

# Baptist and Reflector

Speaking the Truth in Love.

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## Current Topics

The Steamer "City of Pittsburg" was burned to the water's edge near Cairo, Ill., on last Sunday morning. It is estimated that there were 150 people on board and not more than one-half of them were saved, while many of these were badly burned and otherwise injured.

A wealthy American woman who resides in Paris, has given M. Mabillean, Director of the Musee Sociale, 1,000,000 francs (\$200,000) for the founding of a French normal school which President Harper invited M. Mabillean to come to Chicago to establish and administer, offering grounds and other privileges.

The Confederate Reunion at Dallas, Texas, this week promises to be an immense affair. Veterans and other visitors have been leaving in large numbers for Dallas and other Texas points. A great many people have taken advantage of the exceptionally cheap rates to take a trip to Texas on a visit to their relatives out there.

The city of London is getting ready for the coronation of King Edward in June. Houses are being painted up. Everyone is buying new clothes. And the price of meat is advancing, and promises to go still higher. A good many Americans are already on hand and others are expected. They are cordially welcomed—by the shop-keepers.

Gen. Thomas Estrada Palma, president-elect of Cuba arrived in Cuba on April 21. He was received with great enthusiasm. Gen. Palma left Cuba some years ago in chains and has not been back since, having been living in New York state. He has always, however, taken a deep interest in the Cuban cause and has done a great deal to bring about the freedom of Cuba. He promises to make a wise, conservative ruler.

A minister in New York has announced himself as a "Hotel Chaplain." Signs hanging in and about 100 hotels read like this: "Guests, patrons and friends of this hotel wishing to have the services of a clergyman are respectfully informed that they may call upon the Rev. Dr. Warren, the Hotel Chaplain. He will be pleased to render any kind of pastoral services, regardless of creed, nationality or residence. Communications may be sent at any hour of the day or night." Dr. Warren is supported in his new work by the Hotel Chaplaincy Society. The *Ram's Horn* thinks "the next proposition will be to engage clergymen to accompany long distance passenger trains. They already have their bar and their barber. The promise is made that they will soon have their telephone. There is even more need of a minister, for in case of accident, there are always some who would be grateful for his services to teach them how to pray. Some people never think of prayer until death touches them on the shoulder."

## What I Live For.

I live for those who love me,  
For those I know are true;  
For the heaven that smiles above me  
And awaits my spirit too;  
For all human ties that bind me,  
For the task that God assigned me,  
For the bright hopes left behind me,  
And the good that I can do.

I live to learn their story  
Who've suffered for my sake;  
To emulate their glory  
And follow in their wake;  
Bards, martyrs, patriots, sages,  
The noble of all ages,  
Whose deeds crown history's pages  
And Time's great volume make.

I live to hail that season  
By gifted minds foretold,  
When man shall live by reason  
And not alone by gold;  
When man to man united,  
And every wrong thing righted,  
The whole world shall be lighted  
As Eden was of old.

I live to hold communion  
With all that is divine,  
To feel that there is union  
Twixt nature's heart and mine:  
To profit by affliction,  
Reap truths from fields of fiction,  
Grow wiser from conviction  
Fulfilling God's design.

I live for those who love me  
For those that know me true;  
For the heaven that smiles above me  
And awaits my spirit, too;  
For the wrong that needs resistance,  
For the cause that needs assistance,  
For the future in the distance,  
And the good that I can do.

—George L. Banks.

## Fasting.

BY J. J. TAYLOR, D.D.

Mark 2:18: "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

This is an interesting question. In the early stages of civilization, when crude and horrible conceptions of the unseen world prevailed, and morbid fancy filled the universe with malicious deities, men believed that the gods were pleased with human woe, and they yielded themselves up to awful agonies in hopes of gaining the favor of heaven. They stood with hands upraised in mute appeal until their blood stagnated and their sinews withered, or their nails became as birds' claws and their hair as eagles' feathers. Spurning the holiest dictates of natural affection, they hurled their helpless offspring into the voracious jaws of the crocodile, and hoped the horrid gods of the river's brink accepted the awful sacrifice and allowed their wrath to cool. They felt that every drop of bitterness added to the cup of woe here enhanced the cup of joy hereafter; and they taxed their ingenuity to render the tortures excruciating and the reward sure.

## A POPULAR CUSTOM.

One of the prevailing forms of self-affliction was abstinence from food. In ancient Persia fasting held a prominent place in the worship of Mithras, and was observed by the devotees of that divinity wherever scattered. In Egypt fasting was required of all who sought initiation into the mysteries of Isis and Osiris.

The Greeks made the third day of the Eleusinian celebration a day of fasting, and required all who consulted the oracle of Trophonius to fast four and twenty hours. In Siam fasting is especially enjoined at the seasons of the new and full moon. During their ninth month the Mohammedans fast till the going down of the sun. Probably every form of false faith has its fasts; yet the Scriptures make frequent mention of the custom.

## WHY PHARISEES FAST.

It is an interesting fact that from the law only one passage is cited in favor of fasting, and that of doubtful interpretation. Of the day of atonement (Lev. 16:31) it is said: "It shall be a Sabbath of rest unto you, and ye shall afflict your souls." Elsewhere in the Scriptures fasting is spoken of in connection with afflicting the soul, and this strengthens the inference that fasting is implied in the passage quoted from the law. We know also that Moses and Elijah, Ahab and the Israelites fasted on occasion. David says: "I humbled my soul with fasting." In anticipation of his return from captivity to rebuild Jerusalem, Ezra proclaimed a season of prayer and fasting, that they might have a safe journey. But it seems that in any case the emphasis is on the prayer, so earnest that petitioners forget to eat, rather than on the mere abstinence from food. Yet from a single day appointed in the law, fasts multiplied, and as spiritual life declined the ritualistic tendency became stronger. The prophet (Isa. 28:5) cried aloud: "Is it such a fast as I have chosen, a day for a man to afflict his soul? It is to bow down the head as a bulrush, and to spread sackcloth and ashes under him. Wilt thou call this a fast, and an accepted day unto the Lord?" But they found it easier to abstain from food than to abstain from sin; and the degeneracy continued until men with cadaverous looks and vulgar pomp paraded the evidence of their religiousness to win worldly applause. The Pharisee who reported in the temple that he fasted twice in the week was simply one of his kind. And to-day when Israel has buried her hope of a personal Messiah, and Judaism has become an empty form, the number of her fasts has accordingly multiplied. They observe the form for want of spiritual life.

## OTHER FORMALISTS.

The same tendency appears in Christian history. Early writers declare fasting a Jewish custom which was not acceptable to God; and for five hundred years after Christ the matter was left, as the New Testament leaves it, with the individual. But as spiritual life waned, formality increased; and as men fell away from the truth they began to regard fasting as a meritorious performance. In the sixth century one council decided that the neglect of the appointed fasts was a sin punishable with the loss of the teeth. At a later date excommunication was not considered too severe a punishment for reckless souls who dare to eat flesh on the wrong day. As the idea of merit in abstinence prevailed, fasts multiplied. The spring fast, usually called lent, from the German *lentze*, which began with forty hours and grew to forty days. Other fasts were added—quarterly fasts, monthly fasts, weekly fasts, the fast of advent and the fast of ascension, and the ember days, and the rogation days, and the vigils of assumption, and Christmas and Pentecost, and various saints, until now it is hardly possible for the faithful to get two square meals a week without having a special dispensation or playing the hypocrite.

## AN IMMINENT DANGER.

In fasting by rule the temptation to hypocrisy is very great. The original word rendered fast, means strictly to keep the mouth shut. Of his own fast Moses says: "Then I abode in the mount forty days and forty nights; neither did I eat bread nor drink water." Of Elijah it is said: "He arose and went in the strength of that meat forty days and forty nights." When Jesus engaged in the awful conflict with Satan



in the wilderness, "in those days he did eat nothing." And when men eschew beefsteaks and mutton, but be-take themselves to the products of the fields and the seas, and spread a dinner fit for a king, they border upon blasphemy in pretending to imitate Christ, as he measured might with the powers of darkness and received the ministration of angels. I would as soon lift a cripple to his feet and call it an imitation of his power in raising the dead, or pierce my finger with a pin and call it crucifixion.

#### PHYSICAL GOOD.

As related to physical health fasting may produce important results. There are some who ascribe all physical disorders to abuses of nature, and they prescribe various remedies—the bath cure, the cold water cure, the electric cure, the grape cure, the hot water cure, the milk cure, the sweating cure, and prominent among these is the hunger cure—which strongly appeal to those who have observed the prevalence of dyspeptic troubles. Frequently the demands of the physical system can be met only by the regulation of diet. When a community has given itself up to festivities, and people have dined and wined and kept late hours until their health is jeopardized and their moral sense obdured through inflamed passions, they do well to call a halt and come down to plain fare and regular habits. And if they can turn their vagrant thoughts toward spiritual things for a few days, it is surely better than an unbroken round of frivolity and dissipation. Or when people have gotten between seasons, and find their wardrobes a little shabby or depleted, it is well enough for them to abate social functions until they get new clothes; and certainly they will lose nothing if they devote the days of subsidence to religious exercise.

#### NOTHING SPIRITUAL.

Nevertheless, "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Within the limits of health and honesty a man's diet has nothing to do with his spiritual condition. "Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse." There is no more piety in eating shad in shad time than there is in eating peas in pea time. It used to be said that fish was a brain food, and a wag advised one of his literary friends to try a couple of whales; but observation does not suggest that ichthyophagists are more intellectual than others. By the same test, a fish diet does not bring people into a larger spirituality, or endow them with uncommon power to resist the tides of worldliness which roll in upon society. The very people who are now climbing up by what they call a forty days' fast will find at the very height of their ascent only a noisy "Easter Ball." Their fish and their forms have not brought them very close to God. So, "Whatever is sold in the shambles, eat, for the earth is the Lord's, and the fulness thereof."

#### WHY DISCIPLES FAST NOT.

Fasting is not a Christian institution, and as a mere physical performance it has no place in the Christian system. Jesus found the custom among the Pharisees, and he gave instructions concerning the manner of its observance, but he did not come to put the new wines of gospel grace into the old bottles of Jewish rites. As the founder of a new kingdom, he came eating and drinking, in so much that he was called a gluttonous man and a winebibber. He spoke of "prayer and fasting," but the language is explained by the fact that when the heart is deeply engaged, men do not relish food. He calls men not to bondage, but to liberty, and to a faith that breaks off shackles and looses the fetters of outward forms. In his presence is fulness of joy. His face, like the sun which brings warmth and blossom and the music of birds, is a source of ceaseless gladness. He loves us, and demands that we shall deny ourselves of ungodliness and worldly lust in all seasons; but he nowhere requires us to refuse the bounty which his hand provides.

#### NOT FILIAL.

What man ever undertook to win the favor of an earthly parent by refusing to eat? What earthly father ever loved a child more for rejecting the gifts of the father's love? If a child should sit at the table to-day and refuse to eat, in hope of being thereby more worthy of parental love, he would engender doubts concerning the condition of his mind. At least such conduct would be regarded as folly or stubbornness. And when our heavenly Father spreads his bounty before us, let us eat and drink with thankful hearts.

#### FASTING INEVITABLE.

Nevertheless, every man shall have his days of fasting—days appointed by no prelate or priest, and regulated by no waxing or waning moons, but set in the

eternal councils of Jehovah, and proclaimed in a voice which none can resist; days when the bridegroom shall be taken away, and every son of the bride-chamber shall cry: "I am like a pelican of the wilderness, or an owl of the desert. My bones cleave to my skin by reason of my groaning; for my days are consumed like smoke. My heart is smitten and withered like grass so that I forget to eat my bread." When Israel returned from fratricidal war leaving forty thousand men dead upon the field, they began to realize their awful work, "and they came into the house of the Lord, and wept and fasted that day." When Saul and his sons lay dead upon Mt. Gilboa, and David was ready to exclaim:

"Oh! never let Gath know their sorrowful doom,  
Nor Askalon hear of their fate;  
Their daughters would scoff, while we lay in the tomb  
The relics of Israel's great,"

he rent his clothes, and he and those who were with him wept and fasted for Saul and for the people of the Lord.

Oh! I can tell you when you will fast. When some prodigal child scorns your counsel and drifts out in the ways of sin and ruin, you will watch and weep and wait, and your food will stick in your throat. When you wrestle with forces that outmatch your strength, and day and night put the might of body and soul into a struggle to avert unspeakable disaster, then you will have bread to eat that the world will know not of. When hearts that are all the world to you are bounding with fever and dragging their fitful pulsations through the chill of death, you will turn your face to the wall; and when the fight is over and silence reigns, you will cast yourself by the dead and weep and pray as the prophet prayed, in pain, but not like him can you break the sleep, or bring the soul to the clay again. Then shall ye fast, and the sight of food will but mock the hunger of your hearts. God grant that in such emergencies our souls may be fed on the bread of life! Amen.

#### Does the Bible Make Mistakes?

BY DAVID BEAGLE, D. D., DEAN THEOLOGICAL DEPARTMENT,  
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The question whether the Bible is wholly free from errors, or whether it makes mistakes, is of course one that cannot be satisfactorily discussed in a newspaper article. Still even within such brief limits something may be said on the topic. What will be here attempted is only a statement of the general method by which the inerrancy of our Christian Scriptures may be defended; and then, for any fuller discussion of the matter, the reader is referred to the abundant literature now existing on the subject.

In the first place, then, it must be admitted that the doctrine of a full inspiration of the Bible implies also the notion that this book must be free from errors. For to say that God has given us, by his own authority and personal agency, a volume that contains mistakes, is only to charge errors upon the Omniscient, which of course is inadmissible. To be sure, we know that the Higher Critics or persons who oppose the inerrancy of our Christian Scriptures, say that the mistakes may be attributed to the human instrumentality employed in the utterance of God's thought; but that is only so thoroughly to mix up divine and human ideas that it is impossible for any reader of the Bible to tell which part is human and which is divine, and therefore which is erroneous or which is true. Any honestly accepted doctrine of the full inspiration of our Bible, therefore, necessarily involves also the idea of the Bible's inerrancy, or that there are no mistakes in this book.

This is our first point. And now, if we advance to the second step in our argument, it is that all orthodox Christian scholars the world over, still hold more or less steadfastly to the old, or as it is called, the "traditional" view of the Bible's inerrancy. They stoutly deny that our Christian Scriptures contain any errors. At all events, they hold that whatever mistakes may attach themselves to this sacred volume, these are few in number and so unimportant in nature that they do not vitiate the absolute or general truthfulness of the Bible. The text of all our copies of Shakespeare is, as all critics know, largely corrupted from the original; many things are said in these modern copies that Shakespeare never wrote at all. Still these inaccuracies do not hinder us from believing that after all there is contained, even in the poorest modern copies of Shakespeare, substantially what was written by that author. Even so it is with our Christian Scriptures. They may possibly contain some errors—mistakes which have crept into them by

mistranslation, or by erroneous writing or printing, or in some other way. These things may be admitted; and even yet the doctrine may be held firmly that the Bible is substantially correct—absolutely correct, we may say, with regard to all matters of morality and religion.

But this second step of our argument does not suffice; and so there is yet another advance to be made. It is that up to this present hour of the twentieth century, notwithstanding all the searching of the Higher Critics and others engaged in the overthrow of our Scriptures, no mistakes have been as yet fully and unmistakably proven as being in the Bible. Most surely the Higher Critics have brought forward any number of supposed mistakes, which they allege can be found, and are found, in the Scriptures. They tell us that whole cart loads of such material can be easily gathered up from any part of the Bible, showing that this book does commit blunders not only as to matters of fact, but even with regard to morality and religion. There are scientific errors, and historic errors, and all other kinds of errors—so they say—in this book. But all this does not frighten orthodox Christian scholars. For it is one thing to make allegations and another to prove them; and so we say with all confidence that as yet orthodox or conservative scholarship is what may be termed a unit, or nearly so, in its belief that these many alleged errors cannot possibly be proven, or have never as yet been demonstrated in such a positive and undeniable manner that all the arguments advanced for them cannot be overthrown. Nay, the position is taken by the conservative Christian scholarship of today that all the arguments of the Higher Critics have been substantially replied to already, and hence that the old Bible now stands vindicated from these charges brought against its inerrancy.

This is by no means intended to affirm that there are at present no difficulties found in our Scriptures. Such difficulties are admitted to exist in large numbers. But what it is designed to say is that these difficulties are not errors or mistakes; they are simply inscrutable items, or matters which as yet scholars have not been able fully to explain. After a time, or when we become better informed, both as to the real meaning of the Bible in its teaching concerning these matters and as to the matters themselves, then possibly these difficulties can be solved. But for the present we hold them simply in abeyance. That is, we confess that we do not understand them, but regard them as simply unexplained difficulties.

From a conservative point of view, therefore, there are no such things as mistakes in the Bible. From the first verse of Genesis to the last verse in Revelation this volume contains only God's truth. Or, as the great philosopher, John Locke, said, this book "has God for its author, salvation for its end, and truth without mixture of error for its contents." The errors are with the Higher Critics and others who oppose the Bible, not with the Bible itself. This great Rock of our Confidence still stands sure, and will continue so to do.

#### "Dead Churches."

In the BAPTIST AND REFLECTOR of March 20, Brother Holt follows my article on "Dead Churches" in the same issue with an article which I think misses the issue and puts me in a false light before the readers of our paper. I do not charge Brother Holt with intentional misrepresentation, but the following statements from his article show he has said things calculated to cast reflection on me as a "criticiser" and "smasher" of Board work in Tennessee. He says:

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

I simply stated that present methods would never reach the 1,235 non-contributing churches in Tennessee. This statement was made on the basis of Brother Holt's report before the Convention at Harriman, which shows that, with the exception of 1897, fewer churches gave for missions last year than for the past eight years. This statement was made, not with a view to criticise the State Board or its Secretary, but on the ground of needful improvements. Not a word can be found in my articles on "Dead Churches," blaming the State Board with the long list of 1,235 non-contributing churches in the State. I simply referred to the inadequacy of present methods to reach the vast field of non-contributing churches, without blaming those in charge with unfaithfulness. With Brother Holt's annual reports before me and in the light of the past eight years' work, I reaffirm that present methods will never reach the destitution involved in the present discussion.



Second. "Let Brother Oakley use his splendid powers of discretion to see if the means placed in the hands of the State Board have not been wisely, economically and successfully managed."

That is not the issue under discussion. The issue is how to reach the 1,235 non-contributing churches in the State which Brother Holt's report shows to exist and which list is yearly increasing. I have said nothing intimating that the means put into the hands of the State Board had not been "wisely, economically and successfully managed." Hence, the remark of Brother Holt above is calculated to do me an injustice.

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

I have not cast discredit on the "purposes" of either Board or Secretary. Neither have I tried to discredit the present plans. I certainly have the right to call attention to the inability of present methods to reach the wide destitution of non-contributing churches, and to suggest an improvement, which I have done. Now, Brother Holt, "Is it just the proper thing to do, to cast discredit on the plans and purposes" of a contributor who writes from the purest of motives, and in a courteous and brotherly way, his views of the present methods and suggesting an improvement for more efficient work in solving a difficult task confronting the Baptists of the State? Is all this a fair view of the case, Brother Holt?

Fourth. Speaking of the non-contributing churches, Brother Holt says: "They don't like us much anyhow. We have been prodding them too frequently for their comfort, and they will doubtless be strengthened in their disregard of us, now that attention has been called to our failure to do our duty."

In regard to this statement I wish to say that Brother Oakley is not the man who has called attention to "Brother Holt's failure to do his duty." I did say and still say and, with present facts before me, I will continue to say, that "Brother Holt read a fine report before the Convention at Harriman. Including his own labors, the colportage and statistical table show 13,504 days work, 153,978 miles traveled, 5,855 sermons preached, and 735 baptisms. This is certainly a gratifying report. But we must remember that these splendid results came from colporters who spent much of their time with the best churches in their respective Associations, and from pastors whose salaries are apportioned by the State Board and the Missionary Secretary in visiting Associations, churches, Board-meetings, Conventions in and out of the State, and office work." Not a word in this which calls attention to the "failures" of Brother Holt or anybody to do their duty. In making this statement I said: "I am not criticizing the present plan, but stating facts which I hope will pave the way for more effective work in reaching the 1,235 non-contributing churches in Tennessee." In the face of this preface to my statement of existing facts I think Brother Holt missed the mark in saying my article would increase the disregard of the churches toward him, now that "attention had been called to the failure of the Secretary to do his duty." I humbly beg to deny calling attention to the Secretary's "failure to do his duty," and modestly suggest that the article of Brother Holt has done more to justify the suspicion of criticism than five hundred articles like mine. He has found criticism when there was none and put me before the denomination as a criticiser of what is being done by the Secretary and Board, and thus suspicion has been created, if any exists. I would suggest, without criticism, that the Secretary quit "prodding these non-contributing churches too frequently for their comfort," and go to them with the message of love. It may be a change of tactics may do much to dislodge this "don't like us much anyhow" spirit the Secretary says exists. Let him quit "prodding" and preach the gospel and his "visits" will cease to be "an unwarrantable interference with church independence."

Fifth. "Brother Oakley suggests that the Secretary should not do office work, that he is needed in the field. That some one is needed in the field is quite evident. But it is difficult for this Secretary to see how he could preach more sermons than he does. Indeed, he now and here pleads absolute inability to deliver more than 261 sermons and 237 addresses in one year."

I contended that the work of buying shoes for the orphans and doing other work of like nature should be left to others who cannot preach and let Brother Holt spend more of his time in the field. I am of that opinion still. I have never accused our Secretary of idleness nor said he did not do enough preaching. He reports 498 sermons and addresses preached and delivered last year as Secretary of the State Board. If these sermons and addresses were put at the right place, that is a wonderful record. As Brother Holt says he has kept an itemized report of "every sermon

and every address," when and where delivered, and as the charge is frequently made that our secretaries do nothing and live on fat salaries, I thought it would have a tendency to remove this idea, and be a matter of interesting reading to the Baptists of the State to read in the BAPTIST AND REFLECTOR an itemized report of Brother Holt's 360 days' work last year. Why should this be regarded as a criticism? Brother Holt is the servant of his brethren and receives a living salary from their contributions, and is there anything "unjust" or "unfair" or "discrediting" in suggesting that he tell us where the 261 sermons and 237 addresses were delivered? Let us have it, Brother Holt. Why not?

## REMARKS.

1. It has not been my purpose to criticize the Secretary or State Mission Board. I love all and each of them and praise God for what they have done.

2. I am in hearty sympathy with the organized work. At the same time I believe some changes in securing results and the enlargement of present methods should be employed. Is this criticizing?

3. I have written from the purest of motives and for the good of the cause as I see it. I have the highest respect for the opinion of one and all who see things differently. Let us in our discussions of plans and methods be brethren. Let us try to see one another as the friends of the great commission.

4. I am gratified to see a brighter side to the subject so much discussed of late in these columns. We started into the discussion three months ago with the statement of Brother Holt or Brother Woodcock, in Minutes of Convention, that "more than 900 churches have contributed to no object of the Convention," and the tables show that more than 1,000 churches contributed nothing to State Missions. Brother Holt now says: "It is fair to estimate that the names of fully five hundred churches would be added to our list of contributing churches if the facts were known." If we can gain "five hundred churches" in three months from the so-called "dead list," we should continue the agitation. We started in with 474 contributing churches in the State. It seems that "present methods" will greatly diminish the list of "dead churches."

5. I have written this article in justice to myself and with love for all.

JOHN T. OAKLEY.

## Temperance.

You remember making me promise to write occasionally. Your excellent paper has been filled up continuously with so much better communications than I can write that, in justice to your subscribers and for my own benefit, I have been rather shy. But I will venture out a little. Remember I am not going to "kick at the waste basket" if it is not full already.

Your "current topic" on the eighteen poor, unfortunate insane soldiers, just from the Philippine Islands, stirred my soul to the bottom. Poor boys, moved with patriotism, leaving fathers, mothers, and sweethearts to fight the battles of their country, and being subjected to the temptations of the army saloons and houses of prostitution "licensed" by their country. Oh, for shame! The War Department has made a hard fight for the army canteen for two years, and has worked with a will to get the canteen back. But General Miles, head officer of all armies, Major-Generals O. O. Howard and Joseph Wheeler, as well as Brigadier-Generals Merriam, Daggart et al. have immortalized themselves by knocking the canteen into smithereens, aided by the W. C. T. U. The old hero, General Miles, incurred the hottest displeasure of President Roosevelt by the stand he took against the administration of affairs in the army.

The names of Secretary of War Root, Taft, Corbin, et al., will go "ringing down the ages, hated by weeping mothers, wives, and sisters as the instrumental-murderers of our American soldiers."

But it was the W. C. T. U. and the Woman's National Suffrage Association, represented by Alice Stone Blackwell and Margaret Dye Ellis, that "penetrated the armour of the War Department." They tried to call upon the President but he was bottled up in his office like Cervera in Santiago. He was "very busy," said Secretary Cartelou. Getting into communication with the President seemed to be like getting into communication with Mars, so the ladies directed their attention to Taft. The Governor reported through his secretary that he could not allow the ladies to see him—he was sick. Some days later Mrs. Ellis wrote to Gov. Taft, asking him to grant Mrs. L. M. N. Stephens, President of the W. C. T. U., ten minutes in which to present the protest of the mothers of the nation in reference to military superintendence of brothels in the Philippines. It seems that this made him sicker than ever. His private secretary wrote back: "The Governor stated it would be impossible now for him to have an interview with her as he is en-

gaged before the Senate Committee and the condition of his health is such that he must conserve his strength until these interviews are over."

On the very evening of the day on which Gov. Taft was too feeble to grant a ten minutes' interview to the national head of the W. C. T. U. he delivered the principal address at a banquet in Washington before the local Yale Alumni Association. If I remember, Yale is the "beer drinking big school." Finally, in sheer desperation Mrs. Ellis, under the advice of Mrs. Annie Gordon and others, wrote a little circular in which is given the photograph of little Marie de la Cruz, the fac-simile of the military officers' certificates registering her as a duly authorized prostitute. The circular also contained numerous official statements as to the "superintendence" of brothels about which administration leaders seem so dreadfully touchy.

"In order to be sure that Congressmen personally received the circulars, one was left at the residence of every member, carefully folded in an addressed envelope."

"It was probably this circular, setting the ghost of poor Marie de la Cruz walking in the streets of Washington, that finally broke through the iron armour of indifference that the War Department had worn for two years." The above quotations have been taken from *The New Voice*, March 27, 1902. Every family ought to take *The Voice*. Its business is to open the carbuncles of the whisky traffic and let the corruption out. All honor to our American mothers who are battling for their homes, sons, husbands and fathers.

R. W. MAHAN.

Union City, Tenn.

## Notes From Shantung Province, China.

There are now nine of us gospel mission workers at Taianfu city. Brother King and family reached here from the United States December 15th, and we are expecting the aged T. P. Crawford and wife and perhaps D. W. Herring and family back in a few months. If Dr. Crawford reaches here the time we now calculate it will be about his eighty-first birthday.

In this part of the province the people do not come about us much yet, either in our homes or as we go into the country. They are still evidently rather suspicious of all that foreigners do and say. I hear that there is not a little undercurrent of feeling against the school which Governor Yuen Shi Kai had just opened before he was removed to Peking to take the place of the late Li Hung Chang. There is an English missionary in the city who reports over a hundred enquiries in an adjoining county, but he suspects impure motives and we hear, through the Chinese, that the people who are flocking to him are persons who were being accused in the courts by native Catholic Christians and they go to this and other churches to get protection. This frequently occurs. I was told just to-day by the banker, with whom I transact money matters, that very many heathens were now being badly treated by native Christians. It is a very sad state of affairs. It would seem that many native church members are taking advantage of the great influence foreigners are now having with officials to sorely oppress their heathen neighbors. We have all been besought over and over again for just a card or a letter to the official. In one case a man promised as much as \$700.00 if I would recommend him to the Governor so as to secure him a place. To all those cases, whether they are high or low station, whether church members or heathens, we say an absolute "No."

The Emperor is now back in Peking, and it would seem that the Court is putting its foot flatly down on some of the reforms started. Our present Governor is not much in sympathy with the reforms started by his predecessor, Yuen Shi Kai. I think it is certain that something of reform must come or the country go to pieces. I think it is also certain that whatever reform does come will be against the real wish of the great majority of officials and people.

I recently went with Brother Blalock on a long trip to Ho Nan, adjoining province, and expect to start for a still longer trip in the same direction in a few days. There is a great field in the central part of that province in which there has been almost no work by protestant missionaries. We have gathered a band of believers there in one of the large cities. There is something of hope in the work there. In that general region there are perhaps nearly one hundred walled cities and very few of them—not more than five or six—have missionaries in them. The people seem disposed, too, to hear us preach.

My family is in Chefoo—four children in school. I have not heard from them in nearly five months. Hope to see them in May.

Pray for the power of the Spirit upon our declaration of God's word. God bless you and all your readers.

G. P. BOSTICK.

Taianfu, China.



### A Missionary Rally.

The second Sunday in this month will constitute an important chapter in the history of Ripley Baptist church and will linger in the memory of its members as a day when we were carried to the mountain heights from which we could get a view of the broad field of missions as we had never seen it before, and were brought into a fuller realization of our duties to the lost. Dr. Holt, our almost ubiquitous Holt, preached at 11 a.m. Every seat in the auditorium and in the gallery was filled with eager listeners, who were delighted with his earnest and eloquent presentation of the gospel method of "Occupying until Christ Comes." It was full of gospel truth and the spirit of missions and our obligations to a lost world. I have no doubt many went away sorrowing over a consciousness of having come short of the measure of duty in the past and resolved to do more for the cause of the Master in the future. At 2:30 p.m. an overflowing congregation greeted Mrs. Maynard (Miss Bessie, as we all know her). The little ones were seated on the platform and in the pews, and people were standing in the vestibules, while a large number were turned away at the door for want of standing room. She talked in her becoming modesty for more than an hour to the people who listened in breathless silence, seeming to imagine they were listening to the whisperings of an angel. She makes no effort at display, nor to stir the emotions, yet, as she related many instances of trial and sacrifice in her work in Japan, we could see tears freely flowing. She reached the climax when she related the dying testimony of an old Japanese woman who wanted her to convey a message to the American Christians who had sent her as a missionary to that country, and through whose untiring efforts she had been saved. We could see people weeping all over the congregation. At the close I told the congregation she wanted to carry an organ back with her to use in her missionary work and she lacked \$10 of the amount. The response was so hearty and spontaneous I am satisfied I could have raised five times the amount if I had asked it. She was followed by Dr. Holt whose heart had been touched. And when you reach Holt's heart his tongue always responds. He was at his best. He passed the high water mark and showed that he was in his element when he reached the subject of missions. At night we had Dr. W. D. Powell whose name is a synonym for enthusiastic zeal. He had an overflowing congregation, all of whom paid earnest attention to his discourse on "World-wide Missions." It was a happy day for the pastor and a most profitable one to the people. I could but wish that some of those "Dead Churches" that Brother Oakley has stirred up so many of our brethren about in the State could have this trio just one day. What a resurrection there would be.

#### A QUESTION TO BROTHER OAKLEY.

I have recently taken charge of a good country church where I preach two Sunday afternoons in each month, return to town where I preach at night. That church is neither dead nor asleep, and I don't want it to fall into either condition in my hands, and I now appeal to you, my dear, good brother, for information. You have large experience and you have taken the symptoms and promulgated your diagnosis of the "dead," "sleeping," or "do nothing churches," but you kept back the remedy. Now, my brother, give us your remedy. I want no theoretical remedy for a hypothetical case, but the remedy you have tried where you have been pastor for all these years and which has worked with so much success. How did you get all of the members to contribute and how much do they contribute per capita for missions, etc? It seems to be the same malady all over the country, and I have no doubt will yield to the same treatment. Let us have it, Brother Oakley, for we need it in this section.

W. H. BRUTON.

Ripley, Tenn.

### Arkansas Notes.

Some of us over here in Arkansas are wondering "where we are at." But it would seem that we are near "the forks of the road." A council was called for those who cannot co-operate with the Convention to meet with the Antioch church, which is in the suburbs of Little Rock. The meeting was to be held April 10. I have not heard what was decided upon. It would be a great calamity to the cause in Arkansas if the Baptists should divide into two antagonistic Conventions. It does seem to me that we could all stand on common ground over here. I know the brethren on both sides of the controversy, and I know they are all good brethren and sound Baptists. They are really

not fighting each other, but men of straw, for neither faction holds the views which the other faction attributes to them. And herein lies the cause of the most of the humiliating contentions among us here and elsewhere. Why don't the brethren quit it? The idea that such men as W. A. Clark, W. H. Paslay and others on one side, and J. P. Eagle, J. W. Conger and others on the other are not sound Baptists is preposterous. That the former do not believe in organization and co-operation, and the latter do not respect the independency of the churches, is simply absurd. And yet the war rages on precisely these grounds. If brethren would allow one another to each state for himself what he believes, they would soon find that they are exactly agreed on all the fundamental principles of the Baptists.

Many hearts go out to Brother A. J. Barton on account of the precarious condition of his companion's health. He is now watching at her bedside in Battle Creek, Mich. Grave fears are entertained that she will not recover.

Evangelist Harvey Beauchamp is aiding pastor W. F. Dorris in a meeting at Camden. At the last report I had there had been about twenty-five professions, and the whole town was so stirred up that the merchants closed their stores at the hours for services. Dorris is one of the best builders in the State, and it gives the writer special pleasure to see the prosperity of the Camden church, as he began his pastoral labors there.

Brother W. H. Sledge, whom we stole from Tennessee, is dead in love with the Helena saints, and they have as bad a "case" as he has. Well, it's an easy job to love such a people and such a man.

The Pine Bluff saints hold their eloquent young pastor's affections against all comers. Kentucky on one side and Texas on the other have been trying to induce him to go to them, but he decides to remain with his present field, to the delight of his many friends in the State.

Brother E. S. A. McKinney, principal of the Ouachita Academy at Star City, preaches thirteen times each Sunday. He says he can't quit preaching, but he can quit teaching, which thing he intends to do at the close of the present engagement. Good for you, old boy.

Good reports come from our educational institutions. Mountain Home College has been secured to the denomination through the efforts of Brother Barton, our missionary secretary. Central College, our school for girls, is making good headway, while Ouachita is booming. Professor Conger, an old Tennessee boy, you know, has wrought a marvelous work in the building of this great school.

Gov. Jeff Davis has sent his resignation as first vice-president of the Arkansas Baptist Convention to President J. P. Eagle. Politics is the cause, I presume. If Gov. Northen will not permit his name to go before the next Southern Baptist Convention let's elect J. P. Eagle. No man presides with more dignity and fairness than he does.

The writer is very happy in his service of the churches at Bearden, Holly Springs, and New Lewisville. The Lord is being gracious to us, and we are attempting and expecting greater things for him and from him.

GILES C. TAYLOR.

Bearden, Ark.

### Kentucky Letter.

Will you allow a former Tennessean a few words from the "Dark and bloody ground?"

After nearly two years' hard work I am glad to announce that the manuscript for my book (History of Middle Tennessee Baptists) is at last complete and in the hands of the printer. Instead of 300 pages, as was first spoken of as the probable size, it will make a book of 500 pages or more.

I am well pleased so far with my work here. I am giving half of my time to the church in Cave City and the other half is divided between the churches at Upton and Glasgow Junction. These are all thriving towns on the main line of the L. & N. railroad. These churches are composed of a standard citizenship, and I have the hearty co-operation of the membership.

Kentucky Baptists are a royal people, and I am already feeling at home among them. The general Association meets with the church at London, in June, next, when I hope to see more of the Baptists of this great State.

Elder Don Q. Smith has recently moved to Rowlets on the L. & N. railroad where he takes charge of the work. He has a good field of labor and is deservedly very popular among the churches. Tennessee has a right to be proud of him.

We have just had a battle with king alcohol. The temperance forces succeeded in getting a strong anti-

blind-tiger bill through the legislature. This aroused the whisky forces, and a local option bill soon after was defeated in the Senate.

It was an exact repetition of the Peeler bill farce in the Tennessee legislature. The whisky forces have formed a "National League," with headquarters at Louisville. Their object is to defeat temperance legislation. They will have money at their disposal in unlimited quantities. The question before the people of this nation is the election of men who think more of principle than money. Can they be found? Yes! But can they be elected? We will see. I want to extend greeting to my many friends in Tennessee. No better people ever lived than can be found in the old volunteer State.

J. H. GRIME.

Cave City, Ky.

### Carson and Newman College.

Dr. J. M. Phillips preached a strong sermon yesterday to a large audience from the 2nd verse of the 3rd epistle of John. His theme was "The limitations of physical health and material prosperity." These should not outrun our spiritual health and soul prosperity.

W. Powell Hale, the elocutionist, is at home from an extended and successful tour in Texas. He will give us an entertainment soon.

Rev. S. S. Hale, accompanied by his wife, left yesterday on the Dallas special for Texas. He may remain in the State a few months if he finds the climate favorable to his health. He is considerably improved, being able the 13th inst. to attend church.

Rev. S. W. Tindell, D. D., Superintendent of the East Tennessee Division of the State Anti-Saloon League, spoke to a representative audience in the College Auditorium yesterday afternoon, and organized a league. Dr. Tindell presents this cause in a clear and forcible way and is entitled to the support of all friends of temperance. I thoroughly believe in this movement.

The College is still planning to go to Asheville on May 9.

We note with pleasure that in the recent organization of the new congressional committee for this district, Carson and Newman Alumni were elected president and secretary.

J. T. HENDERSON.

### Holston Association.

Our work as colporter of the Holston Association began about a week ago. The first week, we think, has been a very successful one. In this time we have visited about thirty homes, sold over sixty copies of Bibles and religious books, and secured eight subscribers for the BAPTIST AND REFLECTOR.

Last Saturday and Sunday it was our pleasure to call in upon Brother W. H. Hicks with his Chiquapin Grove church. This is a most hospitable people, eager to administer to the comfort of a stranger. It was a great delight to visit their homes and to be able to furnish them with religious literature. I do not mean to say they are destitute of religious literature; many of the homes have good books, but these I find want more. I am indeed proud to know that our State Board is able to furnish books at such reasonable prices. I feel that we need to continue to push this work until every home in Tennessee is amply furnished with religious literature. It is a mighty agent for indoctrinating our people and also of putting our position before the outside world. I sincerely hope the brethren of the Association will rally to the support of the work. Let us "all come up to the help of the Lord against the mighty."

GEO. W. EDENS.

### Delegates to the Southern Baptist Convention.

The State Board in called session Monday, April 21st, certified to the appointment of the following delegates to the Southern Baptist Convention to meet in Asheville, May 9th:

J. H. Anderson, Cecil H. Baker, C. H. Bell, A. U. Boone, E. B. Booth, J. W. Brougher, Lansing Burrows, E. K. Cox, M. D. Early, M. W. Ezerton, E. E. Folk, J. M. Frost, Oscar Haywood, J. T. Henderson, A. B. Hill, A. J. Holt, H. P. Hudson, M. D. Jeffries, J. B. Lawrence, G. A. Lofton, W. A. Moffitt, W. M. Murray, T. S. Potts, J. Pike Powers, T. B. Ray, J. O. Rust, A. E. Riemer, Geo. W. Shepherd, J. H. Snow, B. W. B. Hillman, J. J. Van Ness, C. B. Waller, W. W. Woodruff, L. T. Wilson.

These thirty-six were appointed out of fifty-six applicants. We regret that all could not be appointed, but the Board divided the appointments as wisely as we knew how. When the regular Board meets, we will be entitled to more delegates, and others will be appointed.

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



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

First. Pastor Burrows preached at both hours. Subjects: "The Morning and the Rain," and "Lost Because of Belief." Good day.

Central. Brother A. S. Pettie, who is assisting Pastor Lofton in a successful revival, preached twice each day during the week and at both hours on yesterday. Eleven professions, six approved for baptism and three received by letter. There will be two services each day during the week.

Howell Memorial. Pastor Peyton preached at both hours. Subjects: "The Broken Life," and "Wrestling With Lions." Good day.

Mill Creek. Pastor Price preached on "Christian Joy." Observed Lord's Supper. Good day.

North Edgefield. Pastor Sherman preached on "Consecration," and "What Must I do to be Saved?" One approved for baptism, one request for prayer. Good day.

Leeville. Brother Folk preached at both hours to good congregations. Reported a pleasant time at West Tennessee Sunday School Convention.

B. Y. P. U. Mission. Overton street; fifty-five in Sunday school.

Belmont Mission. Sixty in Sunday school. Brother S. M. Gupton preached at 3:30 p.m.

Spilman, Jarmon and Holt were present at the Conference.

Centennial. Pastor Stewart preached at both hours to good congregations. Subjects: "The Growth of Christ's Kingdom," "The Subjects of Christ's Kingdom."

Seventh. Pastor Wright preached on "How Much Should I Give to the Lord," and "Is the Young Man Safe?" One received by experience and baptism and one by letter. 10 requests for prayer.

Third. Pastor Golden preached on "Love's Test of Loyalty to the Lord." "The Honest Seeker After Truth." 201 in Sunday school. Three received by letter; large congregation. Good B. Y. P. U. The formal breaking of the ground for new building on next Friday evening.

Immanuel. Pastor Ray preached on "Free Salvation," and "The To-day of the Gospel." Three received for baptism, eleven baptized and five by letter.

#### Knoxville.

Third. Pastor Murrell preached at both hours. Morning subject: "Our Relation to Christ an Argument for Holy Living," I James 2:6. Evening subject: "Salvation, Its Nature, Its Ground, Its Condition, Its Means," Acts 10:43. One profession, one approved for baptism, three baptized, 149 in Sunday school.

Third Creek. Pastor Dance preached at both hours. Morning subject: "The Good Shepherd." Evening subject: "Faith in Christ Essential to Happiness and Success," John 16:33. Eighty in Sunday school.

Bell Avenue. Brother W. A. Catlett preached three times. Subjects: "The Good Fight," "Life is More than Meat," "Regeneration." Eleven professions, 173 in Sunday school, meeting continues.

Island Home. Pastor Maples preached at both hours. Morning subject: "Christ the Model of Christian Life." Evening subject: "Rest and How to Obtain it." One hundred in Sunday school.

River Side. Brother Lunsford preached in the morning on "The Persecution of the Church." Pastor Hamilton preached in the evening on "The Birth of Christ." Eighty-two in Sunday school.

Bearden. Pastor McLain preached at both hours. Morning subject: "The Church the Pastor's Joy," 1st Thes. 2:20. Evening subject: "Judas." Good Sunday school.

Second. Pastor Jeffries preached at both hours. Morning subject: "His Face Steadfastly Led Toward Jerusalem." Evening subject: "The Attention Men Pay to Religion." Two received by letter, 218 in Sunday school.

First. Pastor Egerton preached at both hours. Ten baptized. Good Sunday school.

#### Memphis.

First Church. Pastor Boone preached. Very fine congregation. One received by letter, one baptized. Sunday school still growing.

Central Church. Pastor Potts preached. Good congregations. Two additions by letter, fine Sunday school, 209 present. Took good collections for foreign missions. Pastor goes to West Point, Miss. this week to hold meeting.

Seventh St. Church. Pastor Shompson preached to fine audiences. Subjects: "Worship" and "The Profit in Noddy Living." Three received by letter and one for baptism.

Collierville. Pastor Whitler preached in the morning to good congregation. No service at night.

Dbenezzer. Pastor Anderson preached to good congregation. Good collection for missions.

Sardis, Miss. Pastor E. L. Wesson preached both hours. Held meetings at night through the past week.

#### Chattanooga.

First Church. The pastor being away in Louisville holding a meeting with the East church, S. Walters McGill, State Lecturer of the Y. M. C. A., gave a soul stirring address on "Work for Young Men," in the morning, and Rev. T. G. Davis of the Second Church preached at night from "He Must Increase, but I Must Decrease," taking as his theme the "Spread of Christ's Kingdom," both to fair congregations. A letter from the pastor announcing an early visit from Dr. T. T. Eaton, filled all hearts with pleasure. Four hundred and ten in Sunday school. The payment on the "debt" progresses satisfactorily. The mortgage will be burned early in May.

In my tour among my churches this month I am taking their offerings for Foreign Missions. Have been to only two yet and have collected nearly thirty dollars. I preach to no "Dead Churches."

SELSUS E. TULL.

Adams Hall, Jackson, Tenn.

Soon after our return from Japan we learned that one of the native evangelists in our employ had lost his mind and was lost to the work. This morning news came of the death of another of our faithful assistants, my personal teacher. In the loss of these two men we have suffered a real calamity. We ask the prayers of the denomination that God will supply our need in others who can take these places.

NATHAN MAYNARD.

The 30th of March, 1902, closed my first year's work in this field, during which time I preached 169 sermons, received forty-three members, buried nine, married seven couples, made 288 visits, and for the above service rendered received \$852.70. In addition to the above we have raised \$146.29 for missions, \$800.00 for building and repairs, \$105.00 for Sunday school and incidental expenses. I think the above is a good financial showing for a membership of 265 and none of them rich, and when, also, we take into consideration the shortness of the crops.

C. C. WINTERS.

Carrollton, Ala.

The fourteenth annual meeting of the American Baptist Education Society will be held at Asheville, N. C., Thursday afternoon, May 8th. The program is as follows: Introductory address by President F. W. Boatwright of Richmond, Va.; presentation of report of the Board by H. L. Morehouse, Corresponding Secretary, and two addresses on the topic: "The General Educational Revival in its Bearings," 1. On "Denominational Schools," by President J. P. Greene, of Missouri; 2. On the "Qualifications and Work of the Ministry," by Dr. E. M. Potteat, of Pennsylvania, followed by discussion.

H. L. MOREHOUSE, Cor. Sec'y.

New York.

Pleasant services at Bethpage Saturday and Sunday. One addition by letter Sunday; congregations and collections good; much interest expressed at the Bible class. Had no service in February on account of the deep snow. But through the deep snow we were

given a grand lesson by the omniscient hand that as the snow dissolves so must all. Even man, who lives by breath, is here, now there, in life and death. May we ever realize that we are guided by the hand of a kind and loving Father, who doeth all things well. Then life's so called dark days will close their gloomy shadow and prove to be the effective back-ground for the next bright day. To God be all praise.

COMMITTEE.

Our little Baptist church enjoyed the great power and presence of the Holy Spirit at our service and communion. The flood dealt great damage to our people; some are out of employment and faced with want. But it seemed that all earthly sorrows were forgotten and for a while we all stood in the glorious presence of the dear Son of God. Pastor and people are happy in our Master's service. Brother Holt, we will not be able to do much for missions now until we can relieve our own people. We have collected \$18.54 for State Missions and had hoped to do a fair part for other causes, and would have done so but for the destitution caused by the flood. We have many things to encourage us.

E. H. YANKEY.

McMinnville, Tenn.

Last Sunday was a time of rejoicing with me. There being a fifth Sunday I had opportunity to preach to my dear old home church at Dunlap, where I have served as pastor the past four years, resigning the first of January last to accept a call to Bell Buckle and Christiansa. We had a full-house both morning and evening and the Lord blessed us wonderfully. The church gave us a good collection for missions. This field is still without a pastor, but they are pressing forward, despite great difficulties, and have strong hopes of getting into a nice new building this spring. It is with much reluctance that I leave this field, for they are a noble people and deserve to have, and will support, a good pastor. Work at Bell Buckle and Christiansa progresses nicely.

J. B. ALEXANDER.

I will give you a few notes from Fall Branch. Brother George A. Crouch of Missouri preached on Saturday and Sunday. Pastor Hale baptized nine on Saturday. Two were received by letter. This makes twenty-two added to the church by baptism and three by letter since Brother Crouch held the revival at this place. He will begin a meeting at Cox's School House tonight. Our prayer meeting and Sunday school has been greatly revived. The church granted license to Brother S. P. White to preach. May the Lord bless him and give him strength and may he make of him such a preacher as his uncle George Crouch is. Seventy-four in Sunday school; collection \$2.82. \$2.71 of this goes for our Missionary in Japan. Success to the BAPTIST AND REFLECTOR. AMOS R. MOULTON, Jr.

Fall Branch, Tenn.

Dayton, Tennessee, is again in mourning. As doubtless the readers of the BAPTIST AND REFLECTOR have learned from the daily papers, another terrific explosion occurred in the Nelson mine at this place on March 31. Sixteen men are dead and many seriously wounded. Seventy-six men were working in the mine that day and all would have been killed had they been in the mine. It was quitting time and most of the men had reached the outside. The cause of the disaster cannot positively be known. The shock of the explosion was plainly felt in Dayton, over two miles away. It is reported that a hole from the mine was blown out at the top of the mountain and the smoke from the burning mine is issuing from it. The tip house where the coal was weighed was blown to pieces. It stood fifty feet in front of the mine. Several men were killed who were on the outside and others injured. Two or three bodies will probably never be recovered, as they are buried under a great mass of slate. Only one of the victims was a member of the First Baptist church of Dayton. Less than a year ago this church lost a member from the same cause when twenty-two men lost their lives. It is thought that a vein of natural gas opens into this mine. It has always been a dangerous mine. The fifth Sunday meeting of the Tennessee Valley Association was held at Spring City. Coming just after the great storm, all the creeks were overflowing and the small bridges washed away, so that but few of the messengers from the churches could get there. Yet a profitable meeting was held in which the program was fully discussed. Thirteen converts were recently baptized into the membership of the First church by pastor Clapp. Five others are approved. The outlook for this church is quite promising.

Dayton, Tenn.

D. V. CULVER.



## Missions.

### MISSIONARY DIRECTORY.

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

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

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

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

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

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

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

### WOMAN'S MISSIONARY UNION.

Program for May, 1902. Subject, Mexico and Brazil.

Previous to the meeting appoint a summarist who at its close will read notes of the best things said.

1. Bible Reading: "A work for you and a work for me."—1 Cor. 12

2. For Leader. "Diversities of Operations." Missions move on many wheels. Some give money, others prayer, others planning, others words and influence. Some give self and all they possess. Are we doing to the extent of our ability?

3. Prayer that unused talents may be consecrated to God's service.

4. Leaflet. "Six weeks and 600 Miles in the Saddle in Mexico."—Rev. J. G. Chastain.

5. Report of Treasurer comparing amounts given to the Foreign Board 1900-1901, and 1901-1902.

visited these, some have heard missionaries, some have read. Try to draw all into the conversation.

7. Reading. "Brazil; Its People and their Evangelization."—W. B. Bagby, D. D.

8. Suggestion for Helping. Have a family mite box in which to collect stray pennies. Place this on the breakfast table on Sundays, family birthdays and all holidays.

9. Business. Appoint a committee to confer with Sunday school superintendent, regarding observance of Children's Day in June. Remember the annual meeting of Woman's Missionary Union at Asheville, N. C., in May, and pray for divine guidance.

10. Closing Exercises. Read in concert 33 Psalm.

Preparations should be made for State Mission Work, May 18-24. A valuable package of information has been mailed to pastors and missionary societies.

### RELIGION OF MEXICO.

The religious condition of the native Mexicans to-day may be summed up in the one statement that they know no more of the love and saving power of the Lord Jesus Christ than their ancestors knew in the days when the Aztec altars were piled with human hearts. The ancient Aztec religion was a mixture of countless deities and deified passions and cannibal cruelties. The papal religion has been forced upon the people, but it has scarcely lifted them above the level of these old rites and superstitions. To keep them down it was necessary to leave them in that ignorance which is the mother of superstition. Although the higher classes are not inferior in intelligence and culture to cultivated people in the most favored lands, yet it is nevertheless true that seven-eighths of the population can neither read nor write. The Bible is almost an unknown book, and the name of Jesus is inseparable from that of the Jesuit. The more intelligent classes hold themselves aloof from the Catholic church and look with distrust upon all forms of religion. Between the masses and the religion of Jesus Christ there is indeed a great gulf fixed. And yet the only thing that can save them is the pure, unadulterated gospel of our Lord Jesus Christ.

### THE PROTESTANT PULPIT IN MEXICO.

The Protestant pulpit is beginning to make itself felt as a force of no mean import. In the early years of our mission work these pulpits were occupied mostly either by men converted in or after reaching middle age or by foreigners. But the Mexican youth taken into our schools twenty or more years ago, and trained in "sound doctrines," with notions of sermon-building, and, above all, a personal knowledge of salvation, together with a zeal for souls born of the Holy Spirit's presence, are already making the pulpit a power in the land. Though but few years of this kind of preparation have obtained, such men as Valderama, Morales, Euroza, Sein, and others who might be mentioned, true-blooded Mexicans, are making themselves felt in and out of the Church, and, given the language, would be an honor to the Christian pulpit in any land.—*Missionary Review*.

### BRAZIL.—OUR WORK IN BRAZIL.

In Rio Janeiro, after years of toil and waiting, we are reaping a blessed harvest, and the outlook is one of much promise. With a new missionary on the field, and a strong man for the pastorate of the church, our cause ought to make rapid progress in this metropolis of Brazil. Its population is now nearly 800,000 souls. The four evangelical denominations at work



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6 Informal Conversation on the need of mission work in Roman Catholic countries. Some may have are all making excellent progress, and report large and increasing attendance on religious services.

In Sao Paulo, the second city in Brazil in population and in wealth, and the first probably in education and in progress, our work is at last beginning, and with a strong force at work in that centre we may confidently look for great results by God's blessing. In the region around Campos, in the eastern part of Rio Janeiro State, our cause is greatly prospering. Five hundred Baptist believers are now found in that district, and are zealously evangelizing in the towns and villages around them. In North Brazil three great centres give forth the light to the regions about them. While sadly needing fellow-laborers for the vast fields of moral and spiritual desolation which surround them, yet our brethren at Bahia, Pernambuco and Para are valiantly struggling to give the knowledge of salvation to the darkened minds and hearts of that vast tropic world.

Far up the Amazon Eric Nelson is going, carrying Bibles and tracts and preaching the gospel as he journeys. Z. C. Taylor makes extensive journeys to the interior of Bahia State, and calls are continually coming to him to visit other distant towns and villages. Enzinger is sounding forth the doctrines of the cross in the interior of Pernambuco State.

### A BRIGHT DAY AHEAD.

We confidentially look forward to great progress in our Brazilian work. Our churches are busy evangelizing and sowing the seeds of pure doctrine in the land. Missionaries and natives, working hand in hand, are reaping a blessed harvest and joyfully pressing forward to new fields and new labors. There is "much land to be possessed," but we believe that the day is surely coming when Jesus shall reign in all these regions of nature's beauty and man's sin and blindness. Meanwhile let us watch and labor on, praying God to thrust forth new laborers into the harvest and to save these multitudes who are perishing to-day. "The King's business requireth haste."—*Rev. W. B. BAGBY*.

### KENTUCKY LETTER.

The work here is opening encouragingly this spring, and the "Frank Baptists," who for so long a time have held off, are beginning to unite with us. Our congregations are quite good, and our prayer meetings are said to be by far the best in town. The architect of our new meeting house is one of Brother Perryman's best members and Paducah's famous draftsman. We hope to have a handsome house before cold weather comes again.

Last week you called me an "exile from Tennessee." I hope that does not mean I may not return, if I should grow homesick. I live near enough to Tennessee to retain an interest in what occurs in my dear old native State. In fact, my children attend school on the Tennessee side of the State line, South Fulton Institute, which is managed by a most excellent Baptist, Elder Don Milam.

I note with interest the discussion in the BAPTIST AND REFLECTOR as to colporters. Allow me to suggest that the fault with the Tennessee system is the fact that colporters are simply book agents, compelled to earn their \$1.00 per day in commissions. If they fail to do so they fail to get their dollar. They must accept less, if the commissions on book sales do not amount to as much as one dollar per day. Hence they hustle for the dollar, and many an opportunity to preach in a destitute section is missed. In fact, the price, terms, etc., rule out good preachers, as a general thing, and the colportage work is largely done by school boys laboring between terms.

The people among whom they go call them book-agents and rarely ever regard them as preachers. I greatly prefer our plan in this portion of Kentucky. The Executive Board of the West Kentucky Association employs, without let or hindrance from the State Board of Missions, one of our very best preachers to act as missionary colporter on a definite salary, having no dependence upon the number of books sold. But he sells many Bibles and standard Baptist books, and also takes a complete religious census as he goes from house to house, omitting none, and systematically taking each community just as he is directed by the Association Board. We have a



separate fund for district missions, and also contribute to State, Home, Foreign, and "gospel" missions. There is no friction. Each Baptist freeman contributes when, where and what he pleases, and if Brother J. G. Bow, our excellent Secretary of State Mission Board has ever objected to our plan, I have never heard of it. The fact is, he has no right to object. I gladly contribute to the various mission funds, and my members do likewise. Some few cut Home Missions, and other few cut "Gospel Missions," and no one calls them to account. It is no body's business, "says I."

Perhaps some of those so called "dead churches," about which Brother Oakley has been writing, contribute to missions independently of the State Board. If so, two things might be done: they might be brought into co-operation with the Board by the pastors, and until that can be done their contributions might be recognized by your Statistical Secretary in making up his report from Associational minutes. Fulton, Ky. W. D. TURNLEY.

#### THE THEOLOGICAL DEPARTMENT.

Is it possible for the Theological Department to be made permanent? The J. R. Graves Society discussed this question at its last meeting. The regular program was dispensed with and at the request of the Society the resident pastors were present. Brethren Haywood and Ross Moore made very encouraging talks. Dr. Haywood, while feeling that some very great difficulties were in the way, spoke very highly of the propriety of maintaining the Department. He preferred a Bible School in preference to a Theological Department. Brother Moore was in favor of making the Theological Department permanent. Dr. J. A. Crook, that staunch friend and worker for the University, spoke very encouragingly of the prospects for the University and gave considerable encouragement to the idea of endowing the Theological Department.

Dr. Savage thought it could be endowed in a few years, and that the Department has a glorious future. Dr. Heagle spoke at some length on the work of the Department and of the splendid work it has done. He evinced considerable feeling when he spoke of the boys who had taken work in the Department and are now succeeding in their life's work of spreading the glad tidings. Another session of the Society (Friday before the third Sunday in this month) will be given to the discussion of this subject, and if possible some plans will be formed by which an endowment fund can be raised. It is hoped that pastors, as well as lay members from other places who have the work at heart, will be present. Just think of it, 166 men who will give \$100 each; or, if they cannot give that, give the interest on \$100 each year, and the problem is solved for one teacher. We must have one hundred preacher boys in this department in less than two years. Some of our preacher boys who have church work, and are now self-supporting, will be among the first ones to give one hundred dollars each. Who else will do that? F. C. FLOWERS

#### ANOTHER "TIGER" CAUGHT.

Some time since we reported a "tiger" captured on Stony Creek near here, which fact we were glad to make known. It gives us no little pleasure to say that another of the ferocious monsters has been caught and put to

death and the mourners have gone away to lament in another land. This one came to her death in Shady Valley, into which community she was brought by two young men who rented a spot of ground adjacent to a certain mill, the owner of which was ignorant of the law on such matters. Here they soon erected a cage for her and attached it to the mill, having arranged to go through the mill to serve the wants of the poor old blind creature. About this time a lawyer called to spend the night with the owner of the mill and informed him that trouble might come to him from his thus aiding and abetting in the sale of liquors by retail. The gentleman became so alarmed about the matter that he dynamited the little hut that night. The young men determined to have a home for their pet, so in the same vicinity they erected what they called a dwelling house. The people knew what it meant, so in a few days proper arrangements were made and a little after dark an officer, with a small company of men, made a call in search of the "blind tiger." The keeper made a desperate effort to escape, but a well armed man was at each door. So the officer entered and found several articles, including two trunks and eighty dollars in cash, all of which he took charge of for State taxes and started to Mountain City with the man for trial. The glare of the tiger's eyes has not been seen in that community since that fateful night and the parties connected with it are under bond not to enter the valley anymore. Brethren of the State, moonshiners and blind tigers have given us much trouble among the mountains, but we have many good, sober men here and there is a revival on temperance among our people which seems to be spreading. Pray that God may help us until not a single tiger will be fed by a moonshiner (or otherwise) among the mountains of all East Tennessee. I can't tell how it will be, but I hope to be able to report other victories in the future. Blessings on the brotherhood. E. H. HICKS.

#### WHO WILL RESPOND?

Three times heretofore it has been indicated that my services could be secured as evangelist in Tennessee. I need not state why my stay was short each time I visited Tennessee in 1893 and 1899. I am now differently situated. I can go wherever called and remain as long as needed. My preaching is exclusively evangelistic. This will be my leading work till my Master calls me from labor to rest. I have no encumbrance to interfere with the earnest and undivided devotion to the work of an evangelist. Having preached in seven States and one Territory, and being cordially received and heartily commended wherever I have gone, I think, without breach of modesty, I may speak with confidence that with long years of varied experience, and, at least possessed of a few elements that fit one for my chosen field, I may say to all concerned, call and you shall find a ready and hearty response.

Permit me to state, and please do not consider the avowal as boastful, that I have never preached ten days in a meeting without good results. I have also been successful in preaching series of sermons when a protracted meeting was not in progress; sometimes opening the way for a good meeting in the near future.

While my preaching is not considered dry and tedious, it is not regarded sensational enough to be followed by a collapse of the church or unsettling the pastor. As was the motto of Davy Crockett, I want to leave every man

as good or better than I find him. Then I want the attitude of every soul to be dependence on the grace of God and the presence and help of the Holy Spirit. For an humble, united and importunate effort must precede and undergird every good work. No church and preacher will fail who dependently look to the Lord Jesus Christ, leaning upon his strong arm and implicitly trusting in his precious promises.

If any pastor and church or any number of them, should be moved to invite me to come among them I earnestly entreat them to meet in devout prayer before extending a call involving such a serious responsibility. It is no less than commendable prudence that all important and worthy undertakings should be preceded with correct preliminaries. And surely none more so than the effort to save the lost. Address me at Alligator, Miss., Boliver Co.

A. P. COPELAND.

P. S.—Dr. E. E. Folk and Dr. A. J. Holt and others know me personally. A. P. C.

#### REV. J. H. WRIGHT.

Be it resolved, by the First Baptist church of Union City, Tenn., that in the resignation of our beloved pastor, Elder J. H. Wright, we lose an able, faithful, and zealous defender and expounder of God's word; that his ministrations among us have been characterized by a spirit of piety and earnest devotion for the promotion of God's glory and the salvation of sinners. We commend him to the brotherhood of sister churches wherever God's guiding hand may direct him, feeling that our loss will be their gain. We also commend Sister Laura Wright, the wife of our pastor, as an efficient, willing worker in Sunday school and church, and we pray that God's blessings may follow them in their new field of God's vineyard, and that their life work may be blessed with the sheaves of many souls garnered in the heavenly home. Unanimously adopted in church session, March 26, 1902.

JOHN H. MCDOWELL,  
Ch'm Com. on Resolutions.

#### FROM THE OLD CAPITOL.

I have recently returned from Chilhowie Academy, Sevier County, where it has been my pleasure to engage in a meeting of two weeks with Brother W. A. Catlett and his people there. Whatever changes may have taken place since I was in school there five or six years ago, the hospitality of the community has undergone no change, and to all who know those people, it is useless to say that there are none more hospitable.

The brethren have had some discouragements from the beginning, but the church seems encouraged and determined to make itself felt for good on the many boys and girls who attend school there for eight months of the year. What a power for good the church may be, if only they trust God and do their duty.

Under the management of Messrs. Sanders and Coman, and their assistants, the school is fast gaining its former standing and usefulness. We heard nothing but words of praise for the faculty. The personnel of the student body is a credit to any school or community.

As a result of the meeting about forty made public professions of faith in Christ and twenty-five were added to the church. The Lord was very gracious to us, and to him be the glory. Our work here is encouraging. We had the largest Bible school of the season last Sunday. Brother Andrews

of Carson and Newman preached while I was away, and our people were delighted with his piety and eloquence. The assistant pastor has been duly installed, and we are always at home to the editor when he wishes to come this way. J. H. SHARP.  
Jonesboro, Tenn.

I arrived on my new field "slightly disfigured," but am now ready for active work. I passed through Judson Association, which is a weak body sadly in need of development along mission lines as well as other doctrines. It is an omissionary body. The churches have their annual May meeting when they celebrate the Lord's Supper and wash the saints' feet. I was invited to attend one of these meetings but begged to be excused, as we colporters are not competent to indoctrinate the churches. I commend these churches to Brother Oakley. Three churches on the north side in Hickman belong to Judson. Three other very weak churches on the south side are in Ebenezer. Brother J. H. Hull, a consecrated, self-sacrificing brother, is ministering to these. I find a great destitution of Baptist preaching here, except Anti-Missionary Baptists. These are numerous and among the best citizens. My first day's active canvass was encouraging. I visited an intelligent, well-to-do farmer on Duck River, and after selling him several books for his children, among whom were two grown daughters, I learned that he was a Presbyterian, raised by an Anti-Missionary Baptist. His daughters, as well as himself, were really Baptists in sentiment. He readily purchased a copy of "Grace Truman" for the girls, and "Pendleton's Manual" for himself that he might learn "what Missionary Baptists believe." Brother Dortch used to stop with him frequently when Dortch was a Presbyterian. I give this incident from my first day's work, that Brother Oakley may see that our colportage work is not an entire failure. B. F. STAMPS, colporter. Centerville, Tenn.



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### THE CHURCH AT ANTIOCH.

The persecution of the disciples which was started at the time of the stoning of Stephen continued. As stated when discussing that event, it was an unlawful deed, as the Jews had no authority to put any one to death. It was the work of a turbulent mob. This mob, however, was composed of the highest officials among the Jews. It aroused their Jewish prejudices to an intense degree and fanned their passions into a frenzy. As we have seen, the persecution did not stop with the death of Stephen. The furious hatred aroused by it seems to have been communicated to the whole Jewish people and found vent upon all the Christians, driving them out of Jerusalem and scattering them to the four corners of the earth. We have seen how "they were scattered abroad throughout the regions of Judea and Samaria," "but they went everywhere preaching the word." Now we are told that they went as far as Phenice, on the north of Palestine, and Cyprus, an island in the Mediterranean sea, and Antioch in Syria.

They had not yet learned, however, the great lesson, which as we saw in our last lesson was taught Peter, that God is no respecter of persons but that Gentiles might receive the gospel as well as the Jews. They "preached the word to none but unto the Jews only." Nor was the preaching confined to the apostles, nor to the prominent Christians. It seems that all of the disciples realized the obligation resting on them to tell the story. Thus many others were converted and in turn began preaching the good news. The men of Cyprus and Cyrene came to Antioch, but they broke through the Jewish traditions and "spoke unto the Grecians, preaching the Lord Jesus." Possibly

they had heard about how Peter had preached unto the Gentiles. Note that what they preached was "the Lord Jesus"—not themselves, but him. Simply, earnestly, joyously they told the story of Jesus, how he came into the world to save sinners, how he healed the sick, restored sight to the blind, raised the dead, how he was crucified and buried and rose again on the third day. Such preaching had its effect, as it always does and always will. "The hand of the Lord was with them" in power, and as a result "a great number believed and turned unto the Lord." When one preaches Jesus the hand of the Lord will be with him and the people will be converted.

The great revival at Antioch caused considerable talk. The Christians in Jerusalem heard of it. They sent down one of their prominent men by the name of Barnabas to see about the matter, and to guide the movement aright. When he got there he could but be delighted with the state of affairs he found. He had no special instructions to give. He only exhorted them to hold on to the Lord whom they had professed. This manifestation of the grace of God at Antioch was a matter of joy to him, "for he was a good man and full of the Holy Ghost and faith." As a result of that fact, as well as of the fact that the disciples preached Jesus, "much people were added unto the Lord."

But the work became next too heavy for Barnabas. He wanted someone to help him in it. He recalled the young man Saul of Tarsus who had been converted a short time before so miraculously in front of Damascus, and he thought that he would be the very man to help him. So he went to Tarsus, found him, brought him to Antioch, and for a year they continued meeting with the church there and teaching the people. Then is added the remark: "The disciples were called Christians first at Antioch." The name was probably given them in contempt at first, but it has become a badge of honor around the world. The name is not one, however, to be appropriated by one denomination or sect of Christians. Everyone who loves the Lord Jesus Christ and has been saved by his grace is a Christian.

The church at Antioch was a missionary church. This might be supposed from the great revival through which they had just passed. When the hearts of people are warmed by the love of God they are apt to have an earnest desire to help some body else. When there came to Antioch from Jerusalem a prophet by the name of Agabus who predicted a great famine over the world, a famine which occurred in the reign of Claudius Caesar, the disciples of Antioch, living in a rich city, determined to help their poorer brethren in Judea. This they did, "every man according to his ability." Our contributions to the Lord's cause should be in proportion to our ability. Whether we should give one-tenth of our income as the Jews did, we should give at least that much, if not more. To whom much is given much is required. To whom little is given little is required. When the man whose income is \$500 a year gives \$50 he has given as much as the man whose income is \$5,000 when he gives \$500, and more than the man whose income is \$50,000, if he gives only \$1,000.

The Lord taught us in the case of the poor widow that he does not consider so much the amount that is left after we have given. When they had taken up the contribution at Antioch they sent it up to the elders at Jerusalem by the hands of Barnabas and Saul, making them their messengers to carry the funds. Later, as we shall see, these two were sent out by the church as missionaries to preach the gospel to the regions beyond.

### THE WEST TENNESSEE SUNDAY SCHOOL CONVENTION.

This Convention met at Covington on Wednesday, Thursday and Friday of last week. It was very largely attended. Brother W. A. Owen, chairman of the entertainment committee, stated to us that he had looked after 165 delegates and visitors who had come on the trains. Others had come in from the country. These were all earnest, consecrated Sunday school workers who came there pre-

pared to give instruction as to how to carry on the work, or were eager to learn how to do so. The program was one of the finest, if not the finest, we ever saw in a meeting of the kind. We published it in full several weeks ago and need not repeat it. Nor can we undertake to mention these speeches in detail. We missed the first day's session, much to our regret, but heard good reports of the meeting, and especially of the Convention sermon by Rev. J. T. Early. Among the most interesting features which we heard were speeches by Brethren A. E. Riemer and J. H. Butler on "The Teacher as a Soul Winner," Martin Ball on "The Value of Music in Sunday School Work," J. B. Lawrence on "Christian Manhood," A. J. Holt on "Mission Sunday School Work in Tennessee," A. U. Boone and W. G. Inman on "The Importance of Teaching Reverence in the Sunday School," W. D. Powell on "The Country Sunday School—its Difficulties," B. F. Whitten on "Its Accomplishments." The model teachers' meeting conducted by Dr. T. S. Potts and the teachers of the Central Baptist Church, Memphis, and the primary class conducted by Mrs. Ida Hall were especially interesting and helpful features. The whole Convention was thoroughly practical. Every Sunday school teacher and worker in West Tennessee ought to have been present. In fact Brethren T. E. Glass and Martin Ball, the President and Secretary, said they proposed to have 500 in attendance within the next three years. The Convention has gotten beyond the question of "why" we should have Sunday schools and "why" we should do so and so in the Sunday school, and is earnestly discussing the question "how."

The music was led by Miss Bird Stapp of Chattanooga, the sweet singer in Israel, and contributed no little to the pleasure and profit of the Convention.

Without any invidious comparison it will be admitted by everyone that the success of the meeting was due to the President, Mr. T. E. Glass, more largely than to anyone else. He gave time and thought and means freely to it. He was ably seconded by Secretary Martin Ball, and the members of the Executive Committee.

Among the visitors present, outside of West Tennessee, were Drs. Harvey Hatcher, of Atlanta, Ga., and A. J. Holt. The weather was very fine all the way through. In fact it was ideal convention weather and made everybody feel good. The hospitality was most cordial and generous. Everyone was delighted with Covington. Our home was with Brother C. C. Poindexter, trustee of Tipton County, and a most hospitable home it was. Brother W. H. Major, pastor of the church, was very gracious to all. The grandson of Dr. A. D. Sears, with several years' experience in the ministry, he comes to Covington well fitted for the important work at that place. After the Convention he began a protracted meeting, in which he will have the assistance of Miss Stapp as singer. We hope to hear of good results. The next meeting of the Convention will be held at Whiteville, beginning on Wednesday before the 4th Sunday in April, 1903. The Convention sermon will be preached by Rev. W. H. Major, Rev. A. E. Riemer alternate. Brother W. A. Owen was made chairman of the Executive Committee.

### THE ARKANSAS GENERAL ASSOCIATION.

The Baptist General Association of Arkansas was organized at the Antioch Baptist Church of Little Rock on April 10th. Twenty churches were represented by 33 brethren. The *Arkansas Baptist* says that, "in addition to these, letters were presented from 61 churches expressing sympathy in the objects of the meeting, but the shortness of the time and the busy season prevented their being represented by messengers."

The statement of principles adopted by the Association is pretty much the same as would be adopted by any Baptist Association or Convention, with the exception that it does not say anything about a corresponding secretary. They decided, however, to elect a general evangelist and also a Sunday school and colportage missionary. These



practically take the place of a corresponding secretary, or rather of two secretaries. It seems to us that our brethren in Arkansas are splitting hairs. There is no need for their division into two separate bodies. Brother Doyle was elected Sunday school missionary and colporter. The election of a general missionary was referred to the executive committee, with instructions to limit his salary to \$900 per annum. The salary of Dr. Barton, corresponding secretary of the State Mission Board, was one of the questions at issue, which led to the organization of the General Association. But his salary was limited to \$900 to be given by the Baptists of Arkansas, with \$300 each additional to be given by the Home and Foreign Mission Boards. We fail to see any difference in principle between the two bodies, but only one of names. Instead of a State Convention they will have a General Association. Instead of a Missionary Secretary they will have a General Missionary and Sunday school and colportage missionary. Instead of a State Board they will have an Executive Committee. What practical difference is there?

The next session of the Association will be held on Friday before the first Sunday in November, at a place to be selected and announced by the Executive Committee.

#### "BAPTISM" OF ANIMALS.

In a recent article Dr. J. G. Chastain gives the following interesting information with reference to a peculiar Catholic custom in Mexico:

"On the Catholic feast day we reached the town of Santa Clara at 4 p.m., at the hour the people were gathering in front of the cathedral, bringing their horses, mules, donkeys, cows, sheep, hogs, dogs, cats, chickens, canaries in cages, etc., each animal and bird being adorned with streaming ribbons of bright colors. Just such a neighing, braying, bawling, barking, mewing, squealing and crowing I had never heard—evidently something like that which occurred in Noah's ark—but it was royal fun for the boys and a hilarious occasion for all. Not the least sign of solemnity or even of decorum. And yet all this in the name of Christianity. The parish priest, clad in his sacerdotal garments, but with uncovered head, stood at the church door holding in his hand a large sprinkling brush and muttering a few words in Latin, dipped it into a large basin of holy (?) water, and, in the name of the Trinity, sprinkled his menagerie, claiming that through the merits of the blessed Saint Anthony these animals and birds, by means of this so-called baptism, will be preserved from famine, sickness, danger and death through this year."

And yet these are the people who claim to be members of THE church, and who say that if you are a member of THE church you will be saved, no matter what you do, no matter what you are. But if you are not a member of THE church you will not be saved, no matter what you do, no matter what you are. Evidently, however, Catholicism is but the grossest heathen religion here in Mexico where it has had its own sweet way for centuries and has been allowed to work out its logical consequences.

#### PERSONAL AND PRACTICAL.

Martin Luther once said that he had grown so busy in work that he found it necessary to increase his hours of prayer and communion.

It is stated that a Kentucky preacher refused a call involving \$6,500 increase of salary. Was he a Baptist preacher? At any rate, the fact is refutation of the remark frequently made that a preacher always accepts the loudest call, and that the loudest call is where the biggest salary is.

We are glad to learn from the *Baptist Courier* that Dr. A. J. S. Thomas, editor of that paper, has been steadily improving for the past two weeks, and that his physicians have good hope that he will recover his health and strength, though it will probably be several weeks yet before he can resume editorial or ministerial work.

We had a pleasant visit last Sunday to Leeville. The congregations morning and night were quite good and remarkably attentive. Brother J. J. Carr is pastor of the church. He is an able preacher as well as a noble man. It was a pleasure to us to partake of the hospitality of brethren C. R. Lanius, A. J. Clements and J. R. E. Darden.

The *Jackson Whig* says that Dr. D. Heagle has been urged by a Chicago lecture bureau to give one hundred lectures under its auspices next fall and winter. He expects at least to put in a good part of his vacation lecturing. He has also been invited to preach one Sunday in the great Lakeside Assembly, which is one of the largest summer gatherings in the North.

"It is easy enough to be pleasant

When life flows by like a song;

But the man worth while is the one who will smile

When everything goes wrong.

For the test of the heart is trouble,

And it always comes with years;

And the smile that is worth the praise of earth

Is the smile that shines through tears."

Dr. J. B. Gambrell had a very fine article in the *Baptist Standard* last week on "Denominational Leadership by the Denomination, for the Denomination." The first paragraph gives the pith of the article: "In order to unity of purpose and harmony of action there must be some sort of leadership. It will be denominational leadership by the denomination and for the denomination, or it will be a personal leadership, and always for personal interests. We are for the first and steadfastly against the second."

The First and Central Baptist churches of Memphis seem to have solved the problem of teachers meetings. Their plan is to have the meeting at the church at 6 or 6:30 p.m., have a light lunch, for which each one pays 10c., and then devote an hour to the study of next Sunday's lesson and the discussion of the Sunday school interests before prayer meeting. The result is a large attendance and an interesting meeting. The Walnut Street church, Louisville, Ky., has decided to adopt the same plan. We hope that others will do so.

An official of the Pennsylvania Railroad has been figuring on the physical advantages of a Sabbath rest for the laboring man. In a particular freight house he noted the working capacity, measured on Monday in terms of the number of tons handled by those who had toiled, and those who had rested, on the Sabbath. Those who had observed the Sabbath handled as many tons of freight as on the previous Monday. Those who had toiled on the Sabbath showed a decrease in efficiency of ten per cent., as compared with the previous Monday. And on subsequent days the deficiency became more serious.

We have received the annual catalogue of the S. B. Theological Seminary for the years 1901-1902. There was a total attendance of 242 during the session. Kentucky, of course, sent the largest number, 34. Tennessee came second with 21. Other States had representatives as follows: N. C., 20; Va., 19; Ga., 18; Ala., 17; Mo., 15; S. C., 13; Ohio, 10; Texas, 10; Ark., 7; Ill., 7; Ind., 7; Miss., 7; La., 5; Mich., 4; Kan., 3; Minn., 2; N. Y., 2; Wash., 2; W. Va., 2; Wis., 2; Col., Fla., 1; T., Iowa, Md., Mass., Neb., N. J., Ore., Pa., British Honduras, China, Japan, one each; Syria, 2. If you wish a copy of the catalogue, write to Dr. E. Y. Mullins, Louisville, Ky.

The *Christian Index* well says: "Denominations have been brought from obscurity into prominence by their papers. Many who are unwilling to subscribe and pay for their denominational paper would feel humiliated if their denomination did not have one. Just as the secular paper is an indispensable factor in the material development of any community, so the denominational one is an absolute necessity in denom-

inational growth. It is nothing short of suicidal policy to ignore the claims of the secular and denominational papers." This is all true. But many people do not seem to realize its truthfulness.

Here is a joke too good to lose. During the meeting of W. T. Sunday school Convention at Covington last week a drunken man came up to two prominent Memphians, one a pastor and the other a Sunday School superintendent, and introduced himself to them as "a white Irishman," saying that his father and mother never saw a "nagar." While he was talking another gentleman came by. The Irishman hailed him, but the gentleman refused to pay any attention to him and walked on. Turning to the two Memphians the Irishman remarked, "He thinks he knows more'n two fools and a white Irishman." The Memphians left.

We received a copy of Dr. J. B. Moody's speech at the Arkansas Convention. After delivery at Paragould it was requested for publication, but as it was delivered without notes it was written out and revised. It is, we think, the strongest presentation of our organized work we have ever seen. It will have, we are sure, a very wide reading. We can furnish copies of it to anyone who may wish them. The price is 10c. a copy, 6 for 50c. Already a good many copies have been ordered from us. Dr. Moody's numerous friends in Tennessee will be glad to read the speech. The *Western Recorder* speaks of it as "masterly campaign document."

Dr. T. P. Crawford died at Dawson, Ga., on April 17th, of heart failure, after an illness of only half an hour. After being driven out from China by the Boxers he and Mrs. Crawford had been resting in Georgia. They had hoped to be able to return soon to China. Dr. Crawford was a Tennessean by birth and a graduate of Union University at Murfreesboro. In 1851 he went to China as a missionary, being sent out originally by the Big Hatchie Association. Afterwards he was adopted as a missionary by the Foreign Mission Board, and remained in its employment until 1893, when he withdrew his connection with the Board and headed what is known as the "Gospel Mission Movement." Dr. Crawford and his faithful wife have been very devoted and self-sacrificing missionaries and have accomplished much good. We tender to her our sympathy in the death of her beloved husband.

We take the liberty of copying the following paragraph from a private letter recently received from Mrs. Dr. Horace Eaton, of Palmyra, N. Y.: "I spoke to you of General Eaton's pamphlet. I forward it to you to-day. It is very meagre compared with your own able work on Mormonism, which Mr. Sexton kindly loaned to my daughter and myself. Your book is altogether the best thing on the entire subject I have yet seen. I hope it may have a wide circulation." Mrs. Eaton is the author of a very excellent pamphlet on the "Origin of Mormonism," from which we quoted some time ago. Having lived at the birth-place of Mormonism for many years, where her husband was pastor of the Presbyterian church for a long time, and being a lady of the highest culture and wide reading, she knows more about its early history than almost any other living person. We appreciate very much the above expression from her.

The following paragraph taken from the *Armory* has a good deal of truth in it, and we fear would apply to some people in Tennessee. "Times are hard, money scarce, business is dull, retrenchment is a duty. Please stop my—Whisky? "Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—" Tobacco, cigars and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee and needless and unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now. My weekly religious paper costs me four cents a week, two dollars a year; I must save that. Please stop my—paper; that will carry me through easy. I believe in retrenchment and economy."



## The Home.

### HANDICAPPED.

So you think because you're poor and must work your way up that it's hard lines? Don't you know, my boy, that Franklin says: "To be thrown upon your own resources is to be cast into the very lap of fortune?"

He is about right. I've noticed that the success that was won without much effort is not of any great account. There's an old saying that "He who begins with crutches generally ends with them." These boys that have everything, so to speak, remind me of my arm the time I broke my collar-bone. I had to have the arm strapped down to my side for several weeks, and when I first took it down it was so weak and helpless that I had to lift it with my other hand. You might have said that it was very fortunate to have such an easy time, but you see it was just spoiling it, making it good for nothing. A few weeks of hard work, and it was worth something again. Same way with boys—study the lives of all our great men and see if it isn't. Now, I knew two boys once, whose story was a good illustration of this—Phillip Williston and Jimmy Shea. Phil's father was very wealthy, and he was the only child; naturally, there wasn't anything he wanted that money could get that he didn't have.

He was a nice boy—real nice. I always liked him; but he didn't grow any, metaphorically speaking. He was just like my arm—he didn't have to exert his powers and capabilities, and they lost all their strength. But with Jim it was different; his folks had nothing to give him but their blessing and a good, clean, honest name; he had his own way to make, if it was made.

Most likely you will say he started dreadfully handicapped compared with Phil, but you are mistaken there; he had the best of it, as you will see.

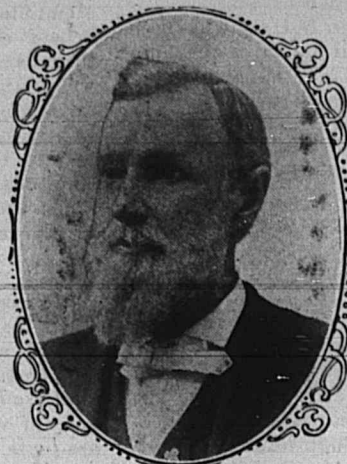
He was a fine boy. You only needed to take one good square look at him to know that he was alright. I can see him now plain as can be. Handsome? Why, no; I don't know as he was really what you'd call handsome, but he had one of the best faces I ever saw—strong, sensible, and sunshiny, and his blue eyes met yours full and square every time.

Oh, yes; Jimmy was a fine boy, and he and his mother set everything by each other. When a boy is poor and has his own way to make, and is what I call a mother's boy, I'm pretty sure he's coming out all right.

Phil and Jim were great friends—Damon and Pythias, they used to call them. I think Phil admired in Jim what he lacked in himself—anyhow they were awfully thick, and Jim tried hard to save Phil. He never would have stood half so well in school if Jim hadn't pulled him along; even as it was, Jim was at one

## DOCTORS ENDORSE SWAMP-ROOT.

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



A. J. HAILE, M.D.

East Atlanta, Ga., March 1, 1901.

DR. KILMER & CO., Binghamton, New York.

GENTLEMEN:—While it has never been my habit or inclination to recommend remedies the ingredients of which are not all known to me, it seems as if I should make an exception in the case of Dr. Kilmer's Swamp-Root. My experience, so far as I have tested it in my practice, forces me to the conclusion that it is a remedy of the greatest value in all kidney, liver, bladder

The mild and extraordinary effect of the world famous kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

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

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

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

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

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

end of the class and Phil pretty near the other.

Same way in college. Phil went because it was the thing to do, and, of course, the expense was of no consequence to him; but Jim worked his way along—and how that boy did work! I never saw anything like it.

The year he stayed out to teach, Phil went to Europe, so they could keep together in the same class. It used to strike me as rather strange that the friendship held as it did, for Phil wasn't improving. He had all the money he wanted to spend, and that naturally threw him in more or less with the fast set; if it hadn't been for his love for Jim, he would have gone to the crowds long before he did. It was interesting, only it was sad, to watch the boys' faces change. Phil grew weak and irresolute—you could easily detect his evil habits from his looks. The old proverb says: "We all do stamp our value on ourselves." And so we surely do, though we sometimes try to make ourselves think we've cheated

and other inflammatory conditions of the genitourinary tract. I now take pleasure in prescribing Swamp-Root in all such cases with a feeling of assurance that my patients will derive great benefit from its use. I shall continue to prescribe it in other cases in my practice with the expectation of good results.

Very truly yours,

A. J. Haile, M.D.

GENTLEMEN:—I have prescribed that wonderful remedy for kidney complaint Dr. Kilmer's Swamp-Root, with beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties.

Truly yours,

L. Bantow Irish, M.D.

everybody into thinking we're white, when we are black.

But Jimmy's face would do your heart good—it just grew strong and true and noble. It was thinner than I liked to see it, for he worked hard; but he was pretty sensible, after all, and knew his education wouldn't do him any good if he killed himself getting it.

That year in Europe, away from Jim's influence, just finished Phil; he was never the same after that. The boys were together, and Phil was fond of Jim, but the evil had gotten the best of him—he couldn't or didn't, break away from his bad habits. Time and time again Jim went after him and brought him back, but it was of no use. "You might as well give me up, first as last, old boy," Phil said; "I'm going to the dogs sure. Somehow it isn't in me to fight as you do. I'm sorry now and ashamed of myself. I think I'll never touch a card or a drop of liquor again, but I know well enough that the longing for both of them will come over me soon, and,

if I knew it meant death, I should yield.

"I wish I could go on with you, Jimmy. We planned it all out when we were boys, you know; but you're made of different stuff, I guess. You've grown stronger all the time, while I've gone down hill. I should have been at the bottom long ago, if it hadn't been for you. My father meant all right, but he would have been kinder had he not given me so much money. If I had had to work my way as you have, I should have done better.

"Don't you remember how you used to fight my battles for me when we were boys, because you were the toughest and strongest. You used to try to have me do things to make me stronger; but I wasn't manly enough to do hard things unless I was obliged to. You've done the hard things right along, and I've shirked them. You will make a success of your life, and mine is a failure. Give me up, Jimmy, and let me go!"

"Never," responded Jim, with grim determination; "I'll hold on to you as long as we live."

And he did. He graduated with highest honors, and studied medicine. He succeeded wonderfully, but he kept his word; as often as Phil fell, he lifted him up again and tried hard to hold him up. It was pitiful to watch the struggle; but, thank God, it was successful at last. Phil died sober. He came to Jim of his own accord. "It's almost over," he said, "and I want you stay by me to the last. Don't leave me a minute, will you? I want to win this last fight. I can't die defeated." And Jimmy gave up everything and stuck by him. Hand in hand they fought that last fight.

The old, desperate longing came over Phil for drink. With one breath he would plead for it, with the next he would implore help to resist.

"Never fear, Phil; God will help you, and I'll stay by you. Every minute you resist is a victory—don't forget that; you shall conquer at the last. Hold on to God's hand for your life. He will not fail you." The end came like that. "I'm glad to go, Jim," Phil said. "I've won this last fight, with God's help and yours. Tell your boys, tell all boys, to learn to fight and struggle when they're young, and to be afraid of easy times. If I could live my life over, I'd try to be glad to do hard things and grow strong. I see now that we aren't here just to have good times and slip along easy; but I've had my chance, and lost it. Tell the boys for me that when they come to where I am it will look so different. The struggles and hardships will not seem worth mentioning, if one has only overcome." Yes, Phil's race was run. Jimmy is one of the finest surgeons anywhere round, and one of the very best of men.

So, as I said to start with, it isn't always those who start under most favorable circumstances who come out best at the end.—Kate S. Gates, in *Christian Intelligencer*.

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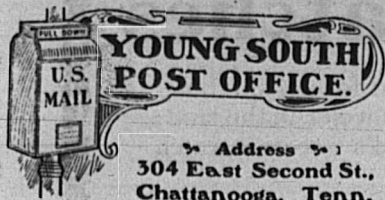
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## THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address: 304 East Second St., Chattanooga, Tenn.

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

Young South Motto: Qui non proficit, deficit.

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.

Learn Acts 10:42, 43.

### THE STUDENT BAND.

I have not yet gotten the literature I wish to send those who answered the questions about the "Indians," but they will receive it some day soon.

### OUR MOTTO.

We are going to have a new motto, viz:

"QUI NON PROFICIT, DEFICIT."

Mary Edna Everett translates it thus:

"He who does not advance, falls back."

Lillie Shihe says it means:

"He who does not advance, goes backward."

Shall we adopt it? Better still, shall we live up to it, this ninth year?

I fancy I see hands going up, north, south, east, west, while earnest faces smile approbation. Let us take it in all seriousness for our watch-word. We must "advance." We must not go "backward." Let us shake hands on that. May God help us to go forward in every line. Our buglers do not know how to signal a retreat and we will not teach them.

Miss Lillie Shihe sends us a pretty song that you can find in Fillmore's "Gospel Songs" that voices the Young South spirit. Won't you learn it?

### TAKE A STEP FORWARD TO-DAY.

My brother, look upward and onward,  
The hosts of our God in array  
With shout and song are advancing;  
Then take a step forward to-day.

### CHORUS.

Oh, take a step forward, forward,  
Take a step forward to-day,  
Oh, brother look upward and onward,  
And take a step forward to-day.

In spite of life's worries and distress,  
In spite of the thorns of the way,  
Lift bravely the burden that presses,  
And take a step forward to-day.

Look up to the summit above you,  
Look on to the end of the way,  
Look up to the angels who love you,  
And take a step forward to-day.

—J. B. Pounds.



## Piecing.

That's a word which may not be in the dictionary in this sense of its use, but which is in very common use in some sections of the country. "She's always piecing" they say of the woman who runs to the cupboard at irregular hours and eats a piece of pie, cake, or some other dainty. This irregular eating is one of the chief causes of dyspepsia and "weak" stomach.

Diseases of the stomach and other organs of digestion and nutrition are completely cured by the use of Doctor Pierce's Golden Medical Discovery. It increases the supply of rich, pure blood, and gives the body vitality and vigor.

"A year ago I was feeling very badly," writes Mrs. Lizzie Abrams, of 158 Johnson Avenue, Brooklyn, N. Y. "I had a very poor appetite and when I sat down at the table I could not eat, but would have to go away without even tasting the food. Chancing to hear from a friend who used your 'Golden Medical Discovery' for a disease similar to mine, I thought I would give the medicine a trial, and I can hardly express the benefit received from it. The first dose seemed to do me good. My appetite returned and I was able to eat heartily. I have improved so much since taking the 'Golden Medical Discovery' I do not look like the same person. Am to-day well and strong—the result of taking six bottles of Dr. Pierce's Golden Medical Discovery."

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

### YOUNG SOUTH CORRESPONDENCE.

There are 13 messages for this last week in April, so I must not take any more space. Just let me whisper that I hope great things for the May-time. Let's push flowery May far ahead of tearful April.

No. 1 brings a filled coin-taker from Miss Lillie Shihe and a stamp for another. I am so glad that Mexican prize "discovered" Miss Lillie. Long may she stand by us.

No. 2 brings fifty cents for Japan, and likewise orders a coin-taker. Stamps of the one and two cent kind are quite acceptable, always. Many thanks to Daisy Isbell, Gudger.

Those busy little bees at Wartrace are here again in No. 3. Elizabeth Osborne sends in her coin-taker full of shining dimes. Hurrah for those "Little Workers."

No. 4 brings two filled coin-takers from Irene Jackson and Rowena Lawrence of class No. 10 of the Howell Memorial church, Nashville. Miss Sturdivant may well be proud of her earnest little pupils. She will tell them how grateful we are.

Humboldt sends No. 5 with another coin-taker, filled by Emma Lenter, Anne Dell Warmath and Louise Warmath. We are so much obliged. I hope to shake their hands next fall.

No. 6 brings \$3.00 from Hillsdale, collected by the "Johnson Children" for Home Missions. That was splendidly done; see "Receipts" for credits. We are sure they would do well with a coin-taker.

In No. 7, "A Friend" at Nashville sends a "Star Dollar," sent some time ago by Harris Brush, Austin, Texas. We appreciate this aid most thoroughly, and hope to hear again from the little Texas lad.

No. 8. Here's Humboldt again. They are fine workers there. This coin-taker is from Mary Lee Dodson, and she has our thanks.

No. 9 brings 88 cents from those dear old friends of the Young South in Liberty Sunday school, for Mrs. Maynard. Some of the givers expected to meet our missionary in Ripley on April 13. We are so glad she is able to be about her "Father's business" again. She is working for her beloved Japan in stirring up the hearts in West Tennessee. Mrs. Lizzie White will thank the school for us.

In No. 10, Fall Branch Sunday school joins Liberty and sends \$2.71 for Japan by Miss Rachel White, who writes: "We earnestly pray that every cent of the salary of our dear substitute may be sent in before May 1." We are so pleased to hear of the increased interest in missions in this church and of the new born souls. May they go ever forward. Miss White will express our sincere gratitude for this new proof of their love for the Young South and its work.

And in No. 11 comes Mt. Harmony "Little Ones" with a "Star dollar." Mrs. A. W. Weeks will please say to them how thankful we are. We feel quite sure they will fill the "Ark." Nothing pleases me more than to know a Sunday school, or any part of it, is interested in mission work. Our best workers come from our schools. If every teacher would feel it a duty to teach cheerful and intelligent giving to the spread of the gospel all the time, it would revolutionize the churches in a few years.

No. 12 brings a coin-taker from that tried and true worker at Ashburn, Lorie May Taylor. She never fails us.

And now we prove the 13 h not unlucky. Read this from Hillsdale:

"Enclosed find

### FIVE DOLLARS.

Give \$1.00 to Mrs. Maynard's salary, \$1.00 to Orphans' Home and divide the rest equally among the State, Home and Foreign Boards.

"LUCIE JOHNSON."

That makes a grand finale for April. We thank you most heartily. Hillsdale has fine workers certainly, and they are good to us to day.

Now for a glorious May Day! Let us "celebrate" with a long list of offerings, and prove thus our gratitude to the Father for the blessing of another sweet spring time.

Now give three cheers for our April workers. Look closely at our "Receipts." Our missionary is ours again. That "deficit" is wiped out. See that each month helps up to its quota hence forth.

With sincerest gratitude to all who helped to give April such a fine showing.

Sincerely,

LAURA DAYTON EAKIN.  
Chattanooga, Tenn.

### RECEIPTS.

First week in April, 1902..... \$17 88  
Second week in April 1902..... 28 84  
Third week in April, 1902..... 42 05  
Fourth week in April.

### FOR JAPAN.

Daisy Isbell, Gudger..... 50  
Lillie Shihe, Knoxville, coin-taker..... 1 00  
Irene Jackson, W. Nashville... 1 00  
Rowena Lawrence "..... 1 00  
Mary Lee Dodson, Humboldt.. 1 00

Emma Lenter, A. D., and L. Warmath..... 1 00  
Elizabeth Osborne, Wartrace... 1 00  
Lorie May Taylor, Ashburn.... 1 00  
Harris Brush, Texas, (Star)... 1 00  
Liberty Sunday School by Mrs. White..... 98

Fall Branch, by Miss White.... 2 71  
"Little Ones," Mt. Harmony S. S. by Mrs. Meeks, (Star).. 1 00  
Lucie Johnson, Hillsdale..... 1 00

### FOR ORPHANS' HOME.

Lucie Johnson, Hillsdale..... 1 00

### FOR HOME BOARD.

Miss Lucie Johnson, Hillsdale... 1 00  
Mrs. Paul " "..... 1 50  
Miss Grace " "..... 1 00  
Mrs. Tom Gage " "..... 25  
Mrs. Jeff McCord " "..... 25

### FOR STATE BOARD.

Lucie Johnson, Hillsdale..... \$1 00

### FOR FOREIGN BOARD.

Lucie Johnson, Hillsdale..... \$1 00  
For postage..... 06

Total for April 1902..... \$109 92

### Received since April 1st, 1902

For Japan..... \$76 60  
" Orphans' Home..... 5 44  
" Home Board..... 20 35  
" State Board..... 1 00  
" Foreign Board..... 1 00  
" Foreign Journal..... 2 00  
" Babies' Branch..... 50  
" Postage..... 3 18

Total..... \$109 92

We have paid the deficit on our Missionary's salary and have \$10.34 on this year.

### L. D. E.

Coin taker Receipts..... \$17 00  
Star-card..... 4 00

## DR. TICHENOR'S ANTISEPTIC

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

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

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

NEW CENTURY BELL  
ARE YOU INTERESTED IN GETTING A BELL FOR FOUR DOLLARS?  
IF SO WRITE US FOR FREE PARTICULARS.  
THE OHIO BELL FOUNDRY  
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## Giant Flowering Caladium

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

Fine plants, which will soon bloom and reach full perfection, 25c. each; 3 for 60c.; 6 for \$1.00 by mail, postpaid, guaranteed to arrive in good condition. OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, profusely illustrated; Large Colored Plates; 150 pages; FREE to any who expect to order. Many great novelties.

JOHN LEWIS CHILDS, Floral Park, N. Y.



What does a chimney do to a lamp?

MACBETH'S is the making of it.

My name on every one.

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.

#### AMONG THE BRETHREN.

Rev. W. D. Nowlin of Upper Street church, Lexington, Ky., is assisting Rev. Thomas F. Moore in a revival at Hickman, Ky. Brother Nowlin was formerly pastor there.

The church at Utica, Miss., of which Rev. R. A. Cobran is pastor, gave President W. T. Lowrey \$1,100 for the endowment fund of the Mississippi College.

Dr. J. O. Rust of Nashville is assisting Rev. W. F. Yarbrough of Jackson, Miss., in a revival. Dr. Rust is greatly blessed in such services.

The Walnut Street church, Owensboro, Ky., has enjoyed a magnificent revival in which Rev. Earl D. Sims of Louisville assisted Rev. H. H. Washburn. There had been fifty-seven conversions at the last report.

Dr. J. J. Porter has resigned the care of the First church, Mexico, Mo., and has accepted a call to Joplin, Mo. He is now in a meeting at Butler, Mo.

Rev. C. Smith of Marlin, Texas, has become missionary of the Waco Association, Waco, Texas.

Dr. Geo. W. Truett has been taking special collections at the First church, Dallas, Texas, for Home and Foreign Missions and the amount has already reached \$2,500.

Evangelist George F. Pentecost, who is an alumnus of Georgetown College, Ky., will donate about \$2,500 worth of volumes from his library to that great institution.

Dr. A. E. Owen assisted Dr. J. B. Turpin in a revival at the First church, Charlottesville, Va., which resulted in twenty-three professions.

Evangelist R. D. Garland assisted Rev. W. S. Leake in a revival at Fulton church, Richmond, Va., which resulted in eighty accessions. During the week before the meeting about \$500 had been raised for missions.

The revival at Highland Avenue church, Jackson, Tenn., in which Rev. H. Boyce Taylor of Murray, Ky., assisted Rev. Ross Moore, resulted in about thirty professions and additions.

In the revival at Cloverport, Ky., in which Rev. E. Pendleton Jones of the First church, Owensboro, Ky., assisted Rev. J. F. Vines, there were over thirty accessions by baptism.

#### Less Than One Bottle Did It.

A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY  
ROBINSON-PETTET CO., (Inc.) Louisville.

Rev. W. A. Therrell of South Carolina has accepted the care of the French Broad Avenue church of Asheville, N. C.

Dr. B. H. Carroll is mentioned as the logical successor of President O. H. Cooper of Baylor University, and will doubtless succeed him.

Prof. C. A. Derryberry of Rutherford, Tenn., will take charge of the Commercial Department in Hall-Moody Institute, Martin, Tenn.

Dr. John D. Jordan of the First church, Savannah, Ga., will preach the commencement sermon of Cox College at the First church, Atlanta, Ga., the last Sunday in May.

Dr. D. M. Ramsey of the Citadel church, Charleston, S. C., is assisting Dr. John D. Jordan in a revival with the First church, Savannah.

A new Convention has been organized in Arkansas, composed of eighty-eight churches. This is the outcome of the opposition to the policy of the State Mission Board.

Dr. S. H. Ford of St. Louis has been mentioned for the Presidency of the Southern Baptist Convention, but it is said that he will not consent to be elected.

Drs. George C. Lorimer and R. P. Johnston are the principal Commencement speakers for Rochester Theological Seminary.

Over 2,000 of his parishioners heard Dr. George C. Lorimer when he returned to Tremont Temple, Boston, to lecture recently. He is said to have been almost mobbed by his affectionate parishioners.

Dr. Clarence A. Barbour of Lake Avenue church, Rochester, N. Y., has declined to accept the care of the First church, Washington, D. C.

Rev. Lloyd T. Wilson, of Humboldt, delivered a remarkably strong lecture before the Baptist Young Peoples' Union of the church at Ripley, Tenn., last week.

Rev. J. B. Lawrence, the eloquent pastor at Brownsville, is to assist Rev. Geo. H. Crutcher in a revival at Dyersburg, Tenn., beginning next Sunday.

Rev. J. H. Piper has left Jackson, Tenn., and has taken up residence in Dallas, Texas.

We, the Sunday school and church at Rankin's, Tenn., have learned with deep regret the death of our former pastor, Dr. Jesse Baker, who served us faithfully for over eight years. During said time we not only learned to love him as a minister of the gospel, but as friend and brother, he was a man of sterling worth. He preached the gospel in its simplicity and purity, yet in a modest way, giving offence to none. We can truly say a great and good man has gone to his reward. While living he put forth his highest and best powers for the good of his fellowmen. Always upright, kind and sympathizing. Actuated by just principles and governed by highest motives, his fortress was truth. In his death we, as a body, feel that we are sorely bereft. We hereby tender our heartfelt sympathy to the bereaved wife and children, praying that an all wise providence sanctify this affliction to their good. It is resolved that a copy of this be forwarded to the BAPTIST AND REFLECTOR for publication. Done by order of Sunday school and church.

B. L. MORGAN,  
DR. BIBLE  
Committee.

All the world's a stage. Elgin Watches are the prompters.

## Elgin Watches

are the world's standard for pocket time-pieces. Sold by every jeweler in the land; guaranteed by the world's greatest watch works. Booklet free.

ELGIN NATIONAL WATCH CO.  
ELGIN, ILLINOIS.

#### FROM BROTHER HALE.

I am at a high point in Coffee County now, above high water mark but not without some of the flood marks that deluged our town the night of March 28. Nevertheless I find my heart full of gratitude to our heavenly Father for the preservation of the lives of my family and many friends in the time of such destruction.

This, the greatest disaster, so called, in the history of our town, was the means of revealing the very hearts and spirits of our people in town and the entire country.

A more liberal, noble hearted people have never existed than those in and around Shelbyville, Tenn.

The writer being one of the number whose home was surrounded and overflowed by the muddy waves, and also a recipient of the many, many kindnesses shown by friends of the town and throughout the entire country, I am prepared to say that our people are among the truest and best in the world. There are so many things for which we are grateful. Kind words, kind gifts, kind offers, telegrams and telephones of sympathy, letters of condolence and love—so many from every section, many of which we have been unable to answer on account of our unsettled condition at present. But for each and every evidence of sympathy during this trouble, we, my wife, Victor our son, and myself, are truly grateful. We can only invoke heaven's richest blessings upon each sympathizing friend at every point. We hope to get located in some part of our town again soon. I am with my congregation at Prairie Plains this Sunday. Good time. The Spirit of the Lord is manifest in each service. Collections good. Praise the Lord for "All Things" mentioned by our dear Brother Holt in a personal letter of last week. "They work together for our good." God bless our editor and our paper.

C. V. HALE.

Shelbyville, Tenn.

#### FIFTH SUNDAY MEETING.

The Fifth Sunday meeting of the Beech River Baptist Association convened with Parsons church Saturday evening March 29, 1902.

Welcome address delivered by Eld. N. B. Williams, after which the regular program was taken up.

How shall we grow in grace, discussed by Brothers L. L. Walker, R. L. Rhogars, J. H. Meriman, and W. F. Boren.

Why Christian people neglect church services, by Brothers N. B. Williams, R. L. Rhogars, J. H. Meriman, and L. L. Walker.

Why am I a Baptist? by Brothers R. L. Rhogars, N. B. Williams, W. F. Boren, and J. H. Meriman.

#### Night Services.

Thirty minutes singing, by Professor Sam Thomas.

Introduction sermon by Eld. R. L. Rhogars, text John 3-14, after which the following subjects were ably discussed.

Does the regenerated soul sin? by Brothers Poke Duke, A. U. Nunnery, and N. B. Williams.

Must one be enlightened before regenerated? by Brothers N. B. Williams, and Poke Duke, after which the query box was taken up and several questions were discussed.

Sunday school mass meeting was conducted by Eld. R. L. Rhogars. The following brethren made appropriate remarks on Sunday school and Sunday school work, W. F. Boren, L. L. Walker, J. H. Meriman, C. H. Rhogars, A. U. Nunnery, N. B. Williams, and S. J. Buckner.

The missionary sermon was preached by Eld. A. U. Nunnery. Text, Daniel 12-3. Brother Nunnery preached a deeply interesting, edifying and spiritual sermon. A collection was taken for missions amounting to \$2.87.

W. J. CARRINGTON, Sec.

## XANTHINE!

PROF. HERTZ GREAT GERMAN  
HAIR RESTORATIVE

Why are you not a user of Xanthine?

There is an army of them.

And they are all charmed with it. Its delightful effect in keeping the head and hair in perfect condition, preventing dandruff, causing growth, and—though not a dye—restoring natural color. If gray or faded, cannot be equalled. It never fails to make a friend of a user.

At druggists, price \$1. Insist on getting it. If your druggist has not got it, send us one dollar and we will you a bottle, charges prepaid. Highest testimonials. Write us for circular.

XANTHINE CO. Richmond, Va.

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We want men with energy and grit. We will give them a situation in which they can make money rapidly—the labor being light and employment the year round. It requires no capital or great education. Some of our best salesmen are country boys. Young men or old will do. Remuneration quick and sure. Write at once for particulars. HUDGENS PUBLISHING CO., Atlanta, Ga.

AGENTS.—To sell the only authorized life of Rev. T. DeWitt Talmage, by his son, Rev. Frank DeWitt Talmage, and associate editors of the Christian Herald. Outfit Free. Address J. A. STEWART & CO., 385 Wabash Ave., Chicago, Ill.



# BIBLE DAY

In the

## SUNDAY SCHOOLS

The second Sunday in June is the time for the collection in the Sunday schools for the Bible work of the Southern Baptist Convention. Programs, with mite boxes and other literature can be secured free. . . . Samples free.

### The Baptist Sunday School Board,

J. M. FROST, Sec'y.

Nashville, Tenn.

### THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn. Meaders & Osgood,

NASHVILLE, TENN.

Manufacturers of Ice; dealers in Fresh Fish and Oysters. Orders for ice in sacks and car load lots solicited.

Mention this paper.

## Cumberland Telephone & Telegraph Co

General Office, 180 N. College Street, Nashville, Tenn.

Connections with All Points East of the Mississippi River.

Nashville Rtes—Residences, \$2.50 per month and up, according to service. business, \$3.50 per month and up, according to services. Telephone 127, Nashville Exchange.

### RECENT EVENTS.

Dr. E. J. Forrester of Greenwood, S. C., recently declined a call to the church at Washington, Ga.

+++

Rev. W. J. Couch has moved from Fulton, Ky., to Du Quoin, Ill. He is field editor of the *Baptist News*.

+++

The father of Prof. W. J. McGlothlin of the Seminary died recently. He was a Tennessean. We extend sympathy.

+++

Mrs. Arthur Peter died at her home in Louisville, Ky., on April 8th, at the age of eighty-eight. She was a lady of the finest culture and highest character.

+++

It is announced that Mrs. A. J. Barton, who has been at the Battle Creek Sanitarium, Michigan, for some time on account of ill health now has typhoid fever. Dr. Barton has gone to her side. We hope to hear of her full recovery.

## 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.

For Croups use CHENEY'S EXPECTORANT.

### BIG HATCHIE ASSOCIATION.

The Fifth Sunday meeting of the Brownsville circle of Big Hatchie Association convened with Ararat church March 29-30.

Opened at 11:15 a. m. Devotional exercises conducted by Rev. W. G. Mahaffey. Rev. J. W. Dickens was elected president *pro tem*; J. M. Davis secretary *pro tem*; Rev. J. B. Lawrence was unanimously elected president for the ensuing year; Dr. H. P. Hudson secretary. After which the subjects, The Efficiency of Prayer, How Arouse Interest in Saturday Service? Missionary Activity Essential to Spiritual Life of a Church, How Can We Best Develop the Missionary Spirit in Our Churches so that Every Member will be Interested in the Work? were ably discussed by the following brethren: J. W. Dickens, W. E. Elmore, W. L. Savage, W. C. Sale, Dr. G. M. Savage, and Dr. H. P. Hudson. The brethren seemed specially pleased with the paper read by Dr. Hudson on the last named subject, in which he strongly urged the necessity of the deacons co-operating with the pastor in informing the members in regard to our missionary work. Let them feel individually that they have a part in this glorious work. He most forcibly emphasized the fact that we cruelly wrong a member when we fail to give him an opportunity to contribute to the blessed Master's cause, even though his offering be a dime, a penny. Let us not deny him the pleasure and joy that comes from giving to the Lord. This session was made especially delightful by the presence of our beloved and honored brother, Dr. G. M. Savage.

On Sunday morning the program was again taken up and the following topics received their due share of attention by brethren W. C. Sale, W. G. Mahaffey, W. E. Elmore, J. W. Dickens, J. M. Davis, and Brother Robertson:

First, Duty of the Church to Young Members, The Obligations to Immediate Christian Activity, The Relation of the Sunday School to the Cause of Christ. Then followed a wide-awake, soul-stirring mission sermon by Brother Dickens, which captured his entire audience. After which a collection for missions was taken, amounting to \$9.67. The meeting, owing to the heavy rain-fall the day and night before, was not very well attended, but the discussions were enthusiastic and strong, and it is hoped will bear fruit in crowning a general and more earnest interest in church work in our churches. It was much regretted that our pastor, Rev. S. E. Tull, could not be with us; he being unavoidably detained in Mississippi on account of a washout on the road.

J. MANLY DAVIS,  
Secretary, *pro tem*.



**Soap-Slaves**  
You're wasting time and strength in your old-fashioned way of getting rid of dirt. Doing needless, hard work and wearing things out with rubbing. You're doing this because you've always done it. Adopt something better—PEARLINE. It saves work, time, rubbing clothes. It's absolutely harmless, and

**MILLIONS USE IT**

### VOTE FOR

J. S. GRIBBLE,

FOR

RE-ELECTION AS CHANCELLOR.

+++

ELECTION AUGUST 7, 1902.

"One Good Term Deserves Another."

Dr. C. S. Gardner of the Grace Street church, Richmond, Va., is to deliver the address before the Greenville Female College, Greenville, S. C., at the commencement.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT.

Rev. W. R. Earle pastor at Aspen, Col., formerly of South Carolina, died last week. It has been but a few months since he left for that field with his happy bride. His health has been failing for some years.

## Libby's Kitchens

Give you all the advantages of a French chef without the cost or bother. All the good things in key-opening cans are better than you can possibly make at home, and are ready-to-serve.

Libby's Atlas of the World with 32 new maps, size 8x11 inches—the practical home atlas—sent anywhere for 5 two-cent stamps. Booklet free, "How to Make Good Things to Eat."

Libby, McNeill &amp; Libby Chicago

### PASTORS' CONFERENCE.

Pastors' Conference of Ebenezer Association, met April 7, 1902. After singing, and prayer by J. E. Hight, Moderator R. K. Dawson called for reports from pastors.

Rev. J. W. Patton reported Knob Creek—good congregation, good service.

Santa Fe—good congregation, two asked for prayer.

Theta.—Congregation increasing.

West Fork—Large congregation. Subject: "Carrying our Substance with us into the Church."

Cross Bridges—Work doing well, two additions. Subject: "Prayer." J. E. Hight.

A. S. Pettie reported Columbia—Good services and increased attendance among the young men. Two baptized, one received for baptism. Subjects: "Love of Christ. Constraineth us." "It is Finished."

W. L. Howse reported Friendship—Good service. Subject: "Contrast Between the Repentance of Judas and Saul." Pastor resigned to go to Galatin.

Bethany—Fair congregation. Subject: "The Church a Blessing." W. E. Walker.

Holt's Corner—Good services. Subject: "The Promise of God." Brother C. H. Bailey was present. He preached for Brother Howse at Friendship first Sunday. Brethren R. Hull, R. K. Dawson and D. E. Dorich were present, but made no report.

Brother J. W. Patton offered a resolution expressing our appreciation of Brother W. L. Howse and his work as pastor in the Ebenezer Association, which was unanimously adopted.

Brother Howse in a few words spoke of the hearty sympathy and co-operation which he had received from all the pastors of the Association. Adjourned with prayer.

W. L. HOWSE,  
W. E. WALKER, Secretary.

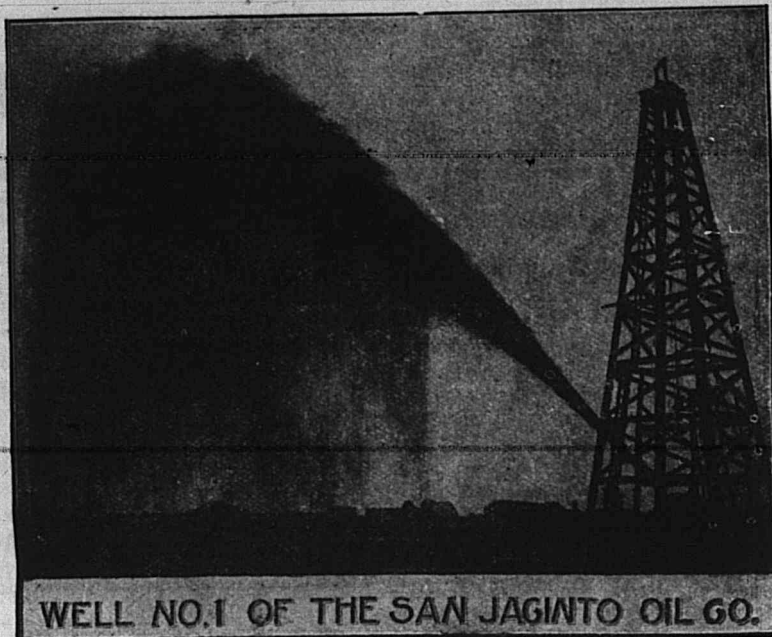


# A Final Word About the San Jacinto Oil Co.

BY J. B. CRANFILL.

The development of the San Jacinto Oil Company is now complete. We have two of the best oil wells on earth, which are producing over 200,000 barrels of oil per day. We have other oil lands, some of which are adjacent to the great gusher that was brought in last week at Sour Lake. We also have a nice tract very near the Smith well, which was finished on the Beaumont field recently. Our two oil gushers are situated on different tracts of land, and there is room on these lands for a number of other wells. We have fifty tracts of land in Nacogdoches county with an aggregate of 3,335 acres. Much of this land is oil land, and the future developments of that field will, in my opinion, demonstrate that it is equal to the great Beaumont field. We have completed our pipe line and loading racks on the Beaumont field, and have received our

to me. I will fill orders till it is all gone, and if orders reach me for stock after it is gone I will return the money to those who have sent it to me. When our company was organized I gave it as my opinion that the stock would be worth 50 cents a share within a short time. That prophecy I here repeat. This stock is now selling at 500 per cent more than the price at which the first was sold. I believe that it will again double in value within a short space of time. The San Jacinto Oil Company is doing as good an oil business as any company on the Beaumont field. Our well No. 1 is the strongest oil well on earth, as the picture which appears on this page attests. Our capital stock is small, being only \$250,000. Other companies on the Beaumont field that have less property, and are doing less business than we are doing, are capitalized at from \$1,000,000 to



first fifty cars. These cars are all actively employed now in shipping out our oil to our customers. It was stated in our last article that we had closed contracts for 1,500,000 barrels of oil, and that we had a large contract pending with one of our principal railway systems for a million barrels more. This latter contract has not yet been closed, but we have high hopes that it will be closed by the time this advertisement is in print. In addition to these contracts, we have closed with a number of additional plants, and have also made contracts for the sale of 480,000 barrels of oil to be delivered at our wells. Surely the outlook for our company is very bright indeed, and it grows brighter day by day.

The San Jacinto Oil Company was organized April 21, 1901, and chartered in May, with a capital stock of \$250,000. This capital stock was divided into 2,500,000 shares, with a par value of 10 cents per share. Our first stock was offered for sale at 5 cents per share. At that time we had made no developments, and our stock was sold purely on the confidence that the people had in the management of the company. When our first gusher was brought in the stock was advanced to 10 cents per share. After our second gusher was brought in the stock was advanced to 15 cents a share, and when we had succeeded in securing our own cars, pipe lines, loading racks and other equipment, stock was advanced to 20 cents per share. The growing strength of our company and the rapid increase of its available assets and splendid contracts now justify us in advancing the price of the stock to 25 cents per share, at which price all of the remaining treasury stock will now be closed out. All of the 2,500,000 shares of our capital stock have been sold except 123,000 shares. After this small remnant of stock is sold there will never be any more of the company's stock offered by us for sale. We will protect orders for this stock at 25 cents a share until it is exhausted. I suggest to all who desire this stock that they send their orders promptly

\$5,000,000. From the very first the San Jacinto Oil Company has been conducted in a fair and legitimate manner, and I believe that our stock at the price at which we offer it is worth infinitely more than the stock of any company on the Beaumont field. We have made it a special point to protect our small stockholders. Their interests are as dear to us as are the interests of the larger stockholders. Our company was not organized for speculative purposes, but for the development of a large oil producing business. We do not consider the purchase of our stock in the nature of a speculation, but as an investment, and one as substantial as can be made. Our stock is full paid and non-assessable, and no stockholder will ever be asked to pay any assessment of any kind on the stock he buys.

A good deal has been said by outside parties concerning the supply of oil on the Beaumont field. I receive letters almost daily asking if the wells have ceased to flow. My answer to all these queries is that the wells are stronger to-day than they were a year ago, when the first gusher was brought in. Our well No. 1, a picture of which is given herewith, has a pressure of 354 pounds to the square inch. Not only do the wells continue to flow, but the evidence increases that our oil supply is practically without limit. Everything points to permanency in the oil production, and evidences multiply that the discovery of the oil field at Beaumont is the greatest discovery ever made in the history of the world. Gold has to be mined. It takes vast sums of money to establish proper machinery for this purpose. The Beaumont oil gushes from the earth without a cent of expense to anybody, and, just as it comes from the ground, is the best fuel the world has ever seen. It is also susceptible of refinement, and contains 50 per cent of illuminating oil. The San Jacinto Oil Company is now considering the question of establishing a refinery. Within a very short time the wheel of every engine, the spindle of every factory, the saws of every cotton

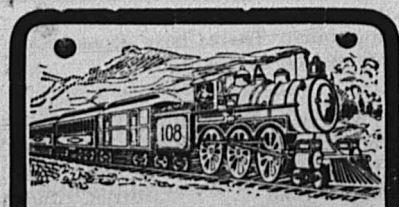
gin and the dynamos of every electrical machine in the great industrial world will be propelled by steam and power made by the Beaumont oil. On the Atlantic seaboard, along the Mississippi and its tributaries, on the great Gulf coast and in all of the countries of Europe, this oil will be shipped and used for fuel. I said when the Beaumont field was new that it was one of the wonders of the world. I now say it is the greatest wonder of the world.

Yes, there has been much wild-cat speculation in this great oil field. Many companies have been organized for the sole purpose of fleecing the people. They never had any oil and never expected to have any. I would advise all to be careful to invest their money in companies that are officered by honest men. I am more than willing that our company and its officers shall be thoroughly investigated. With this end in view I refer any who are interested to the advertising manager of this paper or any of the following references: A. V. Lane, cashier National Exchange Bank, Dallas, Texas; E. J. Gannon, cashier American National Bank, Dallas, Texas; Rev. N. B. Rairden, Omaha, Neb.; Boston W. Smith, Minneapolis, Minn.; John H. Chapman, 1475 W. Monroe St., Chicago, Ill.; Hon. Joshua Levering, Baltimore, Md.; Geo. W. Carroll, Beaumont, Texas.

Every stockholder in our company owns share and share alike a proportionate interest in all the properties of this company. There is no discrimination between small and large stockholders.

Our first well was brought in about four months ago. Since that time we have utilized every moment in developing our great property. Every obstacle has now been overcome. We have the oil; we have the cars; we have contracts with the consumer of the oil. We are just fairly under headway and expect soon to send to our stockholders a handsome dividend. We are conducting the business as economically as possible, and have only the most competent men in charge of the various departments of our business.

Our stock is sold in blocks of fifty shares or more. Our motto will be on this last small lot of stock to fill the first orders that come. I would therefore again suggest that any who want this valuable stock to make their remittances at once. It will not be safe for you to buy our stock from any except ourselves. There has been another oil company of the same name attempting to sell stock on our reputation, and I fear that many have been deceived by them. Address all orders for stock to J. B. Cranfill, president San Jacinto Oil Company, 247 Main St., Dallas, Texas. This is the last opportunity you will ever have to secure this stock. Act promptly.  
Dallas, Texas.



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And principal points in Texas and the Southwest. This train is new throughout and is made up of the finest equipment, provided with electric lights and all other modern traveling conveniences. It runs via our now completed

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Every appliance known to modern car building and railroading has been employed in the make-up of this service, including

**Café Observation Cars,**  
under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the



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

### THE BEST PATENT ON THE MARKET

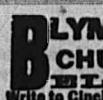
### \$100 REWARD,

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

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



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Church Furniture of all kinds  
Grand Rapids School Furniture Works  
Cor. Wabash Av. & Washington St.  
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UNLIKE OTHER BELLS  
SWEETER, MORE DURABLE, LOWER PRICE  
OUR FREE CATALOGUE  
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**WORLD'S GREATEST BELL FOUNDRY** Estab. 1857.  
Church, Faneuil and Chime Bells.  
Late Superior Copper and E. India Tin used exclusively.  
Write for Catalogue to E. W. VANDEUSEN CO.  
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**New England CONSERVATORY OF MUSIC**  
Accessible to musical events of every nature. The best masters in music, elocution and languages that money can command.  
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Musical Director.  
Prospectus sent free.  
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If you want to find a good home in Texas, where big crops are raised and where people prosper, write for a copy of our handsome booklets, "Homes in the Southwest" and "Through Texas with a Camera." Sent free to anybody who is anxious to better his condition.

W. G. ADAMS, T. P. A., NASHVILLE, TENN.  
E. W. LEBEAUNE, G. P. & T. A., ST. LOUIS, MO.

## 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.

IN LOVING REMEMBRANCE OF  
MR. AND MRS. REEDER.

BY MRS. SALLIE BRUCE.

Mrs. Madora Reeder was born Nov. 22, 1839, and breathed her last on the evening of December 30, 1901. She was a loving, kind, true, good woman, always ready to do what was right. She was only sick about five days, and bore her sickness patiently. I only knew Aunt Dora, as she was called, about two years. All who knew her loved her. She always had a kind word for everyone, with a friendly disposition at home and abroad. She had been a member of the Baptist church at Bethel, Robertson County, about fifteen years where she remained until her death. She was a faithful wife, a noble mother, and a kind neighbor. She leaves nine children, all of whom are married. But we can only say, grieve not children, brothers, dear, although she's absent from your fold. But it is a blessed thought that we can go to her, but she can never come to us. May the Lord help her children to realize that dear mother is safe in the arms of Jesus. May they all live a Christian life so they can some day meet her at the "Beautiful Gates of Gold," where there will be no more sorrow and weeping nor farewell tears shed. But it was so hard for them to give up mother.

Isaac Reeder was born November 18, 1820, and departed this life February 22, 1902. It was so hard for the children to give up both mother and step-father, but "the Lord giveth and the Lord hath taken away; blessed be the name of the Lord." He only lived a short while after her departure and now they both lie sleeping side by side to await the resurrection morn.

Brother Reeder had been afflicted for several years and his last illness was very brief. He wanted to die, as he had to mourn the loss of two dear companions and had nothing to live for in this world of trouble and affliction. He loved his step-children dearly, as they also did him. He spent his last days with one of them, together with his nephew. He was also a member of the Baptist church at Rock Springs when Jesus called him home. He was always ready to go to church, although very feeble in his declining years, and loved to visit the sick and to do any good deed that he thought to be right. May the Lord bless the step children and friends, and help them to be ready when the Lord doth come, as we know not the hour of his appearing.

Baton, Tenn.

**THOMASON.**—Brother A. F. Thomason died February 22, 1902, on the seventieth anniversary of his birth. For more than fifty years he had been a faithful and active member of Union Ridge Baptist church. His patient disposition, clear judgment and spiritual strength eminently fitted him for usefulness in the service of his Master. He was for a long time deacon as well as clerk of the church—

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really one of its pillars. He was a life-long Bible student and will be missed in the Sunday school which he helped organize thirty-five years ago, and where he had continued to work until failing health prevented. He and his Christian wife, who survives him, raised a family of two sons and six daughters, all of whom have honored their parents by making good citizens and consistent members of the church. One son preceded his father to the heavenly country. The others are scattered in Tennessee and Texas.

May the life of this great and good man be multiplied in the lives of his children. Brother Thomason had lived out his three score and ten years and deserved the reward that awaited him. The community, Sunday school and church deeply feel their loss.

FALITHA JACKSON,  
W. T. BLANTON,  
BETTIE JARRELL,  
J. W. HESTER,  
Committee.

**OWEN.**—Hattie Owen, daughter of Mr. and Mrs. James Owen, departed this life for that happy home beyond the grave, April 3, 1902.

She was in her sixteenth year, and life seemed to be full of promise and happiness for her when sudden sickness brought her face to face with the problem of death. On her sick bed she was led to trust in the dear Saviour and, having found him, she was not afraid to go. Soon after her conversion she called her father to the bedside and told him what Jesus had done for her and that she was soon going to be with him in heaven. She retained perfect consciousness almost to the last. Just a few hours before the end came she called each of her loved ones to her and asked them to meet her in that better land above.

She met the last hours without a sign of pain or fear. With a joyous smile resting upon her face she talked of the angels which she seemed to see gathered about her dying bedside, then calmly folding her hands upon her breast, she fell asleep in Jesus. Her sweet face will be missed in the family circle where she was loved so dearly by all, and in her Sunday school class her gentle voice will be heard no more. Yet our loss is heaven's gain, for

She has joined the happy throng  
That chant redemption's joyful song.  
Now she waits by the golden shore  
Till God shall call her loved ones o'er.  
There, by and by, we all shall meet  
And once again each other greet.  
Beloved ones, weep not in vain,  
For we shall see her face again.

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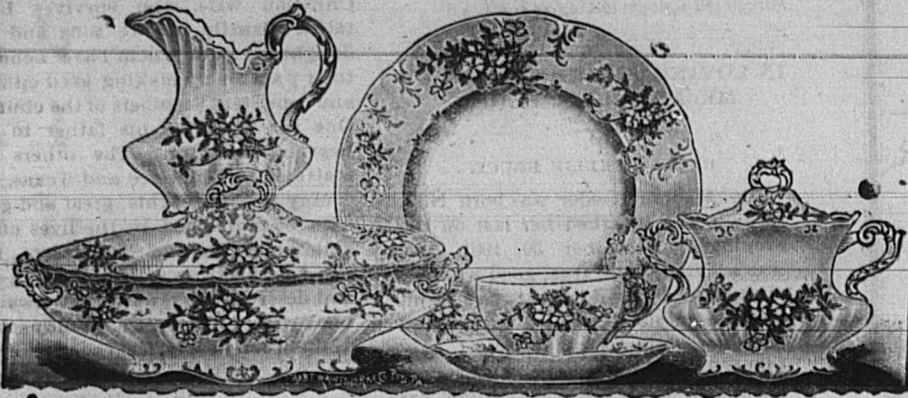
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