nameless brethren will agree among themselves on a name—and agree how to spell it—and if the name is not itself offensive to the rest of the Christian world, then we shall be glad to call them by that name. And we think we speak also the sentiments of other Christians.

CHICAGO AMERICAN ON THE DRINK HABIT.

The following paragraphs from a recent issue of the *Chicago American*, of which Mr. W. R. Hearst is the owner, are very striking, and all the more so because of the source from which they come.

"The powerful races do drink. But the powerful individuals do not drink.

The conquering armies are armies of drinking men usually—but their leaders are sober, temperate men. If you want to be one of the ordinary crowd, no worse and no better than others, drink spirits 'moderately,' as whisky's friends put it. But remember that there is no such thing as drinking whisky 'moderately.'

Immoderate drinking makes you a brute. It classes you among those in the picture. So-called moderate whisky drinking takes the edge off your ability. It discounts your mental activity. You can't be one of the really successful men if you start out to be a moderate drinker.

What does a young man lose by not drinking spirits?

In the first place it is necessary to cultivate the taste in the beginning. Why cultivate it at all?

In the second place, admitting all the usual sophistry about moderate drinking, whisky means the loss of time, loss of money, loss of mental thought.

There is boasting, lying, vacillation, procrastination, self-delusion in every glass of spirits.

How many millions of men—on their dying bed—have wished fervently and mournfully that they had never tasted spirits?

Did any dying man ever regret a temperance life?

England drinks more gin—perhaps—than any other two nations. But the gin of England is drunk by England's failures. The successful of England don't know the taste of gin. The deeper you go into Whitechapel the greater the number of gin bottles per capita.

Young men should know and daily remember that whisky and all other spirits cheat their bodies and brains."

When our daily papers get to talking this way, it shows that the people are at least becoming aroused to the evils of the drink habit. And of course along with the drink habit goes the liquor traffic. If it is wrong to drink it, it is wrong to sell it. We wish that the *Chicago American* would write an editorial upon that phase of the matter. That is the root of the whole trouble. Stop the liquor traffic, and to a large extent you cure the drink habit.

DR. H. A. TUPPER.

Dr. H. A. Tupper died March 28 h at his home in Richmond, Va. He was for twenty-five years Corresponding Secretary of our Foreign Mission Board. He made a most faithful and efficient secretary. His resignation of the position was accepted with the greatest regret. Until recently he has held the chair of Biblical Theology in Richmond College. Among his sons are Drs. Kerr B. Tupper, of Philadelphia, and H. Allen Tupper, Jr., of New York City. We tender to the bereaved family our sympathy in his death.

PERSONAL AND PRACTICAL.

"No question is ever settled until it is settled right."

The devil is on top in Nashville. But we hope he will not stay there long.

When a question of principles is involved, persons should not be considered.

It is a great thing to have a consciousness that you have done your duty, even though defeated.

When the wicked rule the people mourn. At least some of them do. But others rejoice. And among these, strange to say, are some Christian people.

When Christian people vote with the saloon on a sharp issue in which all the saloonkeepers and gamblers are on one side, what is to be thought of them?

We should like to know what kind of a record a man would have to make to keep some people—Christian people—from voting for him. Can anyone tell us?

We no not mind being shot in the front by the enemy in open battle. We expect that. But to be stabbed in the back by supposed friends is a source of grief and humiliation.

It is astonishing how many people there are who say they are in favor of temperance, and yet who when the time comes to strike a blow for temperance will fail to do so. Are they to be judged by their words or their actions?

"Truth forever on the scaffold,
Wrong forever on the throne—
But that scaffold sways the future,
And behind the dim unknown
Standeth God amid the shadows,
Keeping watch above his own."

For our own part in the recent campaign in this county we have no apologies to make to anybody anywhere at any time. As one of the candidates for Judge said, "We are proud of our record," though we believe that we have more ground for pride than did he.

On account of the break in the railroads due to the floods, our mails were late last week. This was especially true of the East Tennessee mails. The Knoxville notes, the Chattanooga notes, and other communications from East Tennessee which we should have been glad to publish last week, all came in too late for insertion in that issue.

Brother J. H. Grime of Cave City Ky., was in the city Monday, having come to arrange for the publication of his book, the "History of Middle Tennessee Baptists," the manuscript of which is now complete. It will make a book of about 500 pages, with some 75 illustrations. We will print it for him. It will be ready for sale in a short while. It will be both interesting and valuable.

Sam Jones closed his meeting in the city last Wednesday. In some respects it was the best meeting he has held here since his first meeting in 1885. He was more spiritual in his preaching than we have ever known him, while there was less to object to in his preaching than usual. Whatever may be said of Sam Jones—and no one has criticised him more severely than we have—he is certainly a man of tremendous power.

The *Watchman* says, very truly: "There are few benevolences that are quite so certain to do good as the timely assistance of a young man who is trying to get an education." Brother, are you doing anything to assist the young men in the S. W. B. University, Carson and Newman College, or the S. B. Theological

Seminary to get an education? Have you given anything for the cause this year? If not, send your check at once to Dr. Savage, Prof. Henderson, or Dr. Mullins.

We find the following editorial paragraph in the *watchman*: "The guests at the launching of the Kaiser's yacht were the most prominent persons in the land for official position, wealth or social affiliation, and yet we are told that the caterer who furnished the lunch has been forced into bankruptcy by the loss of silverware which the lunchers carried away for souvenirs. The next time such an array of guests is invited to such an occasion it will be in order to chain the knives and forks to the table." This is certainly a severe commentary upon high society.

The *Biblical Recorder* recently said with reference to the statements which it had been sending out to its subscribers and of which there was perhaps some complaint: "We must send out notices or go out of business. We never send out notices to those whose subscription has not expired. Delinquents cost us \$500 a year in stationery and postage, not to mention the loss we sustain in those who never pay. Will you not attend to your subscription promptly and save us both loss and the unpleasantness?" The same conditions hold in regard to the BAPTIST AND REFLECTOR.

The medical examiner of the New York Life Insurance Company, which is one of the largest insurance companies in the world, always puts the following questions to applicants for insurance in this company: (a) Have you now any connection, direct or indirect, with the manufacture or sale of wines, spirits or malt liquors? (b) Have you ever had such connection? (c) If so in either case, give full details. (d) What is your daily consumption of wine, spirits or malt liquors? (e) Have you at any time used any of them to excess? Practically the same questions are asked by nearly all of the insurance companies. It is not a matter of sentiment with them, but business. They know that if anyone either drinks intoxicating liquors or is engaged in the manufacture or sale of them, it not only injures his health but lessens his expectation of life. Here is one of the coldest, strongest arguments that could possibly be made against intoxicating liquors. And yet despite this fact, our nation will license the manufacture and sale of these liquors. And many people, including some Christians, will vote to license them, while others will vote for the men who are known to be in sympathy with the liquor traffic. It is most astonishing. We simply can't understand it.

One of the most faithful preachers in our Southern Baptist ministry writes us: "Churches that can or will pay anything to their pastor no longer want me to preach for them, and I am doing anything I can to provide food and clothing for my family, and I am preaching on Sundays to such people as will listen to me. In the past four months I have done enough preaching for absolutely nothing that, if paid for at carpenter's wages, would pay my subscription to the BAPTIST AND REFLECTOR for the next forty years. I am not mad, nor am I kicking very high—just playing bronco a little. Whatever may be the Lord's opinion (and I am sure I don't know what he thinks about it) of the matter, the brethren seem to have laid me up on the shelf. But I am not content to remain where they have laid me. I was never more thoroughly alive. In fact, I have no acquaintance with any man who does more stirring and more kinds of stirring than I do. I confidently expect to be alive until I am dead." It is one of the saddest things in the world to us to see a preacher of the gospel who loves to preach deprived of the opportunity to do so. Preaching is the greatest privilege in the world to a minister of God, and to be deprived of that privilege is the greatest hardship in the world. He can endure any other hardship—but that. No one likes to be laid on the shelf. Least of all a preacher. Let it be remembered, too, that while the preacher does not preach for money he must have money for preaching, or he cannot preach regularly, or at least not so effectually.

The Home.

THE DEED TO THE PEMBERTON MILL-SITE.

BY GENEVA THORNDYKE.

CHAPTER 2.

"That was a splendid sermon you preached Sunday, especially that part on charity" said Mrs. Pemberton, as she seated the parson on the cool front piazza. "It struck pretty straight home with some of us."

"Why, I assure you, sister Pemberton, I always seek to avoid anything like personalities," said the minister, mopping his bald head in an embarrassed kind of way. "Oh, certainly; you see I never really took it to myself, you know, but it appeared like some of the neighbors looked at me like they thought that I ought to. And maybe I ought."

"I hope, sister Pemberton, that you do not think I could be so base—"

"Oh, of course not, but I know what the neighbors think of me, and I know what they say about me, though nobody ever told me. They think I am hard, unrelenting, and unforgiving. But I know better. I have forgiven long ago, and—"

Her voice broke, with something like a sob. The minister took out his handkerchief silently, and wiped his eyes.

Brother Brown," she said impressively, "I'm going to talk to you about a thing I ain't mentioned, and that ain't been mentioned to me for nearly twenty years. It's about that deed to the Pemberton mill-site." The parson almost gasped in surprise. "You see, Milas won't never tell how it was. He wouldn't even tell his brother John."

"I told Milas, from the very start, that he needn't to make that deed, for I never intended to sign it. But he just went right ahead and made it out and John went ahead building the mill, thinking I'd give in. But as I told Milas from the start, I didn't want a mill that close to the house, on account of the bad influence over my boys. They were all little then, and it was always my one desire to raise them up in the nurture and admonition of the Lord, and keep them right with me as long as we all lived, and teach them to love their mother more than any other living being. But la! la! they're all gone off row, the Lord knows where. Maybe into temptations far worse than the mill would ever have brought around them."

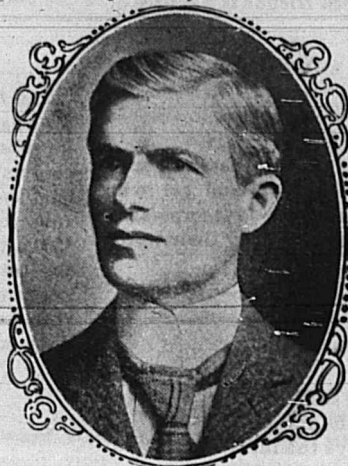
"I went down and talked to Nannie about it, (you know Nannie was John's wife that died the next year, her and little Jeanie both, leaving poor John all by himself). I went down and talked with her about it, and cried, and we both cried, but it didn't do no good."

"The men folks jest went right ahead with their doings, and wouldn't pay a bit of attention to what I said. John lost nearly all his money in that mill. But there wasn't a bit of use of it. They kept a-thinking up to the very last, that I'd give in, but I

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

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

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



T. F. McHUGH.

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

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

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

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

was determined that jest for once I'd show the Pembertons that I could be as strong as they was stout, and I did. Maybe if it was to do over again, I'd do different. Maybe the influence over my boys wouldn't a been as bad as having two brothers estranged for life and them twins." Mrs. Pemberton took up her gingham apron and wiped her eyes—those hard little steel blue eyes, so unused to tears. "And you never hear anything of John any more?" "Inquired the minister." "We use used to hear about him now and then, when Lige Kimbrough or some of the rest of them that went West, when they would write back to their folks. But it's been nigh on to fifteen years since we heard from him. More than likely he's dead long ago."

CHAPTER 3.

"Where's Tony?" asked Mary Ann and Belle in the same breath. "I don't know," replied Alice. "Didn't she go with mother and Jane to the missionary meeting?"

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

Yours very truly,

T. F. McHugh

701 E. St., South.

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

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

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

"No," replied Belle. "We met them as we came on from Mr. Gray's, and she wasn't with them."

"Oh, well then, she's gone with Pap over to uncle Job's. It appears like she has got so she has to trapse after him, here lately, everywhere he goes," remarked Alice.

They waited for the return of Pap and Tony until dark came, and then went to bed. The daughters were soon fast asleep. But Mrs. Pemberton never could bear the thought of her children being absent from home at night, and she lay awake for hours, listening to the monotonous "tick-tock, tick-tock" of the old clock on the mantle-piece. At length apprehension grew to certainty that something had happened to Tony.

"Get up, Bell, let's go and look for Tony," she said, at length.

"Ah, nonsense, mother, she's alright," replied Belle, sleepily, and turned on her other side and was soon sleeping sounder than ever. "Very well," muttered Mrs. Pemberton, "guess that's what the other

girls would say. But I reckon I can go by myself," she added.

She had not been gone long, when Belle awoke again. She felt on the other side of the bed and found it vacant. She sat up with a start. She remembered, as if it had been a dream, of hearing her mother say something about going by herself to hunt for Tony. In a few minutes she had the others awake, and they were up and dressed.

"Why, Harriet, what on earth do you mean?" exclaimed Mr. Pemberton, on meeting his wife nearly a mile from home, at the hour of midnight.

"Where's Tony?" she asked.

"Tony!" He caught his breath.

"Why, ain't she at home in bed?"

"Gracious, no! They said she was with you."

"I ain't seen a thing of her since I left home after dinner. Lige Kimbrough was over to Job's, and we sat up and talked till late—just wait, don't raise the neighbors till we go and look all over the house for her. She may be curled asleep some where."

When they reached home, Mrs. Pemberton was almost exhausted with fear and fatigue. She sat down and began to wring her hands. The girls began to search in earnest.

"Maybe she's about the place somewhere," said Mr. Pemberton, and started out in search. He alone knew her penchant for playing around the old mill, and he hastened to it, feeling sure that she was there. But a sickening fear that something had happened to her there made the cold perspiration stand on his forehead. His heart seemed to stop beating at the thought of living without Tony, the one ray of sunshine that had come into his life to cheer him, when he was beginning to grow old.

As he neared the brow of the hill, the old mill loomed up ghostly in the moonlight. Approaching, he heard voices, and his heart almost ceased to beat. He crept nearer and saw the profile of a man, who might have been his own counterpart. He was holding little Tony in his arms, and she was talking to him in her sweet, childish voice:

"Yes, I knew you must be my uncle John that mother was talking to Brother Brown about, because you look so much like Pap, and mother said that you all were twins. And mother said that bad influence wasn't bad like two brothers being strange and them twins, and she cried on her new checked apron. I saw her through the parlor window."

Silas Pemberton rushed forward and clasped his brother and his child in his arms. The two brothers cried like children, and neither could find words to speak.

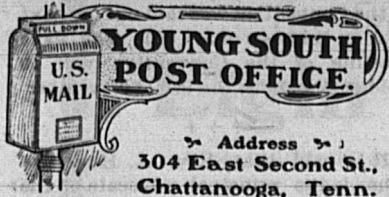
At last Silas said: "Come, John, let's go home," just as he used to say it when they had played until the shadows had deepened around them. "How did it ever happen that you came back?" he asked.

"Well, you see I wanted to see the old place once more before I died. I wanted to see Nannie's and the babe's graves. And then I thought," he added with a wan smile, "I'd come over and see the old mill."

Continued on page 15.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



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

Young South Motto: Nulla Retorsum.

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

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

BIBLE LEARNERS.

I give you a verse you have learned before, I dare say, but you cannot know it too well. Luke 10:2.

YOUNG SOUTH CORRESPONDENCE.

First of all, let me say, I have sent the little souvenir books to all who have been taking in the coins, and have returned the coin-takers freighted with dimes. If by any chance I have neglected one, let me know. To stimulate you to do a wondrous work in April, I offer a book to every one who sends in a filled coin-taker before May 1. A two-cent stamp will bring you one. Order at once.

You have done quite well this week, as you will see when you read the letters, and scan the "Receipts." Just keep on. I want to announce our missionary's salary all in hand before the Convention meets in Asheville. You will see to it that we do not have to report a deficit. If it is only a few pennies, or a dime, or a quarter, send it on. God will know when you have done your very best. If it is a dollar, or a great big five or ten can be raised by your efforts, so much the better. Let us prove our love for our own missionary and our Master's work by responding quickly and liberally in this emergency.

THE YOUNG SOUTH NEVER FAILS.

We had a grand meeting of Associational Woman's Missionary Union on yesterday, (April 2) and Miss Brown gave me \$1.47 for the "Little Givers," of South Chattanooga. They are such dear, constant little workers, and we are proud of them.

This morning Myrtle Robinson of class No. 6, Miss Louise Golling, teacher, also of the Second church school, brought \$2.00 to be divided equally between Mrs. Maynard's work and the Orphans' Home. She always brings the sunshine with her. Miss Louise will thank the class for us.

Besides, I have received five subscriptions to the *Foreign Journal* in a community where it has not gone hither to. That always pleases me, for interest in missions is sure to grow when this little visitor comes every month into a home. Send me 25 cents and try it in yours for a year.

There are eighteen messages for you to read. Give them careful attention.

No. 1 is from our new friend at Eaton:

"We received the coin-takers and have them filled. We commenced saving on March 7. Please send us another."

TOMMIE AND MASON INGRAM. I dare say they are hard at work on the new one now. Many thanks for this prompt work.

No. 2 brings a "star-dollar" from Mrs. W. F. McCulley, Sanford. We are so much obliged. Will not all who have the cards make a great effort to let the daylight through the hundred stars immediately? We need every penny this month.

Sevierville sends No. 3. If the high water has allowed the BAPTIST AND REFLECTOR to reach her, our excellent worker, Anna K. Montgomery, has seen her \$2.00 acknowledged in last week's paper. My copy goes in nine days before the paper is printed, and what is not on my desk on one Wednesday morning must wait until the next, you understand. So it is possible for two whole weeks to pass before you hear from your contribution and there be nothing wrong. I am glad this was all right.

No. 4 comes from those untiring workers in Harriman:

"Enclosed you will find \$4.00, our regular offering for February and March. The sickness in my home, followed by the terrible shock of my brother's death, has kept me from my usual work. I am sorry for the delay for our juniors are as wide awake as ever and so anxious to get this in before the close of the year. Pray that I may have strength to go on with the work. MRS. MATTIE SUBLETTE."

Doubtless many of you have noticed Mrs. Sublette's terrible bereavement in the violent death of her beloved brother. I am sure all hearts will go out in sympathy to her. She is too good a woman to let the Lord's work languish even when her heart is sore and bleeding. This is in good time on the Conventional year and we are most grateful. We trust Hariman will soon re-



The guests are gone the smile slips from the face of the hostess and she gives up to the pain which racks her body. Many a woman entertains and wears a smile while her back aches and her nerves quiver with pain. Surely any medicine which offers relief to women would be worth a trial under such conditions. But when the woman's medicine, Dr. Pierce's Favorite Prescription, is offered with the proof of efficacy in thousands of well attested cures, what excuse can then be offered for suffering longer?

Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It dries enfeebling drains, heals inflammation and ulceration and cures female weakness.

"It is with the greatest pleasure I write you the benefit my mother has received from your 'Favorite Prescription' and 'Golden Medical Discovery,'" says Miss Carrie Johnson, of Lowesville, Amherst Co., Va. "She suffered untold misery with uterine disease and nervousness, and had a constant roaring and ringing noise in her head. After taking six bottles of Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,' she was entirely cured."

Dr. Pierce's Pleasant Pellets stimulate the liver.

cover from the flood disaster and go on in her wonted way to prosperity.

In No. 5, our best of friends, F. F. Gillard orders his *Journal* continued, and says:

"Annie has three pennies in her 'Noah's Ark.' You ought to see her press them into the opening, pierce the 'animals,' and then clap her little hands for joy."

We wish our Band great happiness in their new home at Yorkville, and hope they may succeed in winning new friends for the Young South there. Frank never fails to acknowledge the reception of literature, and that is what one expects from well-bred boys and girls. Sometimes, though, they forget to do it. I wish every little one could share Annie's joy and learn to love to give to God in earliest childhood. Who else will order an "Ark" for the baby fingers to fill? A one-cent stamp will bring it to you.

In No. 6, "The Little Workers" at Wartrace send 50 cents for Japan, and Miss Mabel Arnold orders more coin-takers and arks. Shall we hear again before April smiles and weeps itself away? Many thanks for this needed help.

In No. 7, the First church Sunbeams send \$2.00 for the Orphans' Home and the same for Japan by Mrs. Mat. Williams. We are so grateful for their continued interest in Young South work. May this be a great year in their history.

Sweetwater is here again in No. 8: "I send our infant class collection, \$1.75, for our missionary's salary and postage for two more arks."

"MRS. W. A. MOFFITT."

I think so often of those three splendid little boys of Mrs. Moffitt's own. I hope they are developing into fine lads, who will make good men in good time. We are so pleased that those sweet-water "Infants" continue to love the Young South Missionary and work for her support. God bless them every one.

Mona sends No. 9 with \$3.00 for Japan by Mrs. N. C. Robertson. See "Receipts" for names of the generous contributors. We are so much indebted to them. Such aid is timely indeed at this juncture.

No. 10 brings tidings from Grand Junction fields, from whom we have not heard in some time, and orders the *Journal* and a coin-taker, and gives 10 cents to Japan. Mrs. Mattie Smith has our thanks. The coin-taker is doubtless at work already.

No. 11 brings more good news from South Chattanooga:

"My class of girls, No. 5, in the Second church Sunday school, set Easter Sunday to finish piercing the stars in our card. You will find \$1.00 for Japan. I send postage also for a coin-taker and I think the girls will enjoy filling it, as I am thankful to tell you they are growing to be fine little missionaries. MRS. WEBB."

Many thanks. I feel confident that we will hear from that coin-taker by May. What that school does, is done well always.

The next is postmarked Memphis, and is in the familiar hand-writing of "One of the K's," but this is all it says:

"Enclosed find a dollar for Japan."

We are disappointed. We always look for something particularly pleasant when this good friend writes. All the same, though, we are most appreciative of that crisp new dollar bill. This rounds out the dozen, and there's nothing wrong with No. 13, which brings a coin-taker filled with bright silver from Mary and Frances Jarrell, Humboldt. We are so much obliged for their quick work.

In No. 14, Miss Juanita Smith orders one dozen more coin-takers. Hurrah for our Rockwood Band. May they be greatly blessed in their use.

No. 15 brings fifty cents from Gudjer, "proceeds of our Wednesday eggs, which mama gives to us three littles one. Our eldest sister, Daisy, has the Sunday ones. We hope to come every month."

Elle, Harriett, and Thomas Iebell now, isn't that a nice mama? I think we have never had a week-day's eggs before. We are so delighted to number you on our roll. May there be lots of eggs on both those days.

No. 16 brings fifty-one cents from the infant class of the First Baptist church Sunday school in Jackson, by Mrs. Fannie Mears for Japan. Many thanks!

Brownsville sends No. 17, with an order for a coin-taker for Mrs. Paul Jones' class. They are not "dead," she says, nor even "sleeping," but have been hard at work in other lines of church work. Now they prepare to come back to us, and we welcome them most heartily. Mrs. Maynard will appreciate their work doubly, as she doubtless knows them. Can we hope to hear from them this month?

Now, we must close this goodly array of the workers for the second week in April with No. 18, from one of our oldest and best friends at McKenzle:

"I had no idea when I wrote you last that it would be so long before I wrote a line, but I have really had some excuse. I send you now \$2.00, one-fifth of the price of my pet pig, 'Mollie.' Please let it go on our dear Mrs. Maynard's salary."

"I did so hope that when she came back home, I might be allowed to feast my eyes upon her face, my ears on her voice, and my heart on her words, but I fear that I shall not have this great pleasure unless she comes to McKenzle."

"My mother is still a great sufferer from rheumatism, but keeps ever sweet and patient. Pray for her."

"LILLIAN BURDETTE."

Continued on page 12.

A Good Route to Try



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

The Scenic Route for Tourists.

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

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

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

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

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

Passenger Traffic Department, Commercial Building, Saint Louis.

YOUNG SOUTH.

We will. May the spring bring her release from pain. We are so delighted to hear from you again, and so grateful for our share of "Mollie." Perhaps Mrs. Maynard may come your way before she leaves us next fall. She spoke of her wish to meet you when I was with her last October.

You see that this April week has been a sunny one for the Young South. Make the others just as cloudless and full of growth. I shall hope for much good work in all parts of our broad field. We must get that \$600 by May 1st. Just take it on your heart, and God will show you the way to bring it about. Come on by dozens, by scores. I shall not murmur, if I must sit at the desk all day long, every Wednesday this month.

Faithfully, Yours,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

First week in April, 1902. \$17 88
Second week in April 1902.

FOR JAPAN.

Little Givers, South Chattanooga, by Miss Brown..... 1 47
Class No. 6. South Chattanooga, by Myrtle Robinson..... 1 00
M. and T. Ingram, Eaton (coin-takers)..... 2 00
Mrs. McCully and friends, Sanford (star,)..... 1 00
Harriman Juniors, by Mrs. Sublette..... 4 00
Little Workers, Wartrace, by Miss Arnold..... 50
Sunbeams, First church, Nashville by Mrs. Williams..... 2 00
Sweetwater infant class, by Mrs. Muffin..... 1 75
Mrs. Mary Robertson, Mona, by Mrs. C. N. R..... 1 00
Mrs. Be ty Short, Mona, by Mrs. C. N. R..... 1 00
Mrs. Kate Putnam, Mona, by Mrs. C. N. R..... 50
G. and K. Robertson, Mona, by Mrs. C. N. R..... 50
Mrs. Mattie Smith, Grand Junction..... 10
Class No. 5, Second church Sunday school, South Chattanooga, by Mrs. Webb..... 1 00
F. and M. Jarrell, Humboldt (coin taker)..... 1 00
Infant class, Jackson, by Mrs. Mears..... 51
Isbell Band, Guder..... 50
Memphis friend..... 1 00
Lillian Burdette, McKenzie..... 2 00

FOR ORPHANS' HOME.

Class No. 6, South Chattanooga by Myrtle Robinson..... 1 00

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.

Who Defined



"Soap-powder" in the Standard Dictionary? Sounds as if some old fashioned soap-maker had written it. Used in dish-water! Yes, and when it is PEARLINE, used in everything where soap can be used. PEARLINE is modern, up-to-date soap; a better soap; it has revolutionized the soap trade. 666

Ask Your Friend

Sunbeams First Church, Nashville, by Mrs. Williams..... 2 05

FOR FOREIGN JOURNAL.

Seven Subscriptions..... 1 75
For Books and Postage..... 1 21

46 72

Received since April 1st, 1902.

For Japan..... \$37 23
" Orphans' Home..... 3 05
" Home Board..... 1 35
" Babies' Branch..... 50
" Foreign Journal..... 2 00
" Books and Postage..... 2 59

Total..... \$46 72

Rec'd on salary of Young South Missionary..... \$570 07

Deficits, April 3, 1902..... \$29 93

What part of this amount will you send in at once?

L. D. E.

Coin-taker Receipts..... \$8 00
Star-card..... 1 00

SEMINARY NOTES.

Hon. Joshua Levering of Baltimore, Rev. Rae of Mississippi, and Dr. C. E. Taylor of North Carolina, were official visitors at the Seminary lately. The two former took supper in the hall and made talks to the students. Dr. Taylor had been called home on account of sickness.

Dr. Eaton also recently took supper at the hall and made a talk.

Brother Maynard's stay with us was a pleasure and benefit to all. His talks on Japan in the missionary meeting were especially interesting and helpful.

Dr. Carver led the Missionary meeting Monday, 31st.

On last Missionary day instead of, as usual, having speakers from a distance, the society was addressed by two of the students, one with a paper on John Thomas, Carey's fellow missionary, the other on "What constitutes a call to the Foreign Field."

The report showed that seventy-five students on last Sunday engaged in voluntary work in the various missions and churches of the city. The number of students who are pastors of churches is sixty.

\$64.10 was the amount contributed last month toward the support of a foreign missionary.

The present number of volunteers for the foreign field is twenty-eight.

J. F. Vines is being assisted in a meeting by Rev. E. Pendleton Jones of Owensboro, Ky.

The three Gay lectures by Prof. Noah K. Davis were largely attended and enthusiastically received. They were very interesting as well as able. These lectures were founded some years ago by Rev. Wm. Gay of Alabama, by a gift of \$5,000, in honor of his father.

H. B. FOLK.

Dr. A. C. Dixon will hold a Union Baptist meeting in Raleigh, N. C., beginning on April 30th. We hope to hear of great results.

REV. A. L. DAVIS

At the regular business meeting of the First Baptist church of our city, the following is a part of the resolutions adopted by the church on the resignation of Brother A. L. Davis, who left us recently for his new home and work at Fayetteville, Tenn.

Whereas, Rev. A. L. Davis our beloved pastor has been called to a more important field of labor and has resigned the pastorate of the first Baptist church of Rockwood, Tenn.,

Be it resolved:—1. That Brother A. L. Davis goes from us only to accept a better and broader field of work.

2. That perfect harmony has existed and does yet exist between Brother Davis and this church.

3. That the public be and are hereby informed that the treasurer of said church holds receipts in full for pastor's salary to date.

4. That we the members and friends of the church deeply regret to see Brother Davis and family go from us, and that they take with them our highest esteem and prayers for their success and happiness, and we heartily congratulate our brethren at Fayetteville on their good fortune in securing the service of so noble a man and family. Our church is at present without a pastor, but arrangements have been made to supply us until a pastor has been called. Our church and Sunday school are in a prosperous condition.

J. M. MOSIER.

RECENT EVENES.

Dr. S. Y. Jameson, Secretary of the State Mission Board of Georgia, has accepted a call to the First Baptist church, Griffin, Georgia.

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Dr. J. O. Rust, pastor of the Edgefield Baptist Church of this city, will preach the baccalaureate sermon at Converse College, S. C., on June 1st.

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One of our exchanges says that Ex-Gov. Northen is a "modest presiding officer." We knew that Gov. Northen was a fine presiding officer, but did not know he was that kind of one.

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It is always a pleasure to see our friend, Dr. R. R. Acree, of Clarksville. He and brethren C. W. Ritter and J. J. Garrott were in the city Monday to attend the meeting of the State Mission Board.

+++

Mr. John S. Long died in Louisville on March 30th. He was one of the most prominent Baptists in the city. Among his children are Mrs. T. B. Thames, of Danville, Va., and Mrs. C. E. Nash, of N. Y. City.

+++

"The notorious W. M. Hicks get another free advertisement in last week's Baptist and Reflector. We say this on the presumption that this W. M. Hicks is the same who figured some time ago in the neighborhood of Nebo, Ill., where he was a disgrace not only to the Christian ministry but to manhood." *Baptist News*. The paragraph we published stated that Mr. Hicks was endorsed by a Baptist Church and was signed by ten good men.

+++

The Georgia Baptist Convention met at Rome in its 80th session March 27-30. There were about 400 delegates present. Gov. W. J. Northen was re-elected by acclamation as president, in spite of the fact that he had previously an-

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

nounced that he would not again be a candidate for the position. The work of the Convention was laid out for next year on the basis of \$78,500. The next meeting of the Convention will be held at Americus, the last of November

+++

It is said that Rev. A. Hogeland who is the principal advocate of the Curfew law, and is a faithful worker for newsboys and homeless children, has published a pamphlet relating some remarkable experiences. He believes in the Lord's prayer. It is his custom to have boys repeat the prayer singly, perhaps while kneeling with him, and in many cases they have in this way committed themselves to the Lord. Numerous conversions have followed this simple exercise, and he finds no trouble in inducing the boys to do this. Superintendents and teachers have borne testimony that following such an exercise, turbulent classes have become orderly and respectful.

+++

Through a recent sale of the Broadway Tabernacle in N. Y. City a large amount of money was realized which will enable the congregation to build any kind of a structure they wish. The *Watchman* says, however, that "the church will not be an institutional one. It will have no baths, no gymnasiums, no hospital, no soup kitchens, no manual training classes. It will work on the inner man. Its supreme emphasis will be upon the soul. It will be open all the week with four services on Sunday, 9 and 11 A. M., and afternoon and evening; two conducted on the free pew system and two with rented pews. The pastor will have a number of assistants to carry on this large work. It will be an inspirational rather than an institutional church." And it will be able to accomplish all the more good on that account. We are glad that our city churches are returning to the ideal of a spiritual church.

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence, and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A trial bottle is sent free and prepaid to any reader of BAPTIST AND REFLECTOR who writes to Vernal Remedy Company, Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

Every sufferer from catarrh, stomach troubles, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

Not what is said of it, but
what it does, has made
the fame of the
Elgin Watch

and made 10,000,000 Elgins necessary to the world's work. Sold by every jeweler in the land; guaranteed by the greatest watch works.

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AMONG THE BRETHREN.

The Woman's Missionary and Aid Society of the church at Paris, Tenn., had its annual meeting last week, and in a history of eight years this society has contributed about \$4,000 to the several missionary objects. A handsome solid silver table set was presented to the faithful Secretary, Mrs. Lizzie Ball.

Rev. John W. Anthony was lately ordained by the Bales Chapel church, Kansas, City, Mo., and has accepted the care of the church at Marshfield, Mo.

Rev. W. A. Simmons has decided to resign his position as one of the State evangelists of missions. He lately held a meeting at Jackson, Mo., resulting in twenty-five conversions and seventeen accessions by baptism.

Rev. Yonan Y. Auraham, a Persian and a missionary under the Presbyterian Mission Board, has been convinced by the reading of the New Testament that he was never baptized and united with the Calvary church, New York, Dr. R. S. MacArthur, pastor.

Rev. J. M. Walker, a recent graduate of the Southwestern Baptist University at Jackson, has received and accepted a call to the church at Harrison, Ark. Some of our brightest Tennessee men are strengthening the Arkansas ministry.

The Southern and Alabama Baptist had a splendid likeness of Maj. J. W. Thomas of Nashville, and a neat character-sketch of this sturdy layman by his pastor, Dr. Lansing Burrows.

Rev. C. H. Holland, of the Seminary at Louisville, has accepted the care of the Second church, Union, S. C.

There have been twenty-one additions in the meetings with the First church, Du Quoin, Ill., in which evangelist Robert Kilgore is assisting Dr. W. P. Throgmorton.

About half the
lamp chimneys in
use have my name
on them.

All the trouble
comes of the other
half.

MACBETH.

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

Rev. E. V. Lamb, until lately a student in the Seminary at Louisville, has been called to the care of the church at Webb City, Mo.

A new paper is afloat for patronage. It is "The Maryland Baptist," of which Drs. B. P. Robertson and O. F. Gregory of Baltimore are editors.

Seventy-four were added to the church at Bowling Green, Mo., in the revival held by Rev. J. H. Dew, who assisted Rev. W. D. Balton. It was one of the best in the history of the town.

Rev. L. D. Lamkin, who assisted Rev. O. H. L. Cunningham in a revival at Doniphan, Mo., lately, witnessed sixty conversions and over thirty accessions to the church. It was a mighty work of grace.

Rev. W. H. Petty, formerly pastor at Wildersville, Tenn., has just held a meeting at Normanna, Texas, which resulted in fifteen accessions.

Deacon Dock Pegues is assisting Rev. W. E. Mason in a revival at Arlington, Texas, which has already resulted in thirty conversions and about that many additions.

Rev. G. A. Miller of Fayetteville, Ark., assisted Rev. E. M. Francis in a revival at Blossoms, Texas, which resulted in thirty-six accessions, twenty-eight by baptism.

The University of Alabama has honored itself by inviting President A. P. Montague of Furman University, Greenville, S. C., to deliver the commencement oration.

The Foreign Mission Board has appointed Rev. W. H. Cannada, who graduates at the Seminary this year, a missionary to Brazil. He is originally from Greenville, S. C.

The Georgia Baptists are greatly grieved that Dr. S. Y. Jameson gives up his position as Corresponding Secretary of the State Mission Board. He becomes pastor of the church at Griffin, Ga.

Under the skillful leadership of Dr. Madison C. Peters, the Immanuel church of Baltimore, Md., raised in a few minutes \$4,000 to pay a debt sadly worrying the brethren.

Last Sunday the handsome new church at Carlisle, Ky., was dedicated by Dr. D. D. Gray of Georgetown College. Rev. W. J. Mahoney followed the service with a revival in which he is being assisted by Dr. P. T. Hale of Owensboro, Ky.

Rev. W. A. Freeman of Texarkana, Ark., is assisting Rev. W. H. Sledge of Helena, Ark., in a revival which promises to be far-reaching in effects.

Rev. Chas. A. Owen of Memphis, Tenn., has accepted the care of the church at Siloam, Ark., and will take charge at once.

Rev. W. R. Farrow of Covington Tenn., is candidate for Representative of Tipton County in the next Legislature. He is a strong man.

Rev. W. V. Wall has been called to the care of the church at Mulberry, Ark., for one fourth of his time.

In the revival at the First church, Little Rock, Ark., in which evangelists Sid Williams and J. A. Brown are assisting Rev. Ben Cox, there have already been over forty accessions, and the work still goes on.

There were twenty additions resulting from the recent meeting at the LaSalle Avenue church, Chicago, in which evangelist Ray Palmer assisted Dr. J. T. Christian.

Rev. W. J. Couch has sold his property at Fulton, Ky., and moved to Du Quoin, Ill. He is the hustling field editor for *The Baptist News*.

Dr. Geo. H. Simmons of the First church, Peoria, Ill., is said to have preached a great sermon for the Knight Templars of that city lately.

Rev. S. G. Nell, who for years has done evangelistic work, has become pastor of the Second church, Philadelphia, Pa.

Dr. J. B. Hawthorne of Grove Avenue church, Richmond, Va., is to supply the pulpit of Tremont Temple, Boston, two Sundays in August.

The whole South feels the loss it has sustained in the death of Dr. H. A. Tupper of Richmond, Va., who for twenty-two years was Corresponding Secretary of the Foreign Mission Board. His wife was Miss Boyce, sister of Dr. J. P. Boyce.

SECOND DIVISION, HOLSTON ASSOCIATION.

Our Fifth Sunday meeting for March was held at Double Spring Baptist church. It was a fairly good meeting.

A number of ministers were present and good congregations.

Several important topics were discussed, and it is hoped, profitably. Brethren Taylor and Deakins were respectively elected Chairman and Clerk. The Moderator said that, as it was his first experience in that capacity, he felt like a "sheep at a shooting match." Some one said he looked a little that way too. The clerk left Saturday to baptize some members of Limestone church.

The writer preached Friday night and Sunday night to attentive congregations. Brother Baxter preached one of his best sermons on Sunday and a creditable collection was taken for missions.

On Sunday morning, a large congregation, after a short talk by the writer, voted enthusiastically, and almost unanimously, petitioning the people of Jonesboro to vote out their saloons and re charter and re-incorporate their town under the new law. It is hoped that like petitions may be sent in from all the surrounding country and that they will heed them.

As Christians, especially, and as citizens even, they cannot afford to do otherwise.

Brother George A. Crouch of Missouri is still in the Association doing evangelistic work. The results of his meeting at Blountville are not known to the writer. His meeting at Beulah resulted in about fourteen professions. He is now at Fordtown. He is a good preacher and worker. The Lord bless his labors.

We learn that Brother Moore had a fine meeting with his church at New Victory—about fifty professions, we hear.

Sorry to hear of sickness in Brother W. K. Cox's family. We learn that he and others of his family have fever. May God bless them in their affliction.

Generally speaking, the work seems to be on upgrade in the Association. Spring is here now, and the pastors and all others interested in the mission work should bestir themselves, and let the collections come in thick and fast, especially for Foreign Missions in April. Then, after that, Home, State, etc.


May the BAPTIST AND REFLECTOR, as usual, still continue to get better, and better. It contains some excellent things these days.

In the tug of war against the devil, let us all lay hold of the same end of the rope, and then the Lord will pull for us and we'll be pulling for him.

A. J. WATKINS.

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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 Anti-
septic 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.

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ARE YOU INTERESTED IN GETTING A BELL FOR YOUR
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Railroad will make rate of one cent per
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May 15th. Ask your nearest ticket agent for
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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

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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 unction that it exhales will mellow and fatten the roots of his own piety.—REV. WM. M. TAYLOR, D. D.

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

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

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

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

The original price of this edition was \$15. It was reduced to \$10, and we now offer it for the small sum of

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Or we will send you a set in return for five new subscribers to the BAPTIST AND REFLECTOR. The price of the 6 volume-edition is \$7.20. We will send you a set of these in return for seven new subscribers at \$2.00 each.

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.

DODSON.—The saddest death that has ever occurred in Collierville was that of Mrs. Janie Dodson the beloved wife of Mr. M. Dodson, who very suddenly passed away at 9:30 o'clock Sunday morning March 23, 1902. Mrs. Dodson was born in LaGrange, Tenn., in 1871 and in 1891 was married to Mr. M. Dodson. In 1896 she joined the Baptist church, and, until her death, was a devoted member and Christian worker. She is mourned by every member of the church, and by her neighbors by whom she was so much loved. And most deeply is her untimely taking away felt by the sorrowful husband and sweet little son and daughter and her devoted sister, Mrs. W. H. Dodson. Funeral services were conducted by Rev. B. F. Whitten at the Baptist church. Mr. Whitten spoke eloquently of the high esteem in which Mrs. Dodson was held and his remarks were touchingly made of her love for her husband, her church, her kindred and friends.

Then why should our tears run down,
And our hearts be sorely riven,
For another gem's in the Savior's crown
And another soul's in heaven.

A FRIEND.

SUNDERLAND.—Mrs. Martha Sunderland, daughter of Ross and Temple Talbot, and wife of Brother Jesse Sunderland, was born Sept. 1, 1838, and after an illness of ten days died Nov. 18, 1901. While attending school in Jonesboro she was converted in December 1855, and in the following year joined the church at Mossy Creek, where her membership remained until she joined the Alpha church several years ago. She was married to Brother Jesse Sunderland, Nov. 7, 1878. This union was a singularly happy one, and when she went away forever her grief stricken husband faced the greatest sorrow of his life, while her sisters and brothers and the entire community as well, suffered an irreparable loss. She was gifted with a mind of unusual depth and power, and was an ideal teacher and worker in the Sunday school. She gave freely and generously to her church, to the cause of education, and to all charitable reforms. Her pastor, Dr. Baker, has lost a friend, loving and true. The members of this church have lost a faithful comrade of the cross. The young people have lost a shining model of noble, pure womanhood, while mere words cannot express the gloom that has settled on the home from which she has gone. Heaven's record shows more clearly than earth's. The good which she has accomplished in her own sweet, quiet way, the influence exerted by this frail little woman was wonderful, and as the years stole away her youthful vigor, the beauty of her soul shone all the brighter. From a human standpoint we deeply mourn her departure; yet could we but see with a clearer vision, we should rejoice over the happy lot of this supremely fortunate one who is safely sheltered in the "Home of the Soul." How strange it is that we should wear mourning for the guests of God.

From the dust of earth's dreary pathway,

From the smart of sorrow's rod,
Into the royal presence
She is bidden a guest of God.

For her there should be rejoicing,
And flowers and music grand
As for the bride in life's mourning
Who kneels at love's command.

Sweet hours of peaceful waiting
Till the path that we have trod,
Shall end at the Father's gateway
And we are the guests of God.

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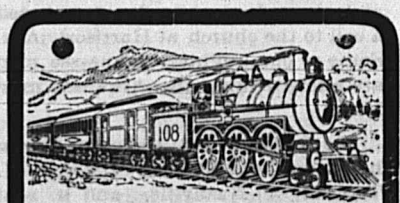
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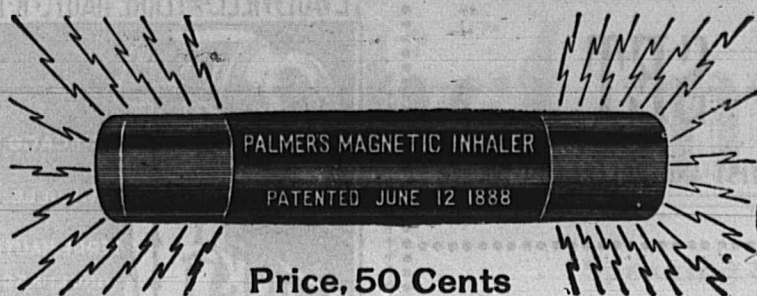
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Dr. A. J. Holt says: "It is surely harmless, and certainly helpful."

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

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

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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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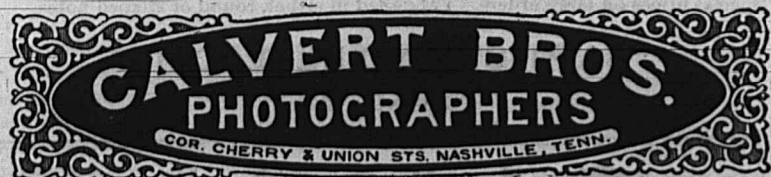
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Cures All Skin Diseases.

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

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DEED TO THE PEMBERTON MILL-SITE.

Continued from page 10.

"Yes and he found me down in the big race where I was lost, and somethin' might a-got me if he hadn't." Said Tony as she tripped along, holding her father and her uncle each by the hand, talking with all her might. "I didn't mean to be naughty, Pap. I didn't mean to get lost. I jes' wanted to slip off all by myself an' look at the mill and study about uncle John after I heard mother talkin' about him. You see, I never knew I had an uncle John before. An' I was so sorry about him a-losin' his money in the mill, an' I thought maybe I could find it for him. I jes' looked all 'round an' everywhere an' then I thought maybe it might be down there in that great, deep race that has the ivy and fern all over the sides and rocks down on the bottom covered with moss. But I couldn't get down there, till directly I saw a limb that reaches over it, so I swung down on that; but when I let go it flew up so high I couldn't reach it any more. Then it began to get dark an' I got scared an' cried an' cried till I cried myself to sleep. And when I waked up uncle John was helpin' me out."

They had now reached the house. At the sound of their footsteps, Mrs. Pemberton sprang widely forward and clasped Tony in her arms. "Mother, uncle John found me, an' I found him. So I've brought him back."

"From the dead," exclaimed Mrs. Pemberton.

"Yes," he answered. "Dead in bitterness and hatred."

"But uncle John, I couldn't find the money you lost in the mill," said Tony.

"Never mind that child," he replied, "you have found something of far more value to a lonely old man, who has more money than anything else. You have found for me my long lost brother."

"And sister," whispered Mrs. Pemberton.

THE END.

Mossy Creek, Tenn.

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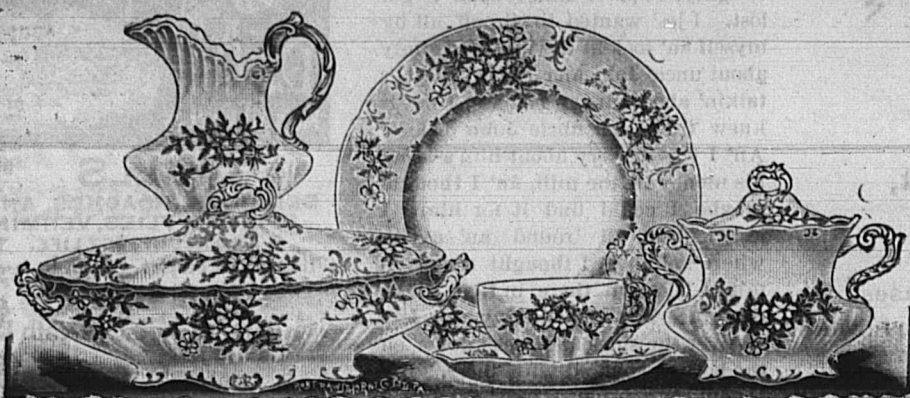
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