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Speaking the Truth in Love.

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Current Topics

The Confederate reunion at Dallas, Texas, closed last Friday. It is estimated that there were about 140,000 visitors in Dallas during the reunion. Only about 12,000 of these were veterans. The parade on Thursday was a magnificent one and one worth going a good many miles to see. For the first time in a good many years it did not rain and break up the parade. General John B. Gordon was re-elected Commander-in-Chief of the Confederate Veterans.

Says the *Central Baptist*: "One other lesson society must learn before prohibition comes in good shape. For a long while we have known that the drinker was ruining himself; that was the lesson of the temperance society. Then we learned that the drinker injured his employer; that is the lesson of business. Some day—oh when?—we will find out that the awful traffic in debauchery and financial loss to the whole social body. As a business it does not pay the community. It is awfully expensive. The entire body suffers. In a sense wealth is communal. Any great loss falls in part on all. When we come to see that, the cause of sobriety will have its victory." That is well said. We, ourselves, have been saying something of the kind for a good while. And we believe that the time is rapidly coming when this will be true.

Hon. Chas. Denby, for years our minister to China, speaking from a large observation said, sometime ago, of the missionary: "He becomes a teacher of science, as Martin and many others. He establishes a college, as Mateer, Sheffield, Pitcher, Lowry, Hobart, and Gamewell, whence educated teachers go every year by the hundred. A preceptor of agriculture, as Nevius at Chefoo, and all the country around blossoms with fruits and flowers. He translates into Chinese a whole series of primers, as Edkins did, and the Emperor begins to learn English. He erects a hospital, at Atterbury. He is the pioneer of commerce. He, alone, of all classes goes to the remote interior to reside. From his modest home radiates the light of modern civilization. He precedes the drummer and prepares the way for him, and, lo! commerce has its birth." These are true, brave words. We are glad that a man like Mr. Denby has given expression to them.

And now it is announced that a cotton picker has been invented. Curiously enough, the inventor is not a Southern man, who has to deal with cotton picking constantly, but is from Pittsburg. There were two inventions at which people have been working for many years which have baffled every human skill. One was the air ship and the other was the cotton picker. There were peculiar and apparently insurmountable difficulties to be overcome in both cases. In the case of the cotton picker there was the unevenness of the ground, the varying height of the cotton bolls, their brittleness, etc. The inventor claims, however, that his device has been modeled on a practical working basis and feels confident that he will revolutionize the cotton picking industry of the South. The machine, he admits, is valueless except on the level uplands, low valleys and prairie grounds. But even if it should prove successful with this limit, its effect on the labor question in the South will be very marked, as millions of dollars are expended each year for the labor employed in cotton picking.

Spring Bells.

BY LAURA BURNETT LAWSON.

The violet brushes the dew from her eyes,
And smiles at the cowslip just waking,
Who turns from her gaze in his sleepy surprise,
Quite ashamed of the nap he's been taking.

The hare-bells are tinkling a rollicking air,
While the ivy and crocus are dancing.
They beckon and nod to the shy maiden-hair,
And the fair little snow-drop advancing.

The daisies be-sprinkle their carpet of green;
The tulip and proud daffodilly
And hyacinth sweet, all kneel to their queen,
The stately and white easter lily.

The May-rose blushes and droops her fair head
At the too ardent gaze of the heather;
The pansies spring out of their snug winter bed
And they all go a-Maying together.

Higher Criticism and its Relation to Orthodoxy.

BY REV. ROBT. MORRIS RABB.

The writer, in offering this article, takes very little for granted. He takes for granted a general knowledge of the orthodox position; he also takes for granted acquaintance with the fact that there is a conflict now in progress between orthodox Christians and higher critics. What is the nature of the conflict? What, so far, has been the outcome? Is there prospect of adjustment through compromise?

Orthodoxy is a body of religious teaching gathered solely from the Scriptures of the Old and New Testaments. It has long been the task of orthodox Christians to exhaust the Biblical content, and to systematize, for rational and religious purposes, this content. The contention of orthodox Christians has been that this body of teaching which conforms to the Biblical message is infallible—no one venturing to assert infallibility in defect of this conformity. It is, therefore, easy to describe and predict the burden of orthodox preaching. What is called "dogmatism," a mode of assertion characteristic of orthodoxy, and necessarily so, is due to the presupposition that the final sum of Biblical teaching is infallible. Any doubt on this score is fatal to dogmatism, whether in preaching or in creed.

Undoubtedly orthodox Christians have relied upon a dogmatism run into the theological or credal mould, to the neglect of the Biblical content; for it is always easier to peruse a creed or a theology and become measurably informed as to the teaching of the Scriptures, than to carefully read the Scriptures themselves and arrive at first-hand knowledge. And it is clear that the adoption by ministers, or laymen, of secondary agencies in the matter of gaining religious knowledge would prove both weakening and hazardous in the long run. For a dogma, being a purely human proposition, is liable to rejection on that very ground, even though it may be strictly conformable to Biblical teaching. And, as a matter of fact, the dogmatism of orthodoxy has proven the point of attack by its opponents, when a strict logic would require these opponents to carry their attack back into the Scriptures which underlie the dogmatism. At this very point the opponents generally expose themselves to the charge of being disingenuous. It is never fair in religious discussion (and the fact has wider bearing) to attack any doctrine because it assumes a most human

garb, without going straight to the original ground for the doctrine and attacking that, or so much of it as provokes exception.

It is but proper, before leaving this point, to say that orthodoxy can never live apart from moral seriousness. It cannot live in an atmosphere of luxury or of worldliness. If history proves anything in religious matters, it proves this.

Higher criticism is of recent date among American religionists. It is more than a hundred years old in the German schools. But in Germany it is generally known as "Rationalism." Higher criticism has a history in Germany; its fruits have been gathered by two or three generations. Just what these fruits are every student of the religious situation in Europe knows. The writer may be charged with being technically inaccurate in his identification of higher criticism with German rationalism, since what is known in the schools as "textual" or "lower criticism" is a scientific study of the Biblical text, while a scientific study of the source of the literature and the condition of its creation is called "higher criticism." Technically this is true; in reality it is false. Higher criticism, as we have it in this country, is not a literary method, but rather a theory resorting in part to a literary method, in part to philosophical presuppositions.

As a theory, higher criticism applies evolution to the Scriptures in accounting for them as a product. This is an innovation upon German Rationalism, and is mainly due to accident. The pedagogical uses made of the theory of evolution simply supplied the higher critic with a convenient theory. German Rationalism simply denied Biblical teachings on the ground of their being repugnant to reason. Higher criticism does the same thing, but justifies itself in doing so on the ground of a theory flexible enough to account for the Bible and admit denial of the Bible.

No high critic, who is logical, believes that God ever spoke distinctly to any writer of the Scriptures. As to direct revelation from God, such as that spoken of as being made to Moses on Sinai, the higher critic simply denies that the account is trustworthy. This position of the higher critic is so thorough-going that he denies the inspiration of the Scriptures in any distinguishing sense. All men are inspired, when they discover truth, the higher critic maintains. He does not regard the Bible as inspired; that is the product of evolution. If the writers of the Bible were inspired they were inspired just as Shakespeare was, or the ancient Assyrian who sang an ode to his idol.

Orthodoxy contends for an inspiration both of the writers and the message of the Bible; and upon this sole basis rests the contention that the Biblical message is infallible. That is to say, when you have reached the correct message of the Scriptures you have a body of infallible truth.

Higher critics, in general, have taken exception to dogmatism; and a strict logic has forced the issue back upon Biblical grounds. And certainly one of the most pathetic things to Protestantism at this time is the conflict between orthodoxy and higher criticism. The orthodox man stands for an inspired Bible and its complete integrity (though he may admit of slight verbal discrepancies in the Old Testament, due to long transmissions); but the higher critic denies inspiration, superinduces upon the Bible a theory of evolution instead, and offers to the world a Bible only sectionally true.

The opposition of orthodoxy to higher criticism has been interpreted to mean obstructionism, due to fear or to laziness. Is that true? Higher critics have not hesitated to make capital of this impression as prejudicial to truth. Let us pass under review a few facts: The method of propagandism resorted to by higher critics may be described at one point; others cannot be touched upon in this paper. The higher critic invariably poses as a scholar and an investigator, and

most reluctantly admits that either scholarship or the spirit of investigation is found among orthodox Christians. And yet the most scholarly books that have been written on the Gospels, for instance, have been written by Morrison, Godet, Bishop Westcott. And not one of these men was a higher critic; while the entire field of the rest of the New Testament and of the Old has been covered by men who were too learned to be careless, and too honest to conceal. Higher critics are unfair and ungrateful at this point. But they make a definition of scholarships just broad enough for their own purposes, and apply it to themselves.

Coming now to some of the conclusions of higher criticism, let us see whether there is any prospect of fellowship between it and orthodoxy.

In general the higher critic rejects the inspiration of the Scriptures. This is a death blow at infallibility. The higher critic makes much of "the critical judgment" which is to prove, in a sense, infallible. That is, the man who has this "critical judgment" is at liberty to traverse the field of Biblical content, accepting what is approved by that judgment, rejecting what is not. As a result, you will find that one higher critic has gathered his Bible out of the Bible, and another, his, neither one being alike. The fuller and collier are brought under the same roof.

Higher critics doubt the miracles of the Old Testament *ad libitum*. It is not simply the "Jonah story," but the Exodus miracles, the Elisha miracles, the Daniel miracles. The most untutored must see that this position casts aspersion upon the reliability of the documents giving us these narratives as truly historical. The higher critic proceeds to adjust the literature of the Old Testament to his theory. This accounts for the authorship discussions which appear to be so needless. For instance, Moses could not have written Deuteronomy, because the book is too spiritual; it was ahead of his time. And the theory of evolution must be preserved, even though the book distinctly claims to be four addresses of Moses. Displacements are made all through the Old Testament by the higher critic in obedience to his theory. Do you not handle other literature that way? And the Bible is but one of many literatures, so he thinks. Even in uninspired literature, we reply, this would be ridiculous, as in the case of Homer and Shakespeare. Neither of these writers can be accounted for by evolution; and the theory suffers a shock in the field of uninspired literature.

Coming to the New Testament the higher critic reaches these negative conclusions which set him at a serious remove from the orthodox man: Jesus was not born of a Virgin, he claims. Then it follows that both Luke and Matthew are untrustworthy in the very beginning of their Gospels.

Jesus, according to the higher critic, did not know early in his ministry that he was to die on the cross. This contradicts John's teaching in the second chapter of his Gospel. According to the higher critic, John's Gospel is not trustworthy; and Matthew did not write the first Gospel. According to the higher critic, Jesus did not die in the place of sinners, bearing their iniquities. Paul says he did; Peter says he did; Jesus called himself a "ransom." According to the higher critic, Christ's body did not rise from the grave. But the New Testament abounds with statements that it did rise on the third day. The higher critic doubts future punishment; one higher critic holding that all men will be saved; another that lost souls will be annihilated. Both views, as every intelligent student of the New Testament knows, are unbiblical.

Is there, then, any hope of compromise between orthodox Christians and higher critics? Certainly not. For a compromise means surrender on both sides; but higher criticism makes a deadly thrust at orthodoxy in its dominant theory. Let orthodoxy deny inspiration as a most distinguishing fact, and it is gone.

Furthermore, it is an interesting inquiry as to the estimate higher critics place on the average intelligence in offering a thoroughly mutilated Bible, as a religious book, to the people.

Buffalo, N. Y.

Dead Preachers—Are They Dead?

BY SELSUS E. TULL.

I have been reading with much interest the whole-some discussion on "dead churches," which was started in January by Brother J. T. Oakley. I call it a wholesome discussion because it is to be hoped that good will be the result from such a timely agitation of a question which concerns our denominational interests so much, as well as the general interests of the Master's kingdom. Although the discussion at times

has seemed to be a kind of defense of these "dead churches," I take it that the real purpose of the discussion was toward a solution of the question as to how these "dead churches" might be enlisted in the great cause of missions and the other objects fostered by the denomination.

When I use the title, "Dead Preachers—Are they Dead?" to this article, I want it distinctly understood that I am simply discussing one phase of the general subject. Therefore, I make no apology for the term. I borrow the style from Brother Oakley. Now, I want to ask, first, are these "dead churches" all pastorless churches? Is it possible that there are some twelve hundred Baptist—Missionary Baptist—churches in Tennessee without pastors? If this is true, we ought to pray earnestly that the "Great Shepherd" commission more "under-shepherds" to tend these desolate, dying flocks.

If these churches are supplied with pastors, which I think is certainly true, then I ask, what is the preacher's relation to the church of which he is pastor? Is not the pastor a shepherd—a guardian, a leader—whose specific business it is to feed the sheep on every doctrine of the Bible, and also to assume the obligation and responsibility of leading them into every path of progress and usefulness? He is, under God, responsible as to how he "divides the word of truth," and to bring forth the best results from his people, he is to "reprove, rebuke and exhort," and to be an "example unto the believers." Even in this day of hyper-church sovereignty I believe that the pastor's relation to the church has some semblance of leadership in it. Believing this, I think it is unjust to say "dead churches," unless you specify particularly that these "dead churches" have "dead preachers" for pastors. There is not a pastor of any Missionary Baptist church in Tennessee who cannot get, on any Sunday, a collection for missions if he wants it. He can preach the gospel of a world-wide salvation, and then take up a collection; and, if he starts the collection with his own contribution, he is sure to get something. And if he does not get a cent except what he puts into the hat himself, he will thus save his church from being called a "dead church."

Brethren, let us not dodge the real issue. In order to cover our own sins, let us not saddle this whole deficit off on the shoulders of our secretary. As Brother Oakley proves, these churches are not "dead," in the actual sense. They gather in many lost souls, and out from them come some great leaders. So, in the real sense, these preachers are not "dead." They preach a saving gospel and do much and telling good. But for various reasons they don't preach missions. Some of them are afraid they will not get their salary if the people give of their means to missions. They view the matter wrong. They forget that the church that gives most to missions is the one that is likely to pay the pastor best. There are many of those preachers who are so compromising that they never ask a contract with a church as to salary. They simply say: "I will preach for you and risk the chance of getting a salary." That is a splendid epitaph to put on the door of one of these "dead churches."

There is another class of preachers who are not dead, either; but they are "killing preachers." They assail our Boards and Secretaries, and our general denominational methods, until they prejudice and disgust the people so that it amounts practically to anti-missions. In my experience I find this the hardest thing to meet. When the members of these churches read in our denominational papers a lot of scathing criticisms about our "money grabbing Boards and Secretaries," from the pen of men who are counted leaders in our denominational affairs, they lay it all to heart, and as it is just the thing many of them are looking for, anyway, they use it mightily as an excuse not to support our work at all.

I conclude with one suggestion to add to this general discussion: Let the preacher do his full duty as an "under-shepherd," and he will lead his flock into every path of progress and usefulness, and soon the names of these "dead churches" and their "dead preachers" will fade from our records, and we can kill the fattened calf and rejoice together "that the dead is alive again."

Jackson, Tenn.

Covetousness, Versus The Consecration Of Wealth.

BY REV. E. K. COX.

There is no sin more strongly condemned in the Word of God than covetousness, or the inordinate desire of gain. The covetous man is said to be an idolater, who cannot enter the kingdom of God. Many believe that greed is the besetting sin of our fast com-

mercial age. Everything is being measured by a money value. And the question asked concerning business interests is not, are they right, but will they pay? Our modern spirit of commercialism forms one of the greatest barriers to the spread of the gospel. Take away from the "perdition-spawned" liquor traffic the element of personal gain, and you destroy its strongest support. Gambling depends upon this one thing for almost its very existence. Every den of vice is supported by someone who makes money out of shame, and barter's purity for gold. All of the dishonesty and treachery in the business world is prompted by the same desire for gain. There is no place so sacred, no sanctuary so holy, that mammon will not invade. It is the spirit of covetousness that causes Christendom to defraud and injure weaker nations, and to take by force what is not theirs by right. Covetousness will rob and plunder in the name of Christianity and civilization. It is covetousness which is flooding earth's weaker races with strong drink to debauch and destroy—because it will pay.

Heathen nations seeing the complete absorption of Christian nations in the pursuit of wealth naturally lose confidence in their religion. No wonder the Bible says that "The love of money is the root of all evil." But the influence of covetousness is not confined to the world, but is paralyzing many of the best energies of the churches, to-day, with unmeasured wealth in the hands of those who call themselves the children of God. We find every enterprise set on foot for the glory of God having to beg, plead and urge for a meager support. Anything which offers material dividends on its investments can find thousands of church members who will gladly put thousands and even millions into it. But great measures for the glory of God and the salvation of a lost world must almost occupy the attitude of a beggar asking for the crumbs which fall from the table where greed is gorged.

There is no wrong in itself in the possession of wealth. Abraham, the friend of God, was rich; and their temporal prosperity was one token of divine favor with his chosen people.

Rich men in all ages have been among the friends of God and humanity. Our modern civilization needs wealth. Without it we could have no railroads, no steamships, no development of mineral resources, no great manufacturing interests. I believe God meant us to have and use all these things. He furnished the world with all the necessary material for them. And all of them can be made agencies for bringing our race back to God. Wealth becomes an evil when men seek it as an end and not as a means to something higher.

It is when our riches possess us instead of us possessing them that they drag us down. The solution of the dangers and temptations of the deceitfulness of riches is found in the consecration of wealth, when once we learn that our money is needed in divine plans and purposes; that while it may be a power for evil it may be an equal, if not greater, power for good. There are at least two great results which would follow the consecration of wealth on the part of God's people:

1. The destruction of the incubus of covetousness. When a man can come to God and say, "Here is my money, I consecrate it to thee, use it for thy glory," he is no longer controlled by his money—he controls it. That man will no longer look upon the piling up of riches as the sum total of his existence, but will see in his money that much power to be used in the moral regeneration of men. With such ideas will come an enlargement of spiritual vision; he will no longer be self-centered and narrow, but his growing soul will be actuated by principles of loftiest altruism. And the man on the farm, behind the counter, in the bank or office will feel as much engaged in the service of God as the minister in the pulpit or the worker in foreign fields. When once we learn that our means belong to God, and that all our material possessions can be made to glorify him, everything we do becomes sanctified by becoming a part of God's great force for the regeneration of the world. The man making money to carry on God's work will bear the same relation to the finished work as one who keeps fuel in the engines of some great factory to the completed product it turns out. His part is just as essential as the last man who places his hand to the nearly-finished task. We must learn that our hearts, hands, our brains, our money can all work together to one glorious end.

2. But not only would such an idea transform the lives and purposes of Christians; but what a wonderful impetus the consecration of our money would give to the practical workings of the Master's kingdom. To-day our Mission Boards are hampered by lack of funds; every Christian college, almost, must beg and plead for funds to make Christian training and education possible; benevolent institutions must be treated as things to be tolerated rather than supported. If our wealth were only consecrated the means to send workers into

every part of the world would be laid at the Master's feet. Men would believe in the sincerity of such Christianity and would come to Jesus.

Our schools and colleges would no longer need to keep their best men working for funds to carry on the work, but energy could be given to shaping mind and building character.

This is no mere fancy or an idle dream. But such results will surely come whenever God's people will recognize his divine ownership of their money. On every soul and every body claiming to be a Christian, and on everything they produce should be written: "Holiness unto the Lord."

Greenville, Tenn.

Cuba.

Baptists of Tennessee:—I desire to introduce to you my beloved friend and brother in the Cuban Baptist Ministry, and then speak to you briefly of our work in general.

His name is E. V. Carbonell. He is 35 years old. He is intelligent, eloquent, brilliant, consecrated. He has recently located at Colon, which is in the centre of one of the richest portions of this fabulously fertile country. The great sugar farms of Cuba are in this section. Colon has splendid railroad facilities, bringing it in direct communication with the following important sea port cities: Havana, Matanzas, Cienfuegos and Cardenas. From the deep depths of my soul I thank God for giving us such a man as Carbonell at such an important place as Colon.

In writing me a description of his service he says: "Brother Daniel, at our first service we had the satisfaction of seeing our chapel packed full of the best people of the city. Many of them expressed themselves as being well satisfied with this the first gospel service they had ever had the opportunity of hearing. More than eighty arose and expressed their interest in the work, and promised to stand by us. How thankful I am to our God for so great a blessing on me, his poor, unworthy servant."

Southern Baptists should be thankful to God for such men as J. V. Cova at Matanzas, E. V. Carbonell at Colon, E. F. Rodriguez at Sagua La Grande, A. U. Cabrera at Santa Clara and others.

On no other mission field in the world can there be found such an intelligent, consecrated band of native gospel preachers as we have in Cuba. In this respect we have the advantage of all the other denominations in Cuba. If Baptists will do their whole duty now, there is not the shadow of a doubt but that our principles will prevail in the "Cuba Libre" of the future. We now have eight native Cuban preachers, supported by the Home Mission Board. We have three other intelligent, consecrated, accessible men whose souls are on fire to preach the unsearchable riches of Christ to their fellow countrymen. If you will enable the Home Mission Board to appoint them at once, we will not ask for another till we shall have arranged for the support of the twelfth man. We will arrange for the support of the twelfth within one year after you give us the eleventh.

Baptists of Tennessee, will you not pray earnestly and contribute liberally that this very desirable result may be speedily attained? Beloved in the Lord, don't forget that to-day is the day of salvation for Cuba. What Baptists do for Cuba they must do quickly.

Cuba is to-day undergoing a political, intellectual, and moral reformation. She is breaking loose from the antiquated customs of the past and is facing a glorious future. During the cruel domination of Roman Catholic Spain, the priests were mostly Spaniards, who cared nothing for the intellectual or spiritual welfare of the Cuban people. Many regarded Spain and Rome as synonymous terms. They hated each with equal bitterness. Thousands never darkened the door of a school or church-house. As a result their minds are now free, untrammelled by the deadening shackles of Rome. But unchangeable Rome is as changeable as the proverbial Texas weather. She has never failed to adjust herself to her environments. During the Spanish domination she was ultra Spanish. During the American occupation she makes herself hoarse shouting for "Cuba Libre." Should the annexation idea ever become popular in Cuba she will at once change and become a red hot annexationist. Within the next decade the Roman church in Cuba will have so changed as to adjust herself to the new order of things. She will then take a stronger grasp on the Cuban mind than she now has. I therefore repeat with all the emphasis of my soul, to-day is the day of Salvation for Cuba. What Baptists do they should do quickly. We have the ear of the Cuban people to-day as we may not hope to have it in the future.

Children of God, pray, think, act. C. D. DANIEL.
Havana.

The Chan Kwong Uet Po.

The above is the name of a Baptist monthly which has just been started by the China Baptist Publication Society. The translation of the title is "The True Light Monthly." It will circulate throughout China and will begin the work for the Chinese Baptists which is now done so well for American Baptists by the various State papers. Though there are many dialects, not to say spoken languages, in China, and many people of even the same province cannot converse together, yet the book language—the printed character—is the same throughout China. Hence, a religious newspaper published in Canton can be read by natives of all the provinces.

This communication is sent to all the Baptist papers in the United States with the hope that the editors will either publish it, or write a notice themselves. The special object is to secure subscriptions for the paper in the United States. There are thousands of Chinese scattered throughout the country, and much valuable missionary work is being done among them. Some of our best workers were either converted in the United States, or received valuable training there. And we have a number of stations that are supported by Christian Chinese who are in America.

Those who are working among the Chinese will, we feel sure, find the *Chan Kwong Uet Po* a valuable ally in their work. And those who do not feel fitted for personal work among the Chinese can certainly use this paper. Let those who live in cities or towns where there are Chinese send to the undersigned for some copies and give them to their scholars or to the Chinese in their laundries or other places of business.

A paper published in Canton is especially suitable for circulation among the Chinese in the United States, as nearly all of them are natives of this province. During my recent visit to America I did not meet one who was not a Cantonese, and I traveled from Massachusetts to Texas, and from Virginia to Vancouver. Each issue of the paper will contain some news notes, both religious and secular, of matters in this section. The general contents will be similar to that of any ordinary religious newspaper. It will be in small pamphlet form, printed and bound in Chinese style. For one copy, the price for one year, including postage, is 25 cents United States currency. For ten copies sent to one address, 20 cents each, per year. A lower rate will be given for larger quantities.

The undersigned will also be glad to furnish Chinese books and tracts in Chinese, suitable for both Christians and non-Christians. Many Chinese are providentially in America. Has not God thus put upon the Christians of America the responsibility for their enlightenment? Their conversion may mean the conversion of many here. Will not each reader of this communication help to reach and save the Chinese at their doors?

R. E. CHAMBERS.

Canton, China.

Visit to Maryville.

My visit to Maryville was one of the most delightful occasions of my life. I went to attend and take part in the "Jubilee Services," of the Maryville Baptist church. Four years ago, when I took charge of the church there, the outlook was, as many thought, not promising. The church had suffered from a series of dire calamities and the people were distressed and discouraged. But there was a spirit of loyalty and co-operation among them. They prayed for the pastor and stood by him and all testified to marked advancement in the two years I served as pastor. But, more recently, and under the pastoral leadership of Rev. W. L. Cate, the church has made mighty forward strides. Practically a new house of worship has been erected, and it is a thing of beauty. There are eight memorial windows of colored glass, new paper on walls, class rooms, baptistery, a full complement of electric lights, including electric stand lamp for pulpit. The pulpit, with its combination of arches, is most artistic. All this work is of the most substantial order. It has been done at a cost of \$1,700 and there is practically no debt left on it. What is remarkable about it is that every dollar subscribed has been paid. Dr. A. J. Holt, Rev. and Mrs. J. H. Snow, and President J. T. Henderson rendered valuable service on the occasion.

Brother Cate has wrought nobly. He has had the hearty co-operation of the true, loyal band there. I rejoice in the work. God has stirred his people in Maryville to do for his cause and my prayer shall be that the richest blessings of providence and grace may abide upon Brother Cate and his people.

O. C. PEYTON.

West Nashville.

South Carolina Letter.

The annual Convention of the B. Y. P. U. of South Carolina was held April 3-6, at Gaffney, with the First Baptist church, of which A. C. Cree is the pastor. The meeting was not so largely attended as was desirable, the Charleston Exposition being a popular attraction just now throughout the State. But there were about one hundred delegates and visitors, and the program was carried out with few breaks. Dr. D. M. Ramsey, of Charleston, spoke acceptably on "A Knowledge of God's Word as a Necessity in Soul Saving," and was followed by a very happy address from Dr. Case, who came down from Indiana to represent the International B. Y. P. U. Dr. E. E. Bomar, representing the Foreign Mission Board, spoke of the mission work with fine effect. Dr. Harvey Hatcher, representing the American Baptist Publication Society, without making a formal speech managed in his own way to interlard announcements and remarks that were well received. Dr. Z. T. Cody, the new pastor of the First Baptist church of Greenville, made a deep impression upon the large audience that heard his forceful address on "The Use of the Word in Soul Winning." Other excellent addresses on soul winning, the key word of the meeting, were delivered by pastor A. C. Cree, and the indefatigable pastor of the Blackville church. The sermon on Sunday was preached by Dr. J. D. Chapman, of Anderson, and was heard with great interest.

The students and faculty of Limestone College gave the Convention a reception and an organ recital on successive days, to the great delight of all who attended.

Next year the meeting will be held about the middle of June, in the hope that a summer meeting will suit the convenience of the young people better than the April meeting has hitherto.

F. N. K. Bailey, the president of the Co-Education Institute at Edgefield, was re-elected president. Three banners were awarded, one for largest increase of membership, one for largest number passing examination in senior Christian culture course, and another for largest number taking diplomas in Junior exercises, the latter being awarded to the Orphanage. Altogether the meeting was one of the best of the seven held up to this time.

A special effort is being put forth by pastors throughout the State to raise money this month for Home and Foreign Missions. At the last report the contributions had passed \$8,000 for Foreign Missions, and it is now hoped that our gifts will at least aggregate the full sum of \$13,000 appointed to us. Our State now stands fourth in the Foreign Mission column, though our total membership is less than one hundred thousand. The recent appointment of W. H. Cannada, born and brought up in this county, a graduate of Furman University and completing his course now at the Seminary, to labor in Brazil, meets with hearty endorsement among his acquaintances. The Foreign Mission Board has made no mistake in accepting his services. He is one of our most worthy young men and has already given proof of capacity for efficient service.

One of our most earnest and brilliant preachers, H. C. Buchholz, is taking leave of his people at Chester. He has made a fine record during his pastorate of nearly ten years at that place and his departure from the State is widely regretted. He goes to Fulton Avenue Baptist Church, Baltimore. No successor to Dr. Gwaltney has been secured for Edgefield, a very desirable pastorate. Rumor announced that Dr. Ramsey would likely leave Charleston for the First Baptist church, Washington, but there is general satisfaction in the assurance that he will continue in Charleston.

Among our newest acquisitions are A. R. Moore, who comes highly endorsed from North Carolina, to be pastor at Seneca, and M. E. Hurt at Yorkville, coming from Virginia.

THE SOUTH CAROLINA BAPTIST,

a dollar weekly published at Greenwood, has recently changed its management. Dr. G. W. Gardner is succeeded as business manager by F. M. Allen, a business man of experience, Pittman and Allen being the proprietors. Dr. J. W. Perry, the encyclopedia pastor at Hartsville, and A. M. A. Pittman are the editors. It is believed that the policy of the paper will be maintained with but slight modifications.

Dr. C. C. Brown and his people dedicated at Sumter their new house of worship with suitable ceremonies last Sunday. It is one among the dozen best houses in the State, costing about \$15,000. Though by no means the most aged, Dr. Brown is veteran pastor, having been on his present field for more than a quarter of a century. There is every reason for believing that he will remain for many years to come where he is so popular and useful.

It will be pleasing to the many friends of Dr. Cody in Tennessee to know that he is taking fast hold of his people here in Greenville. He is winning his way to the hearts of the people in a manner that gives promise of growing power. He pursues with persistence sane methods of administration, and in his preaching seeks to edify.

There is general sympathy with Dr. Thomas in his prolonged illness. He is still confined to his room and there is little hope of his becoming able to resume his work soon, yet it is thought that the worst is passed. There are some encouraging symptoms towards convalescence, but his improvement must necessarily be slow. He is greatly missed in denominational affairs and in the office of the *Baptist Courier*, though W. W. Keys and the associate editor, Prof. G. B. Moore, are keeping the *Courier* up to its high standard.

Florence and some other churches have had seasons of refreshing. But, taking the State as a whole, revival meetings are fewer than usual. This is the season for meetings in the cities and the larger towns, though there seems to be no special reason for their not flourishing this year.

Greenville, S. C.

D. W. KEY.

Two Days in Charleston.

It was my privilege recently to visit Charleston, S. C. I had long wanted to see that quaint old historic city by the sea, where the elder Basil Manly used to preach, and Richard Fuller, and where James P. Boyce was converted and began his active work for Christ. The old First church still stands where these men of God used to worship, and I was anxious for their sake to worship there, too. But being a stranger I concluded to attend the Citadel Square church Sunday morning and the First church at night.

It was a real pleasure to meet old Brother Thomas Smith, whom I used to see in Greenville when I was a student there, and to go in with him and hear Brother D. M. Ramsey, pastor of the Citadel Square church, and to receive a cordial greeting in the house erected mainly through the contributions and efforts of Dr. Boyce, whose memory I love. I learned to my deep regret that there would be no night service at the First church, so I turned aside and heard a very excellent address by Capt. Hobson, who is now in charge of the Government Exhibit at the Exposition. It is said that some of the displays in the Charleston Exposition excel those at Buffalo. I think the fisheries, the Indian and War Departments are exceptionally good, and that it would be hard to beat the shows made by North and South Carolina. And all the citizens of those States, especially, should attend the Exposition to see their own resources and products. The Art Palace has nearly all of the masterpieces of the South on exhibition, and some of them are glorious. It was a treat to stop in the entry to the Woman's Building and drink a cup of delightful home-grown tea from the farm at Summerville, S. C., while the pleasant and intelligent lady in charge told us about tea culture and gathering and curing the leaves. It was pure, unadulterated tea, and the price is \$1.00 per lb. Taken all together, it is a very creditable exposition and worthy to be seen by thousands who have not yet gone.

Of course nearly everyone who goes to Charleston goes down Meeting Street to see St. Michael's, climbs up its narrow steps to the top of the tower where he sees the celebrated chime of silver bells which has crossed the Atlantic three times; and looks away up Ashley and Cooper Rivers with the whole city lying between, and over the bay to Forts Sumter and Moultrie and beyond them to "the deep blue sea." Coming down he sees the effect of the earthquake some years ago which caused the tower to settle eight inches below the floor of the church, and near the reading desk the place struck by bursting shells fired from Sullivan's Island. And if one wants to live a little while with some who lived several hundred years ago, he can walk out into the church yard and commune with their spirits as their names appear on the grave stones. One of these markers was peculiarly interesting. It is the head of the bedstead upon which the buried man and wife slept during all their married life—made of cedar and cypress; their names carved on it—placed there in 1769, and yet in a fairly good state of preservation. Asleep together. Another most interesting place is the old post office building erected in 1667 on the ground which was used as the guard post of the early colonies of South Carolina in 1680. Stede Bonnet and other pirates were imprisoned there in 1718. Here taxed tea was stored, and here, also, the provincial congress assembled, setting up the first independent government in America in 1774. Patriotic men and women of the Revolution during the British

occupation were here incarcerated. The martyr, Isaac Hayne, was hence led out to execution in 1781. Here President George Washington was entertained by his grateful countrymen in 1791. A heavy bronze tablet set in the wall near the entrance recites these and other interesting facts of early history. It is a sacred spot. A feeling of reverence and awe came over me as I stood upon it.

Time would fail me to speak of beautiful Magnolia cemetery by the river side, with its splendid mansoleums amid grand magnolias with their festoons of swaying mosses, of Calhoun's monument and of his grave; of the Battery, its cannons and mortars, overshadowed by rows of live oaks, at the foot of Meeting Street, with the ocean in front and elegant residences in the background; of the Isle of Palms beyond Fort Moultrie and its long stretch of sea beach, kissed by thousands of silver-crested waves and ornamented with shells of almost every hue and kind. But above all things, perhaps, I enjoyed the sweet Sabbath chimes pealing out from different spires the grand old hymns I learned in my youth, and filling the whole city with a flood of sacred melody and joy that lifted us up to God.

Knoxville, Tenn.

J. PIKE POWERS.

Jackson Items.

Good congregations at First church; two were received by letter. It was announced that a series of meetings will commence with this church on the 11th of May conducted by Rev. Mr. Cairns. He conducted a meeting for this church three years ago and is beloved by the membership.

The revival in the Highland Avenue church closed at the night service. Rev. Boyce Taylor came to the help of the pastor on the 7th and preached twice each day until the 19th. He did a splendid work, delivered fine gospel sermons, and aroused a deep spiritual interest in the membership and had twenty accessions to the church. Brother Moore preached at both services yesterday; had one profession and three joined the church.

Thomas Spight preached at both hours at the Second church.

Dr. Jennings preached at Royal Street church at 11 a. m., and pastor A. Nunnery at evening hour.

A. H. Mahaffey preached for the Hays Avenue M. E. church.

F. W. Muse preached at 11 a. m. for Middle Avenue M. E. church. W. E. Elmore at 7:30 p. m. He also preached at Berry's at 3 p. m.

Prof. Savage held his stated services at Saulsbury. Had fine congregations and good collection for Home Missions.

J. T. Early met his regular engagement with Beech Grove church. One joined by letter, good collection for Home Missions; church asks for the fifth Sunday meeting in next June.

W. C. Sale preached to a full house both on Saturday and Sunday services at Pleasant Hill, and took a good collection for Ministerial Education.

D. A. Ellis had good services at Lynnburn Station; collected \$10 for missions.

E. G. Butler held good services at Concord.

J. W. Dickens filled his regular engagement at Hickory Valley; took good collection for missions. The work on the new house of worship is progressing nicely.

A. J. Castellaw preached for his flock at Old Bethlehem. Reports the work in good condition.

W. E. Hunter held good services at Spring Creek. Good collection for missions.

E. W. Reese preached to the Endora church near Memphis; good congregation. The church extended to him a call to the pastorate, which he accepted.

M. E. Dodd held two good services at Lavinia. This church is without a pastor.

W. R. Hill preached to the people at Cooper's Chapel; two good services, and good collections for missions.

E. L. Watson filled his regular appointment at Bethpage; two good services.

At the University the thought and talk are about Commencement; everything is activity. The prominent visitors of the week were Reys, Boyce Taylor and Ross Moore.

MADISON.

The Church.

In the BAPTIST AND REFLECTOR of March 13 attention is called to a statement in the Picture Cards, published by the Sunday School Board, that the first Christian church began on the day of Pentecost.

Brother Folk says he does not endorse the statement. Neither do brethren Frost and VanNess. Brother

Folk says, in the BAPTIST AND REFLECTOR January 4th: "It (the Christian church) had been organized by the Savior while on earth."

Brother Martin Ball says: "I believe if the Bible proves anything, it proves that Jesus organized his own church. I feel confident that I can prove such a proposition."

In the *Baptist Argus*, April 14th, Brother J. E. G. says: "We have seen the reception of the Ethiopian into the church."

The word church is used in the New Testament in two senses. 1. A local organization, as the church at Corinth. 2. The spiritual body of Christ. I suppose the brethren, Folk, Ball, and J. E. G., used the word in the former sense. Now will Brethren Folk and Ball please give us the proof that Christ organized a church when he was here on earth. Will J. E. G. be kind enough to tell us about a church somewhere "on the way that goeth down from Jerusalem unto Gaza?"

Crab Orchard, Tenn.

W. L. BROWN.

A Prince in Israel has Fallen.

It will be sad indeed to the friends of Brother M. V. Noffsinger in Tennessee to learn that he is gone from among us. A telegram from his home in West Point announces that he died at 12 o'clock last night. He had been in a feeble condition some time and by those familiar with his state his death was not unexpected. But he died full of labors in the Master's cause.

A prince indeed in Israel has fallen. He was one of the best of men, a well rounded preacher, a safe pastor, a prudent counsellor, a wise master builder. How we shall miss him in our Convention and Association meetings. But the Lord called him higher and we submit.

H. M. LONG.

Columbus, Miss.

Board Meeting.

The regular quarterly meeting of the State Board of the Tennessee Baptist Convention will be held in the Assembly Room of the Baptist Sunday School Board Building on Monday, May 5th., at 11 a. m. Important business demands a full attendance.

A. J. HOLT, Cor. Sec.

I was at Lexie the second Saturday and Sunday. Large congregations met me at each service. I have been pastor of this church six months and find some consecrated members in it, who endorse all of our mission work and who are willing to sacrifice for the cause of Christ. While this church has been numbered with the so-called "dead" or "sleeping" churches, on the subject of missions, I find in this people a willingness to do their duty when they know it. I think that the churches that seem to be asleep on missions need to be taught. I think the one to do this is the pastor, as he has more influence over his people than anyone else, and we would be glad to have Brethren Oakley and Burns come out in the destitute fields and help us weak ones. We have good reports from the fifth Sunday meeting held at Oak Grove, William Carey Association. We are to have some additions from this church by letter in the near future, which will add to the strength of our church. What has become of the fifth Sunday meeting of Duck River Association?

L. D. AGEE.

Fosterville, Tenn.

My people have received me very cordially. They are very earnest, faithful, consecrated Christian workers. Pastor preached at both hours to large audiences yesterday. One received by letter, two by experience and one by relation. In the afternoon we organized a Baptist Young Peoples' Union with twenty-one members. We began a series of meetings the second Sunday. The pastor did all the preaching the first week. Brother Hinds of Cardiff came down last week and preached several strong, forcible sermons. He is doing a good work at Cardiff. They are about to complete a new house of worship. Dr. A. J. Holt will preach the dedicatory sermon next Sunday. Our meeting will continue this week. Brother A. J. Frisbie of Chattanooga will arrive this evening and assist us several days. He comes to introduce the Census Work.

I. S. BAKER.

Rockwood, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Centennial.—Pastor S'ewart preached on "Seeking Jesus," and "Barabbas;" 126 in Sunday school; good day.

Central.—Pastor preached at both hours to good congregations; 275 in Sunday school. Baptized six and received four for baptism. Subjects: "Christ or Barabbas," "Prepare to meet thy God."

Immanuel.—Pastor Ray preached at both hours to large congregations. Subjects: "One Thing Christ Will Never Do," and "One Thing Christ Will Always Do." Baptized three.

Third.—Pastor preached at both hours. Morning, on "The Time of Universal Praise," at night on "Removing the Stones." 191 in Sunday school.

Seventh.—Pastor preached in the morning on "The Little Foxes," at night on "The Wise Decision." Baptized one; 135 in Sunday school. Pastor Wright just returned from a soul-winner's meeting at Murray, Kentucky.

Brother Trice received one by letter at New Hope and preached at the Soldiers' home in the afternoon.

Brother Whitfield reported that he was at Clarksville where they had a fine Children's Day service; 263 in Sunday school. Dr. Acree preached at night on "Jesus and the Work of Women."

Howell Memorial.—Pastor Peyton preached at both hours. Morning service under auspices Woman's Missionary Society. Subjects: "Christ and Woman," evening subject "Sufficiency in Christ," developing the thought in the hymn "Just as I am," etc.

Dr. Holt attended his church in the morning and held a meeting at the Orphans' home. A fine service.

Brother VanNess preached at Murfreesboro on "Fellowship." Had a good audience.

Brother Gupton preached at New Hope. Three deacons were ordained. There were 55 in Waverly Sunday school and a fine Sunday school union.

First.—Pastor preached on "The Gracious Words" in the morning, and "Fleeing for Refuge," at night.

Knoxville.

Middlebrook.—Pastor Payne preached at both hours; good Sunday school.

Bell Avenue.—Brother Maples preached; morning subject: "Some Causes and Consequences of Cowardice;" evening subject: "The way of the Transgressor is Hard;" 179 in Sunday school; six professions, four approved for baptism; three baptized; one received by letter.

Island Home.—Brother Hurst preached at both hours; good Sunday school.

River Side.—Brother Hamilton preached on "The Resurrection;" fifty-six in Sunday school.

Third.—Pastor Murrell preached at both hours; morning subject: "Character Building;" evening subject: "The Scene of the Crucifixion;" 150 in Sunday school.

First.—Brother Jeffries preached in the morning; Brother R. D. Earl preached at night; one approved for baptism; 402 in Sunday school.

Brother S. W. Tindell, superintendent of the Anti-Saloon League for East Tennessee, was present and addressed the Conference.

Centennial.—Pastor Snow preached in the morning, and Pastor Jeffries preached at night on "The Relation of Man to Salvation." Two hundred and eighty-seven in Sunday school.

Memphis.

First.—Brother Nathan Maynard of Japan spoke at the morning hour. Pastor Boone preached at night and baptized one; good day.

Central.—T. T. Thompson preached at the morning hour. Song service at night. Pastor Potts still away in meeting.

Seventh.—Brother Roper preached in the morning, and Brother Maynard at night. Had fine day; full congregation.

Trinity.—Brother P. I. Lipsey, of Clinton, Miss., preached at both hours; good interest in the meeting; seven received and a number expressed desire to be saved. Meeting continues; 141 in Sunday school.

Galloway.—Pastor Swain preached.

Brother Wells, having returned from a nine months' preaching tour in the West, was in the Conference.

Chattanooga.

First.—Dr. Brounger was greeted with great congregations on his return from Louisville. His morning theme was "Symbols of the Spirit," and for the evening subject he discussed "The Homeless Christ and the Christless Home." The Lord's Supper was observed, and four united with the church. 397 in Sunday school. The "Mortgage Burning" will occur at a "Jubilee Service" early in May. Dr. T. T. Eaton will make the "Crematory Address."

Central.—One baptized and one received by letter. Pastor Fristoe preached on "The Origin, Remedy and Purpose of Light Afflictions," in the morning, and at night on "The Sins of Jeroboam." He goes to Rockwood to institute the census work this week.

We received one for baptism yesterday and baptized four. I expect to attend the Convention at Asheville. The brethren, and sisters as well, have told me that the churches would bear my expenses. There are no better people to be found anywhere than those in the churches to which I preach. They can always be depended on to do the right thing. Every church ought to fend its pastor; they will lose nothing by it. Sweetwater, Tenn. WM. A. MOFFIT.

Our city dentist was called to his old home in Virginia to live on account of the death of his father, thus leaving the town without any regular practicing dentist. This is a good opening for some good, wide-awake Baptist dentist. Write me for particulars. Baptist affairs still promising and growing. Observed extra "Missionary Day" last Sunday with a nice offering for Home and Foreign Missions. We don't wait for the call, but when we see the "extra need," we make an "extra effort." C. B. WALLER. Elizabethton, Tenn.

The piano given by Sister Emma Watson in memory of her sainted daughter was placed in the Hall-Moody Institute to-day. Another mother's gift to this institution. The Lord bless the many mothers who have helped us in this great work for his glory. New students still enter. Miss Miller's professional course for teachers has attracted much attention. One hundred and sixty-four in Sunday school. Our superintendent, R. E. Nowlin, brought us many good things from the West Tennessee Sunday School Convention. Two were baptized last night, one joined by letter. "If God be for us who can be against us?" Martin, Tenn. I. N. PENICK.

We have just closed a two weeks' meeting in our new church, Seventh street. Dr. Boone and Brethren B. F. Whitten and C. L. Owen did most of the preaching. The interest was encouraging from the beginning and continued very good to the close. We made but little effort to do more than to get the people to hear the word as it was preached, simply leaving the seed in the hands of him "who makes it grow." We received seven for baptism, making 28 additions to the church since we moved to our present location, on January 12, 1902. Our congregations now are much better than ever before. Memphis, Tenn. T. T. THOMPSON.

We have just closed a precious meeting of a little more than a week in our church at Newbern. Brother B. McNatt, our beloved pastor did the preaching, which was strong, spiritual and effective. The attendance was good, attention excellent and the interest constantly increased. The town was stirred, Christians revived and sinners converted. The immediate results were nine conversions, seven additions to the church by experience and five by letter, with

more to follow. Our church is moving up, Sunday school increasing, prayer meeting well attended and interest growing in missions under the splendid leadership of Brother McNatt. J. W. WADDY. Newbern, Tenn.

My churches are in reasonably good condition. The brethren are for the most part loyal and true. My congregations are good and I am doing my very best to give them the truth in its entirety. When I first began trying to preach I was fearful I would soon exhaust the book; but now I find the more I study and preach, the more inexhaustible the theme. The old book is a fountain of imperishable truth, making glad many who hear it. The question of pastor's salary is settled on my field. The monthly payment plan works admirably well and to the satisfaction of both pastor and people. Collections for foreign missions have been very good, so far. Arrangements are being made to send me to Asheville to the Convention. The Lord be praised for his goodness. L. H. HUFF. Mulberry, Tenn.

We are all rejoicing over the great blessings that have been poured on our Highland Avenue church during the last two weeks. The Lord gave us one of the greatest revivals in the history of our church, and the gospel seed sown through the faithful and earnest efforts of Brother Boyce Taylor will continue to bear fruit here for many months and years. Brother Taylor was with us twelve days, and his plain, pungent, powerful sermons made a deep impression on all who heard him, and while there was nothing at all sensational about him, the congregations crowded and packed the auditorium at every service. The visible results of the meeting were over twenty professions of faith and seventeen additions to the church. The Lord has greatly blessed the work here. There have been 103 additions in the past year and a half. The "Kindly Light" leads and we are trying to follow on. Jackson, Tenn. ROSS MOORE.

J. F. Vines was recently assisted by E. Pendleton Jones in a very gracious revival in his church at Cloverport, Ky., resulting in an addition of thirty-five, with others to follow. U. S. Thomas has accepted the church at Salem, Ky., for two Sundays. This is a splendid field. W. H. Tipton supplied at Glenden, Ky., recently. A. J. Foster supplied at one of the evangelical churches in the city. Fleetwood Ball reports a pleasant week spent in Tennessee. J. Whitcomb Brounger is assisting Dr. Felix at East church and much good has been done and many conversions. Dr. Brounger's address before the young men's meeting of the city on Sunday afternoon was one of his happiest efforts in an evangelistic service. Great numbers rose for prayer. A few of the Tennessee boys will attend the Southern Baptist Convention. This year has been a delightful one. Let the number of Tennessee students be increased by at least a score next year. W. H. FITZGERALD. S. B. Theological Seminary, Louisville, Ky.

I would love to say a few words in your esteemed BAPTIST AND REFLECTOR in regard to our work at Coal Creek. It might be a source of joy to others as well as ourselves to know that the Baptist cause is alive here. First, I think our Woman's Missionary Society deserves first mention. It is just about eight months old, but they have raised, just lacking a few cents, \$100.00 for missions, Orphans' Home, and education. They are such a noble band of women. Mrs. G. W. Wendling their efficient president knows no rest when she begins to raise money for missions. What a pity that every church cannot have a few such leaders. Brother Leach, chairman of the Board of deacons and about seventy-two years old, requested the society that he might have a mite barrel to fill. He conceived the idea that he did not want anything but dimes in it, so when it was opened it had one hundred and fifty ten-cents, or \$15.00. His aged wife who has been very sick most of the winter had \$8.75 in hers. I could not mention each one by name and tell what they did. Suffice it to say they all did well and are happy. It seems scarcely necessary to say that this church, aglow with missionary zeal, never owes their pastor anything. The church continues to grow from time to time. Last fall we had as an addition to the church the nicest lot of young people that I ever saw added to the church at one time. I hope that all the churches will rally to the support of all our work. Let us take the world for Christ and the Baptists. Come over, Brother Folk, and help eat some Baptist chicken in this part of the State. E. B. BOOTH. Coal Creek, Tenn.

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.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman of Board, T. E. Glass, Secretary and Treasurer. Address either at Brownsville, Tenn.

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. Laura Dayton Eakin, 304 East Second Street, Chattanooga, Tenn.

PRAYER AND PRIVILEGE

A. J. HOLT, COR. SEC.

That is what our excellent sisters of the W. M. U. call it. Think of it! They have set apart a whole week, the third week in May, to be devoted to information of, prayer for, and contribution to, State Missions, and they call it a "Privilege." O, ye men! Ye ministers of Christ Jesus, take knowledge hereof and govern yourselves accordingly. How my heart rejoices that their care of the work hath flourished.

Privilege, too. No criticisms of methods; no reflections on the Secretary or Board; no fault-finding of the colporters; no intimation of a lack of labor on the part of the Secretary. But it is a privilege with them to pray and labor for State Missions.

Will the pastors allow a loving word of suggestion? These good sisters are working to-day sending out to their sisters in every Baptist church in Tennessee a lot of circulars, tracts, envelopes and a program of exercises. Will not every pastor "help those women," by giving their effort all possible encouragement? Please see that these circulars, etc., are placed in the hands of some active female member of your church. Please aid them in carrying out the program. Please advertise it widely from the pulpit, and in every other laudable way. Please encourage all of them to participate in it. Please pray for these women, and for our work and our workers. May the blessings of God be upon his people in their efforts to spread abroad the knowledge of God through Christ Jesus, our Lord.

WOMAN'S MISSIONARY UNION.

"I am rather uncomfortable," said Miss Lyle, "at having declined to do a simple thing asked of me by a friend. I fear she is grieved and perhaps surprised. But when I had written at least 25 letters the past month, on missionary and religious topics, I did not consider it my duty to make copies of a chain-letter."

"Did you get one of those chain-letters, asking you to pray for the mission cause?" asked Mrs. Howe, her caller, rising to an alert attitude from the depths of a too easy rocker, and showing unexpected interest.

"I received one last week, and it made me thoroughly indignant. It was from Nettie Starr, and I was of a mind to reply, telling her that she must certainly regard me as a hypocrite if she thought that I could hold the office of President of the Missionary Society, constantly urging and persuading others to take hold of the subject, and at the same time fail to make it a theme for daily supplication. Why did she not mail her letter to someone who is not already yielded to missions, heart and soul?"

"She could not trust them 'to fulfill the conditions,' and then the precious chain would be broken," replied Miss Lyle, smiling. "You noted that we were asked to pray that the links might be added until the letters reached the number 1,000. Have you calculated how many letters are involved in that proposition?"

"No; but I did calculate that I was called upon for six cents postage, and that each writer throws away six cents upon a request for prayer for missions that can be, and is, made verbally at dozens of missionary meetings and from hundreds of pulpits."

Miss Lyle began figuring rapidly. "It is incredible," she exclaimed, in a few moments: "The first writer addresses two persons, these two address four, the four eight, the eight sixteen, and so on, doubling, until by the time the twentieth number is reached—not 1,000 by any means—how many letters do you suppose, have been sent?"

"Oh, several hundred, I daresay."

"Five hundred and forty thousand two hundred and eighty-eight."

"Susie Lyle!" ejaculated Mrs. Howe.

"And how much postage expended?"

"At two cents each, \$10,805.76."

"I shall pray that the chain may be broken!" announced Mrs. Howe.

"Don't you wish that that chain of postage could be diverted into the expense fund of our mission boards? Think of the leaflets that could be printed and circulated for such an amount of money," said Miss Lyle.

"There is another prayer I shall pray," Mrs. Howe said, taking the sheet of paper from her friend and musing upon the rows of numerals.

Why is ROYAL Baking Powder better than any other?

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ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

"I shall ask that the all-wise One may keep his thoughtless children from wasting their energies in zeal not according to knowledge."

The eight delegates from Tennessee W. M. U. to the annual meeting at Asheville, May 9, have been appointed by the Central Committee as follows: Mrs. M. D. Early, Morristown; Mrs. R. A. Brown, Knoxville; Mrs. S. S. Bolton, Memphis; Mrs. A. H. Fly, Jackson; Mrs. W. E. Rape, Chattanooga; Mrs. I. T. Allen, Hartsville; Mrs. A. J. Wheeler and Mrs. I. J. Van Ness, Nashville.

Alternates:—Mrs. M. A. Moss, Newport; Mrs. J. A. Crouch, Johnson City; Mrs. Virginia Stanley, Memphis; Mrs. Lloyd Wilson, Humboldt; Mrs. W. T. Tyler, Chattanooga; Mrs. W. B. Harrison, Columbia; Miss Margaret Frost, Nashville; Mrs. J. L. Huey, Springfield.

Mrs. Jackson is a member of the Executive Committee, being Vice-President for Tennessee.

While it is a pleasant responsibility to attend as a delegate, still, so much is gained at such a gathering of earnest and well informed workers that it is worth far more than the outlay involved to be there if only as an interested auditor. May many of our own faithful co-workers enjoy the privileges and blessings of the occasion.

"DEAD CHURCHES."

I have read so much on the subject of "Dead Churches" that I suppose the term "dead" would be applied to all Christians who fail to do all that God requires of us. We are inactive dead in that particular. I suppose we are all dead in the same particular Christian work. It seems that such has been the case ever since there has been a church. A church may contribute of their means for missions and yet be dead in other respects.

The Seven Churches of Asia had false doctrines and disorderly members among them. They were dead to church discipline, and God said: "Thou art wretched and miserable and poor and blind and naked." We have

some Baptist churches of which the leading members advocate open communion and alien immersion. Very recently in one of our little towns the Methodists had a good revival. After the meeting closed the Baptists came together to consult on the matter of electing a pastor, and one of the leading members suggested that all unite on the Methodist preacher for pastor, as he lived in the town. One man who is not a member of the church opposed the proposition and the matter stopped. I write these things to inform your many readers that we, as Baptists, may be dead in other respects as well as in missions. When the above named church has a pastor at all they have a good preacher and an educated man.

There were some churches in the apostolic times that did not contribute as they ought. I have before me the minutes of our Association, which is the Cumberland Gap Association, in which there are 36 churches and only 13 contribute anything for missions, leaving 23 that do not contribute anything. I believe there are many good Christians among the 23 non-contributing churches, but there is something wrong somewhere. I believe the fault is greatly in the preaching. God's word teaches that a Christian who knows his duty will do it. The Savior says: "If you know these things, happy are you if you do them." So when the Savior wanted to ride into Jerusalem he told the disciples to "loose the ass colt and bring it to him, and if the good man objects, tell him the Lord hath need of it and forthwith he will let it come." So the good man must be taught his duty. Then will he do it. Except we have the mind of Christ, we are none of his. So if the children of God are taught right, they will do right; if taught wrong they will do wrong. Paul says, 2 Cor. 10:15-16: "Having hope when your faith is increased, that we shall be enlarged to preach the gospel in the region beyond you." So our hope to reach these non-contributing churches is through the preached word of God. Let each Association have a man qualified as a missionary to travel in each Association, appointed by the Asso-

ciation and endorsed by the State Board, and let him have the colporters work and visit every family, and preach every Saturday and Sunday. Let him take collections in every church for missions and report to the State Board and the Association what he collects from each church. Oh, if we had such a man as S. E. Jones or A. J. Holt to preach the word of God to us as the Baptists believe it, and to take us preachers to one side and expound the way more perfectly to us, like the disciples did to Apollos, we might take on strength enough to stand alone. May God help us to rise to a higher standard of Christian work and a more consecrated life.

D. L. MANIS.

Tazewell, Tenn.

ST. ELMO CHURCH.

During many years of hard struggling to build up a Baptist church at St. Elmo, Tenn., God, in his infinite wisdom, has fully tried the faith of the faithful few who have been striving to upbuild the cause at this place. Few it has been and many discouraging things have occurred that would almost have tried the faith of Job. But knowing that God had planted the church at this place, and knowing that his word teaches us that the "gates of hell shall not prevail against it," we have been battling against the devil and his hosts, being content to wait the pleasure of our heavenly Father and, like Job of old, retaining our integrity. The maker of this great universe has seen fit to pour out his blessings upon our churches. First, by directing to our pastors, and to shepherd the flock at St. Elmo, our beloved pastor and brother, Rev. W. Augustine Lewis. We feel that he has been directed by the hand from above, and we all love and have the utmost confidence in him. Second, the members are putting their shoulders to the wheel and helping him move the old wheel of Zion.

We are not looking back at the things of the past, but we are pressing with all our might to take St. Elmo for Christ and the Baptists, and by the help of God we expect to do so. The great God is certainly rewarding us for our faithfulness and is steadily pouring out his great blessings upon our church; for, since the 12th day of February, we have received twenty members by letter, one by restoration, two by re-enrollment, five by baptism, making a total of twenty-eight, and our Sunday school has grown from the small number, forty-three, to a school of 135 pupils, teachers and officers. For all of which our hearts are overflowing with thanks and gratitude to God. Our people are paying the pastor better than I have ever known them to heretofore. Brother Lewis has been with us since Feb. 12th, and thanks be to God we are not in arrears with his salary. And our people are in hearty sympathy with all our mission boards, as will be seen by the minutes of the last meeting of the Ocoee Association. Our church, while it was a small amount, donated some to every branch of our denominational work. We have recently taken up a special collection for Ocoee Mission work and also a State Missions collection will be taken shortly.

We feel fortunate in obtaining the services of Brother Lewis, and to him is due the full credit of our rapid growth since his taking hold of our church, for he has gone out into the highways and hedges, so to speak, and has gotten out the church letters that had grown yellow with age and covered with dust and brushed the dust off of them, and has gotten the Baptists that were cold and indifferent awake to a sense of their duty, and in the harness again. He has convert-

ed some to our belief by his messages and conversation. When Brother Lewis accepted the call to our church it was a poor, struggling one with only forty-three members on the roll and only about twenty of this number interested. But by the help of God, we, with Brother Lewis, hope to go to Cleveland next October 100 strong. We desire the prayers of all Christian men and women in our behalf. Brother Lewis has a large field here. It is shocking to stop and realize the number of souls there are in our very midst that are traveling the road to destruction.

Dear reader, let a petition go out from your heart to God to help us in our feeble efforts to build up a strong church; one that will stand the ravages of all storms without a quiver; one that will be like a city that is set upon a hill and cannot be hid; one that will be a blessing to the community and fallen humanity, and especially for those that know not Christ in the free pardon of their sins. Again, thanking God for the many blessings he has bestowed upon us, and again asking your earnest prayers for us.

CHAS. E. WATSON.

St Elmo, Tenn.

REV. J. S. LINDSAY.

At a meeting of the Baptist church and Sunday school, at Jacksboro, Tenn., on April 3, 1902, the undersigned having been appointed a committee to prepare resolutions in respect to the life and death of Jonathan S. Lindsay, would respectfully report, that:

After a short illness at his home at Jacksboro, Campbell County, Tenn., Brother Lindsay died on February 26, 1902. He was born in Carter County, Tenn., September 22, 1823, and moved to Campbell County when quite young, and while a young man he married Miss Catharine Keeney, with whom he lived in loving companionship for more than half a century, until she died, on January 7, 1902. They were both consistent members of the Baptist church, and raised a large and respectable family, only two of whom survive, with whom, and their children, we sympathize in their sad bereavement. Truly these children may look back upon the lives of their parents with affectionate and honest pride. In early life Brother Lindsay gave himself to the work of his heavenly Master, becoming a minister of the Baptist church, and as such was truly devoted to his work, and the Sunday school cause, in which he was one of the pioneers in this country. While he has not had the care of any church for several years, he never laid aside his armour, nor permitted the fire upon the altar of his heart to go out, and it may be well and truthfully said of him: "He fought a good fight, he finished his course, he kept the faith, and there awaited him the crown of righteousness." He was one of those of whom it is written, "Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them," for truly Brother Lindsay's works are many, and they continue with us, and many a soul once shrouded in darkness to-day thanks God for the light that came to him through the ministrations of our brother. We should not hesitate to call our brother great, for his precept and example were always found tending to promote every good work.

He has left the church and Sunday school the fragrance of a pure and holy life—the best treasure he could have placed in our archives—being in life one of the most liberal and faithful supports of the church and Sun-

day school cause, always contributing liberally to the educational and charitable institutions of our country. His integrity was unblemished; courteous in his intercourse with his brethren; kind to the poor; held liberal and enlightened views on all subjects and endeavored to keep in line with the march of human progress, and in his social and family relations he was esteemed and respected, and as a Baptist we refer to his life and character with pride as an example well worthy of imitation; therefore,

Resolved, That in Brother Lindsay's death our church and Sunday school have sustained a great loss, and that in testimony of our love and veneration for our brother, and to aid in perpetuating the memory of the virtues of our deceased brother, the foregoing preamble and these resolutions be adopted and placed upon our church minutes and Sunday school records.

Resolved, That we commend the life and example of Brother Lindsay as an illustration of that eminence that may be reached by the well directed and constantly-pursued purpose of doing good in whatever place in life we may be called to act.

Resolved, That our sympathies be tendered the family in their sad bereavement, and that a copy hereof be furnished the family and one sent to the *Texas Baptist Standard*, and the BAPTIST AND REFLECTOR for publication.

LEWIS WILSON,
WM. ALLEN,
Committee.

STEWART COUNTY.

The Stewart County Association fifth Sunday meeting was held at Model Saturday and Sunday. J. W. Pruitt was elected Moderator, and J. T. Wiggins, clerk. A number of queries were discussed. On Sunday G. W. Bray preached the missionary sermon, after which a collection was taken for District Missions amounting to \$19.85, which paid off the debt that was due the missionary for last year. The Holy Spirit was present in power and the brethren out of their poverty contributed liberally. The next meeting will be held at Dover. By a unanimous vote an urgent invitation was extended to Dr. A. J. Holt to attend the meeting at Dover. There is no Baptist church at Dover, but there are several Baptists in the place. The colporter, M. C. Hooks, lives in Dover; so does Prof. Grant, principal of the high school. These two will help to make the exercises interesting. The pastors are expected to take up a collection in their respective churches for State Missions and bring it up to the fifth Sunday meeting. The Association recommended to the churches that they do their work through the State Board and requested that quarterly collections be taken for State Missions. Thus far only two or three churches have complied with this request, but the debt due the district missionary is paid, and the churches are ready to do something for State Missions if the pastors will lay the matter on their hearts. I go at once to my field in the Buffalo Valley country.

B. F. STAMPS.

TEXAS ITEMS.

I wish to say a word by way of endorsement of what Dr. W. C. Luther recently said in your columns concerning the Ministers' Mutual Benefit Association, of which he is the worthy and efficient secretary and treasurer. This is an association for the benefit of Baptist preachers' families when the preacher's work is done. I am sorry

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that its territory is restricted to the bounds of the Southern Baptist Convention, and shall favor enlarging it so as to take in any worthy Baptist preacher of proper age. I believe it is the best form of insurance, and probably the cheapest, and it ought to be a positive joy to any Baptist preacher to pay \$2 to the family of a deceased brother. Insurance companies thrive and grow rich on the premiums they receive, and thousands of Baptist preachers in this country are paying into their treasuries. This is an association that makes our payments benefactions and we are the beneficiaries. Look into it, brother, and I believe you will agree with me. Write Dr. W. C. Luther, Dallas, Texas, for particulars.

I find quite a change here from my field in Indiana. We are 25 miles from Lavaca Bay on the Gulf, and enjoy delightful sea breezes the greater part of the time. The climate is so mild vegetables grow and delicate flowers bloom in open air all winter, with rare exceptions. This section of Texas has been in the grasp of "cattle kings" for long years. They live largely in towns, and own tens and hundreds of thousands of acres of land at various distances away. We have several millionaires here. But truck farming is gaining in popularity and breaking their hold. Rice culture, ribbon, cane, and sugar mills are supplanting "king cotton," also, especially since the boll weevil has become so prevalent. Neither have the prospectors for oil given up hope.

Religiously, Catholicism prevails all through the coast country. Here, in a town of 6,000 population, we have two strong Catholic churches, a convent and academy. There are also three or four good Protestant churches. The Baptists have a solid footing and a good outlook. I. N. KIMBROUGH, Victoria, Texas.



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THE BLUE CROSS.

The blue cross on your paper this week will indicate that your subscription has expired. Look at the label on your paper and see if this is not correct. If correct, we hope you can renew now. The spring and summer are always hard on religious papers. We shall need the amounts due us to carry us through the summer.

ANGELIC DELIVERANCE.

There were three Herods mentioned in the New Testament: Herod the Great, (Matt 1:16); Herod Antipas, (Matt. 14:3-10), (Luke 23:11), and Herod Agrippa I (Acts 12:1). The last named was the grandson of Herod the Great. He had been made tetrarch or ruler of Palestine by Caligula, the Emperor of Rome, and later had been given the title of King. Desiring to win favor with the Jews over whom he ruled, he persecuted the Christians. He killed James the brother of John with a sword, according to the Roman method of punishment. This James was one of the three most intimate friends of the Lord, Peter and John being the other two. Often the three are mentioned together. Seeing that the death of James was pleasing to the Jews Herod arrested Peter and threw him into prison. He was the recognized head man among the apostles of Christ, and now if he could only be put out of the way the Christian religion would certainly collapse. It was the time

of the Passover, and out of deference to the Jewish prejudices Herod would not put Peter to death during the feast. But he determined to keep him securely so that he might be put to death after the feast. So, in order that there might be no possibility of his escape, he "delivered him to four quarternions of soldiers to keep him" A quarternion was four men, making sixteen men altogether who were appointed to guard Peter, four at a time, three hours each. To make assurance doubly sure he was chained by the wrist to two soldiers. Now there will certainly be no possibility of his escape. So it seemed to human calculations. But Herod left God out of account.

The disciples were utterly dismayed when their leader was thrown into prison with a view to his being beheaded. They did not know what to do. They had no influence at court. There was no one who would help them. There was only one thing to do, and that was to appeal to God. So they went to him in prayer and continued praying unceasingly. "Man's extremity is God's opportunity." When man is weakest, then God displays his power the most. Most wonderfully was this truth illustrated. The disciples probably continued praying about a week, during the whole time of the Passover. No answer had come to them. Peter was still in prison. The next day he was to be executed. There seemed no hope.

But it was then that God acted. He sent his angel to the prison cell. Peter was sleeping between two soldiers, chained to them. Two other soldiers were keeping guard before the prison doors. But what are prison doors and guards and chains to the Lord? He laughs at such. His angel passed through the doors unnoticed. A bright light shone in the prison. He struck Peter on the side to awaken him out of sleep. At his magic touch the chains fell off from Peter's hands. At the command of the angel Peter arose, put on his girdle and sandals and cloak and followed the angel. Just awakened out of sleep and dazed by the sudden visit of the angel, he was not sure whether it was really true that he had been delivered out of prison. He thought, at first, it was only a vision he had seen in his dreams. But, thank God, it was a real vision.

Oftimes now the followers of Christ are thrown into prison, sometimes in real dungeons, at other times into the dungeons of doubt or of difficulty or of despair. To our minds it may seem impossible to escape. But the Lord sends his angel to us, "The angel of the Lord encampeth round about them that fear him and delivereth them." Has a vision of that angel never come to you? What fear need the Christian have of prison doors and guards and chains, of temptations and trials and troubles? The Lord has promised to be with him and deliver him from them. At the bidding of the Lord chains fall from his hands, prison doors stand open and guards are powerless to prevent his escape. Oh, blessed vision; nay, blessed reality! May it be vouchsafed to each of us in our time of trial.

THE ITINERANT SYSTEM.

In a recent issue of the BAPTIST AND REFLECTOR we quoted from an article in the Nashville Banner on the above subject, written by Rev. L. R. Amis, a prominent minister of the Southern Methodist church, in which Brother Amis said, among other things:

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

To this we added: "And thus our Methodist brethren are coming to learn, by practical experience, that their boasted itinerant system is not such an advantageous one after all." Now comes Dr. Hoss of the *Christian Advocate*, in reply, and says, among other things, in a column editorial:

"Dr. Folk, of the BAPTIST AND REFLECTOR, is nothing if not alert. In a recent issue he undertakes to show that the itinerant system of ministerial supply is not

a success. Now, in view of the fact that there are nearly 2,000,000 more Methodists in the United States than Baptists, he will have some trouble in making good his contention. Or, to come nearer home, we should like for him to explain how it is that there are about twice as many white Methodists in the State of Tennessee as there are white Baptists. When he has accomplished that task, we shall call on him to give a rational account of the preponderance of Methodists in the city of Nashville."

In reply to this we wish to say: 1. We thank our friend, Dr. Hoss, for the compliment that we are "alert." That is the way an editor ought to be, and as a watchman on Zion's walls, that is the way he is expected to be.

2. Dr. Hoss makes it appear that we were the one who undertook to "show that the itinerant system of ministerial supply is not a success." As a matter of fact, we simply quoted Brother Amis as doing this, adding a few remarks of our own. We wonder why Dr. Hoss should have made no reference to Brother Amis. Or was he hitting Brother Amis over our shoulders?

3. We very respectfully deny that "there are nearly two million more Methodists in the United States than Baptists." According to the Baptist Year Book for 1902 there are 4,269,073 regular Baptists and 2,762,691 Northern Methodists and 1,477,180 Southern Methodists, making 4,239,871 Methodists, North and South, leaving 29,202 more Baptists than Methodists. Or, if you take all the Baptists of every persuasion and all the Methodists, the figures would be as follows: Baptists, 4,685,302. Methodists, 5,966,500, leaving 1,281,168 more Methodists than Baptists. But take only the white Baptists and white Methodists of the South and the figures are as follows:

Baptists, 1,657,996, Methodists, 1,477,180, leaving 180,816 more white Baptists than white Methodists in the South. During the last four years the white Methodists have increased only 41,568, while the white Baptists of the South have increased during the same time 144,133. We shall be glad to have Dr. Hoss explain these facts to us.

4. We do not mean any disrespect, but we seriously doubt if "there are about twice as many white Methodists in Tennessee as there are white Baptists." We have been unable to get the exact figures for the white Methodists of Tennessee, as their Conferences are not bound by State lines. We shall be glad to have Dr. Hoss give them to us. Meanwhile, we will say that there were 134,252 white Baptists in Tennessee last year. Our impression is, after inquiring, that there are about the same number of members of the M. E. Church, South, and a good many fewer members of the M. E. church, North. There are more Methodists than Baptists in Middle Tennessee, but there are a good many more Baptists in East Tennessee, while in West Tennessee they are probably about equal.

5. As to the preponderance of Methodists in the city of Nashville this is a fact which we must very sadly admit. There are several reasons to account for it. (1.) The serious differences among the Baptists some fifty years ago, growing out of the Graves-Howell controversy. (2.) The fact that Alexander Campbell captured the First Baptist church, almost bodily, so that the Baptists of the city had to practically begin over again after that. (3.) The presence of Vanderbilt University in the city with its professors and students preaching every Sunday in the various churches and missions in the city. In Louisville the Southern Baptist Theological Seminary has had a similar effect, making Louisville a Baptist city.

6. Dr. Hoss says again:

"If anything is clear in the New Testament, it is that the Christian minister is a man who is sent—and very frequently sent to a place to which he would not personally have preferred to go."

Sent by whom? Sent by a man? Sent by a presiding elder or a bishop? No. Sent either by the Holy Spirit or by a church.

7. Again Dr. Hoss says:

7. "This beautiful picture of the pastor as married to the congregation lacks something of pertinency. Our understanding of the marriage relation is that it is for life. Of a marriage that is terminable at the will of either party we have a poor opinion. O! Dr. Folk, we beg you not to play too carelessly with figures of

speech; they are edged tools and may cut your fingers."

We did not say that the pastorate is the same as the marriage relation. What we said was: "The pastoral relation is very similar to the marriage relation, and like that should always be voluntary."

Dr. Hoss ought to know that you cannot make a figure of speech go on all fours. It will not do to press any analogy too far. That there is a similarity, a marked similarity, between the pastoral relation and the marriage relation is very evident to everyone. The point which we made was that the pastoral relation like the marriage relation should be voluntary.

8. That the Baptist plan of church government is identical with the Lord's plan is not simply an "assumption." It is capable of proof from the New Testament. It is not an "exclusive pretension" any further than the New Testament is exclusive. We have the greatest respect for our Methodist brethren in general, and for our friend, Dr. Hoss, in particular. But we insist that he and they are all wrong so far as church government is concerned, as well as in several other respects.

MUNICIPAL CORRUPTION.

We have received a copy of the grand jury report on "Municipal Corruption" made in the Criminal Court of St. Louis by the February grand jury. After reviewing the evidence which had come before them, showing the existence of brazen corruption in the city, the grand jury says: "This era of corruption has been brought about primarily through lack of interest in public affairs on the part of intelligent citizens. The great mass of the people are honest. It is only a small percentage of the whole that are dishonest, yet, unfortunately, this small percentage usually takes the greatest interest in political affairs." This is sadly true, not only in St. Louis but in Nashville and every other city in our land. In our recent election in this county the saloon men had practically every voter at the polls, while there were probably 2,000 good citizens who remained at home, too indifferent to go to the polls and vote, especially as it was raining.

Again the grand jury says: "Fully ninety per cent. of the murders and assaults in this city can be traced directly to the use of liquor." This, mind you, is from the official report of the grand jury. It certainly ought to cause the people of St. Louis to open their eyes and think. And practically the same proportion will hold true in other cities.

The grand jury says again: "We commend the action of the present Excise Commissioner in ordering the saloons closed between one and five o'clock in the morning. This is a step in the right direction, but, in our judgement, it would be better to name 12 o'clock instead of one o'clock in the morning as the closing hour." Allow us to suggest that it would be still better to name ten o'clock as the closing hour—better still to name eight, and best of all to close the saloons altogether. If "fully ninety per cent. of the murders and assaults in this city can be traced directly to the use of liquor," why should saloons be opened at all, to dispense their death-dealing stuff? Can the grand jury of St. Louis answer the question? Can anyone answer it? We defy anyone to give an intelligent and consistent answer. We may be permitted to copy another paragraph from the report of the grand jury: "We recognize in Mr. Joseph W. Folk, the Circuit Attorney, an upright, capable and fearless officer who, in the discharge of his duties, is not controlled or swayed from his high conception of duty by either fear or favor or political preferment." We copy this paragraph not simply because Mr. Folk is our brother nor simply because he is a Baptist, though both of these facts are matters of gratification to us, but because we believe that such officials should be commended, and especially to say that we need such "upright, capable, fearless officers," in all of our public offices, and if we had such then these corruptionists and saloonkeepers and gamblers would not flourish so greatly as they do now.

PERSONAL AND PRACTICAL.

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

We are hoping to receive at least 1,000 new subscribers this year. Won't you help us do so? To enable you to get subscribers we will make the following proposition: The BAPTIST AND REFLECTOR from now until January 1903 for \$1. Tell all your friends about this.

The *Word and Way* well says: "The man who refuses or fails to go to the polls and cast his vote against what he knows is wrong, for fear his business will be injured, lacks the courage of his convictions and deserves to fail in business. He is already a failure as a man." If it doesn't mind the *Word and Way* will get on somebody's toes.

It will be gratifying to the many friends of Dr. J. M. Frost to know that he has sufficiently recovered from his long and tedious spell of sickness to be at his office again. He expects to be able to attend the meeting of the Convention at Asheville next week, where he will present, in behalf of the Sunday School Board, the best report it has ever made to the Convention.

"Ethics of the Ministry, with Practical Suggestions to Pastors and other Ministers," by Rev. Robert N. Barrett, Ph.D. Published by G. Holzapfel, Cleona, Pa. This is one of the most thoroughly practical and helpful books we have read in a long time. Every minister, especially every young minister, should have a copy. We are glad that it was written by a former Tennessean.

Prof. L. R. Hamberlin, Prof. of elocution in Vanderbilt University, died last Thursday in Richmond, Va. He was a graduate of Richmond College. His father was a Baptist preacher and he himself was a Baptist. Some years ago he taught elocution in the Brownsville Female College. He had been connected with Vanderbilt University about two years, succeeding Prof. A. H. Merrill.

Hon. Edwin H. Ewing died at his home in Murfreesboro Thursday night at the age of ninety-two. He was a man of much ability. He served in Congress with Daniel Webster. At the laying of the corner-stone of the present Capitol of Tennessee, in 1845, he was the orator of the occasion. For some years he wrote a good deal for the papers under the nom de plume of "Spinoza."

Recently the New York City Presbytery promptly refused to license either of two young men who had been educated in the Union Theological Seminary and who held some of the views of the higher criticism prevailing in that school. The presbytery did right. Why should men be licensed to preach who propose to make it their business to tear down the fundamental principles which they are expected to uphold?

The *Western Recorder* says: "In London a doctor has started an establishment for the cure of obesity. The method is by turning somersaults. A special gymnasium has been opened where the fat patients can go and turn somersaults. It is said that the results are very encouraging." But what is the use of going to this gymnasium to turn somersaults? It seems to us that that could be done in the back yard, just as well.

Rev. M. L. Thomas has sold out his interest in the *Baptist Advance* to Rev. N. R. Pittman, who assumes editorial charge. Brother Pittman is no stranger to newspaper work. For about seven years he was on the editorial staff of the *Central Baptist*

where he did fine work. He is an accomplished writer and an able preacher. We shall expect him to do a splendid work as editor of the *Advance*. We welcome him to the editorial ranks.

The Walnut Street church, Louisville, Ky., invites the Southern Baptist Convention to meet with them next year. This makes six invitations which have been extended—from Nashville, Memphis, Savannah, St. Louis, Waco and Louisville. The first five invitations are on the pay plan. Is the invitation from Louisville on the free entertainment plan? The *Recorder* does not say. If it is, we move that it be accepted. The Convention, by the way, does not seem to lack for invitations on the pay plan.

Brother T. E. Glass, secretary and treasurer of the Ministerial Relief Board at Brownsville, Tenn., writes us in a private letter: "I am sorry to say that there has been quite a decrease in the offering to this board since the meeting of the Convention. We have nine beneficiaries. The fund is now very small, and will not be more than enough for about one month. I do wish all of our pastors would bring this work before their churches. If we could only get \$1 from every church in the State we could help our old brethren so much better."

The *Congregationalist* opposes the position of Dr. Edward Everett Hale and Senator Hoar of Massachusetts, that the Lord's Supper should be thrown open indiscriminately, rather than to the membership. The *Southwestern Presbyterian* of New Orleans endorses the *Congregationalist*. And thus these papers take Baptist ground in regard to the supper. As a matter of fact, practically all other denominations take the same position, that baptism comes before the supper. The question which divides Baptists from other denominations is, "What is baptism?" In other words, it is not close communion but close baptism.

Formal charges have been preferred by the Second Baptist church, Little Rock, Ark., against Gov. Jeff Davis who is a member of that church, accusing him of drunkenness, gambling and other immoral conduct, and he is to be brought before the discipline committee of his church. Gov. Davis, who is visiting in Washington, has sent a reply for publication in which he denies the charges and defies the church to prove them. But, despite this defiance, the officers of the church have prepared charges consisting of seven counts in which he is specifically accused of the sins indicated, with the times and places at which they were committed. We do not, of course, know anything about the truthfulness of the charges. For the sake of Gov. Davis and of the church and of the cause of Christ, we hope that they are not true. We speak of the matter only to commend the officials for doing what they conceive to be their duty regardless of persons or official standing. It is a worthy example they set. O, for a revival of old fashioned, New Testament, Baptist discipline all over our Southland.

A correspondent from Dallas to the *Nashville American* says that "the Book Claim matter will come up again at the General Conference of the M. E. Church, South, which meets in Dallas on May 7th." He thinks that "this will be the most memorable session of that body since the separation of American Methodism in 1844." He says that "the one question to come before the conference that overshadows all others and the settlement of which will determine the ecclesiastical fortunes of men who are ambitious to be elevated to the episcopacy and other connectional offices is the Methodist war claim, which has been the innocent occasion for the bitterest and most malignant warfare and persecution that was ever made on men." The correspondent again says: "While it is true that Methodist ministers and laymen do not formally stand for office, it is a fact that no political party is more thoroughly infested with politics than is the Methodist Episcopal Church, South. Combination, intrigues and cabals are in the process of formation or are already made which look to but one end—the election of certain candidates to the episcopacy and to those connectional offices to which the present incumbents are not re-chosen."

The Home.

NOT SELF, BUT OTHERS.

God's world is very large,
Ours is so small;
Our love is for our own,
His love for all.
The Father's light and love
No change can dim;
Why have his children grown
So unlike him?

Faces care-worn and hard,
Hearts of unrest,
Hands swift to snatch and hold
For self the best.
Insatiate greed of gold,
Luxury, ease—
What do the sons of God,
Craving for these?

Oh! for the love of God,
Keep love to man;
Study the Father's will,
Further his plan.
Self-love is never joy,
Never knows peace,
Aye, in the God like soul
Self-love must cease.

Children of love divine,
Learn larger ways;
Cherish the nobler life
Filled with God's praise,
Sorrow will lose its power,
Morning will break,
If the heart lose itself
For love's dearsake.

—Marianne Farningham.

"PERFECT THROUGH SUFFER- ING"

God never would send you the dark-
ness
If he felt you could bear the light,
You would not cling to his guiding
hand
If the way was always bright;
And you would not care to walk by
faith
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear;
And many a cruel thorn crown
For your tried head to wear.
He knows how few would reach heav-
en at all
If pain did not guide them there.

So he sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet;
For 'tis always so easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your fath-
er's,
And sing, if you can, as you go;
Your song may cheer someone behind
you,
Whose courage is sinking low;
And well if your lips do quiver—
God will love you better so.

—Selected.

WHAT A BUTTON DID. (A true story.)

It was really a pretty button that
lay unconsciously in the corner of
mother's machine drawer, but it had
rather an unusual history.

It was nearly as large as a silver
quarter, made of cut steel to repre-
sent a buckle. It was set with tur-
quoise and had corrugated edges.

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night.

Cured by the Great Kidney Remedy, Swamp-Root.

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



A. H. NOONEY.

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

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

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

A. H. Nooney.

Chief Engineer, State Capitol Build-
ing, Jan. 2nd, 1902. Topeka, Kan.

Weak and unhealthy kidneys are re-
sponsible for more sickness and suffer-
ing than any other disease, therefore,
when through neglect or other causes,
kidney trouble is permitted to contin-
ue, fatal results are sure to follow.

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

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

Sample Bottle of Swamp-Root free by Mail.

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

If you are already convinced that Swamp-Root is what you need, you can
purchase the regular fifty-cent and one dollar size bottles at the drug stores every-
where. 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.

There were three bright steel prongs.
It had belonged to mother when she
was a girl, and we children loved to
ask questions about how it had look-
ed with the eleven others that had
adorned the blue velvet jacket that
was fashionable at that time.

But it suddenly lost all its charms,
and we children hated the very sight
of it.

There were five of us. Big sister
was almost a young lady, and was
gentle and sweet, making us look up
to her, and she always told the ex-
act or "beautiful" truth.

The rest of us were in the habit of
telling things a little crooked, and
little sister could not possibly keep
anything just right.

Everything had been tried that
could be thought of, but she could
not, or would not, tell the truth.
Nothing seemed to reach her need.

Mother had been reading to us
from an old school reader about the
magic necklace that grew long or
short and changed colors when the
weather told a lie, and a sudden
thought came to her. The
beautiful button was to be a "truth
button." It was put upon a string,
and the child that told a falsehood

was to wear it to remind him of his
duty.

Of course little sister was first to
fall.

She was going to the store to get
some thread for mother, and wanted
to stop at an insurance office kept by
a friend, and ask for a calendar,
but her mother said: "I do not like
for you to do this. It is annoying,
and not just the right thing to do.
Run for the thread and right back
again."

She was a very dejected looking
little girl when she kissed mother
and left the house.

It was only three or four blocks,
and did not take long.

She ran in with curls all about her
face, and looking so pretty and rosy;
and, holding up to view a pretty
calendar, said, "As I passed by the
office Mr. Williams handed me this.
I thanked him and ran on to you,
mother. Isn't it pretty?" all the
time talking so fast and all out of
breath.

Mother quietly reached for the
button, and tied it around her neck,
saying: "Just keep it there until it
helps you to tell the exact truth."

Nothing ever reached her as that
button did. She thought everyone

knew why it was there. She ran
and hid, and cried for a long time.
A truly sorry little girl crept up to
mother with: "Please take it off. I
asked for the calendar. I will re-
member; just try me."

It was a long time before she
again forgot. She had to wear it
many times, but the button cured
her and all of us, for we each had
our turn, and just think how a boy
looked with a blue button buckled
around his neck. No whip could
have done what that button did.—
Christian Observer.

OUT OF THE DEPTHS.

BY HOWARD WAYNE SMITH.

Helen Keller, as everyone knows,
is a marvel. Her experiences in
being delivered from the chrysalis
which enfolded her soul in darkness
are most interesting and instructive.
She has told of many first things in
her life, among others of her first
plunge into the bounding billows of
the sea. Her interest in the ocean
had been exciting and she desired to
feel the swaying of the waves that
by her remaining sense of touch she
might know it. With glad heart
she sprang on the sand and into the
cool water. It was a delicious ex-
perience, that surrender to the buoy-
ant, exquisite throbbing and ebbing
of the waves. The delight of her
childish nature was as boundless as
the great deep itself. Soon there
was a change. The wave came with
a rush; the girl slipped; she fell; the
water eluded her grasping hands; it
overwhelmed her. The delight of a
moment ago became the despair of
the present moment. She was the
toy of the billows, until at last they
tossed her on the sand exhausted
and excited with fear. But mother
was on the shore and she soon found
solace in her loving arms.

This experience is a parable. Its
parallel is to be found in the lives of
countless young people. They have
heard of the great world outside of
home. The music of its currents of life
call them. They rush into its giddy
whirl with joyous anticipations. The
first moments are those of delight.
There is a delicious movement in the
waves of pleasure upon which they
float and by which they are drifted
hither and thither. But at length
comes the tidal wave of sin or sorrow
which carries them from their feet.
They are overwhelmed in the depths.
What now? Blessed fact. God, bet-
ter than father and mother, stands on
the shore and he will stoop to em-
brace the weary heart worn out by
its experiences of the ways of the
world's sin and sorrow.

It were better to keep out of that
ocean. But if one must, because not
content to heed the caution of the ex-
perienced, let him call out of the
depths to the Master of the ocean
and earth and skies and he will bid
the billows yield up its victim on the
shore beneath the cross, where the
weary find rest.—*Baptist Union.*

POSITIONS! May deposit money in bank till
position is secured or given notes. Car
fare paid. Cheap board. Send for 150-p Catalogue.
Draydon's PRACTICAL *Claps*
(Write Either Place) BUSINESS
Nashville, St. Louis, Atlanta, Montgomery,
Little Rock, Ft. Worth, Galveston, & Shreveport.
Endorsed by business men from Maine to Cal. Over
3,000 students past year. Author 4 text-books on
bookkeeping; sales on same \$25 to \$50 per day. No
vacation. Enter any time. Bookkeeping, short-
hand, etc., taught by mail. Address Dept. Q. B.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



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 May—MEXICO and BRAZIL.

BIBLE LEARNERS.

Learn Acts 11-21. Ask God then that he will be with our missionaries in these Catholic countries we are to study in May, and that they may by his help turn many to walk forever in the gospel light.

YOUNG SOUTH CORRESPONDENCE.

We have some unusually interesting correspondence to-day, and quite a number of letters. Let us read them together.

No. 1 is from our good Dr. Holt, and talks of a subject near our hearts.

THE YOUNG SOUTH ROOM

in the Orphans' Home at Nashville. Had you almost forgotten that we sent

ONE HUNDRED DOLLARS

to paper and finish one of the rooms in the renovated building which shelters our orphaned children? It seems though that the Young South has two rooms to its credit.

Dr. Holt says, after acknowledging the receipts of our last quarter's offering to this "sweet charity:"

"By the advice of Mrs. W. W. Kannon, a member of our Auxillary and one who has always taken a very warm personal and intelligent interest in the Orphans' Home, we have set aside rooms three and four as the Young South rooms. One of these rooms was hitherto used as the parlor and the other was used as our sewing room. But we have arranged our front hall as a reception room and we have had to turn the parlor and sewing room into sewing rooms. They are connected by folding doors and are nicely fitted up for the purpose. They have in them nice sewing machines, one furnished by the Young South and another furnished by the ladies of the Edgefield Baptist church of this city, a very large and convenient clothes press I will call it, although it is not at all in the shape of an old fashioned clothes press. It is about ten feet long and reaches from the floor to near the ceiling. About three feet from the floor it has an offset of six inches, and from there to near the cornice of the top it is enclosed by glass doors. In the upper part of this clothes press is kept all the new white

goods that are donated to us by our friends in the State. These goods are composed of remnants of domestic and light calicos. In the lower part which is enclosed by doors is kept uncut dark goods and jeans for boys' clothing. Then we have a very large cutting table. It is ten feet long and four feet wide and has lock drawers in which are kept thread, needles, buttons, etc. Then we have a wash-stand, bowl and pitcher and towel rack for the use of the good women who come in to help cut and sew for the children. We also have chairs, small tables, a sofa, lamps, some pictures on the walls, etc. The whole has been papered and painted, with a square of carpet on the floor. It is a very comfortable and convenient room, entered from the reception hall. In this room the ladies from the different churches meet from time to time and cut and sew for the children. The children are also taught during these sewing days, by the good women, in the art of cutting, fitting, and sewing and mending. It is one of the most useful rooms in the building. You see the Young South has two rooms and on the front door of each is placed a beautiful sign nicely painted with the words 'The Young South.' And it will stand as a memorial of the liberality and generosity of the children of the Young South. Please to extend to them an expression of the gratitude of the Orphans' Home. Invite them, when they come to Nashville, to visit us. It would be a great delight for Mrs. Eakin to come in with a crowd of these sweet children"

A. J. HOLT.

I know your hearts are glad to learn all this. During our eighth year we gave \$177.21 to this institution, beloved of Tennessee Baptists. Let us make it \$200 in the ninth year. Will you? We certainly thank you, Dr. Holt, for your kind invitation to see our rooms when we come to Nashville, and we will be charmed to accept it. We are most grateful for the precious time you have given us, in telling these details, for we remember what a very busy man you are. We wish for the Home all prosperity, and we trust that scores of homeless little ones may be brought beneath its kindly roof to be sheltered and trained to make useful men and women.

No. 2 will be read with great pleasure. It is from our beloved missionary in Guadalajara, Mexico:

"I have several friends to thank for scraps and cards. But some of both kinds of packages came so completely torn to pieces that I could not find out from whom they came. But God knows, and I thank the unknown and known donors in his name. We are going to have some pretty quilts, and Mr. Chastain's 'card-drawer' full. I have cut every piece of calico sent me into bedquilt squares and left them in my husband's care to be dealt out every Wednesday afternoon to the women who come to the 'Bible and Sewing Class,' and now I am getting ready to leave here one week from today for a protracted stay in the States. I shall visit in Mississippi and Tennessee for two or three months and then go on to Virginia for the same length of time, leaving our twelve-year-old daughter in the States at school when we return. For nearly a year the doctors have been advising me to get out of this altitude, and it seems the last resort, if I ever hope to get well and strong again. Scraps and cards may still be sent in my name, and will be used in the same way as heretofore. Three Spanish young women who have been for a long time members of our church will take charge of my work among the women

and will also teach in the Sunday school and visit among the women.

If I stop over in Chattanooga I shall certainly visit the editor of the Young South Department, and other good friends there. I shall probably spend at least a month at Whitwell, some fifty miles distant from Chattanooga, and any communication intended for me will reach me there. The names of those sending cards are: Miss S. E. Brown, Chattanooga, Tenn.; Mrs. T. R. Wingo, Trezevant, Tenn.; (do not need wall-roll, thank you); Miss Laura Lundy, Erin, Houston County, Tenn.; Miss Alta Drake, Verona, Tenn. The names of those sending scraps are: Miss Ella Pervett, Whiteville, Tenn.; Miss Della Fielden, Knoxville, Tenn.; Trezevant Baptist Sisters; Mrs. B. G. Fuqua, Guthrie, Ky.; "The Juniors," Bert Moody, Sec'y., Japan, Tenn.; Mrs. B. D. Mills, Milan, Tenn.; "Tulahoma," Tenn.; "Watertown," Tenn.; Miss Lillie Shippe, Knoxville, Tenn., to all of whom I am greatly obliged. God bless the Young South and its leader.

Sincerely,

LILLIAN WRIGHT CHASTAIN."

We grieve sincerely for the necessity that forces Mrs. Chastain to leave her beloved work for the time. But we, here in Chattanooga, will rejoice to have her with us. We hope the rest and change will do wonders for her. "The States" welcome her home most heartily.

In the same envelope is no 3, from our own little "Mexicans."

"My Dear Mrs. Eakin—We have decided to empty our mite boxes and send in their contents, since reading your last letter in the BAPTIST AND REFLECTOR. They run as follows: Regina Chastain, 24 cents; Francis Chastain, 26 cents; Garvin Chastain \$1.60; Effie Chastain 50 cts. Made mostly by interpreting."

REGINA CHASTAIN,
FRANCIS "
GARVIN "
EFFIE "

We are grateful to them all. God keep them safe until their mother gets back to the home well and strong. Send the cards and scraps still to Mrs. Chastain, remember, and her helpers will see that they are sent on their mission in her absence.

No. 4 comes from Brownsville:

"Enclosed find the coin-taker filled by the intermediate and primary classes of Zion Baptist Sunday school. I send stamps for another.

MRS. PAUL JONES."

It has been sent. We are so much obliged to the little givers. Mrs. Jones will tell them so.

No. 5 is from Humboldt:

"I send you my coin-taker and \$1.00 for Mrs. Maynard. Mamma gave me fifty cents and I sold eggs for the rest. I hope to meet our editor and missionary both at our Convention next October. PHELAN DOUGLAS."

Thank you, so much. Both of us will be delighted to take you by the hand, if we are so happy as to be at the State meeting.

No. 6 brings 3 filled coin-takers from Ben Sinclair, Mable Pearson, and Roy Gouch, Dyersburg, of Mrs. Linnie Williams' class. That is splendid work and there are more to follow.

Mrs. Williams writes that Mrs. Maynard was not able to be with them on March 30, as she had expected, and asks us to remember Rev. G. H. Crutcher's meeting with her church. May he win many souls by God's help. We hope our dear missionary may soon be able to give them another date. Her presence is ever a benediction.

I notice that it took sixteen cents postage to bring me these three coin-takers. I believe it will be better,

when there are more than one to send at one time, to keep the dimes and get a postoffice order or a check, don't you?

No. 7 is from Annie Willingham Arnold, of those grand "Little Workers" at Wartrace, "all the work of her hands," it says. That tells a sweet story of her coin-taker's filling.

No. 8 brings an old Hartsville friend back to us:

"Enclosed please find 25 cents to help a little on the \$600. I hope the amount may come up in full. My prayers go with the Young South.

MRS. J. M. OGLESBY."

Thanks! It is timely aid on this month. You doubtless rejoiced last week that we had reached the goal again.

In No. 9, Miss Galyon sends us good tidings of two coin-takers filled over full, and an ark on the way, and orders three more of each. In the same envelope comes No. 10, from Rutledge: "We want to join the Young South Band and work for Jesus. I am sixteen years old and Ray is thirteen. I am a Christian, and I beg the prayers of the Young South for Ray. We send \$2.30 collected in the coin-taker Aunt Lavina gave us. Some tell us that the heathen will be saved, anyway. What does Mrs. Eakin think about that?"

KATE HODGE."

Continued on page 12.

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. I. Stanton, Sherrouse Med. Co., New Orleans, La.



KILLS

BED BUGS, ROACHES, ANTS, SPIDERS, FLIES, VERMIN, AND ALL INSECT LIFE.

Harmless to People! Death to Insects! 10 and 25 Cents.

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

You can keep your animals and fowls rid of insect pests by judiciously using Death Dust.

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

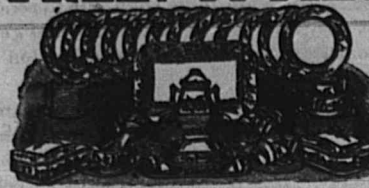
The Best Insect Powder in the Trade is DEATH DUST.

AT ALL DEALERS,

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

The Carrollton Chemical Co. BALTIMORE, MD., U. S. A.

FREE! 56-PIECE TEA SET TO LADY AGENTS.



For the sale of only 15 one-pound packages of our celebrated CREAM ROASTED COFFEE, and to assist our Agents in making quick sales, we allow them to give FREE with every pound, one package "The Derby Soda" (for baking purposes), one bottle Vanilla or Lemon Extract, one cake Carbolic Toilet Soap, and these four full sized Perfect Cut Glass Pattern Tableware, consisting of a Cream Pitcher, a Spoon-Holder, a Sugar Bowl and Cover and a Butter Dish and Cover.

WE also have Spices, Extracts, Baking Powder and Soap Offers with many Valuable Premiums to Agents, such as Watches, Chairs, Couches, Tables, Side-boards, Desks, Sewing Machines, Lamps, Musical Instruments and hundreds of other useful articles or liberal cash commissions. See our plans first, before taking up others. A 56-piece Tea or Dinner Set given to any lady who assists us in securing Three Agents. **SEE LADY AGENTS WANTED.** Write at once, it will pay you to do so. **WE PAY THE FREIGHT** and allow time to deliver the goods before paying for them.

CHARLTON A. MARSHALL, 167 WEST FRONT STREET, CINCINNATI, OHIO. P. S.—REFERENCES: Postmaster, any Mercantile Agency, Express Companies or Bank.



RECENT EVENTS.

Dr. J. J. Porter has resigned the pastorate at Mexico, Mo., to accept a call at Joplin, Mo.

+++

Prof. W. L. Poteat, of Wake Forrest College, was recently chosen president of the North Carolina Academy of Science.

+++

The Examiner says that "the total amount of gifts for charitable and educational purposes thus far in the current year is \$31,455, 831."

+++

Dr. A. T. Pierson assisted Rev. Geo. E. Truett in a meeting at the First Baptist church, Dallas, Texas. The Baptist Standard says that "he deserves to be classed among the world's greatest preachers."

+++

Dr. J. J. Taylor has received notice from the American Baptist Publication Society that the manuscript of his recent sermons on Christian Science has been accepted for publication, and will soon be issued as a tract.

+++

Secretary H. C. Mable announces that the books of the Missionary Union closed with an increase of debt. The approximate debt of the American Baptist Home Mission Society, as shown by the books on April 5, is \$13,000, due to decrease in the average amount of legacies.

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Rev. John Bass Shelton of Montgomery, is conducting a revival at Opp, Ala. At last reports there were about sixty conversions and 80 additions to the Baptist church. A correspondent from Opp to the Montgomery Daily Advertiser, says: "Rev. Mr. Shelton preaches with marked eloquence and power and his efforts are resulting in great good to this community."

+++

W. A. Therrell has accepted the pastorate of the French Broad Avenue church of Asheville. The church is greatly reduced in membership, and Brother Therrell likens the field to a "plantation with fences all burnt, ditches filled up, and the fields overgrown with briars, thorns and thistles." But he says: "It is the Lord's work, and I must demonstrate what is possible."

+++

Married on April 27th, at the home of the bride in Hartsville, Mr. Ben. F. Dodd and Miss Estelle Jones of Hartsville. The ceremony was performed by the editor of the BAPTIST AND REFLECTOR. Mr. Dodd is a promising young business man of Nashville. His bride is a lady of much loveliness both of person and character. We wish them the greatest happiness and prosperity in life.

+++

There are 108 additions to the First Baptist church of DuQuoin, Ill., as a result of a recent meeting held by the pastor, Dr. W. F. Throgmorton. The church had just entered its new house of worship upon which there was an indebtedness of \$2,300. Before its dedication a collection was taken to pay this off, and \$2,900 were secured. Then a revival began. We congratulate Brother Throgmorton and the church.

YOUNG SOUTH.

(Continued from page 11)

Mrs. Eakin knows that Jesus said, "Go ye into all the world and preach the gospel to every creature." So the salvation of the heathen is not the question. Whatever comes, she must obey that order, and if she cannot carry the truth herself she must send it by those who can.

Trezevant comes in No. 11, which brings 30 cents from Mrs. T. R. Wingo's Sunday school class. We are most thankful.

No. 12 brings back an old worker, now in Ewing, Ky., and Mrs. E. L. Smith sends 25 cents from little five-year-old Jesse Barnett, who is already at work for the dear Master. We are so pleased to hear from him again. May he go on "smiling at the people." The world needs much of that.

No. 13 tells of a sorrowful bereavement. Mrs. G. L. Jones, Dumptlin, has left this world for a better. Her husband sends \$2.00 in her memory. We give it to Japan most thankfully, praying God's grace upon those who mourn for her.

No. 14 brings another coin-taker filled quickly by Lucile McMahan, Roberson Fork, and she orders another, because she expects "big things" from her "missionary hen." Many thanks.

No. 15 brings \$2.35 from old tried friends at Flippin. We are so pleased to hear from them once more and so very grateful for their help.

No. 16 brings \$1 for Japan from "a friend." God will bless it.

In No. 17 Miss Laura B. Dolin sends \$1, the gift of Mrs. E. O. Ward, in memory of Alberta McLaren. What a sweet memorial of her little daughter. Such gifts seem holy.

In No. 18 our Dunlap friend, Mrs. J. R. Davis, sends \$1 to be divided equally between Japan and the Orphans' Home. No, indeed; we shall take "no backward steps." The editor is almost herself again.

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 Asthma use CHENEY'S EXPECTORANT.

No. 19 brings 75 cents, Babies' Branch dues from J. F. Lane, Olivia Fitzgerald and J. H. Weatherby, sent by Mrs. A. J. Lane, Rich Creek. Many thanks. May they grow up earnest workers.

And now No. 20 closes the fine list for to-day. It comes from Del Rio:

"The Sunbeams and Sunday school missionaries send you

FIVE DOLLARS.

We are still at work on the cards.

"ANNIE ELLIOTT BURNETT."

May the Children's Day be greatly blessed of God. Such little givers must work well in all lines. We certainly appreciate their generous offering. How well it closes our first week in May.

Hastily yours,

LAURA DAYTON EAKIN.

Chattanooga.

Received since April 1st, 1902.

| | |
|--------------------------|----------|
| For Japan (salary) | \$100 45 |
| " Orphans' Home | 5 94 |
| " Home Board | 20 35 |
| " State Board | 1 00 |
| " Foreign Board | 1 00 |
| " Foreign Journal | 2 00 |
| " Babies' Branch | 1 75 |
| " Postage books | 3 21 |

| | |
|---------------------------|----------|
| Total | \$135 70 |
| Coin-taker Receipts | \$26 30 |
| Star-card | 5 19 |

RECEIPTS.

| | |
|--------------------------|----------|
| April offerings | \$109.92 |
| First week in May, 1902. | |

FOR JAPAN.

| | |
|--|--------|
| Chastain Band, Mexico | \$2 50 |
| Intermediate and primary classes, Zion Sunday school (coin-taker) .. | 1 00 |
| Phelan Douglas, Humboldt, coin-taker | 1 00 |
| Ben Sinclair, Dyersburg, coin-taker | 1 00 |
| Mabel Pearson, Dyersburg, coin-taker | 1 00 |
| Roy Gooch, Dyersburg, coin-taker .. | 1 00 |
| Annie Willingham, Arnold, Wartrace, coin-taker | 1 00 |
| Lucile McMahan, Roberson's Fork, coin-taker | 1 00 |
| Kate and Roy Hodge, Rutledge, coin-taker | 2 30 |
| Mrs. J. M. Oglesby, Hartsville .. | 25 |
| Mrs. Wingo's Sunday school class, Trezevant | 30 |
| Jesse Barnett, by Mrs. E. Lee Smith, Kentucky | 25 |
| G. H. Jones, Dumplin, "In Memory," | 2 00 |
| L. L. Robinson, Flippin, by Mrs. Butler | 59 |
| Robin Lee, Flippin, by Mrs. Butler | 50 |
| Allie Butler, Flippin, by Mrs. Butler | 40 |
| Rosa DeLoach, Flippin, by Mrs. Butler | 10 |
| Virgie Robinson, Flippin, by Mrs. Butler | 06 |
| Mrs. J. R. Davis, Dunlap | 50 |
| A Friend, Murfreesboro | 1 00 |
| "In Memory," Alberta McLaren, Gallatin | 1 00 |
| Del Rio Bands by Miss Burnett .. | 5 00 |

FOR ORPHANS' HOME.

| | |
|--------------------------------|----|
| Mrs. J. R. Davis, Dunlap | 50 |
|--------------------------------|----|

FOR BABIES' BRANCH.

| | |
|---|----|
| Allie Duncan, Flippin, by Mrs. Butler | 25 |
| Allie Smith, Flippin, By Mrs. B. J. T. Lane, Rich Creek, by Mrs. Lane | 25 |
| O. Fitzgerald, Rich Creek, by Mrs. Lane | 25 |
| J. H. Weatherby, Rich Creek, by Mrs. Lane | 25 |
| For Postage | 18 |

Total

\$135 70

L. D. E.

For Whooping Cough use CHENEY'S EXPECTORANT.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

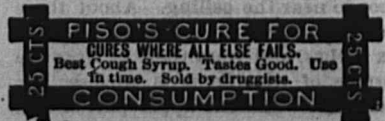
has had a very successful and satisfactory year, closing April 1, 1902. The sales of merchandise and periodicals amount to \$694,795.18, an increase over the previous year of \$23,822.91. The total number of copies of books and periodicals published amounted to 46,455,007. Of these there were 44,621,969 periodicals, an increase over the previous year of about 500,000 copies. Twenty-seven new publications were issued with editions of nearly a million copies. In the Missionary Department the receipts from churches, individuals, income from invested funds, etc., were \$114,610.23, an increase over last year of \$5,627.99. The deficit is due to an increase in expenditures for missionary work and grants, amounting to over \$12,000. The total amount received from all resources during the year was nearly \$940,000.

The anniversary of the Society will be held in St. Paul, Minn., beginning Thursday evening, May 22d. Any church contributing to the Society can send one delegate with an additional delegate for every \$100 contributed. Delegates should bring with them the certificate of the church sending them. It is hoped that the number of such delegates may be very large.

Allow me to occupy just a little space in your paper. Since I have been appointed as the colporteur of the Ocoee Association I have been at work in the city of Chattanooga, and I feel my work has been a success, so far. I began a meeting at a mission point of the Second Baptist church April 13th, and the results were twenty-two professions and renewals and many of the Christian people strengthened in faith. God was certainly with us. Men and women were moved who had been sinners for twenty-five and thirty years and happily converted. The brethren say they are expecting great things of me this year. They will be sadly disappointed if the people fail to stand to me. But if the people stand to me, I am sure the Lord will, and I will be able to meet the expectations of the brethren. Pray for me, as well as talk for me. May the Lord be in our work and may we see great results from the work we do. May our motto be: "Work for the night is coming."

W. E. DAVIS.

Chattanooga, Tenn.



AMONG THE BRETHREN.

The Soul-Winners Convention at Murray, Ky., is said to have been one of the best meetings of the kind ever attended in that section. The pastor, Rev. H. B. Taylor, was a capital host.

Prof. J. W. Bray of the Chair of Philosophy in the Southwestern Baptist University at Jackson, resigned his position and returned to his home at Nora, Ind.

The Baptists of Louisiana are determined to build an Orphanage and have gone at it in earnest.

Dr. Robert N. Barrett, beloved in Tennessee, has accepted the care of East Waco church, Waco, Texas, in connection with his duties in the Bible School of Baylor University.

Rev. J. B. Riddle is assisting Rev. A. J. Kincaid of the First church, Denison, Texas. Sixteen had been received for baptism at the last account.

Evangelist J. M. P. Morrow is assisting Dr. E. E. King in a revival with the First church, McKinney, Texas. There have been 31 additions by experience and baptism, and the church is very much revived.

Dr. Carter Helm Jones, of Louisville, has held a great revival for Dr. W. S. Penick and the First church, Shreveport, La. Scores have been converted. This church gave \$1,000 to missions lately.

The students of Baylor University, Waco, Texas, have rejoiced over the presence of two distinguished visitors. Dr. A. T. Pierson, of Brooklyn, and General Fitzhugh Lee, of Virginia, were guests of the institution.

The revival at Camden, Ark., in which Rev. W. F. Dorris was assisted by Rev. Harvey Beauchamp eventually resulted in about 55 conversions and 35 accessions. The preaching is said to have been powerful and convincing.

The elegant new edifice of the First church, Pine Bluff, Ark., has been erected at a cost of \$25,000 and is said to be one of the finest in the State. Rev. Charles W. Daniels is happy in this pastorate.

Rev. J. M. Roddy, the aggressive pastor of the First church, Eureka Springs, Ark., is sadly afflicted with throat trouble and has been granted a vacation of three months. We hope he will speedily recover.

Rev. Milford Riggs of Missouri has been called to the pastorate of the First church, Council Bluffs, Iowa, and his departure will speedily occur, much to the regrets of the Missourians.

STATE OF OHIO, CITY OF TOLEDO,⁸⁸
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

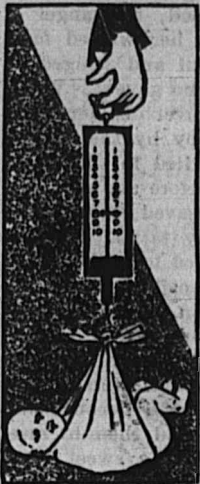
A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's family Pills are the best.

EIGHT POUNDS!

Eight pounds of love and laughter, of smiles and sunshine or—? Many a mother can fill up the blank out of her experience of puny, wailing children, whose coming brought no gladness to the home.



Women who have used Dr. Pierce's Favorite Prescription as a pre-natal preparation know that it makes all the difference between happy, healthy motherhood, and a motherhood of murmuring and misery. And they know also, that happy, healthy mothers have happy, healthy children. "Favorite Prescription" strengthens the whole body for the strain of motherhood. It practically does away with the pains of childbirth, gives the mother abundant vitality and enables her to nurse and nourish a healthy child.

The "Favorite Prescription" contains no alcohol, neither opium, cocaine, chloral nor any other narcotic.

"I am mother of six children," writes Mrs. C. A. Briggs, of Millwood, Douglas Co., Oregon, "and always took three or four bottles of 'Favorite Prescription' before confinement and never suffered any to speak of; had no after pains; my babies were large—they all weighed more than eight pounds, and I am not a large woman; weigh about 115 pounds. I have had some stomach trouble, but a few doses of 'Golden Medical Discovery' would set me all right. I am hardly ever without your medicines. They are all the medicine one needs, if taken in time, to keep one in perfect health."

"I feel that I owe my little boy's life to Dr. Pierce's Golden Medical Discovery, as he had convulsions, and everything he ate would bring them on. I commenced to give him the 'Golden Medical Discovery' in ten drop doses three times a day. Now he is just as healthy a child as can be found and he grows like a weed."

Dr. Pierce's Pleasant Pellets are the best laxative for women.

The Lexington, Edwards and McComb churches in Mississippi made President W. T. Lowrey's heart glad by giving \$1,550 to the endowment of Mississippi College, Clinton, Miss.

Rev. W. Y. Quisenberry of New Decatur, Ala., aided Rev. I. P. Trotter in a revival at Hattiesburg, Miss., which resulted in 68 additions, 47 by baptism. A church debt of \$5,000 was provided for.

Rev. G. B. Butler of Natchez, Miss., is being assisted in a splendid revival by Rev. N. W. P. Bacon of Oxford, Miss. Much good is being accomplished.

President J. T. Henderson of Carson and Newman College, Jefferson City, is to deliver the annual address this week at Mars Hill College in North Carolina.

CENTENNIAL CELEBRATION,
SALEM FEMALE ACADEMY,
WINSTON-SALEM, N. C.,
MAY 22-29, 1902.

For above occasion the Southern railway will sell tickets at extremely low excursion rates to Winston-Salem, N. C., and return May 20th and 21st for trains arriving at Winston-Salem forenoon of May 22nd; also May 23rd and 24th from points within a radius of two hundred miles of Winston-Salem, N. C.,—final limit for return May 31st, 1902. From points beyond a radius of two hundred miles tickets will be sold May 20th and 21st at one fare for the round trip limited for return until May 31st, 1902; except by deposit of ticket with joint agent at Winston-Salem on or before May 21st, and on payment of fee of 50 cents an extension not exceeding June 15th, 1902, may be secured. For further information call on any ticket agent of the Southern railway.

The handsome new house of worship of the First church, Sumter, S. C., was dedicated on April 6th with appropriate ceremonies. Dr. R. J. Willingham preached at 11 a.m. In the afternoon at four o'clock a mass meeting was held at which Rev. R. E. Peele, Dr. Harvey Hatcher and Dr. F. C. McConnell spoke. At night Dr. McConnell preached. The whole day was a very interesting and helpful one. Dr. C. C. Brown has been pastor of the church for over 25 years. This is his first and only pastorate. The church is a large and modern structure and cost \$15,000. We extend to Dr. Brown our congratulations on his long and successful ministry at Sumter.

Dr. Oscar H. Cooper recently tendered his resignation as president of Baylor University of Waco, Texas. It was accepted, to take effect at the end of the present school year. The *Baptist Standard* says: "There were some differences of opinion at Baylor concerning matters of administration and Dr. Cooper, unwilling to be the occasion of even the slightest friction, gave up the work there." The school prospered greatly under the administration of Dr. Cooper, both numerically and financially. We do not know who will be his successor. Naturally the eyes of every one will turn to Dr. B. H. Carroll. Whether he will accept the position or not we are not sure.

Dr. T. W. O'Kelley of the Second church, Little Rock, Ark., will preach the commencement sermon of Ouachita College, Arkadelphia, Ark., and Dr. A. U. Boone of the First church, Memphis, will deliver the baccalaureate address. What a treat is in store for these students.

Testifies With Pleasure.

Good evidence: "With pleasure I testify to the merits of Hughes Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY

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

Dr. J. M. Phillips has accepted an invitation to preach the annual sermon for the Athens Baptist Female College, Sunday, May 11, 1902.

HERE IS A CURE.

Buffalo, N. Y., May 1, 1902.

Publisher of BAPTIST AND REFLECTOR, Nashville, Tenn.

Dear Sir:—We cure every case of catarrh, stomach trouble, constipation, kidney disease, congested or torpid liver and inflammation of bladder or prostate gland. One dose a day of our Vernal Saw Palmetto Berry Wine does the work quickly, thoroughly and permanently.

We prove above statements, and will send a trial bottle of this remedy to those of your readers who write for it. We will send every bottle free, safely packed in plain box, charges prepaid. We would like to hear promptly from all those who suffer from any of the troubles mentioned. We cure the most stubborn cases.

Please give this a prominent place in your publication.

Very truly yours,

Vernal Remedy Company,
1053 Ellicott Square, Buffalo, N. Y.

GERMAN BAPTIST CONFERENCE, MAY 20 24, 1902, HARRISBURG, PA.

For above occasion the Southern railway will sell tickets at one fare for the round trip from points in North Carolina, Alabama and Tennessee to Harrisburg, Pa., and return, selling May 15th to 20th inclusive—final limit for return June 3rd, 1902; except that by depositing ticket with agent of terminal line before June 2nd, extension of limit may be obtained until June 30th, 1902. For further information call on any ticket agent of the Southern railway.

MISS MONIE BOWEY,

No. 38 Perry Street,

DETROIT, MICHIGAN.

A couple of winters ago I slipped on a frozen sidewalk and fell flat on my back. On being examined I found that I had sustained internal injuries which laid me up for more than two months. After that I noticed that I had pains in the back and groin which I never had before. I doctored and doctored for several months but as the pains increased instead of growing better I decided that I was not having the right treatment. Reading in the papers of the wonderful cures performed by Wine of Cardui I wrote to one of the parties and received a very satisfactory reply and I immediately sent for some. In a very short time I felt generally better and after seven weeks faithful use I was once more well and strong. I have never had a sick hour since and I daily bless your splendid medicine.



Miss Monie Bowey.

Wine of Cardui makes women more womanly by curing their weakness and making them stronger. Wine of Cardui cured Miss Bowey. As a medicine for all women in every trying period of their lives can you think of a better medicine for yourself, your sister, your daughter or your mother? Can you think of a more acceptable present to give your friend than a bottle of this medicine which will bring her health and happiness? You are suffering? Your duty is to rid yourself of this pain. If your daughter, mother, sister or friend is sick and in need of relief, your duty is equally great to them. Many women, now well, owe their lives to friends who brought them Wine of Cardui.

Wine of Cardui is adapted to women at any age in any walk of life. For the working woman it gives her strength for her tasks and better treatment than a doctor for very small cost.

Your druggist will sell you a \$1.00 bottle of Wine of Cardui. Secure the medicine today. Take it in the privacy of your home. Relief will come to you as surely as you take it.

MONIE BOWEY.
WINE OF CARDUI is one medicine that should always be kept on hand in every home for immediate use when female weakness first makes its appearance. Miss Bowey's painful and dangerous accident would not have resulted so seriously had she taken Wine of Cardui promptly.

WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

...USE PARIAN...
BEST ON EARTH.

OBITUARY.

OWENS.—Gcd, who doeth all things well, has called from this world of so many changes our beloved friend Hattie Owens. Although she was in the dawn of womanhood, the angel of death plucked from her wasted form the imprisoned soul and winged its way back to God who gave it. While our hearts are sad over her departure we are made happy by the blessed thought that she died in the Lord. Just a few days before she died she felt that Jesus had saved her soul, and said: "I am ready to go." Hattie often said she wanted to be the first to go; that she could not bear to see her loved ones buried in the cold ground where her remains now rest. When death had drawn so near that she could almost scent the flowers on the other shore she called to her bed-side her loved ones and told them to meet her in glory, and with a sweet smile she fell asleep in the arms of a gentle Saviour.

Farewell, Hattie, until we meet you where there are no more good-byes,
A FRIEND.

TEXAS
OKLAHOMA AND INDIAN TER.

Are best reached by the Cotton Belt, which line runs two trains a day from Memphis to Texas without change. These trains either reach direct or make close connection for all parts of Texas, Oklahoma and Indian Territory.

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.

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Every Pair Guaranteed.

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Simpson's Eczema Ointment
Cures All Skin Diseases.
Cured to stay cured? yes, cured to stay cured! and that means cured to stay cured. Sent by mail for twenty-five cents. SIMPSON'S CATARRH CREAM an nvariable remedy for Nasal Catarrh. Try it. Sent by mail for twenty-five cents.
WM. SIMPSON, PHARMACIST, RALEIGH, N. C.

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Will readily settle questions about words, men, places, scientific subjects, etc. It has 2364 quarto pages with 5000 illustrations.
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our Chart of English Sounds for home study with the children, also "A Test in Pronunciation" which affords a pleasant and instructive evening's entertainment.
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Suffer No Longer!
Send 16 cents by mail (if not found at your druggist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. Warranted to cure.
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We Cure
CANCERS, TUMORS, AND ALL CHRONIC SORES
WITHOUT USE OF A KNIFE
Kellam's Hospital.
Richmond, Va.
ALL EXAMINATIONS FREE.
Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.

For Croups use CHENEY'S EX-PECTORANT.

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MOBILE
THROUGH PULLMAN SLEEPERS BETWEEN
ST. LOUIS AND JACKSONVILLE,
ST. LOUIS AND MOBILE,
ST. LOUIS AND NEW ORLEANS.
ASK FOR TICKETS VIA M. & O.

The Chance of a Life & Time

THE ORIGINAL
EDITION OF

MATTHEW HENRY'S COM- MENTARY

ON THE ENTIRE BIBLE, WITH ALL
THE ORIGINAL ILLUSTRATIONS.

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

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

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

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

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

Prefatory Notes by

Rev. John A.
Broadus, D.D., LL.D.

In three large volumes.
Substantial cloth binding. Good type.

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

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

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

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

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

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

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

OBITUARY.

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

IN MEMORY OF MRS. MARY BOGART.

At a meeting of the Woman's Missionary Union of Erwin, Tenn., the following resolutions were passed:

Whereas, It has pleased divine providence to again visit our community and take from among us one of the most respected and oldest members of the Baptist church of Erwin, and one whose long life has been a living example of Christ-like humility, patience, and motherly kindness; therefore, be it

Resolved, 1st, that we extend to the bereaved children and relatives our sympathy in this, their great bereavement, and it is our prayer that the Christian life and God-fearing disposition exemplified will be a beacon light for us all to follow.

Mrs. Bogart was born in Washington County, Tenn., Nov. 26, 1820, and united with the Baptist church at Indian Creek, Tenn., Oct. 28, 1842, and died March 22, 1902, at the good old age of eighty-one years, three months and twenty-six days.

She has left a large and respectable family, the majority of whom are members of the Baptist church, which is a living evidence of the influence of a Christian mother.

Resolved, 2nd, That these resolutions be spread on record on our minutes and a copy be sent to the BAPTIST AND REFLECTOR with the request that the same be published.

MRS. POLLIE ANN TUCKER,
MRS. MARY E. HALE,
MRS. CASSIE DAVIS,
Committee.

RESOLUTIONS OF RESPECT.

White Pine Baptist church, Sunday March 23, 1902.

While we, as a body, laboring for the Master, are bowed under a heavy cloud of grief and feel as a flock without a shepherd on account of the death of our beloved pastor, Dr. Baker, and while we are in the dark valley of sorrow, therefore, be it

Resolved, 1st, That we acknowledge the omniscience and omnipotence of him who gave and who hath taken away, and that we bow in submission to his will.

Resolved, 2nd, That we, as a church and a denomination have, by the death of Brother Baker, lost one of our greatest and best men.

Resolved, 3rd, That we cherish his memory as sacred to our trust, and that we imitate his example and follow his precepts.

Resolved, 4th, That we tender our sympathy to the bereaved family and that they be furnished a copy of these resolutions, also that a copy be sent the BAPTIST AND REFLECTOR for publication, and that these resolutions be made a part of our record.

M. A. DRISKILL,
DR. W. B. HELM,
C. T. STUART,
J. E. WALKER,
Deacons.
J. H. WALKER,
Clerk.



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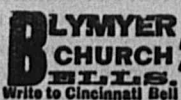
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