

Baptist and Reflector

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., MAY 8, 1902.

New Series, Vol. XIV, No. 38.

Current Topics

Mr. David R. Francis, President of the Louisiana Purchase Exposition Company, announced last week that the executive committee of the company had expressed the wish that the World's Fair, which was to have been held in St. Louis next year, shall be postponed until 1904. The reason for the postponement is that a great many of the exhibitors both at home and abroad have requested it. The foreign governments especially say that they could not get ready before next year. The matter is in the hands of Congress. It is very probable, however, that the Fair will be postponed.

A serious uprising occurred in Russia last week among the peasants. A rumor was industriously circulated that the Czar had ordered the lands of the nobles to be divided among the emancipated serfs. The peasants thereupon formed committees under the commune officials, which waited on the land owners and ordered them to vacate the land withheld from the peasants, chose the crown agents and proceeded to distribute the land and movables, leaving the nobles from fifteen to twenty acres each. The proceedings, which were orderly, were conducted with the utmost gravity until the authorities interfered. Thereafter were riot, arson and devastation.

Mr. Shouse, President of the Kentucky Liquor Dealers' Association, announces the following as one of the fundamental principles upon which the re-organized Liquor Dealers' Association will conduct its campaign: "We will not allow past political affiliations to govern us. We will support only men who are friendly to our interests." We shall watch to see what the daily papers have to say about this declaration. It would not do for Christian people to make such an announcement. Every daily paper in the country would jump on them mercilessly about it. And yet this is just the principle that saloons have always acted on and that has given them their power in politics.

Archbishop Corrigan died in New York City last Monday night at the age of sixty-two. The Archbishop was a man of undoubted ability. He was a Catholic to the core. The following description of his death is given in the press dispatches: "A crucifix had been placed in the hands of the Archbishop as he lay breathing with difficulty, and he died clasping it. His rosary hung from his wrist, over his head was a statue of the Savior, and on one side a picture of the Madonna." If the Archbishop had never clasped his Savior by faith before his death it did him no good to clasp a crucifix in the moment of death. And if he had clasped his Savior by faith then the crucifix was unnecessary. Such an exhibition as described in the dispatches was worse than folly. It was the grossest superstition. It was simply downright heathenism. Certainly it was not Christianity.

When Everything Goes Wrong.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day—
They make up the item of life.

But the virtue that conquers passion,
And the sadness that hides in a smile—
It is these that are worth the homage of earth,
For we find them but once in a while.

—Ella Wheeler Wilcox.

Stories of Some Old-time Preachers.

BY WILL T. HALE.

A great many of the preachers of colonial times were men of great learning, while not a few were somewhat eccentric. Whether their eccentric manners militated against their usefulness or not, it has had somewhat to do in perpetuating their memories. In the course of desultory reading I have made notes of some stories about a number which, I trust, may not prove uninteresting reproduced here.

The details of the early life of William Blackstone are shrouded in mystery, but this much is tolerably clearly shown:

He was graduated from Immanuel College, Cambridge, in 1617, and became a clergyman of the church of England. He was living with the Plymouth colony in New England in 1623, from which place he moved to Trimountain, where Boston was afterward built, and was the first settler of that neighborhood. Moreover, he planted the first orchard in Massachusetts and Rhode Island.

When Gov. John Winthrop arrived at Charlestown, Mass., in 1630, Blackstone was living there. He went to the Governor, and, telling him of a fine spring at Trimountain, invited him thither with his Puritans. The hermit preacher was given fifty acres of land near his cabin "to hold forever." But he had little use for the Puritans, and after four years sold his estate for thirty pounds. Purchasing cattle with the proceeds, he removed to a spot on Blackstone's River near Providence, R. I. Being no greater admirer of Roger Williams than of Winthrop's people he refused to have anything to do with founding the colony of Rhode Island.

But, notwithstanding his retiring disposition, he loved to preach, and often went to Providence after its settlement for that purpose; and in his last days must have been a picturesque, not to say ludicrous, figure on the journeys. Having no horse, this graduate of a famous English institution of learning made his trips to church sitting astride a large bull.

The germ of Princeton College was William Tennent's school house—known to history as Log College—erect-

ed in 1728. Charles Beatty, an Irish lad, was trained for the ministry there, having been ordained in 1742. He was pastor of a Presbyterian church at a place near the College for a few years, and was then associated with James Brainerd as an Indian missionary, believing, with others of that day, that the savages were descendants of the lost tribes of Israel. He devoted much time, also, in the struggle to establish Princeton College.

In 1755, soon after the defeat of General Braddock by the French and Indians, Benjamin Franklin was commissioned to establish military posts on the frontiers of Pennsylvania to prevent Indian depredations. He commanded some militia, and Beatty became the chaplain.

Franklin refers in his gossiping autobiography to his chaplain as being "zealous." We cannot doubt his zeal, though we may be skeptical as to his discretion. Perhaps the divine's idea was, however, that the end to be accomplished justified the means. Here is what is recorded—perhaps an innovation never before made: Beatty complained to Franklin that the soldiers did not generally attend his prayers and exhortations. When they enlisted they were promised a gill of rum a day besides pay and provisions. The rum was punctually served, half in the morning and the other half in the evening. Franklin, noticing how prompt they were in attending, to receive it, suggested to the chaplain to distribute the beverage after prayers and see if this would not increase attendance. Says Franklin: "He liked the thought, undertook the task, and, with the help of a few hands to measure out the liquor, executed it to satisfaction; and never were prayers more generally and more punctually attended."

I suppose so; for it is a fact that the early pioneers from England did not like to drink water, believing it unhealthy as a beverage. While they afterwards learned that it was more healthful than their rum or "strong water," it may be imagined that the thirst for the latter was still strong as late as 1755.

A mighty nice old man was Parson John Camm, the last president of William and Mary College, Virginia, before the Revolution. He was born in 1718, educated at Trinity College, Cambridge, was a leader in the celebrated Parsons' cause which made Patrick Henry distinguished, and favored King George in our war for independence.

There was a young Virginian who sighed for the hand of a Miss Betsy Hansford, but somehow she would not yield. He requested Camm to help him, for she, like many others of both sexes, had a great deal of confidence in the bachelor president of the College. It proved the young man's undoing.

The parson went to work, and did everything in his power to make a match. He reasoned and reasoned, but still she remained obdurate. Then he began to quote Scripture, but she beat him at this game. When he asked why she did not look with favor on the suitor, who was in every way worthy, she replied that he would find the reason for her obduracy by reading 2 Samuel 12:7.

He went home, looked to the place cited, and these words stared him in the face: "And Nathan said to Daniel, Thou art the man!"

It need hardly be said that shortly afterward the Virginia Gazette contained a notice of the wedding of Parson Camm and Miss Betsy.

An early missionary from Scotland to this country was Matthew Henderson. A graduate of Glasgow University, he was, with other qualifications, capable of doing excellent service in the vineyard. When the Associate Reformed Church was organized in 1782, he removed to Washington County, Pa., and labored for the denomination, being for a long time the only clergyman there of that faith. He lived in a rude cabin, and preached in a tent in the winter and in the woods in summer.

In those years the ruffian was much in evidence, and ministers not infrequently resorted to "the arm of flesh" to carry their point and compel respect. Henderson's experience in this line was not different from that of others of his calling. On one occasion he taught two ruffians a lesson which doubtless they never forgot.

He was very large and powerful—quite a giant physically. Once while traveling to a distant congregation he lodged at a tavern. Two men present in the same building began treating him with much rudeness. He was patient under their petty annoyances, and they, like many persons of coarse fibre, mistook his mildness and politeness as indicative of a lack of courage.

They at last decided to assault and drive him from the tavern, and so informed him. The result must have been the surprise of their lives.

The patient giant deliberately threw off his black coat.

"Lie there, Rev. Mr. Henderson," he said, as he placed the garment on a chair; "and now, Matthew, defend yourself!"

With that he seized one of the men and dashed him through the window. He then made for the other, when the frightened wretch, with bulging eyes, sought safety in flight, thoroughly convinced that discretion was the better part of valor in that case.

I love to think of Maron L. Weems, the Virginia preacher, book-peddler, historian, and fiddler. He wrote the first and most popular edition of Washington in 1800. Anyone may travel in the rural districts, and among the books on the bureau or on the little side-table he will be apt to see a little worn, yellow, calf-bound volume. Examining it, he will find that it is Weems' Washington. Although the critics make fun of it, it has done much good, and out sold all the lives of the "father of his country." Abraham Lincoln's ambition was formed by reading it. It rapidly went into forty editions. The other day I was in a bookstore and saw an edition of it issued as late as 1873. His life of Marion was almost as good a seller.

For some years Weems, who was a minister in the Protestant Episcopal church, was rector of Pohick church, of which Washington was an attendant. He resigned the charge in 1790 and became a book agent for Matthew Carey of Philadelphia, and was remarkably successful, traveling through the South with his saddle-bags stuffed with books, equally ready for a stump, a fair, or a pulpit. A great fiddler, on one occasion he had promised to assist at a merry-making, but fearing for his clerical character, he decided to play his violin behind a screen. In the course of the evening the screen was overturned disclosing the parson, to the laughter and jeers of the company.

Weems started the hatchet-and-cherry-tree story about Washington, and it has been declared a myth. For all his eccentricities, he was a good man, and his name will be spoken a long while yet.

Aaron Hutchinson was a New England clergyman who preached fifty years. A peculiarity of his own was that he never used a book when conducting services. He was a great patriot during the Revolutionary War. Hutchinson was one of the best classical scholars of his time. Someone has said that if the New Testament had been lost he could have reproduced it from memory in the original Greek.

Quite an interesting story is related how he discomfited Ethan Allen of Vermont. Allen was an infidel, and wrote a book which he called his Bible—"Oracles of Reason." When Hutchinson once visited Bennington, Mr. Allen invited him to preach at his house the next Sunday, and at the time of extending the invitation handed him the manuscript of his infidel book to look over. When Sunday arrived the old preacher was on hand promptly. He carefully selected a suitable and appropriate text and recited it. Then he gave out a hymn to be sung, the first stanza being as follows:

"Let all the heathen writers join
To form a perfect book,
But, O, good Lord, compared with thine,
How mean their writers look!"

Allen was furious and never forgave him. Those with thin hides will hardly wonder at it, for the hymn in itself was what we may term a "deadener."
Nashville, Tenn.

The Horse-fly: A Study of Man.

If you want for a week a worthy study, you can find it in this creature; and when your week is gone you may not know all you would like to know about it. To assist your meditations on a subject so interesting, the following statements are modestly advanced:

1. The horse-fly is born big; possibly a little bigger than it ever is afterwards. It has no babyhood, is not

afflicted with a time of weakness and a season of swaddling clothes; knows nothing of youth or adolescence, has no experiences of growth. It launches into life like the morning sun, all formed and rounded out into perfectness.

2. It is ready for business at the instant, and needs no kindergarten training or practice to make it perfect. Before it has essayed one single thing, it is ready for everything—as ready as it will ever be. You are driving a span of spirited horses through the woods; they are keeping step well and the shining tires are telling off the miles, and you feel that all is going lovely. Suddenly, out of the woods where it was born, whirls the horse-fly, and, though it never saw a horse before, sees and seizes its first opportunity, alights on the silken flanks of its victim and settles down to business. It never did anything before, but it is doing something now. The thoroughbred, whose eyes were but just now intent upon the road before him, while he leaned one ear back to catch the master's commands, is indignant at the boring and pumping process, and stops short to protest with a vigorous kick. One foot goes past the dashboard and is caught, and the proud animal falls heavily to the ground, breaking his harness, if not his bones. All progress is checked, and the mischief is to pay right then and there.

3. The horse-fly does business for its health. It could not keep going if it took a month or two off in summer. Its business is to draw blood. It is a "sucker," and must suck or die.

Since one whose fancies I have read says every man has more or less the features (facial likeness) of the hog, possibly this article is suggested by those fancies. At any rate there seem to be a great lot of horse-flies swarmed out this spring. Let a man under large responsibilities, especially if he holds a place of public trust or one that appeals to the public, begin to feel that all is going well with his work, suddenly out of the shadows swoops down upon him one of these and begins to draw blood. Farther South the presidents of some of the "Christian Schools" are feeling the probe and the pump because, forsooth, they allow their girls to caper about "in play-time;" or, as the modern phrase goes, "in recess." These girls are under rules; can't go out without a chaperone; can't see young men and have a jolly time, as they could if at home; can't take their "constitutional" if the weather is bad. If it is raining they are kept in door; then if they seize each other by the hand or around the waist and go whirling up and down the passage-ways until the blood tingles in their veins and the glow of health is on their cheeks, lo! hither cometh someone and must have blood. These girls are "dancing," and the pit of perdition is their doom unless something can be done to abate this calamitous frivolity.

Look at dear Dr. Frost, sick-a-bed in Nashville. He never did a better year's work for the Sunday School Board, and the Board was never more prosperous. No matter for that. Four words of questionable character appear in his Primary Quarterlies for children and here come the horse-flies until Frost can't get any pleasant sleep until he gets Van Ness to write for him and explain how hard he tried and how much he wanted to have all O. K., but got fooled about it. Why not trust Frost a little bit? Did any of you, who are boring him with your orthodoxy, and pumping his blood to keep yourselves a-going, ever try to run a Sunday School Board work? Do you honestly believe you could beat Dr. Frost at it? That you would never make one single mistake? After all, the answer to the question on these cards, "The First Christian Church"—if it is a mistake, do all Baptists so agree? If there are several views held among Baptists, would not the Secretary's blood be wanted by somebody, whatever answer had been on the cards? Above all, does the future of Christianity depend in any sense upon when and where the First Christian Church was founded? Not at all; but then, "the life is in the blood."

Now, there is the princely Dr. Boone, of the First Baptist church, of Memphis, that knows exactly when it was founded. He did the unpardonable sin of exchanging pulpits with a Methodist minister, and the shade of J. R. Graves is called up from its rest to exorcise him. Why wasn't something said about Christ? Wasn't he ever preached in Memphis, and isn't he greater than Graves? You had better get out, Boone, before you lose any more blood. You are pale, and look wan-like, already. But before you leave, tell the man at Hickory Valley what he wants to know and put a pause to his wondering. Tell him, if you know, "What is the good of the First Baptist church anyhow?" Tell him, if you think it will go down, that there is nothing "dead up the creek," that you were sure the First church people could withstand heresy for an hour, especially when they knew that you were gone to give the heathen some sound Bible doctrine.

Time and paper both fail me, but I cannot withhold my sympathy from Dr. Savage of the S. W. B. University. He has to wear his hat all the time now, indoors and outdoors, day and night, and if he volunteers to lay it aside upon retiring, he is fain to find a substitute for it. There was a man after him in your issue of April 3d, and wanting "every Baptist church in the South" to go on record against his boys playing football. "I want to know?" But why limit this privilege of going on record to Southern churches? It is evident that things in this great institution are going double-quick to the bad, and already nearing a crisis. In so momentous a matter the co-operation of Northern churches ought by all means to be invoked. Perhaps by hearty and combined effort "this football business" can be crushed out, the University saved, and Christianity set on its legs once more. Alas, for Christianity! It is in jeopardy at every turn of the road; and even the path to the spring needs to be carefully watched.

I second the motion against "the football business," that "it be stopped." Dr. Savage, see to it that all the churches stand behind you, Northern and Southern. Everything depends on it, and I do not see how they "could do otherwise." They have little to do now; it is a sort of lull. All their missionary collections are in, and all that bothers now is about the delegations to Asheville. They would come with a rush! If they do not, you ought to resign and publish as your reason that you cannot afford to lose any more blood; that nature refuses flatly. If they rally as one man, you will not need, hereafter, any gauze-wire doors or windows. Then, with steady hand, as master of the situation, you can set it down in your catalogue: "No games of football, baseball, tennis, quoits, croquet, marbles, drafts, prisoners' base, mumble-the-peg, tenpins, backgammon, nor any other such thing inciting to immorality and destroying youthful piety, allowed in this institution." And, taking off your hat without fear or favor, you can sing:

Lord, what a pious place is this!
No games, no exercise,
With heaven itself is vies.
The blood we lost we hardly miss,
But spend our day, our night in bliss,
For now we've no horse flies.

HORNET.

Brother Oakley's "Dead Churches."

BY A. J. HOLT, D. D.

Brother Oakley's well known genial disposition will I know, allow me to call attention to some unintentional errors into which he has fallen in his calculations in the course of his discussion of "Dead Churches."

1. Brother Oakley mentions in four different places in his article of last week that there were 1,235 non-contributing churches in Tennessee, and in one place he says that "Brother Holt's report shows the e to exist," referring to this same number of non-contributing churches. Brother Oakley is mistaken in both statements. There is no mention made in the minutes of last year, nor in my report, that there were 1,235 non-contributing churches. I do not know where Brother Oakley obtained his figures, only I feel sure that he is sincere and honest in the statement. The only mention made of the number of non-contributing churches that I have discovered in the minutes is in the statement of Treasurer Woodcock, that "more than 900 churches have contributed to no object of the Convention." He means by this that more than 900 churches have nothing to their credit in his tables. But, as has already been shown, perhaps half of this number did contribute something, which was "sent up" to the Association, and the Treasurer or the Financial Committee of the Association sent it to Brother Woodcock and gave only the Association the credit, and did not mention the name of a single contributing church. So that even these figures would be largely reduced if the facts were all known.

2. Our genial brother repeatedly states that "fewer churches gave for missions the last year than for several years past;" that "the list of non-contributing churches is yearly increasing," etc.

Just the reverse of this is true. More churches contributed to all the objects of the Convention last year than any previous year in the history of the Convention.

Let us examine the proof of this statement. Let Brother Oakley and the reader of this article procure a copy of the minutes of the last Convention. The Secretary will send one free to any address on the receipt of two cents for postage.

Turn to page fifty-three and examine the Financial Tables, prepared with such care by our excellent Treasurer, W. M. Woodcock, under the heading, "Number of churches contributing to various objects of the Convention in the last nine years:"

In the last column of this table, which sets forth the total number of churches which contributed to all the objects of the Convention, you will notice that the total number of churches contributing to all the objects of the Convention shows a gradual increase, and the last year is the largest.

3. Brother Oakley charges that "present methods are inadequate, and never will reach the destitution," for the amount of contributions, as well as the number of contributing churches is, according to Brother Oakley's figuring, decreasing, especially to State Missions. Just the reverse of this is true.

Please turn again to page fifty-three of the minutes of last Convention and examine the table under the heading: "Collections per annum including and since 1889:"

The last column of figures in this table shows the total amount of contributions for each successive year.

Perhaps Brother Oakley, and others, may be surprised at the disclosures made by this table. It shows that the contributions of the churches to all objects have increased from \$13,563.76 in 1889, to \$26,534.56 in 1901, and that the contribution of the last year is the largest in the history of the Convention, save only the year 1895, when the contribution to Foreign Missions was swelled to unusual proportions by a bequest.

4. Our genial brother seems to have conceived the opinion that in State Missions, particularly, contributions have largely decreased, and hence his "inadequacy of present methods in reaching the destitution."

Here, again, Brother Oakley miscalculates. He seems to have forgotten the fact that the Sunday school and colporteur work was consolidated with that of the State Missions in 1896, since which time it has constituted one department of State Missions.

For the convenience of Brother Oakley, and others, I will insert a table of comparative statistics showing the contributions each successive year since the consolidation of these two departments, also showing the number of contributing churches. In some instances these may be duplicated, but the contributions are not. These contributions do not include "books sold," but only the amounts contributed by the churches for the State Mission and Sunday school and colporteur work:

| YEAR. | NO. OF CONTRIBUTING CHURCHES. | AMT'S CONTR'BT'D TO CONSOLIDATED STATE MISSION WORK. |
|-------|-------------------------------|--|
| 1897 | 456 | \$5,967.65 |
| 1898 | 493 | 6,225.36 |
| 1899 | 466 | 5,618.54 |
| 1900 | 476 | 7,577.61 |
| 1901 | 586 | 6,909.34 |

These figures show an actual increase both in the number of contributing churches and in the amounts contributed. In the light of these facts and figures, Brother Oakley, does it not appear that your statement that "the present methods of the Board are inadequate," is not justifiable? Will Brother Oakley allow me to suggest to him that the method deserving criticism is that of the pastors of non-contributing churches, rather than that of the State Board? For it has been shown over and over again that the solution of how to reach the non-contributing churches lies with the pastors of those churches, rather than in any method of the Board.

5. Brother Oakley suggests that the Secretary change his method, and visit the churches and carry to them a message of love. The Secretary need not change his method to do this. He has been doing this, so far as has been possible, for over eight years.

6. I feel compelled, in justice to our splendid, hard-working, noble minded, God-fearing colporters, to say a word in their behalf. Brother Oakley's well known inclination to joke may have led him to say facetiously what those who do not know him may have taken seriously to heart. The colporters are chosen invariably by the Executive Boards of the District Associations, and are entirely under their control. It is generally understood that they are instructed by their Boards to go to the destitution. It may be that the Associational Board regarded some of these "best churches" as destitution in the matter of contributions and so sent the colporter to stir up the brethren to do what the pastor had failed to do. At any rate, the methods of the State Board in such instances are not subject to criticism. Let Brother Oakley settle with the Boards that control the colporters. They can take care of themselves.

7. Will our esteemed brother allow a few words of comment on his reference to pastors who have "spliced salaries," as he facetiously puts it.

The method of the State Board is on this wise: Where a Baptist church is building a house of worship

in an important place where Baptists are few and poor, they frequently call upon the State Board to pay the salary of their pastor, while they apply all their financial strength to their building. Usually the State Board is asked to pay all this salary. But sometimes the church raises all it can, and then appeals to the State Board to make up the amount which is absolutely necessary for the church to secure and support their chosen pastor. They usually state that unless they receive this amount, the whole enterprise may be defeated.

It has been decided by the State Boards, generally, that no department of our work is more necessary or more permanently successful than this. Brother Oakley may remember that a few years ago he came to the State Board with just such a petition from the church at Smithville, and stated to us that unless he received \$75.00 for his work at Smithville it just could not go on. His petition and that of the church at Smithville are on file in this office. The State Board felt constrained to grant the petition. If we were justifiable in Brother Oakley's case, may we not be justifiable in the case of others?

8. There may be some feature of the State Board work that is "inadequate," or that needs revising. We do not profess perfection. We will hold him to be our friend and benefactor, who points out to us our imperfections, and who gives us a practical plan for amending our methods.

I think it but just to add that in comparison of the State work in Tennessee with that of other State Boards in the South, we do not suffer by the comparison.

If Brother Oakley's "dead churches" are dead, the State Board is not responsible for their death. We are not engaged in killing, but in making alive.

FINALLY.

Brother Oakley has several times expressed a desire that the itemized report of the Secretary, detailing his daily labors for a year, be published. I had thought that the condensed report, printed in the minutes by order of the Convention, was sufficient, and I had no desire to appear to parade my labors before the people. Yet I very cheerfully concede the right of Brother Oakley, or of others, to request an account of how the Secretary spends his time.

So I have taken much time and patience and pains to prepare such a report, and it has been forwarded to Brother Oakley for his own perusal. Should he see proper to request its publication in the BAPTIST AND REFLECTOR, and should Dr. Folk see proper to publish it, I shall not object, though on my own responsibility I would not burden the columns of our paper with such a mass of unimportant details.

My only object in writing this lengthy reply to my good Brother is to help him, and others, to arrive at the very truth, that we may see eye to eye and speak the same thing, and to the end that he and I and all may be laborers together with God in taking Tennessee for Christ.

Nashville, Tenn.

Financial Basis.

In the BAPTIST AND REFLECTOR, April 17, Brother S. W. Hampton argues in favor of a "money basis" of representation in our Conventions. I wish to call attention to his reasons, for I seriously doubt the foundation upon which they are founded. He says:

1. "The Conventions, Southern and State, were first organized solely for the purpose of wisely applying the money contributed by the churches for missions. Afterwards other objects were added, as the Seminary. The Conventions are the constituted agencies of the churches for expending to the very best advantage the money raised by the latter for these objects. Solely a financial duty—authority in nothing else."

I would like to see the record when the messengers or delegates of the Tennessee Baptist State Convention ever met in Convention for "the sole purpose of wisely expending the funds contributed by the churches for missions," or the Seminary, or other objects fostered by the Convention. Can Brother Hampton cite the proof that the delegates in Convention assembled, ever by vote, or otherwise, disposed of the "funds" contributed for missions by the churches? If the delegates in Convention assembled disburse the "mission funds," or direct when and where they shall be applied, then it is reasonable that those giving the money should control it, but if the messengers in Convention do not, by vote or otherwise, "direct the expenditure and application" of this fund, then it appears to me the argument of Brother Hampton is unfounded. He says:

2. "It seems to me eminently just, right and reasonable that the churches contributing the money

should have the sole right to direct its expenditure."

That is very correct, Brother Hampton. The churches, and not the Convention, "have the sole right to direct the expenditure of their contributions," and that matter is settled at home and not in the Convention. Each church "contributing money for missions directs its expenditure" by sending it to the State, Home, or Foreign Boards; or, dividing the amount, puts a part in the hands of the State Board, a part in the hands of the Home Board and a part in the hands of the Foreign Board to be "applied to the very best advantage" by these boards. It is in the meetings of the State Board that the serious task of applying the money designated by the churches to be "expended or State Missions" is settled, and not in the Convention by a vote of the delegates, as intimated by Brother Hampton. The State Board is the creature of the Convention to wisely manage the funds designated by the churches for State Missions. This board has the "sole right" to apply the money only to State Mission Work as directed by the churches in putting their funds into its treasury. Hence, the "churches direct the expenditure of their contributions" and the board "wisely applies" the same before the Convention meets. So it appears to me that Brother Hampton is clearly wrong in his statement that the sole duty and object of the delegates in Convention assembled is to "direct the expenditure and application of the mission funds." Once more Brother Hampton says:

3. "I doubt if inviting non-contributing churches to share in directing the application of our mission funds would tend to start their liberality."

I have attended most of the sessions of the Tennessee Baptist Convention since its organization and have attended a majority of the sessions of the Southern Baptist Convention the past thirty years, and I do not recall a single instance when the delegates to either Convention by vote, or otherwise, "shared in directing the application of our mission funds." The churches contributing the money direct its expenditure, which is placed in the hands of the Boards for "wise application." A thousand delegates in Convention assembled have not the right to appropriate the money contributed by a church "directing its expenditure" contrary to the expressed directions of said church. That is "Convention sovereignty" and unbaptistic and fruitful of disastrous results. The churches have the sole right to direct the expenditures of their contributions. And when the church places her contributions into the hands of the State Board it is understood that this fund is to be applied by the State Board "to the best advantage" to State Missions, which is always done without asking the delegates assembled in Convention to either "direct its expenditure" or when and how to apply it. This being true, there is no danger to "our mission fund" by having a numerical basis of representation in our State Convention, and Brother Hampton's argument is wide of the mark.

I understand the objects of the Conventions, Southern and State, to be purely missionary and educational. Here reports of work done by the Boards are made and discussed. Methods for efficient work in evangelistic work are discussed and set on foot. Here the pastors, missionaries, laymen, secretaries and educators meet for deliberation and counsel. Here great enthusiasm is created in mission work. Here our greatest and best men preach on missions and education. Here the missionaries from destitutions at home and from heathendom tell of their work. In such meetings we greatly need representatives from the non-contributing churches. Instead of being afraid of such messengers, let us "abandon," as Brother Holt says, the "money basis entirely," and meet in our Conventions as "messengers from the churches" for the furtherance of the Redeemer's kingdom among men. It appears to me that this is the thing to do, and will "tend to start the liberality" of the non-contributing churches.

Before laying down my pen I want to express my appreciation of Brother Hampton's suggestion that our non-contributing churches "need more of the vitalizing word of God—and this must come from the pastors and preachers." And that "churches will die on any food but the word of God. They cannot die on that." Amen, Brother Hampton.

J. T. OAKLEY.

Education as a Moral Force.

PROF. J. M. BURNETT.

After religion education is certainly the strongest force at work in building up the moral life of a people. The natural tendency of education is to a loftier ideal and a purer practice. That is, indeed, not all the actual result. Educated men are often bad men. The worst and wickedest of men are often technically well educated men. But their wickedness is not the fault

of education. There have been in their lives other and stronger forces for evil—forces strong enough to make that which was good evil. But education, pure and simple, apart from any specific moral or religious teaching, has an upward tendency; is a moral tending to good.

1. Education tends to shift the center of life from the physical to the intellectual. That is moral gain. Intellectual interests are higher than physical. There are intellectual sins, but those of the flesh are lower, more groveling and more degrading. The bestial in humanity finds expression through the flesh. We become less bestial in so far as reason dominates; and reason dominates in so far as intellectual interests prevail; which in turn depend upon the creation and satisfaction of an intellectual appetite. Education, so to speak, brings the mind to self-consciousness; awakens the intellect into life and activity. As the intellect thus becomes conscious of wants—of an appetite and the pleasure in its satisfaction—the lower appetites are weakened or forgotten.

We find the ignorant masses, or rather the masses of the ignorant, to be sensuous, sordid, selfish. Their ideal is low, their aspirations are groveling, their interests no wider than the satisfaction of their own physical appetites, for that is all of life they know. Other things, of course, may and do bring people into a higher and broader life—religion most of all. Only attention is called to the fact that that is also the work of education; the principle being the same, the center of life and the interests of life being shifted to a different and higher sphere, the nobler realm of thought and love.

2. Education opens the way for intellectual employment and activity in higher concerns. The old proverb, "An Idle Brain is the Devil's Work-shop," states one of the first truths that the student of morals learns. Idleness is the mother of all kinds of sin and crime. A great prevention and corrective of crime, almost the greatest, is work. Some kind of employment for the boy is the best method of keeping him out of mischief. You have few temptations while you are busy. That is true of any kind of employment. It is true of physical labor; but it is much more true of intellectual employment. The hands may be busy while the brain is idle. The feet may be diligent in following the plough, while the imagination revels in sin, or the mind is busy planning some act of wickedness. How much better is it that the awakened imagination find a lively interest in the things of beauty about, and the mind in seeking the solution of some of the practical problems of its life. Something like that must be prevaillingly true of the man who is in any true sense educated. His education has not only awakened an intellectual appetite, but supplied the food for its satisfaction; exercise, entertainment, employment is provided for all faculties of the mind. The educated mind knows where to find them. Hours that otherwise would be spent in idleness or worse—usually worse—will be full of interests both delightful and improving.

3. From a third standpoint education means culture, and culture means improvement. The tree and plant grow "wild" in a state of nature. Culture for the tree means improvement. The fruit becomes larger and more beautiful to the eye, sweeter and more delicious to the taste. That is education. Man, also, in a state of nature is "wild." Culture civilizes him, refines him. His life is ennobled, his character refined, sweetened, purified. His person becomes more attractive, face and feature more beautiful, his speech more charming and instructive, his daily life more agreeable and more lovable. Society becomes purer and more delightful; the state becomes juster and the home life stronger. That is the history of his education and his culture.

By thinking along these and similar lines we can see how true it is that education is the natural handmaid of religion; how the two ought to be in the utmost sympathy and accord; and how they ought to work together in accomplishing the same great end of uplifting the people to higher standards of life and conduct. For education, wherever and however conducted, by State, by the church or by private interests, the church should never cease to be thankful. But this very fact of a closeness of interest and aim furnishes the stronger reason why the two, religion and education, should actually be always allied.

Baltimore Items.

From present indications there will be a large number of Baltimore Baptists at the meeting of the Southern Baptist Convention at Asheville. Already the space in two Pullman sleepers is filled. Dr. O. F. Gregory, who is our transportation leader, will see that every comfort is provided.

The meetings at the seventh church proved a great blessing to the church and city. Dr. Len G. Broughton and Mr. Henry Varley delighted those who attended.

ton and Mr. Henry Varley delighted those who attended.

Rev. W. E. Robertson, at the earnest solicitation of his church, decided to remain in Baltimore rather than accept the call of the Edenton, N. C., church. Next Sunday Brother Robertson preaches his Tenth Anniversary sermon.

Rev. H. C. Bachholz, the new pastor of Falton Avenue church, is delighting the people. He richly merits their love and confidence.

Dr. Madison C. Peters is drawing great crowds at Immanuel church, and splendid work is being done by the church and pastor.

The second number of the *Maryland Baptist* has made its appearance. The editors, Revs. O. F. Gregory and B. P. Robertson have made it worthy of patronage, and are being rewarded by a most liberal patronage. We wish every Baptist home in Maryland might receive a copy regularly.

A few weeks ago the Washington and Baltimore Baptist Conferences met in joint session. Dr. J. J. Muir spoke on "The Preaching of the Past," and Dr. M. C. Peters spoke of "The Preaching of the Present." Many participated in the open discussion. We lunched at the Ebbitt House after adjournment.

On May 1st W. H. Baylor began his fifth year as pastor of Grace church. The church kindly sends the pastor to the Convention.

The First church is just beginning a great improvement to their building. About \$40,000 will be spent in the addition.

Miss Marie Buhlmaier is having her hands full just now, as an unusually large number of immigrants are coming to this port. A great, and we believe a lasting, work is being done by this godly woman who meets these strangers with a word of cheer and the Word of God. They are not likely to forget her kindness to them, nor the Savior whom she presents. She will be at the Convention.

Already the B. Y. P. U. of Maryland is arranging for the delightful trip to Providence, R. I., in July. We go by ship and are six days on the water (going and returning). Only Baptists will be on the ship, and a good time is assured.

W. H. BAYLOR.

Carson and Newman College.

My recent visit to Athens, Ga., to attend the Fifth Annual Conference for Education in the South was one of the most pleasant events of my life. It was a great meeting and this Southern educational scheme is the most significant movement that has come our way for a generation. It means the education of every child of every race in our land. It will bring general intelligence, better citizenship, happier homes, and material prosperity. The policy of the Boards is fraught with wisdom.

R. C. Ogden, President of the conference, was perhaps the most conspicuous figure at the Athens meeting. He is a master of assemblies as well as a prince among business men and philanthropists. His constant wit is spontaneous, bright and refreshing.

The Conference was cosmopolitan in its composition. It was made up of preachers of various creeds, college and university presidents, professors of institutions North and South, editors of Northern and Southern Journals, county, city and State superintendents, teachers of public and private schools, merchants, bankers, capitalists, lawyers, congressmen, governors, cabinet officers and statesmen. Industrial education was the key-note of the Conference. Normal schools that are wisely conducted will be favored by this Educational Board. While denominational colleges will perhaps derive but little direct benefit from this movement, yet the general impetus given education will prove of large value to them. It will even stimulate private gifts to our colleges.

The Conference abounded in great speeches. No one was perhaps more heartily applauded than Hon. C. B. Aycock, the Baptist Governor of North Carolina. The Conference did him great honor, rising at the close of his address amid enthusiastic applause and waving their handkerchiefs. President Ogden, Hon. Hoke Smith, President Alderman, of Tulane University, Hamilton W. Mabie of the *Outlook*, made great efforts.

Many of our Baptist brethren were on hand. It was quite a pleasure to meet Dr. Buttrick, Secretary of the General Educational Board, who is a most genial and unassuming brother. He is a fine business man and held in the highest esteem by the Rockefellers. He told me that he certainly would continue to hold his place on the Board of the American Baptist Education Society. I am glad he is such a loyal Baptist.

Our excursion is off for the present, as the railroad declined to operate the train for us during the Convention. We may have it later.

We hear with much regret of the serious illness of H. B. McLain, the popular pastor of the Bearden and Smithwood churches.

Dr. Phillips supplied for the Presbyterian pastor of our town yesterday and was heard with much pleasure. Dr. Jones preached a stirring sermon at our church. We send pastor Phillips to Asheville.

I had a pleasant visit to Mars Hill College, N. C. This institution has a beautiful and healthful location, twelve miles east of Marshall. The patronage is large and the school is doing a fine work.

Pres. Moore and his associates are to be congratulated on the prosperity of this work. In common with most of our schools, Mars Hill needs money.

It was a great pleasure to meet Rev. John Ammons, full of years and usefulness. Brother Wood, the new pastor at Marshall, Rev. A. E. Brown, the hustling educational force in Western N. C., and others. Mr. Brown was just back from a successful northern trip in the interest of his Mountain Academies. The Presbyterians are planting schools at numerous strategic points in this mountain land. Their claim is that these people are to a great extent Scotch-Irish (Presbyterian) descent and ought to be reclaimed.

Brother Brown does not seem exactly willing to have this done.

I think it the part of wisdom that our people either through our Home Board or otherwise give this important section some attention. It is a fine place to grow men, stalwart both in body and mind.

Dr. Phillips is to preach the annual sermon of the Baptist Female College at Athens next Sunday. Prof. W. T. Russell, acting president of this institution, leaves for Athens this week.

It is gratifying to note a growing interest in Ministerial Education. Dampin church sends \$3.00, LaFollette \$3.50, Woman's Missionary Society of Third church, Knoxville, \$5.00, B. Y. P. U., First church, Knoxville, \$5.00.

Miss Sallie Hale has also been instrumental in securing some generous gifts from Madisonville, Sweetwater, Christianburg, and First church, Chattanooga, for special help for worthy young men.

J. T. HENDERSON.

A Sunday at Dr. Broughton's Tabernacle.

Passing through Atlanta Sunday, April 27, I had the very great pleasure of spending the day with Dr. Len G. Broughton and his lovely wife, and worshiped at the Baptist Tabernacle, of which Dr. Broughton is the beloved pastor.

The visit to this church, so unique and remarkable in its work, was a happy experience. The services were largely attended, interesting and helpful, and everybody was busy and happy.

The Tabernacle Sunday school, of which Dr. Joe Broughton is the efficient superintendent, is one of the largest, most thoroughly organized and best equipped schools the writer ever visited. And the officers, teachers and pupils were so earnest and enthusiastic it was a joy to be with them.

I regret not being sufficiently familiar with Dr. Broughton's great work, including his various mission stations (numbering seven, I believe), rescue homes for men and women, and chain of dormitories for working girls, which he is just starting, to write at length about it. But the work has no need of comment. It speaks for itself in beautiful results—in the lives of the hundreds it is cheering and blessing, lifting unto higher, holier and better things.

The day of which I write was a busy one with Dr. Broughton. He preached in the morning, a tender and helpful sermon, on "Doing the Right Thing," taking his theme from the beautiful incident of the Master's visit to the home of Mary and Martha, when Martha was cumbered with much serving and worried because Mary sat at the feet of Jesus.

In the afternoon he delivered a strong sermon at one of the Atlanta seminaries; but the crowning service (one of the most wonderful meetings I ever attended) was in the evening. The large auditorium was crowded to overflowing, and at the close of the sermon, in which the central thought was the second coming of Christ, Dr. Broughton made a very tender and earnest appeal to those not ready for the Lord's appearing to stand for prayer.

The spirit of God moved the vast assemblage so mightily that over 100 men and women responded to the invitation, standing with bowed heads while the pastor, and his faithful musical director, sought audience with the King in their behalf.

Following those prayers the writer counted fifty people, all grown, with but three or four exceptions, who went forward to shake hands with the minister and confess their faith in a risen Lord.

Dr. Broughton is entering with all his characteristic earnestness and enthusiasm into the fight against the saloons in Georgia, and will speak at several different towns this month for Hon. Pupont Guerry, the gubernatorial candidate, who in fighting the whisky traffic. He will also hold a two weeks' meeting with Dr. Acree at Clarksville, beginning May 12th.

Chattanooga, Tenn

JESSIE LEE McHANN.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First.—Sunday school rally at the morning hour. Brother Spilman spoke on "The Model Sunday School," and also addressed the teachers at the Sunday school hour. Large communion. Pastor Burrows preached at night on "Christ, the Sin Bearer." Baptized two.

Seventh.—Pastor Wright preached at both hours. Subjects: "How to Give," Text: "And I Lay down my Life for the Sheep;" and "Putting Money in Bags with Holes in them." Large congregations. One forward for prayer. 136 in Sunday school.

Mill Creek.—Pastor Trice preached in the morning on "Lessons from the Lord's Prayer." Good day.

Centennial.—Brother S. M. Gupion preached at both hours on "The Intimate Relations Between Christ and his Church," and "Christ, the Power of God." One hundred and thirty-six in Sunday school. One received by letter.

Third.—Pastor Golden preached at both hours. Subjects: "Blessed be a Blessing," and "The Great Division." One received by letter. One hundred and seventy-nine in Sunday school.

Lewisburg.—Pastor Price preached at both hours. Subjects: "Our Conduct Regulated by our Relation to Christ," and "The Word and Its Author." Good Sunday school.

Immanuel.—Pastor Ray preached to good audiences. Subjects: "The Meaning of Conversion," and "Purpose." Good Sunday school.

Belmont.—Good interest in the Sunday school. Fifty-nine present.

Rains Avenue.—Thirty-three in Sunday school.

Little Hope.—Pastor Burns preached Saturday and Sunday. Good congregations. Good services and Sunday school.

Edgefield.—Pastor Rust preached at both hours to very large congregations. Subject: "Repentance." Good day.

Murfreesboro.—Bro. VanNess preached on "Christ in You the Hope of Glory." One received for baptism.

North Edgefield.—Pastor Sherman preached at both hours. Subjects: "Condition and Evidence of Divine Companionship," and "Cause for Evil Doing." Since last report three professions of faith, two received for baptism, one by letter and one by relation.

Central.—Pastor Lofton preached at both hours to good congregations. Two hundred and eighty in Sunday school. Five baptized.

Una.—Pastor Reid preached at both hours. Subjects: "The Lamb of God," and "Knowledge of Christ." Observed the Lord's Supper. Three received by letter.

Knoxville.

First.—Pastor Egerton preached at both hours. Morning subject: "The Obligation of Discipleship." Evening subject: "The Evolution of Faith." Three baptized. Four hundred and twenty-nine in Sunday school.

Third Creek.—Pastor Dance preached at both hours. Morning subject: "Christian Giving." Four baptized. Seventy-nine in Sunday school.

Island Home.—Pastor Maples preached at both hours. Morning subject: "Christ's Attitude Toward Sinners." Evening subject: "Universal Human Depravity." One hundred and fifteen in Sunday school.

Ball Camp.—Pastor Payne preached at both hours. Morning subject: "Ye are My Witnesses." Good Sunday school.

Second.—Pastor Jeffries preached at both hours. Morning subject: "Praying for Laborers." Evening subject: "Acting from Conviction." Two additions by letter. Three hundred and twenty-five in Sunday school.

Bell Avenue.—Pastor Murray preached in the morning on "Dead Churches." Dr. Tindell preached at night on "Temperance." One addition by letter, one approved for baptism, and 209 in Sunday school.

Third.—Pastor Murrell preached at both hours. Morning subject: "The Keys of the Kingdom." Evening subject: "Intense Concern for the Salvation of Others." One addition by letter. Fifteen in Sunday school.

Centennial.—Roll call at the morning hour. Attendance of the membership very fine. Pastor preached at night. Three additions by letter since last report. About 400 present at Sunday school.

Memphis.

First.—Pastor Boone preached. Subjects: "Church Discipline," and "The Council at Jerusalem." One received for baptism.

Brother R. L. Swift was present in the Conference, having just arrived from Springfield, Mo. He will likely do some mission work in the city.

Seventh Street.—Pastor Thompson preached to a fine crowd. Good Sunday school. One received by letter.

Trinity.—Pastor Lipsey preached. Sunday school had 125 in attendance. Good congregations. Subjects: "David's Fall," and "The Great Requisitions." Seven received for baptism.

Rowan.—Brother J. B. Fletcher of Tyler, Texas, is assisting in a series of meetings. Had children's day; two received for baptism and five by letter. The meetings continue. Prospects good.

Collierville.—Pastor Whitten preached to fine congregations. Good services.

Hernando.—Pastor Grammer preached. Subjects: "Communion with God," and "Building for Eternity."

Central.—Pastor Potts preached. Three additions by letter, and the hand of fellowship given to ten. Sunday school was good. Pastor has just returned from West Point, Miss., and reports a good meeting.

Brother F. M. Wells was also in the Conference.

Chattanooga.

First.—Bishop Joyce of Minneapolis, Minn., filled the pulpit in the morning, preaching from Heb. 12:2. At night the congregation joined in a great mass meeting in the city auditorium. Dr. Brougher announced the payment of the mortgage debt of \$2,500 on May 1st. The pastor assisted Rev. T. G. Davis of the Second church in a great meeting. Four hundred and twenty in Sunday school.

Additional Delegates to the Southern Baptist Convention, at Asheville, N. C.

J. H. Martin, W. N. Ferris, W. C. Hale, W. L. Brown, W. H. Tucker, I. G. Murray, W. L. Howse, T. J. Davenport, J. D. Jenkins, S. H. Johnson, H. W. Rittler, J. K. Bone, B. T. Lannom, P. B. Jones, J. H. Wright, O. P. Maddux, R. H. Avery, G. C. Savage, P. T. Glass.

Our protracted meeting continues. Nine approved for baptism. Overflowing congregation Sunday night. Pastor preached the anniversary sermon for the Odd Fellows last Sunday. The Sunday school is growing, and our young peoples' meetings are very good.

Pulaski, Tenn. S. W. KENDRICK.

Recently I had the pleasure of hearing Rev. E. H. Hicks deliver his excellent lecture on the "Harp of Life." Not only was the subject handled logically, but in a highly entertaining, pleasing, and instructive manner. The lecture would compare favorably with any I have ever heard. His anecdotes were well chosen and happily turned to good account. While his was a free lecture, I considered it equal to any for which high admission fees have been charged.

Butler, Tenn. J. H. SMITH, Pres. H. S. College.

We have just closed a meeting that has been a great blessing to the cause of Christ here. Brother J. B. Lawrence of Brownsville was with us and did all the preaching. He is a strong preacher, clear and simple in his statements, but forceful in his reasoning and mighty in the Scriptures. Brother Lawrence's meeting has been a great blessing to our church life. We are glad to have such men come to our State. May God bless him in his work at Brownsville.

GEO. H. CRUTCHER.

Dyersburg, Tenn.

The Lord sent Brother Holt to this Association, Riverside, last Fall to look after the interests of this part of the State which had been so long neglected. We were all, of course, glad to see him. I think his visit was not in vain, although he seemed very much discouraged when he left us. But he promised the Association help if they would make an effort to help themselves. At that meeting I was appointed a colporteur. The appointment was endorsed by Brother Holt. He sent me a lot of books at once, and I went

to work. My success has been beyond my expectations and also that of Brother Holt's. This date closes my second quarter. During the six months I have been in the work 139 days, preached ninety-five sermons, made forty-six addresses, sold 118 Bibles and Testaments, 169 other books, donated eighteen Bibles and Testaments, organized six Sunday schools and distributed 2,000 pages of tracts. Have some baptizing to do in May. So I think Brother Holt's visit will result in great good. W. S. GUTHRIE, Colporteur. Oakley, Tenn.

Andersonville Church.—Pastor preached at both hours. Three received by letter; eighty-eight in Sunday school. Large attendance at church. Administered the Lord's Supper Sunday morning. The school is better than ever before and more students are remaining to the close of the term than ever before. Commencement exercises will begin May 19 and they expect them to be very interesting. Prof. W. L. Stooksbury gave a lecture last week that was spoken of in the highest terms. After Sunday school Dr. W. L. Carden, in a very appropriate speech, presented to the pastor a very beautiful friendship quilt in behalf of the ladies of the church and Sunday school. I have no language to express my appreciation for their kindness to me. These people are among the best people I have ever met. They know how to make a pastor feel their appreciation for his labors of love. May the Lord bless every heart and home that with loving appreciation laid the stitches in this precious keep-sake. B. L. STANFILL.

Knoxville, Tenn.

Hattiesburg, Miss.

I send you by this mail a Manual of the First Baptist church here, that you may gain some idea of it. Brother W. Y. Quisenberry, known and loved all over Tennessee, aided me in a meeting. The results were sixty-eight additions to the church, forty-seven of them being for baptism. We have had ninety-three additions to this church since I came the first of January. The membership roll contains now 440 names. Five additional teachers have been added in our Sunday school. The members of this church, and not the pastor, lead the prayer meeting. I have been here now four months and yet but one brother has led the prayer meeting a second time by appointment, since I came. A brother is appointed to lead the next prayer meeting who has not done so since I came. We expect in the next few days to secure the last few hundred dollars on a \$5,000 debt on our church building. The church then proposes to buy a "pastorium."

The church proposes to send me to the Southern Baptist Convention, paying my expenses and supplying my pulpit in my absence. If this church keeps the pace she has been moving, in less than five years all Mississippians will recognize her as the best church in the State. Some think so now.

But enough. I did not intend to write all this. My excuse is, I love this church and am proud of her.

Hattiesburg, Miss.

I. P. TROTTER.

Kentucky Letter.

The recent Soul-winner's Convention at Murray was a notable meeting, and Pastor Taylor seems to be happy over results. You may have already received an account of it.

William Jennings Bryan lectured in Fulton last Monday night for the benefit of our church building fund. It was a magnificent address, having for its theme: "Righteousness the Only Stable Element of Government." He scored heavily against the British for their war upon the Boers, and roasted our own administration for its Philippine policy, saying that the blood of one American boy is too dear a price to pay for the extension of trade. A noble sentiment! But, strange to say, he had not a word against the liquor trade, which destroys many more American boys than war and pestilence. Yet he says he is out of politics as an office seeker. He inveighed against trusts, but said not a word against the liquor trust. But for all that it was a grand lecture.

One of the most appreciated letters I ever received came to hand a few days ago. It was an acknowledgment of a comment I had made upon the exegesis of Tenth Chapter of Genesis by the great Ethnologist, George Rawlinson, Professor of Ancient History, Oxford, England, and Canon of Canterbury. Dr. Rawlinson is now an old man as well as a great scholar, and a letter in his own hand writing is something to be desired. W. D. TURNLEY.

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.

WOMAN'S MISSIONARY UNION.

One of our chief causes for encouragement and gratitude at present is the endorsement and co-operation of pastors and brethren in all parts of the State. Fourteen years of observation have proved that this union is only laboring with them in the gospel, and they are obeying Paul's injunction: "Help those Women."

At Morristown, Pastor Early requested the W. M. U. to arrange a Sunday night service. This was done with excellent effect, the short papers, recitations, readings, and music, conveying a large amount of missionary intelligence in an attractive manner. A good collection followed.

At Howell Memorial church, Nashville, Sunday morning, Pastor Peyton held on "Woman With and Without the Gospel," and gave a sketch of

the Woman's Missionary Union, with an earnest appeal to his women members to unite with the Missionary Society. This sketch appeared in the daily paper next morning.

The Ocoee all-day meeting held at First church, Chattanooga, was characterized by alert present-mindedness in choice of topics. Mrs. Eakin presided, Mrs. Fristoe led in a discussion of how to reach the unsaved in their own city; Mrs. Davis spoke of mountain work; Mrs. Huffaker of "Dead (or asleep) Churches," and Miss Morris read a letter from a lady of Salt Lake City, which emphasized the "Mormon Peril." Mrs. Winters spoke in favor of the movement to enroll the ladies, whose duties prevent them from attending the regular meetings of Missionary Societies, in the "home department." Miss S. E. Brown urged societies to report regularly for the encouragement of others and the honor of Tennessee Baptist women.

Berch Grove church near Coal Creek has a woman's society with a notable record for the year, having collected in mite-barrels \$50 for missions, besides expending \$96.25 on pastorum and contribution to pastor. We are sure that this pastor is not "opposed to Woman's Work."

A country society, "few in numbers and weak financially," and sadly worsted by the March flood, still intends to hold together, hoping, as the secretary says, "that the meetings will make better Christians of us." She adds: "Pray for us, that we may appreciate this great privilege of doing something to bring sinners to Jesus." Another writes: "The literature has certainly been a blessing to our little band. My heart is burdened, though, that so many are indifferent. May the Lord lead all into a better knowledge of duty." Amen!

Thanks to all who have helped to make the report for the past quarter so creditable. Some blanks came late and others—too many others—have not yet come to hand. Be prompt and systematic, sisters, in the work of the Lord.

Report of W. M. U., of Tennessee, for quarter ending March 31, 1902:

| | |
|--------------------------------|------------|
| Foreign Missions..... | \$423.93 |
| Home Missions..... | 440 17 |
| State Missions..... | 172.78 |
| Orphans' Home..... | 271.66 |
| Sunday school and colportage.. | 35.57 |
| Ministerial Education..... | 65 22 |
| Ministerial Relief..... | 26.78 |
| Expense Fund..... | 21.53 |
| | \$1,467 64 |

Home Mission Frontier Boxes 1,119.85
S. S. Board Frontier Boxes.... 320 59

Total Boxes..... 1,440.44

Grand Total..... \$2,898 08
LUCIE CUNNINGHAM, Treasurer.

It will be understood that only the "expense fund" is actually handled by our treasurer. The contributions to missions, reported above, were sent to the representative boards, through the Treasurer of the State Convention, W. M. Woodcock.

The name of Mrs. George P. Crouch of Johnson City, one of our alternates to the annual meeting at Asheville, was incorrectly printed last week. Our President and Corresponding Secretary both expect to attend this meeting, and hope to become personally acquainted with many of our co-workers.

TEXAS LETTER.

I have cherished the promise for some time, made to our brother, Dr. Holt, to write a line for the BAPTIST AND REFLECTOR. You need not be alarmed by any fear that I will use



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much of your valuable space, for I do not write the long kind of letters, and scarcely ever read that kind when other folks write them, especially some other folks.

Not long since I heard of some people who went far away into the distant West to live in "the foot-hill country," which lies under the shadow of "the Rockies." One purpose of their going was that "they might forget and be forgotten." I write this letter for exactly the opposite, that I may not forget nor be forgotten.

As I scan the pages of your most excellent and clean paper from week to week, I read the names of many friends, the remembrance of whose love, kindness and beautiful Christian character bring to me the gentle and mellow recollections of the past. My heart always pulsates with warmest and sweetest emotions when I read the names of G. M. Savage, W. D. Powell, J. T. Oakley, G. S. Williams, W. C. Graa and a host of others whose names come trooping into my mind as I sit in my study to-night. Were I to write them all down, the roll would be too long. I want to say, however unworthy I may be, I do not want to be forgotten. I will not forget.

All the pages and departments of the dear old paper, my father's paper and mine, are ever enjoyable to me, except that page on which is printed "the obituaries." This page, to me, is a source of many sweetly sad reflections. On this page has been inscribed from time to time the names of my loved kindred, dead. Even now, as I write, I cannot suppress the unbidden tears, as I think of having read on this same page the name of my own brother, G. S. Fawcett, my loved and honored teacher, Prof. Geo. W. Jarman, and my noble friend, Deacon B. C. Jarrell. These, with a great host of others redeemed of the Lord, have passed on over the river since I was a young, inexperienced pastor in Tennessee twenty-six years ago.

My letter is, perhaps, sufficiently long already. In closing, I want to pray heaven's blessing to continue with you in your efforts to give to the Baptist brotherhood of my dear old native State a religious paper worthy of their piety and culture. Among the many excellent papers which come to my study, none of them breathe a stronger Christian spirit than the BAPTIST AND REFLECTOR.

With this I tender my warmest Christian love to the friends of long ago.

A. J. FAWCETT.
Farmersville, Texas.

APOLOGY TO BROTHER OAKLEY

Brother Oakley calls on me to apologize to him for what I have said about him. This I am perfectly willing to do. It seems that in writing about colporters, and our mission work in general, Brother Oakley says some things hard to be understood. I am not the only one who misunderstood him. Brother Levi Malugen, after reading Brother Oakley's articles, said: "Brother Oakley reminds me of Jake Luch, who once said of a witness, 'I don't say the witness swore a lie; but if I was going to swear a lie, I'd swear just like that witness swore.' I don't say that Brother Oakley intended to criticize the colporters and the State Board, but if I was going to criticize the colporters and the State Board, I'd write just like Brother Oakley wrote."

I am glad that Brother Oakley has set himself right on this subject; that he did not mean what so many of us thought he meant. I did not read his article in the *Flag*. I only read the extract quoted by Brother Barnes, in which occurred the famous expressions, "money! money!! money!!!" and "nothing! nothing!! nothing!!!" I had never read anything from Brethren Hall and Matheny, no, not even from our anti-mission brethren, that was any harder on our mission methods than that. But I did not read the whole article. I am willing to apologize and I stand corrected. But I would like it if Brother Oakley would set himself right before the denomination by telling us in the BAPTIST AND REFLECTOR exactly what he did mean.

I will close by saying that I can sell more books and do better work generally out in the destitution than around the strong churches. He must be a "young" colporter who is green enough to think that he can "sell more books among the strong churches." I believe, with Brother Oakley, that we need a force of experienced, well trained colporters. But is Brother Oakley willing for the State Board to select these colporters without consulting the Association? These incompetent colporters are men who are elected by the District Association. Will Brother Oakley stand by the State Board if she employs competent men and pays them living wages, consulting the District Association, of course, when a colporter is sent to work within her bounds? What say you, Brother Oakley?

B. F. STAMPS, Colporter.
Centerville, Tenn.

THE MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION.

I believe all who attended our Convention enjoyed it, and were benefited. The speeches were all good. The introductory sermon by C. W. Gregory was fine. Brother R. M. Faubion made a good talk to the Sunday school, and Brother Folk gave us one of his best sermons Sunday morning. But we were all greatly disappointed because no more came.

My people went to considerable expense and trouble to entertain the Convention. Some stopped their work right in the midst of the busiest season and sent their best conveyances to the station to meet the delegates, leaving their families to get to the church house as best they could.

The following ministers came: S. M. Gupton, A. J. Holt, W. J. Stewart, R. M. Faubion, W. L. Howe, C. W. Gregory, E. E. Folk. Brother C. L. Frost of Gallatin, and Brethren Whitfield and Welch from my church at Little Hope, came. W. C. Shannon, F. P. Dodson and myself were the only ministers present from Cumberland Association. A few of the churches in Robertson County were represented.

Only three Sunday school superintendents were present. Is this right? Should not the Baptists of Middle Tennessee manifest as much interest in the Sunday school work as do our brethren of West Tennessee, where they have such grand Conventions and a large attendance?

Imagine the disappointment of myself, and those who brought conveyances, when only ten delegates came.

I felt sorry for those who met two or three trains and went back with no delegates. I was also sorry for the ladies who had prepared so many nice things to eat and had no one to entertain.

As has been stated, Brother Sherman, and also Brother Murray, were providentially detained.

Brother C. L. Frost made a center shot when he spoke in the place of an absent brother, whose name was on the program, and said: "What have these brethren got their names on the program for if they did not intend to come?"

Why more of the brethren did not come I cannot tell. Some of our good women said: "I'll tell you why those city preachers did not come. They did not want to come over our rough roads." The week before our Convention I drove twenty-eight miles from home over hills and through mud to fill my appointment.

I know it would have cost something to come on the train, but I followed the Convention to Murfreesboro, Columbia, Antioch and Shelbyville, and paid my fare like a little man.

I am not complaining. But I have written, hoping to call the attention of our brethren to the fact that we are neglecting great opportunities to do good. I think we ought either to do better or discontinue this Convention.

H. F. BURNS.

Greenbrier, Tenn.

LIQUOR SELLING IN IMMIGRANT STATIONS.

(Remarks of Rev. Wilbur F. Crafts, Ph. D., of Washington, D. C., Superintendent of the International Reform Bureau, at a Hearing before Senate Immigration Committee, April 23, 1901.)

The immigrants who seek this country as "the land of the free," meet Uncle Sam first as a quarantine officer, and in the very shadow of the Statue of Liberty learn the wholesome lesson

that American liberty does not mean liberty to do harm. Another lesson in liberty is given them at the immigrant station on Ellis Island. There every immigrant must undergo a full examination, even to his purse, and if he is likely to become a pauper or criminal he is sent back. Then, presto, Uncle Sam assumes the role of a liquor seller, and invites the immigrant to begin or continue the habit that more than anything else promotes pauperism and crime.

In order to get at the facts I made a special trip to Ellis Island on Monday, April 21. On the official ferry-boat from New York, nothing was carried for cargo except 120 dozen bottles of lager beer. I found that in two outside restaurants, used by visitors, one might have milk or tea or coffee instead of beer, if he would, but at the only lunch counters accessible to the hundreds of detained immigrants there was no milk, tea, or coffee to be had, but beer in abundance. This is an innovation of only a few years' standing, ordered by a subordinate officer of the treasury and never approved by congress, but legal until forbidden by executive order, or by law. When in some city the list of men who rent buildings to liquor sellers is published it is regarded neither by the men so advertised, nor by the public as a roll of honor. Surely, then, our public buildings, in whose ownership all Christian citizens share, should not be rented for a business which most of them despise. When Congress was informed that young soldiers were forced to be bartenders in cantines, the whole system was swept out of the army. When the American people and Congress realize that the whole nation is involved in the supreme shame of selling liquor to immigrants, we are assured that this bill, or at least so much of it as would abolish liquor selling on Ellis Island, will be speedily passed. The newspaper charge that immigrants are "herded" with hard words and sticks is true. But worst of all is the corralling of them at the beer stand.

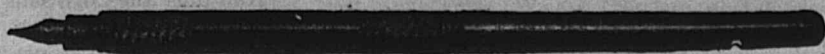
As for liquor selling in other government buildings, it is already illegal under the District of Columbia law to sell liquors in any public building in Washington, and the anti-canteen law forbids liquor selling in all national buildings "used for military purposes," which surely includes old soldiers' homes, as Senator Sewall intimated repeatedly. We shall ask the President that the law be so applied.

ANNUAL REPORT OF J. G. CHASTAIN, MISSIONARY.

It was deemed best by all concerned that the writer should transfer Morelia and the Michoacan field to Rev. W. F. Hatchell a year ago, move to Guadalajara and take charge of the work in this capital and great State of Jalisco. In order to prosecute the work to advantage, it was necessary to have some knowledge of the field. To this end the missionary has traversed the State north and south making long trips on horseback. Many members, believers and liberals widely distributed have been visited and encouraged, large numbers of tracts have been circulated, many Bibles and other religious books have been sold and lists of subscribers taken for our religious newspapers; a better knowledge of the country and the people has been gained, new territory opened and steps taken to extend the work in sections of the country yet untouched by any other evangelical denomination.

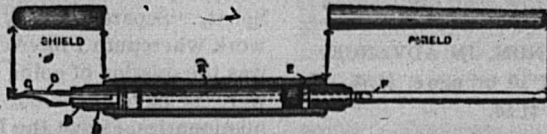
The work has kept the missionary from home much of the time during the winter, yet the work and interest

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NASHVILLE, TENNESSEE.

of the central station at Guadalajara have not flagged. The meetings have been conducted regularly by Brother Victor Godinez, the native assistant, and other members of the church. Of the four evangelical congregations in this city, ours is the largest. We have more than one hundred names on our Sunday school roll, with an average attendance of about seventy-five. The church seems united and working harmoniously. Four or five of our young men members are looking forward to the gospel ministry, and give promise of usefulness to the work in this field.

Three railroad branches are in process of construction in the State, two of them to connect Guadalajara with two leading ports on the Pacific coast. A fourth has been surveyed and is soon to be built connecting this city with Aguascalientes, and giving us a much shorter line to the United States. Hundreds of rich haciendas, for so long cut off from the outside world, are soon to have at their doors a market for all their produce. Foreign capitalists and capital are coming in, new methods and machinery are being introduced, agriculture and commerce are moving with quickened pace; the people are going to work in earnest to develop the wonderful and boundless resources of this part of the Republic. But what can we say of the social, moral and religious condition of the people? Here a transformation is taking place. Old customs and prejudices are fading away before the approaching light of civilization; new interest is taken in education; even the common people are beginning to buy and read books and newspapers, to investigate and think for themselves. This makes them willing to concede the same right to others, which is a hopeful sign of the times.

The present ample railroad facilities enable the missionary to accomplish five times as much work as formerly, and still so many new fields have been made accessible that five men might employ all their time most profitably in this one State and then not meet the exigencies of the case. Surely great is our opportunity and proportionately great our responsibility. The Lord give us strength and zeal to discharge the sacred trust committed to our hands.

Guadalajara, Mexico.

ONE-AT-A-TIME, BRETHREN.

Since my first article on "dead churches," January 23, brethren from all parts of the State have been saying something. I appreciate all the favorable comments and receive the spate good humoredly. Just now I am reminded of the following incident which illustrates my situation:

It is said that Barnum had with his famous show a well trained parrot which sat on top of the ticket wagon, and when the rush of hundreds for tickets to enter the show came the parrot would shout at the surging crowd, saying: "Stand back, gentlemen;" "one at a time, gentlemen;" "don't crowd here, gentlemen." One day the parrot was missing. He had deserted his post. He flew away. The next day he was found in the forest. About three thousand crows had made an attack on him. With all the feathers pecked off his body he was swinging by one foot under a limb and as the crows were striking and flopping at him and snapping their bills the parrot was shouting: "Stand back, gentlemen;" "don't crowd here, gentlemen;" "one at a time, friends." So let me imitate the pecked parrot and say to the crows: "One at a time friends;" "don't crowd here."

J. T. OAKLEY.

BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

The Baptist, Estab. 1835. The Baptist Reflector, Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., MAY 8, 1902.

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

SUBSCRIPTION PER ANNUM, IN ADVANCE.
 Single copy, \$2. In clubs of 10 or more, \$1.75. To ministers, \$1.50.

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Entered at post office, Nashville, Tenn., as second class matter.

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THE FIRST MISSIONARY LABORS.

See how the kingdom is spreading. Jesus before his ascension had told his disciples to "go into all the world and preach the gospel to every creature." They did not seem to comprehend that command in all of its import and magnitude. He had told them, also, to tarry at Jerusalem until they were endued with power from on high. But when the power came they still tarried there, and continued to tarry for some years, until the Lord sent a persecution upon them and scattered them abroad. The idea was firmly fixed in their minds that nobody could be saved but Jews. The 3,000 who had been converted on the day of Pentecost, and who had come from "every nation under heaven," were either Jews or proselytes who had become Jews. When the disciples were scattered some of them went down to Samaria where they preached to the Samaritans, who were a Mongrel race of Jews. Many of them were converted. This was regarded as remarkable and Peter was sent down to see about it. Later on, Peter himself was led to preach the gospel to a Gentile centurion at Cesarea, who was converted and baptized. Peter was called to account for this innovation. He pleaded the direct command of the Lord and the leading of the Holy Spirit. Later, some of the disciples went as far as Antioch, preaching only to the Jews. But some Christians from Cyprus and Cyrene came to Antioch and preached to the Grecians, the Gentiles, and, strange to say, "a great number of them believed and turned to the Lord." When the disciples at Jerusalem heard about this they sent Bar-

nabas down to see about it. He came, saw, and was glad and exhorted them to "cleave unto the Lord."

And thus the Christians began to realize at last that the gospel was for all nations and not simply for the Jews. But as yet they had made no earnest, systematic effort to carry the gospel to all the world. The preaching to Gentiles had been incidental and as a result of the leading of the Holy Spirit. Now they were to enter upon the era of a worldwide evangelization. Now they began to comprehend, in all of its fulness, the last command of the Master. While certain prophets and teachers were at Antioch ministering to the Lord and fasting, they received a command from the Holy Spirit, "Separate me Barnabas and Saul for the work whereunto I have called them." That work was the mission of going into all the world. They were to have the honor of being the first foreign missionaries, except the Lord himself.

Notice that again in this instance, as in other instances, the Holy Spirit leads the way. The Foreign Mission work is one which does not appeal to the natural heart. It is only through the influence of the Holy Spirit that one can fully comprehend and earnestly carry out the great command. Notice also that the work is that of the Holy Spirit. "Separate me Barnabas and Saul"—set them apart for my use. And notice again that the Holy Spirit called them to the work. Every foreign missionary ought to be divinely called for the great work which lies before him. If he goes of his own accord and in his own strength he is likely to become dissatisfied in a short while and break down and have to return home.

The disciples fasted and prayed, then laid their hands on Barnabas and Saul and sent them away. Here is an example to us of ordination to the special work of Foreign Missions. Barnabas and Saul, thus sent forth as they were by the Holy Spirit were "not disobedient to the heavenly vision," but they left at once and went down to Seleucia the seaport, stopped awhile at Samaria, preaching to the Jews in the synagogues—a custom which they followed constantly in their missionary labors—partly because they could always find ready audiences there and a convenient house in which to preach, and also because the gospel was to be preached first to the Jews. Passing through the island they came to Paphos on the other side. There they found a sorcerer, a false prophet, a Jew, by the name of Barjesus, or the son of Jesus. The name of Jesus was a common name among the Jews.

Learning about Barnabas and Saul, the Roman proconsul of the country, Sergius Paulus, sent for them and desired to hear them preach the Word of God. But the sorcerer tried to prevent him from hearing them, knowing it meant the death of his own influence over the proconsul. Thus falsehood always fears the light. But Saul, who is now for the first time given the name of Paul, by which he will hereafter be known, looked upon him and denounced him in the most scathing terms, calling him "full of all subtlety and mischief, child of the devil and enemy of all righteousness." We are reminded of Peter's denunciation of Simon Magus at Samaria.

Paul, by the power of the Holy Spirit, enforced his words by a manifestation which would naturally make a great impression both upon the sorcerer and upon the others. He told him that he would become blind. Immediately the prediction came true. Blind and terror stricken, he groped about asking somebody to lead him by the hand. Certainly a swift and terrible retribution. The result was the conversion of the proconsul. "He believed, being astonished at the doctrine"—astonished both at the teaching of salvation by grace through faith in Christ, and also at the manifest power which accompanied it.

LIQUOR MEN ORGANIZED.

The following dispatch was sent out from Louisville last week:

"In speaking of the desire of the liquor interests that Congress reduce the tax on whisky, Angelo Meyers of Philadelphia, of the Kentucky Distiller

ies & Warehouse Company, who is in Louisville, said last night:

"The liquor interests have endured these high taxes and these restrictions long enough, and the trade is determined that they shall stop. All branches of the business are united for the first time, and we will make a fight. We will enter politics and we will have money. I should not be surprised if the country should see the strongest and most powerful organization, not to be a party organization, that was ever formed in the country. There will be an organization of liquor interests, retailers, distillers and others in every county, in every State in the Union, and the State organization will send accredited delegates to the federal or national body and a tax will be imposed on each State organization.

"Such an organization is now being perfected quietly in this country and we will defend our rights."

We have just two or three remarks to make with reference to this matter:

1. This dispatch shows that the liquor men are going to organize more thoroughly than before. What will Christian people do about it? Will they organize also, or will they lie down and let themselves be run over by the saloon element? And will some of them join with the liquor men? It seems preposterous to suggest such a thing, but in the light of past events it is by no means impossible.

2. Mr. Meyers says that they will "enter politics." We have been expecting to hear a howl from our daily papers over the country, including the three published in Nashville, with regard to an organization of that kind entering politics. They object violently to such organizations as the Anti-Saloon League or the Ministers' Alliance entering politics. So far, however, we have heard no word of objection from them with regard to the expressed determination of the liquor interests to enter politics.

3. Not only will these liquor men "enter politics," but Mr. Meyers says they "will have money." As to what they will do with that money he does not state. It is well understood, however, that they do not spend money simply for campaign literature. Some of the Senators in the last Tennessee legislature could probably give an idea of what the liquor men are accustomed to do with their money. As to whether they will use money in the same way in the next legislature of Tennessee will depend simply on the character of men the people send to the legislature. You may count upon it that everyone of them will be bribed by these liquor interests who can be. Mr. Meyers openly boasts that they "have money." We thank him for thus putting the people on their guard. We believe that next time they will be careful to send men who will be more concerned about principles than about money.

THE CONVENTION.

The session of the Southern Baptist Convention at Asheville this week promises to be quite an interesting one. There will be nothing of an exciting character to come before it, as there was at Hot Springs and New Orleans. At the same time there will be several features of particular interest which will probably characterize the Convention.

1. We meet this year for the first time in the great mountain region of the Convention, and it is expected that there will be a large attendance of the mountain people at the Convention and that special attention will be devoted to this feature of our work. The fact that Dr. F. C. McConnell, himself a mountain boy, is to preach the Convention sermon will give emphasis to this feature.

2. The report of the committee on co-operation will probably attract some attention, but nothing like as much as at New Orleans and Hot Springs. It is stated that the committee has prepared a report. We hope it will be a unanimous one. If so, it is likely to be adopted by the Convention with very little discussion.

3. The matter which is likely to excite the greatest interest is the Diaz matter, in case Dr. Diaz is at the Convention. We hope that he will be pre-

ent and that the whole matter will be fully discussed and amicably adjusted.

4. We trust that the Convention will have more time than usual to devote to its regular work—the discussion of Home Missions and Foreign Missions and Sunday schools and the Seminary. For several years the discussion of these subjects has been treasured upon by special reports. We need now that particular emphasis shall be given the work of the Convention.

5. But above all we hope that the Holy Spirit shall be with us, and that we shall have a spiritual, harmonious, delightful Convention—one which shall long be remembered because of the spiritual power which came down upon it, and disseminated from it throughout all the South and to the remotest parts of the world.

QUESTION BOX.

1. Is it the custom of a Missionary Baptist church to exclude a brother—and a deacon at that—without ever notifying him that there were charges against him?

2. Is it right to exclude any brother or sister without first giving them a chance to answer for themselves?

Answer 1. No.

Answer 2. No.

PERSONAL AND PRACTICAL.

History is simply *His* story—the story of God's dealings with the human race.

What do you love most? The answer to that question will determine your character.

As the mountains are round about Jerusalem, so the mountains are round about Asheville.

The Convention is what we make it—what you and you and all of us make it. What shall it be?

Asheville, like Jerusalem, is "the place whither the tribes go up," at least this week. May it also prove a Jerusalem as the center from which spiritual blessings flow.

Let us learn to read the lessons of life by the light of heaven. Let us look at things in this world, not from the standpoint of time, but from the standpoint of eternity.

That is a very interesting article by Mr. Will T. Hale on our first page. Mr. Hale has long been known as one of the most graceful literary writers in the South, especially as a poet.

We trust that we shall have not only a pleasant, but a very profitable session of the Convention. Meeting on the mountain top may it be to us a mount of beatitudes, if we may not say a mount of transfiguration.

Tennessee gave last year for Foreign Missions \$8,701.32. This is the largest amount Tennessee has ever given for that cause. It is gratifying to know that the Foreign Mission Board is out of debt.

Queen Wilhelmina of Holland has been very seriously ill for the past week or two. For a while her life was despaired of. We are glad to know that she is reported better. We have the very greatest admiration for the character of the beautiful and accomplished young queen, and hope that she may soon be fully restored to health.

Dr. B. M. Palmer, the distinguished Presbyterian preacher of New Orleans, was run over by a trolley car in that city last Monday. His arm and leg were broken, his head was injured and he is thought also to be hurt internally. Owing to the advanced age of Dr. Palmer it is feared the injuries will result fatally. Dr. Palmer is eighty-three.

"Hornet" seems to be a regular hornet sure enough, does he not? You may not agree with everything in his article, as we do not. Who is "Hornet"? We have no objection to telling, but that is his secret, not ours. We may only say that he is not a Tennessean, but is one of the brightest and most cultured men in our Southern Baptist ranks.

Says the *Midland Methodist*: "There are doctors, dentists, merchants, grocers, butchers, shoemakers and others who wonder in their hearts what some Christian claimants mean by ignoring bills and dodging debts and getting huffy if the matter is mentioned. Singing 'Coronation' cannot drown the wonder, and going to meeting cannot balance the ledger. Will the derelicts ever find this out?"

There is such a thing as a spiritual nearsightedness. Some persons can see only themselves and their own interests. Others can see across their fence into their neighbor's yard. Others can see the people of their own State or their own County. Others can see a distance of 25,000 miles, and their vision takes in all the continents of the world and all the islands of the sea as it sweeps around the globe. How far can you see?

The following statistics are given: "Of negroes born in the North and educated in the North, fifty-one per cent. came to the South to live. Of negroes born in the South and educated in the North, eighty-five per cent. returned to the South." Referring to the above the *Biblical Recorder* thinks that "evidently there is something in the North that is unfavorable or unattractive to the educated colored brother."

Out in Texas a Baptist and a Campbellite were having a discussion in regard to the name Christian. The Campbellite urged that all should unite on that name, as it was the Scriptural one. The Baptist finally said the difference between them was this: "We get our name from baptism and trust in Jesus Christ for salvation. You get your name from Christ and trust in baptism for salvation." This expresses the difference very tersely and very forcibly.

We are sorry for those who have to stay at home and cannot attend the great Convention at Asheville this week. But we shall do our best to make up for their loss. Brother Fleetwood Ball will report the Convention in detail for us. And our readers have occasion to know about how full and accurate his reports are. The editor will add some personal observations. And thus we shall try to let our readers see the Convention as thoroughly as practicable without being there.

The latest appointments of the Foreign Mission Board are as follows: On March 24th, Rev. Frank Rawlinson and wife, of Maryland; Rev. W. H. Canada, of South Carolina, and Miss Bessie B. Hardy, of Virginia; on March 29th, Miss Alice M. Spragg, of St. Johns, New Brunswick, and on April 15th, Rev. J. W. Newbrough and wife. These last were appointed to go to Mexico, Miss Spragg to Africa, and the others to China. Speaking of these appointments, the *Index* well says: "In these appointments comes a strong call to Southern Baptists to dedicate more of their means to God's service."

Dr. David Hesgle, Dean of the Theological Department in the S. W. B. University, will supply Dr. Burrows' pulpit in this city next Sunday, May 11th. In the morning he will preach; but in the evening he will give his famous illustrated lecture on "Solo-

mon's Temple, and Jerusalem." This lecture is already widely known in Nashville, and is undoubtedly the finest and most complete exposition of the subject in existence. We are, therefore, glad it is going to be given once more here, and hope it will be very largely attended. It is a great spectacular sermon, and has often been given as a Sunday evening service.

The Prohibition Association of Georgia asked Mr. Terrell, candidate for Governor, the following question: "Will you stand for principles and measures which aim at the eradication of the saloon evil from the whole State of Georgia?" He replied, "No." Now the prohibitionists are fighting him vigorously and it is hoped that they will win. These prohibitionists, as we understand it, are not members of the Prohibition Party, but all who believe in prohibition principles, as we believe a large majority, both of Democrats and Republicans, do. It would be well for the people of Tennessee to put a similar question to the candidates for office in this State.

Dr. S. W. Melton, pastor of the First Baptist church, Augusta, Ga., has a rather unusual method of providing for current expenses. At a recent meeting of the Atlanta Baptist Ministers' Conference he said, in regard to the plan: "The deacons, in every annual meeting apportion every member. The treasurer is directed to send each member his apportionment. If too large, scale it; if too small, add to it. If nothing is heard from him or any member, his apportionment is set down against said member. His church makes annual financial statement, reporting every member's contributions; and, for three weeks, his church treasurer is the busiest man in Augusta receiving money from the brethren. They come to the treasurer's office. The plan works like a charm in his church." We confess, however, that we rather doubt if the plan would work well in some other churches. At any rate, you would need to make it very clear that it was an apportionment and not an assessment.

In a recent issue of a paper called *The Way*, of which Brother J. A. Harding is editor, Brother J. D. Walling attempts to answer the question which we have frequently asked our Campbellite friends: "Do you baptize a child of God or a child of the devil?" Here is the substance of his answer: "We are able to locate the place where one comes into the pardon of his past sins. The place where, is the baptismal tomb, where the blood of Christ is. The time when, is when the sinner is buried into the baptismal tomb. The citizenship he enters is the birth." The blood of Christ is in the water, and it is only in baptism that a person can come in contact with the blood! Here is baptismal salvation for you with a vengeance. But the question, "Do you baptize a child of God or a child of the devil?" Brother Walling leaves unanswered, unless he means they baptize a child of the devil in order to make a child of God. His language implies this, though he does not say it distinctly. Another question we should like to ask, If one "comes into the pardon of his past sins" in baptism, where and when does he come into the pardon of his future sins?

One who has been reading some of Luther's sermons has lighted upon this passage (vol. ix., pp. 143, of Luther's Works): "'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?' By these words the Apostle Paul reminds us, and will present before our eyes, what Christ has done for us and has given us. Weigh well what makes you Christians, and that you are baptized into Christ. Do you know now why and for what you were baptized, and what it signifies that you were plunged under the water so that it came together again over you? And this is not only that you are washed and purified in your soul by the forgiveness of your sins, but also that your flesh and blood are condemned to death, and turned over to be drowned, so that your life on earth be henceforth a constant dying to sin. 'For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.' . . . That in baptism we are put under the water indicates that we die in Christ; that we come out again signifies and indicates that we live again in him, as he did not remain in death, but is raised again."

The Home.

SERVING.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of unbroken thread,
Where love ennobles all.
The world may sound no trumpet,
ring no bells;
The book of life the shining record tells.
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself in every sense,
Of service which thou renderest.
—Elizabeth Barrett Browning.

HOSPITALITY.

Hospitality, the beautiful, genius kind, that which is extended oftentimes most graciously and heartily, without thought of return, is as rare as it is beautiful. Doubtless all of us knew a few homes where the grace and the joy of such true hospitality was always evident.

One of the chief delights which are made possible by having homes of our own is found in exercising this pleasure. If courtesy and cheerfulness have become the two prime elements in the atmosphere of our own home, and we have furnished it, having a constant eye to what is homelike and attractive, it will assuredly unite hospitality.

Many deny themselves so constantly the pleasure of entertaining their friends—in fact, so persistently do many avoid it—their servants might say of them, as did Colin to Rosalind:

"My master is of church disposition,
And little seeks to find the way to heaven
By doing deeds of hospitality."

General observation would certainly prove that those who are the most hospitable, who all their lives have regarded hospitality as a real delight and have been accustomed to enjoy it, are not likely to be or to become churlish. It is, indeed, true that one of the advantages of comfortable pecuniary circumstances is the ability it gives to entertain one's friends frequently. But this pleasure may be enjoyed, and often is enjoyed to the full, by those whose means are moderate. There are parents of limited means who so thoroughly appreciate what an education it is both to themselves and to their children to widen their acquaintanceship and to bring into their homes friends of varied tastes, accomplishments, and experiences that they make their simple homes centers of delightful hospitality. They believe fully that the choice guest gives far more than he receives, and that there is nothing more agreeable for the entire household than the coming into personal touch with many minds.

On the other hand, there are magnificent homes in which the few guests which are formally entertained are so chilled by a lack of the best atmosphere that geniality is impossible and the lack of real simplicity and true cordiality dries up the springs of easy conversation and hinders entirely the merriment, and the wit, the telling stories, the repartee, the incidents and the experiences which flow so naturally around a truly hospitable board where guests are frequent.

Taine, in his "Notes on England," writes of the English: "What is altogether admirable, and perhaps unique in Europe, is their manner of practicing hospitality." Then he relates some of his own delightful experiences, and sums up the cause of this unusual hospitality in these words: "The Englishmen are hospitable; (1) on account of weariness, they have need of conversation, of new ideas. (2) As an effect of social customs, in London they scarcely speak; the country house is the true drawing-room, the place for associating together. (3) The presence of a stranger does not have the result, as among some, of interpreting acquaintanceship, stopping the general impulse, the gaiety, the chit-chat, compelling people to be on their guard, to restrain their familiarity and their heedlessness. There is only another chair filled at table, in the drawing-room, nothing more; the tone has not changed."

The French are also noted for their hospitality and their habit of keeping open house. In the entrance hall of many a mansion or villa in France one will see a motto frescoed on the wall or woven into some decoration, containing these words: "*Fais ce que tu voudras*" Do as you like. In that motto is found the secret of the enjoyment of both the entertainers and the entertained. Guests are united for a certain definite length of time, and during the earlier hours of each day, oftentimes until after luncheon, are free to do whatsoever they please. Indeed, unless some drive or excursion or afternoon entertainment is proposed, the family do not meet until the dinner hour. Then they gathered unwearied with a day's constant visiting, but fresh and agreeable for an evening together.

Madame de Stael was noted for her abounding hospitality. By her cordiality of manner and sincere interest in her friends, she drew them closely to her and had great influence over them. She once said that the chief luxury upon which she delighted to spend her money was hospitality. After her exile from France she made her beautiful home at Coppet, Lake Geneva, the intellectual center of Europe. There she received with delight authors, scholars, poets, scientists, artists, musicians, and kings and emperors as well. So extended was her hospitality, so inspiring her thoughts, so wide her influence, it was said of her: "She is a power in all the nations."

Yet Madame de Stael did not possess an immense fortune. Her home was simple as compared with those of the friends she entertained, and she did not spend large sums upon her table. She loved society; it was indispensable to her, and she acknowledged that she needed it as a stimu-

A LETTER TO OUR READERS

NEW HAVEN, Addison Co., Vt.
Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight, one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very Truly,

WM. M. PATCH.

Feb. 17, 1902.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

lus to her faculties, and she asserted that she had been more developed by conversation with men and women of culture than from any other source. She was a woman full of charm, noted for her simplicity of manner, and remarkable for placing all who were about her at ease.

We need not, perhaps, aspire to be Madame de Staels; we need not expect to be powers in the world but we all can share in the delights of hospitality. Were we somewhat more independent, divesting ourselves of the idea that we cannot invite a few friends to lunch or to dinner unless we can provide grapefruit and cherries, oysters on the half shell and game we might enjoy this "gracious ministry" far more often than now we do. Dr. Lyman Abbott writing on this subject, says: "One need not to be rich to have a hospitable home. He may have nothing but a tent; he may be so poor that he goes out of it and sits under a tree for shade, and still he may be a hospitable householder and the home may entertain God's angels unawares."

The art of exercising a refined hospitality is a fine art. There is an indescribable quality attaching to those who from youth have been accustomed to good society, and who have been reared in hospitable homes, as noticeable as is the lack of such culture in those who have never had it or who have been deprived of it until late in life.

Is not this an art in which many unskilled in the use of the painter's brush, and unable to call forth harmonious melodies from any instrument, can make themselves adepts, and thus delight in a new luxury? Reforms of all sorts are occupying our thoughts; why not make our entertaining far more simple, that our hospitality may abound and transform what is to-day considered by most a burden, into a luxury?—Sel.

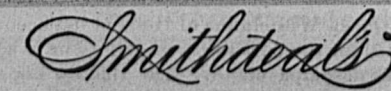
After the great fire in the Park Avenue Hotel, New York, as the men were searching the halls of the buildings for the bodies of guests murdered by the criminal carelessness of the hotel proprietor they came upon a poor heap of ashes that had once been a woman. Nothing about her could be recognized for hours until at last one came who looked at the wedding ring still upon the charred hand, and found there the inscription "1855—To My Darling." Then the living woman knew that it was her mother who lay there, and within an hour the news spread all through the great city that the "tombs Angel" had perished. It was the tragic end of Mrs. John A. Foster, who for sixteen years had given her time and her money and all the strength she had to helping the women prisoners confined in the Tombs Prison. Her history is one of those records of Christian self-sacrifice that keep up the hopes of Christian people for the final rescue of the cities. This lady was a widow of an army officer, and possessed considerable wealth when she began her career of ministry. Scarcely a day had passed during fifteen years that she had not visited the Tombs, making the acquaintance of new prisoners; leaving their history, promising her assistance if she thought them innocent, or seeking to bring them to repentance and amendment of life if she found them to be guilty. She would go into court with them and protect them against insult and injustice. So great was the confidence in her judgment that they would almost invariably discharge a prisoner if Mrs. Foster requested it. Her assistance did not cease when a prisoner passed out to get a new start in the world. Nobody will ever know how many poor women she has helped to get employment and to withstand the temptations of poverty and misfortune. It is said by the charity workers that Mrs. Foster's busiest days were the days when the weather was most inclement—the days of storm and blizzards and of great heat—because she knew that there would be fewer to do the work. The title of "The Tomb Angel" was given to her by prisoners and court officers. She protested vainly against it, and used to say that there was many an angel in a cell, if people only had the eyes to see. The last act of Mrs. Foster's life was to visit in prison a poor ruined girl under arrest for murder, who in all the great city could have found scarcely another friend.



Suffer No Longer!
Send 10 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.
H. K. MITCHELL, Druggist,
Franklin, Ky.



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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 profluit, deficit.

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

Mission topic for May—MEXICO and BRAZIL.

Both these papal countries need your study and your prayers. Read everything you can find about them. The *Foreign Journal* will give you much information. Send 25 cents to Mrs. Eakin and secure its visits for a year to come.

BIBLE LEARNERS.

I am so fearful that some of you may not learn the "Great Commission" of our Master, so that it may never be erased from your heart, that I give it to you again. Learn Matt. 28:18,19,20.

THE COIN-TAKERS.

I shall send a little "souvenir-book" to each one who has sent in a filled coin-taker in April, whenever I have the name and address of the collector. If I leave out anybody, advise me at once. You have done nobly in April with these new little helpers.

Now for May! I will send a pretty "Bible button," which you can use to pin on the brown and gold badge of the Young South, to any one sending a filled coin-taker or ark during May, provided the name and address of the collector is given me.

Please ask the post-master to tell you the amount of postage necessary and prepay your packages. I have had to pay out ever and ever so many stamps lately. If you send more than one coin-taker or ark at a time, it is better to get a money order or check, as coins weigh so heavily. One grand collection this past week had already 6 cts. on it and I had to pay 4 cents more. A check or order would have only taken two cents.

Now for our letters. You are beginning May as blithely as possible, and I thank you.

No. 1 comes from those dear faithful friends of the Young South at Harri-

man: "Enclosed find \$2.00, the usual monthly offering for Japan from the 'Juniors,' and \$1.00 for the Orphans' Home from my Sunday school class, Eva Watts, collector. May God use every penny of it for his glory.

"I also send ten cents for some coin-takers. We bid a tearful farewell to April and look forward to a joyous May. God bless the Young South."

MRS. MATTIE SUBLETTE.

How lovely it is that Mrs. Sublette can thus rise above her natural sorrow and go on with the Master's work. We prize her work and her prayers also. May our Savior comfort her by using her in many ways. She will renew our words of deep appreciation to those dear workers of hers. I am sure she will find the coin-takers helpful.

No. 2 is from Greenville:

"I send you two dollars and fifty cents for Mrs. Maynard's salary. The children have enjoyed the work. Their names are Kitty Hall, Lucy Kingsley Bertha Spears, Helen and Edna Rhea. I hope to see Mrs. Eakin in Asheville. May God bless the work of the Young South."

MRS. E. K. COX.

We are most grateful. Mrs. Cox will say so to those who have given so generously. Mrs. Eakin grieves much over her inability to go to the Asheville meeting, but rejoices that Tennessee will be so well represented there. Mrs. I. J. Van Ness of Nashville has kindly consented to speak for the Young South when they have the "Symposium on Band Work," and we will be most thankful to any one who will say a good word for the "Young South of Tennessee."

Jackson comes in No. 3:

"I enclose \$1 for our missionary. No; we must not fall behind. Failure must not be on our banner. I send you also a list of 6 new subscribers to the *Journal*."

ESTELLE DECOURCEY.

Thank you so much; the names have gone on to Dr. Willingham. You will do a great work in scattering this excellent magazine. Work hard in May.

No. 4 is from our faithful Band in Clarksville:

"Enclosed find \$3.25 from the Sunbeams. Give the Home Board \$1, collected on Star-card; the Orphan's Home \$1 and \$1.25 to our missionary's salary."

SALLIE A. FOX.

Oh! but we are proud of these Sunbeams who shine afar. God bless them all.

No. 5 is from Talbott's, and orders the *Journal* for Mrs. I. B. Franklin. I used the extra ten cents for literature that I thought Mrs. Franklin would find helpful in organizing. Let us pray for her success.

No. 6 comes from Gibson and orders two coin-takers for Mary Bass. May their use be greatly blessed.

In No. 7, from Gudger, Daisy Isbell acknowledges the literature sent her. She promises to fill both coin-taker and ark as soon as possible. We shall expect news from her soon.

No. 8 was written on the train which bore our dear Mrs. Chastain to the States. May she find a great improvement in her health immediately. Change and rest do wonders sometimes. Let us pray earnestly that it may be thus with her. She sends \$1.00 from Francis and Regina, and promises your editor a call when she goes through Chattanooga a month hence. We hope for a visit, not a mere "call." It will be such a pleasure to see her face to face. Many thanks to our "Mexican Band." God keep them until the mother comes home. Don't forget that you are to send the "scrap" and cards just as if Mrs. Chastain was there in Guadalupe.

Texas greets us in No. 9, and brings \$1.00, a birthday offering from Lena Coltharp and her mother. It is so gratifying to feel that we have the prayers of good people. That grand \$30.00 offering not long since answered a special petition from one of our dear Texas friends. Many thanks for this aid. Let us hear again from you then.

In No. 10 Ollie Platt, Newport, sends us \$2.00 for the salary fund, and we thank the giver sincerely.

Jessie and Lois Jarrell, Humboldt, send a coin-taker, full of shining dimes, in No. 11, and they have our sincerest gratitude. Humboldt has some fine workers.

Ab! me, but that Rockwood Band! What do you think they have done now? They send in four coin-takers at once, filled by Mattie Mosler, Lella Gang, Maud Millican, and Maud Knox. That's splendidly done. But it is not all. They send besides \$3.50, all for Japan. What busy bees they must be, for in addition to Young South work, this same Band, through three of its members, collected \$23.00 to put electric lights in their church. So Mrs. Juanita Smith tells us in No. 12. Such a grand offering,

SEVEN DOLLARS AND FIFTY CENTS

doesn't come our way every week, and we are duly appreciative. I always think of this dear band, as they came on the train, going to Harri-man last fall with their bright faces and their brown and gold ribbons flying. God make them all workers for him always.

But No. 13 is again a little ahead. It bears date Paris:

"We greet you this beautiful day with

EIGHT DOLLARS AND TEN CENTS

for Mrs. Maynard. How glad we are when the boxes are gathered, and so many 'miles' come rolling in to besent to our beloved Missionary.

Little Mr. Lasater sends his offering for the Babies' Branch. May God bless the Young South.

MRS. L. BALL."

Now! Does not that prove that '13' is not an "unlucky number?" We always look for great good fortune when we see "Paris" and Mrs. Ball's beautiful hand-writing, but this exceeded our expectations, because it seems only a little while since these little Parisians sent in a generous offering. But the steady, constant workers are the winners, always. God bless them, every one.

I had thought our "babies" had deserted us. Where are they? Don't leave little William lonesome. Just order some "arks" and they will be punching those "animals" at a lively rate. Chubby fingers can generally get hold of pennies. Mrs. Ball will tell them all how much we prize the Paris Sunbeams, and how grateful we are that they use the Young South as the medium of their offerings. I dare say they will see Mrs. Maynard before she goes back to Japan.

Don't you agree with me that the second week in May is a grand one? Make the third just as successful, won't you?

I am grieved to tell you that the Young South has lost one of its warmest friends in the death of Mrs. Mary Louise Hampton, of Cleveland. She has gone home at seventy-two years of age. She is the mother of our beloved Miss Emma Hampton, and she was always so much interested in our work. We shall miss her, but we rejoice that for her there is no more pain nor sorrow forever. I know you will join me in heartfelt sympathy with those who loved her so tenderly, and who will so deeply feel the separation from her.

How truly do joy and sorrow alternate in these checkered lives of ours. I am going this afternoon to witness the marriage ceremony of a former member of our Band. At the First church, Miss Mary Pendleton of our Lookout Mountain Circle will wed most happily W. B. Shropshire, superintendent of the Durham mines. We will together wish her joy.

Have you noticed our new motto? Read it often and let the May breezes

and the May sunshine beckon us ever "onward." Hoping for even more than thirteen messages next week.

Gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

Received since April 1st, 1902.

| | |
|--------------------------|----------|
| For Japan (salary)..... | \$127 80 |
| " Orphans' Home..... | 7 94 |
| " Home Board..... | 21 35 |
| " State Board..... | 1 00 |
| " Foreign Board..... | 1 00 |
| " Foreign Journal..... | 3 75 |
| " Babies' Branch..... | 2 00 |
| " Postage books..... | 3 43 |
| Total..... | \$168 27 |
| Coin-taker Receipts..... | \$31 30 |
| Star-card..... | 6 19 |

RECEIPTS.

| | |
|------------------------------|----------|
| April offerings..... | \$109.92 |
| First week in May, 1902..... | 25 78 |
| Second week in May..... | |

FOR JAPAN.

| | |
|---|--------|
| Harriman Juniors, by Mrs. Sublette..... | \$2.00 |
| Greenville Band, by Mrs. E. K. Cox..... | 2.50 |
| Estelle DeCoursey, Jackson..... | 1.00 |
| Clarkesville Sunbeams by S. A. Cox..... | 1.25 |
| Francis Chastain Band, Mexico..... | 55 |
| Regina Chastain Band, Mexico..... | 45 |
| Lena Coltharp and mother, Texas..... | 1.00 |
| Ollie Platt, Newport..... | 2.00 |
| Jessie and Lois Garrell, Humboldt (coin-taker)..... | 1.00 |
| Rockwood Sunbeams, (4 coin-takers)..... | 4.00 |
| Rockwood Sunbeams, by Juanita Smith..... | 3.50 |
| Paris Sunbeams, by Mrs. L. Ball..... | 8.10 |

FOR ORPHANS' HOME.

| | |
|--|------|
| Mrs. Sublette's Sunday school class, Harriman..... | 1.00 |
| Clarkesville Sunbeams, by S. A. Fox..... | 1.00 |

FOR HOME BOARD.

| | |
|--|------|
| Clarkesville Sunbeams, by S. A. Fox (Star-card)..... | 1 00 |
|--|------|

FOR BABIES' BRANCH.

| | |
|---------------------------------------|----|
| Wm. Lasater, Paris, by Mrs. Ball..... | 25 |
|---------------------------------------|----|

FOR FOREIGN JOURNAL.

| | |
|--------------------------|------|
| Seven subscriptions..... | 1.75 |
| For postage..... | 22 |


Total..... \$167 27

L. D. E.

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G. & C. MERRIAM CO., Publishers,
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There are two
sorts of lamp chim-
neys: mine and the
rest of them.

MACBETH.

My name on every one.

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

AMONG THE BRETHREN.

Five were added to the church at Dyersburg, Tenn., as the result of the recent revival in which Rev. J. B. Lawrence of Brownsville, assisted Rev. G. H. Crutcher.

The work of Dr. Frank White as General Missionary of the Arkansas State Board ceased May 1st. He is to continue evangelistic work and is now holding a meeting at Osceola, Ark.

Dr. M. L. Thomas, who lately retired as editor of the *Baptist Advance* of Arkansas will supply the pulpit of the First church, Eureka Springs, Ark., for several months while the pastor, Rev. J. M. Roddy, whose throat is in a bad fix, undergoes treatment.

Dr. N. R. Pittman has resigned the care of the First church, Fort Smith, Ark., to give his time exclusively to the work of editor of the *Baptist Advance*.

Rev. J. E. Denham of Florence, Col., has been called to the care of the church at Fayetteville, Ark., and will take charge at once. He was once pastor of Savannah Avenue church, St. Joseph, Mo.

Rev. Harvey Beauchamp, Field Representative of the *Baptist Advance*, has just held a meeting at Conway, Ark., which resulted in twenty-six professions and about that many accessions.

The church at Helena, Ark., of which Rev. W. H. Sledge, beloved in Tennessee, is pastor has recently put in one of the finest pipe organs in the State. The contributions of this church during the year to missions amount to \$900.

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. O. WHITNELL.

Rev. B. F. Milam has resigned at Junction City, Ark., to accept work in Louisiana.

The meeting at Immanuel church, Little Rock, Ark., of which Rev. W. S. Roney is pastor resulted in thirty-five conversions and twenty-five accessions.

Rev. H. H. Street of Little Rock, Ark., is acting Secretary of State Missions in that State, while Dr. A. J. Barton is waiting at the bed-side of his wife at Battle Creek, Mich.

Dr. W. L. Pickard is holding a great revival with the First church, Lynchburg, Va., doing his own preaching. The interest deepens with every service.

Rev. W. E. Robertson will remain as pastor at Towson, Md., not heeding the urgent call to Edenton, N. C.

Rev. G. T. Leitner has resigned the care of the church at Dade City, Fla., to take effect in June.

Since Rev. L. B. Warren took charge of the church at Ocala, Fla., six weeks ago there have been twenty-five accessions and the work continues to grow.

The church at Woodland Mills, Ky., of which Rev. G. L. Ellis of Martin, Tenn., is pastor, is soon to be furnished with new, neat and comfortable seats.

During the meeting of eleven days with the First church, Jackson, Miss., in which Dr. J. O. Rust of Nashville, preached for Rev. W. F. Yarborough, there were twenty-nine accessions.

Last Sunday the new edifice of Clifton church, Louisville, was dedicated, Dr. J. T. Christian of La Salle avenue, Chicago, preaching the sermon at 3 p.m. It was a great event.

The revival at East church, Louisville, in which Dr. J. S. Felix had the assistance of Rev. J. W. Brougher of Chattanooga, resulted in twenty-six additions.

Thirty were received for baptism during the meeting with the First church, Atlanta, Ga., in which Rev. Sparks W. Melton of Augusta, Ga., assisted Dr. W. W. Landrum.

Prof. J. R. Sampey of the Seminary in Louisville has been honored with an invitation to preach the commencement sermon of Howard College in Alabama.

Rev. Chas. Anderson of the Seminary in Louisville has accepted the care of the church at Bardstown, Ky. Brother Anderson is a brother of Mr. John D. Anderson, the prominent baptist layman, of Nashville.

At Liberty, Mo., a great meeting has closed in which Rev. F. W. Eberhardt did his own preaching. There were forty-six additions.

Rev. W. B. Morton, who has been supplying the church at Raleigh, N. C., during Dr. A. A. Marshall's illness, has accepted the care of the church at Dunn, N. C.

Miss Hammond, vocalist of the Baptist Female University in Raleigh, N. C., was honored by being chosen to sing at the Exposition, Charleston, S. C.

Furman University of Greenville, S. C., is fortunate in securing for its library the entire private library of the lamented J. C. Maxwell of Greenwood, S. C.

Rev. John Bass Shelton of Montgomery, Ala., has been holding a meeting at Opp, Ala., which has resulted in about sixty conversions and thirty accessions to the church.

Rev. Joe B. Rogers has resigned at Moweaana, Ill., and will undertake missionary work in the vicinity of Springfield, Ill.



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During a revival of five days in which Rev. John E. Barnard of Anniston, Ala., preached to the church at Rome, Ga., there were twenty-four conversions. The Sunday following Brother Barnard witnessed fourteen conversions in his own church at Anniston.

Rev. J. R. Magill, an exile from Tennessee, is pastor at Moundville, Ala., and one of his members says he hopes the church will never lose him.

ANDERSONVILLE INSTITUTE.

Last Sunday I had the pleasure of spending with Rev. E. B. Booth and his flock at Oliver Springs. The day was perfect and the beautiful church was filled with an intelligent and an inspiring audience. It is a privilege to address such an audience. Sunday afternoon Brother Smith Haskins handed me a handsome contribution from the Oliver Springs church for the Andersonville Institute, and both he and Brother Booth assured me that Oliver Springs church would do her part for the institute.

I am under many obligations to Brother Booth for the many kindnesses he showed me, both in his home and in his pulpit.

I should like to call special attention to the program of commencement week:

May 19 at 8 p.m.—Primary Entertainment.

May 20 at 8 p.m.—Musical.

May 21 at 10:30 a.m.—Annual Sermon by Rev. E. B. Booth.

May 21 at 8 p.m.—Literary Address by Hon. H. H. Hannah.

May 22 at 10:30 a.m.—Commencement Exercises.

C. T. CARPENTER.
Andersonville, Tenn.

A LAST APPEAL FOR DICKSON.

In about twenty days our new church will be completed. Several hundred dollars are yet needed. Will friends all over the State help at once? Many Sunday schools have given one collection. Will others not help? We shall have a Baptist Church Home in the center of a great Baptist destination, worth \$3,000. A monument of the great grace of our Lord. Don't fail us.

C. W. GREGORY.
Dickson, Tenn.

Our meeting closed the last Sunday night in April, with eleven accessions, nine by baptism and one by letter and one approved for baptism. Elder W. D. Nowlin of Lexington, Ky., did the preaching and it goes without saying it was ably done. There was not as much revival spirit as I desired, but great good was done. We may hold a meeting again later on.

T. F. MOORE.
Hickman, Ky.

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BIBLE DAY

In the SUNDAY SCHOOLS

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

The Baptist Sunday School Board,

J. M. FROST, Sec'y.

Nashville, Tenn.

RECENT EVENTS.

Rev. W. R. Earle, of Aspen, Col., died recently. He was a South Carolinian and was married, last July, to a lady of Georgia.

+++

Dr. J. P. Shaffer of Alabama is at East Brook Springs, in this State, for his health. We hope to hear of his recovery. He is one of the strongest preachers in Alabama.

+++

Dr. J. J. Taylor, of Norfolk, Va., will preach the commencement sermon before the students of Furman University and the Greenville Female College Tuesday, June 10th.

+++

Rev. T. J. Richardson, pastor of the Rowan church, Memphis, Tenn., began a meeting last Sunday in which he is being assisted by Rev. J. B. Fletcher of Tyler, Texas.

+++

Dr. Pitt of the *Religious Herald* says that the new building of the First Baptist church, Portsmouth, Va., of which Dr. R. B. Garrett is pastor, will be "one of the most beautiful houses of worship in the State." The members expect to enter it by the first of October.

+++

Rev. I. S. Boyles, who has been on the staff of the *Religious Herald* since July 1, 1901, has accepted the pastorate of Randolph Street church, in Richmond, and entered upon his work May 1st.

+++

Rev. W. L. Howse, formerly of Culleoka, passed through the city on his way to Gallatin to begin his pastorate there Sunday. We wish him a most pleasant and prosperous pastorate.

+++

The ministers of Wm. Carey Association have organized a pastors' conference. It will meet once a month in Fayetteville on Wednesday before the first Sunday.

STATE OF OHIO, CITY OF TOLEDO, } ss.
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.

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We were glad to see Brother R. P. McPherson of Fayetteville in our office last week. Brother McPherson is pastor of several churches around Fayetteville and is doing good work.

+++

Mrs. Thomas Dixon, Sr., the wife of Rev. Thomas Dixon, and the mother of Dr. A. C. Dixon, of Boston, Mass., Thomas Dixon, Jr., of New York City, and Rev. Frank Dixon, of Hartford, Conn., died suddenly at her home in Shelby, N. C., on April 18th. We extend sympathy to the bereaved.

+++

Prof. S. P. Brooks has been elected President of Baylor University to succeed Dr. O. H. Cooper just resigned. Prof. Brooks is said to be a man of rare gifts and graces. Prof. Brooks is now pursuing a post-graduate course in Yale and will take charge of the school this summer.

+++

Dr. E. S. Alderman, President of Bethel College, Russellville, Ky., has been unanimously called to Warburton avenue church, Yonkers, N. Y., one of the largest and wealthiest of Baptist churches. The parsonage is said to have cost \$39,000 and the church building is handsome in proportion. We are sorry to lose Dr. Alderman from the South. We wish him much success in his new field of work.

+++

Dr. James T. Dickinson and wife of North church, Orange, N. J., have returned from an extended trip in European countries and have been heartily welcomed by the church. Dr. and Mrs. Dickinson greatly enjoyed their trip, and especially that part in the Holy Land.

I was at Prosperity Saturday and Sunday. Fine congregations. Sunday I preached on missions, explaining fully the organized work and urging a rally all along the line. No man shall have an excuse for not giving to missions in any of my churches on the grounds of ignorance in not knowing how and when to give. God bless our work in Tennessee, and in all lands. Ho, for Asheville.

JOHN T. OAKLEY.

Frank M. Wells, has returned to Memphis, Tenn., after a nine months' evangelistic and lecture tour through the West and Northwest. He has held about ten revival meetings in which there have been about one hundred souls blessed. The churches have been greatly strengthened and the faith of the saints made stronger. Brother Wells is a thoroughly traveled man. Since he returned from Manila he has delivered his lecture, "The Situation in the Philippines," more than 200 times in this country, and Europe, Asia, and Africa. On this last trip he has given "Rome Under the Pope" twenty-five times. Brother J. A. Cox, Superintendent of the Sunday school,

First Baptist church, Lamar, Mo., says this is the best lecture he ever heard. Brother Wells handles "Jerusalem Under the Turks" and "Egypt Under Johnny Bull." These lectures are given at the close of the revival, and great crowds flock to hear them. Chaplain Wells is taking a much needed rest. Pastors and churches wanting his help in meetings for summer and fall may address him at Memphis.

+++

The revival at Hickman, Ky., in which Rev. W. D. Nowlin of Lexington, Ky., assisted Rev. T. F. Moore, resulted in eleven accessions.

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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.

FLOWERS.—Brother Allen Flowers, the subject of this obituary notice, peacefully fell asleep in Christ at his residence in Gibson County, Tenn., after a brief illness produced by a stroke of paralysis. Through the entire course of his useful life Brother Flowers was actuated by high and honorable motives; he was steady, frugal and industrious, and being of a moral, sober and sedate disposition and temperament, he was, together with his faithful companion, enabled to rear his children with like noble traits of character. Brother Flowers was born January 19, 1827, and departed this life April 19, 1902, being very nearly seventy-five years old at the time of his death. In the month of November, 1853, he was united in holy wedlock bonds with Miss Elizabeth Sims, with whom he lived affectionately until death, the two, husband and wife, having been faithful to each other. They successfully fought the battles of life, hand in hand and heart to heart for very nearly fifty years.

He leaves a faithful wife and five children, two sons and three daughters, together with grandchildren and many friends and relatives to mourn his departure. But their sorrowing is not as the sorrowing of those who have no hope. Brother Flowers professed faith in Christ in early manhood and had spent his long life in the service of his God, in whom he trusted. He was in the organization of Rutherford Baptist church, of which he had been a valued and important member ever since. The writer assisted his pastor, Brother Russell, of Dyer, Tennessee, in paying their last respect by the church of which he was a member. His remains were consigned to their last earthly resting place with Masonic honors, the large procession proceeding from the church house with solemn tread. Our dear brother, we bow in humble submission to this stroke of divine providence, and bid thee farewell in hopes of a happy meeting where sorrows and partings will never come. May the God of all grace bind up the hearts which he has afflicted and spare yet many years his companion and children who survive him, is the prayer of the writer.

J. H. WILLIAMS,
Union City, Tenn.

DODSON.—The saddest death that has ever occurred in Collierville was that of Mrs. Janie Dodson, the beloved wife of Mr. M. Dodson, who very suddenly passed away at 9:30 o'clock Sunday morning, March 23, 1902.

Mrs. Dodson was born in La Grange, Tenn., in 1871, and in 1891 was married to Mr. M. Dodson. In 1896 she joined the Baptist church and until her death was a devoted member and Christian worker. She is mourned by every member of the church and by her neighbors, by whom she was so much loved. And most deeply is her untimely taking away felt by the sorrowful husband and sweet little son and daughter, and her devoted sister, Mrs. W. A. Dodson.

Funeral services were conducted by Rev. B. F. Whitten at the Baptist church. Mr. Whitten spoke eloquent-

ly of the high esteem in which Mrs. Dodson was held and his remarks were touchingly made of her love for her husband, her church, her kindred and friends.

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

IN MEMORIAM.

BY D. D. F.

Your body of clay is laid away
To await the resurrection day,
But your sweet spirit, with death's angel, has flown
Away to answer the summons, "Child, come home."
The flowers that were laid on your bier,
Were emblems of the life you lived here.
Of the kind deeds you so lovingly did—
They are not hidden away under your coffin lid.
They are deeds for which you are crowned,
The memory of them around our hearts entwined,
And we'll cherish them fondly, dearly,
Tho' we miss you sorely, sadly,
Me thinks, when our life's work is o'er,
And as one by one our spirits to heaven will soar,
You'll be standing inside the pearly gate,
With the same sweet smile, as you watch and wait.
Oh! may the dear ones that you left,
The dear ones that are so sadly bereft,
Find comfort at the mercy seat,
And some day we'll worship together at our Savior's feet.

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OBITUARY.

MCGLOTHLIN.—Where as, it has seemed wise to our kind heavenly Father to remove Brother W. J. A. McGlothlin, father of Prof. W. J. and Rev. James F. McGlothlin, from his earthly to his heavenly home; be it

Resolved, 1st, That in this hour of sorrow, we, the students of the Southern Baptist Theological Seminary, extend our heartfelt sympathy to our beloved teacher, Prof. W. J. McGlothlin, and our class mate, Rev. James T. McGlothlin. Be it

Resolved, 2d, That a copy of these resolutions be sent to our bereaved brethren. Be it

Resolved, 3d, That a copy of these resolutions be sent to the BAPTIST AND REFLECTOR for publication.

C. T. WILLINGHAM,
B. P. ROACH,
J. A. KIRTLEY, JR.,
Committee.

WALLSMITH.—W. M. Wallsmith was born in Ohio in 1841. He removed to Gibson County, Tenn., about twenty years ago. About two years afterward he professed religion and united with the Eldad Baptist church, of which he lived a devoted and exemplary member until his death in Trenton, March 15, 1902. Brother Wallsmith was a kind and provident husband and father, an obliging neighbor, and upright citizen. He leaves a bereaved wife and seven sons and daughters, and many friends to mourn their loss. He was laid to rest in the cemetery at Eldad in the presence of his family, his pastor, and a large concourse of sympathizing friends.

S. C. HEARNE.

McKenzie, Tenn.

DR. BAKER.—Once more we are called upon to record the death and to mourn the loss of one of our most distinguished honorary members.

Dr. Jesse Baker was called from his labors on Friday evening at nine o'clock, March 21, 1902. Dr. Baker was, if we mistake not, one of the charter members of our society dating back into the fifties. He was a most active and loyal Philomathean in his youthful days, and since those early days has continued to be one of our most valued and loyal supporters. His distinguished services for the College for two score years have fulfilled the early prophecies of the society as to his real merits and abundant usefulness. His accumulating honors until his coronation in the esteem and affection of all true Philomatheans have added new lustre and glory to our society. Truly, a prince and great man has fallen. We do but too feebly add our testimony to his greatness and goodness, and hold him up as a notable example of what we ought to be as members.

Resolved, First, that this brief tribute be spread on our records; and, second, that a copy be furnished to his wife and sons and the BAPTIST AND REFLECTOR.

By order of the Society in session,
March 28, 1902.

C. J. CROUCH,
G. G. KERR,
A. FOX,
Committee.

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