

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., MAY 29, 1902.

New Series, Vol. XIV, No. 41.

CURRENT TOPICS.

Scarcely was Alfonso XIII declared king of Spain before there was a plot on the part of the Anarchists to kill him. The plot was discovered, however, in time to prevent its successful completion and a number of arrests have followed.

In an address at the decoration of Confederate graves in Murfreesboro cemetery last week, Dr. W. J. McMurray, of this city, stated that "the South furnished 464,000 soldiers for the Federal army and 600,000 for the Confederate army, and his conclusion was, that it was really not a fair sectional fight, as the South furnished nearly as many for one army as for the other, and, in addition, the Federals had 2,250,000 from the North, while the Confederates had scarcely any from that section." These are certainly very interesting figures if they can be well authenticated.

Our readers will probably be surprised to know that there are two saloons in the Capitol, one on the senate wing and a larger one on the house wing. They have been there from time immemorial and are liberally patronized, especially during the closing scenes of each Congress. Recently a representative of the *New Voice* in Washington had indictments issued for the arrest of the saloonkeepers. One of them fled, but the other was arrested and tried. The question was argued very strongly on both sides. We have not heard the result of the trial. The daily papers of the country have had nothing to say about it.

In an address on May 1st, 1902, Governor Stanley of Kansas said: "Prohibition in Kansas has been marked by very beneficial results, which will be apparent to anyone who will travel through Kansas and through any of the license States that may be selected and note the difference in the types of young men in the two States. There are thousands of young men in Kansas who never saw a saloon and will avoid it, if for no other reason, because it is under the ban of the law. There are thousands of men who would probably patronize the saloon if sanctioned by the law and conducted with State approval, who avoid it, and will avoid it, as long as the law brands it as an Ishmaelite among the legitimate enterprises of the community."

"An amendment is proposed in the Senate to the present Army Bill, appropriating a million dollars for maintaining exchange stores, reading rooms, and gymnasiums for the soldiers. This has the earnest approval of the Woman's Christian Temperance Union and of the Anti-Saloon League." The charge has been made that by the passage of the Anti-Canteen Bill the soldiers' club room was taken away from him and nothing substituted in its place. These things are intended to take its place and are certainly far better. We hope that the amendment will be adopted. The *Western Advocate* well says; "The best way to keep the army out of drunkenness and licentiousness is to afford healthful amusement and occupation during the idle hours—recreation in places where liquor is not sold, and opportunities for social, mental, and physical relaxation under wholesome and uplifting conditions. For soldiers, civilians, and all of us, young and old, the best prescription is the old Scriptural one, 'overcome evil with good.'"

Noblesse Oblige.

If I am weak and you are strong,
Why then, why then,
The braver deeds belong;
And so again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I, who giftless, sunless stand,
With barren life and hand.

We do not ask the little brook
To turn the wheel;
Unto the larger stream we look.
The strength of steel
We do not ask from silken bands,
Nor hearts of oak in willow wands;
We do not ask the wren to go
Up to the heights that eagles know;
Nor yet expect the lark's clear note
From out the dove's dumb throat.

'Tis Wisdom's law, the perfect code,
By love inspired:
Of him on whom much is bestowed
Is much required.
The tuneful throat is bid to sing;
The oak must reign the forest's king;
The rushing stream the wheel must move;
The beaten steel its strength must prove;
'Tis given to the eagle's eyes
To face the midday skies.

—*Youth's Companion.*

The Holy Spirit And Homiletics.

BY S. E. JONES, D.D.

Every good thing seems to be liable to abuse. And some are narrow enough to denounce and reject that which seems to lose its proper place because of its abuse.

Christianity, by some, is classed among the "no good," because, forsooth, it has some poor exponents as its professors.

The church is looked upon as an obsolete institution because some of its membership happen to be liars and thieves and hypocrites. For the same reason all sound currency ought to be denounced and laid aside because there are a few counterfeiters.

I notice that some make it their business (it may be their sacred calling and duty) to criticise everything and everybody. So you will see in print occasionally an article from a brother (ignorant, of course) who undertakes to criticise our seminaries and their professors, showing conclusively (?) that theological schools are fifth-wheel institutions and can very well be dispensed with. It is clear that a fifth wheel is very necessary to some vehicles. It is a very necessary part of the coupling; also in turning the vehicle about. Seminaries are all right when the professors make it their main business to teach the Bible and how to preach it to others.

Systematic theology needs to be taught in our seminaries, and is taught. Men need to be taught, also, how to make (?) a sermon and how to deliver it. But there is great danger just here in teaching and emphasizing homiletics too much, just as there are dangers connected with the study and teaching of any human text-book. If a preacher gets it into his head that a well-gotten-up homily will necessarily, when delivered, edify or help anybody, he mistakes. A sermon is not a beautiful homily. It is not a master-

piece of rhetoric on a divine theme. No man can make a sermon. No man can teach another man how to make a sermon. One can be helpful in suggestions, stimulating to thought, and all that, but a sermon cannot be made. It must be begotten, be born, and then grow. Homiletics helps in logical arrangement, in putting on the suitable dress on the child, gives directions as to its growth and the like, how it shall appear in public, but I insist that no man can make a sermon worth shucks.

The Holy Spirit must quicken the understanding of the preacher, kindle his imagination, warm his heart and open up to him the particular mine of truth that needs to be seen and utilized by his auditors. The Bible, of course, is read and studied much by the preacher who depends on the spirit, and the spirit takes the things of Christ and shows them unto him. Such a sermon never falls flat or fails of its purpose. We need to go to God for our sermons as much as we need to go to him for anything else.

Be it never forgotten that the minister is God's messenger; that it is God's message he is to deliver, and that he must deliver the particular message for the occasion. The homiletical pieces stored away in the preacher's barrel may not be, most frequently are not, what God wants him to preach.

It follows as certain as night follows day, that if God has called men to preach he has messages for them to deliver and not a mere rhetorical piece. So, then, I wish to emphasize this idea. The preacher must not let the mechanical make-up of his sermon be "the main thing," but the mind of the Spirit. To be sure, the Spirit will help one (who does his best) to use logic and rhetoric, which are in plain English—thoughts orderly arranged and transparently expressed. The Spirit's message will be clothed like every lady or gentleman that attracts attention, or ought to, not the dress. And yet the dress is important, for uncouthness in dress or manner betrays a great defect.

There are many splendid books on homiletics, and every preacher needs to read and study as many as his means and time will permit. The Spirit will make these books most helpful to the earnest student. Among the many, one who has never done so will read with great ease and profit, "The Making of the Sermon," by T. Harwood Pattison, of Rochester Theological Seminary.

That Animal Baptism.

BY OBSERVER.

THE BAPTIST AND REFLECTOR of April 24th quotes, with evident surprise, Dr. Chastain's account of the baptism of "horses, mules, donkeys, cows, sheep, hogs, dogs, cats, chickens, canaries in cages, etc.," in Santa Clara, Mexico, for the purpose of preserving them "from famine, sickness, danger and death" through the coming year. To reverent and thoughtful people such a ceremony appears farcical and hurtful to all religious sentiment. And yet in all candor one may seriously question if there is not quite as much Scripture for the ceremony witnessed by Dr. Chastain as there is for the baptism of infants. If baptism makes a babe "a member of Christ, a child of God and an inheritor of the kingdom of heaven," why may not the same ceremony favorably affect the life of a horse or a bird for the term of one year? The one result seems quite as reasonable as the other, and both rest upon the same authority, namely, the dictum of the Catholic church.

Notice, too, that the arguments usually offered in support of infant baptism are equally applicable to animal baptism.

1. The covenant with Noah. Dr. Rush, an eminent Methodist divine, says: "This covenant certainly was

established with his posterity, little children and adults, as well as with himself and his sons then present with him." But this covenant, recorded in the ninth chapter of Genesis, equally includes animals: "Behold, I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that goeth out of the ark to every beast of the earth." If this covenant has any connection, however remote, with the baptism of infants, it has the same reference to the baptism of every living creature that was represented in Noah's ark.

2. Again it is claimed that a profession of faith or a conscious desire to receive the ordinance is by no means necessary to a valid baptism. Of course a precious child is more valuable than any domestic animal, as "a man is better than a sheep;" but when it comes to the real apprehension of the meaning of the rite, the subjects of baptism mentioned by Dr. Chastain are quite as efficient as the helpless babes upon whom the ordinance is forced by persons who have not been reared under the degrading influences of Mexican Catholicism. If there is any mystical power in the formal application of water why should not the animals receive that power?

3. Besides, our Presbyterian brethren insist that the baptism of a babe becomes an outward sign of some sort of a covenant, and they go back to the Old Testament for the proof of their position. But that same Old Testament speaks of a day when on the bridles of the horses shall appear the outward token of holiness unto the Lord. And when we remember that bridles are about horses' heads, and that our Pedobaptist brethren usually sprinkle the water about the heads of their candidates, the argument for the baptism of these horses mentioned by Brother Chastain becomes as strong as any baptismal argument ever drawn from the Old Testament.

4. Then the commission is quoted in favor of infant baptism. Dr. C. W. Miller, a distinguished Methodist divine, says: "The command is 'baptize,' the class is 'all nations.' Do infants belong to the class? Are they a part of the nations? If so, then the command extends to them." But in Mark it is written: "Preach the gospel to every creature," and certainly no one can deny that the animals baptized in Mexico are creatures. If there is no need of faith or other "fruit meet for repentance," why should not these creatures be proper subjects of baptism?

5. It is also urged that because Jesus said, "Of such is the kingdom of heaven," infants are proper subjects for baptism; but in the heavenly visions of John on Patmos horses play a conspicuous part. The Greek word for horse (hippos) appears more than a dozen times. In chapter 19 the faithful and true one appears sitting on a white horse, and it is written: "The armies in heaven followed him on white horses." And in the absence of proof, may it not be reasonably inferred that these animals were baptized? Unless they were blind horses, they must have seen the Lord, and it is sometimes seriously argued that the unbaptized babe cannot see the Lord. How will our Pedobaptist brethren show that these horses were not baptized? We leave the matter for them to settle.

Waback.

"Financial Basis."

A fair and courteous interchange of opinions aids in reaching correct conclusions. Therefore, I offer the following in response to Brother Oakley's criticism in your issue of May 3rd. He does not agree with me that the financial basis is the correct one for membership in our Conventions, and yet, it seems to me, his disagreement is due to a misapprehension as to the authority and powers of the Boards. He says: "The Boards have the sole right to apply the money," and that they do so before the Convention meets.

This plainly intimates that the Board is an organization independent of, and superior to, the Convention. Now, what are the facts? How did this whole mission work originate? The missionary Baptist churches desiring to obey the Master and carry the gospel to all nations, and realizing their inability to do the work singly, decided to unite their efforts. Hence, those churches that believed in the mission work and desired to contribute their money to it, decided to meet by their delegates in Convention to devise plans for using their money to the best advantage. They did thus meet, consulted fully, and decided on their course. They could not remain in session permanently to carry out the details and, therefore, they elected several brethren who should give their time and attention to it, or so much as necessary, and called them the Board. The Board is the executive

servant of the Convention to carry out its wishes and purposes. The Board has no authority or power, no right, even to exist, except that derived from the Convention. The Convention represents the churches in deliberation about missions, and how best to apply the money contributed for missions by the churches. The Board represents the Convention in action and applying that money in the mission work as instructed by the Convention. Such was the origin of the Convention and Boards—solely for the purpose of applying the money raised by the churches for missions. Hence, membership in the Convention was, from the first, based on contributions—naturally and correctly so, as I think. The Convention was created by the missionary churches, the Board by the Convention. The chief work of the Convention is to hear the report of its Board, discuss and act on it, and elect a new Board. The Board does not, did not, cannot, apply one dollar of the money raised by the churches for missions without first receiving authority from the Convention.

I am sorry Brother Oakley's article intimated that it can and does do so. Already sharp criticisms and objections are made against the Boards for this very reason—that they are assuming undue authority, as if above the Convention and churches. I do not believe these criticisms. The Boards, I am sure, strive to carry out the instructions and wishes of the Conventions. They know they are subject to the Conventions and accountable to them. It is their duty to make recommendations to the Conventions in regard to the mission work. This was enjoined by the Conventions when the Boards were created.

If the Convention does not itself expend the money, it is because it has delegated that detail to some special members—its Board—and they have satisfactorily administered it. Brother Oakley knows the old adage: "Facit per aliam, facit per se." What is done by an appointed agent is the same as if done by one's self. The Board's action is the Convention's action, and the Convention is responsible for the doings of its Board, its executive subordinate, its right hand.

I have thus shown very plainly, I think, how the Convention very directly disposes of every dollar contributed by the churches for this joint mission work, and I am pretty sure it would be thus acknowledged by every lawyer, by every practical business man. Since the great object for which the Convention was first organized, and for which it has existed since, has been the wise, judicious use of the mission money of the missionary churches, I am strongly of the opinion that those churches which contribute the money should have the unquestioned right to direct its use, and that only contributing churches should expect to share in disposing of it. I think it far better that we should unite in this way to prosecute our mission work. But if some church prefers to do its mission work singly and alone, it has the right to do so. There is nothing in the Bible against it. It is a matter of expediency for each church to decide for itself. But I cannot understand how any real Baptist church can fail to take a deep interest and an active part in mission work in some way.

S. W. HAMPTON.

Memphis, Tenn.

Brother Holt and the "Dead Churches."

The article of Brother Holt in these columns, May 8th, is wide of the mark. Its tone is gentle and courteous, but, somehow, Brother Holt misquotes and misrepresents me from beginning to ending. I believe he is honest in his convictions, but justice to myself demands a reply to his last article. I am determined not to be misrepresented. I hope this article will be sufficiently plain that further explanation will be unnecessary. I shall point out the mistakes, misquotations and misrepresentations of Brother Holt in a kind and courteous way, so that all can see that I am justifiable in writing this reply. Brother Holt says:

1. "There is no mention in the minutes of last year nor in my report that there were 1,235 non-contributing churches. Brother Oakley is mistaken in both statements."

My statement is based on the report of the Statistical Secretary, page fifty-five, and on Brother Woodcock's table of contributing churches on page fifty-three of the minutes of the Harriman Convention. The number of churches in Tennessee is put down at 1,578. Brother Woodcock says 343 churches contributed to State Missions last year. Take 343 contributing churches from 1,578 non-contributing churches and we have exactly 1,235. Brother Holt is simply mistaken. Brother Oakley is mistaken in neither statement, unless the minutes are wrong.

2. Brother Holt says: "Our genial Brother repeatedly states that fewer churches gave for missions the last year than for several years past."

I have made no such statement in these columns. Brother Holt misquotes me and creates a statement I never made. I said this: "Fewer churches contributed to State Missions last year with one exception (1897) than for the past eight years." This Brother Holt will not deny. Brother Woodcock's table (page fifty-three of the minutes of the Convention) shows I am correct. When Brother Holt left off the word 'State' in my statement he created a statement I never made and proceeds to administer a correction. I beg to be correctly quoted and represented before corrected or criticized. I protest against any such treatment. I did not make the statement Brother Holt says I did, and hence his correction is gratuitous as far as I am concerned. Brother Holt is mistaken, that's all.

3. Again Brother Holt says: "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 decreasing, especially to State Missions. Just the reverse is true."

Again Brother Holt misrepresents me and then piles up figures to correct what I never said. I challenge him to produce the statement from any of my articles that the "amount of contributions is decreasing, especially to State Missions." I have said nothing of the kind. The correction of Brother Holt is unjust, as I never made the statement he corrects. Please quote me correctly and do not put into my mouth things I have never said.

4. Again Brother Holt says: "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."

And here again Brother Holt misrepresents me. I have never intimated in all I have written in the present discussion that the "amount of contributions was decreasing," or hinted that this was the ground of "inadequacy." After putting into my mouth what I did not say Brother Holt jumps on the false statement and informs the brethren that "Brother Oakley miscalculates." Not a word of it, Brother Holt; you misquote me and then jump on the misquotation. I challenge you to produce from any of the articles I have written the intimation that the "amount of contributions to State Missions or any other missions is largely decreasing." I have said nothing of the kind. I have made no "miscalculations" on this point. Brother Holt is simply mistaken. That is no joke.

To increase the number of churches contributing to State Missions, Brother Holt combines the churches and contributions of the colportage and State Missions as State Mission work. I have no objection to that. But in the table he gives for my "convenience" he makes two inexcusable "miscalculations" as to the number of churches contributing to State Missions. He takes the table of Brother Woodcock on page 53 of the Harriman minutes and adds together the list of churches contributing to both colportage work and State Missions and tells us 586 churches contributed last year to State Missions. The table of Brother Woodcock puts the number of churches in the colportage list at 142 and the State Mission list at 343, which, added, makes 485, which shows that Brother Holt made a mistake of 101 churches. And again he overlooked the fact that all the churches contributing to the colportage work also contributed to State Missions, except twenty-one, which shows another mistake of 121 churches, which makes only 356 churches in the State which contributed last year to both colportage and State Missions combined. That I am correct, see the financial table of Associations on page 42 of the minutes of the State Convention at Harriman. I have made no miscalculations about the number of churches contributing to State Missions, and as to the financial part of Brother Holt's table I have nothing to say, as I have never made the statement which the table was intended to correct. In the light of these mistakes and misrepresentations, Brother Holt, does it not appear that your table for my convenience is unjustifiable?

The number of contributing churches to all the objects of the Convention, which Brother Holt says is steadily increasing has, for the last eight years, according to Brother Woodcock's table, climbed from 15 to 39. At this rate of present methods the judgment day will find Tennessee untouched.

5. As to our colporters, whom Brother Holt feels constrained to speak in behalf of, I wish to say that I am for them. I have not said a word against their work or a word against any of them. They are the men who are doing more work on less pay than any class of men in the State. They need better wages, and the system of the State Board to give them fifty cents a day, provided they make it in the sale of books, should

Reply to Brother Oakley.

BY A. J. HOLT, COR. SEC.

be remedied. That the salaries of the colporters from the State Board side are not paid unless they sell enough books to do so, may be good economy, but it has the temptation to carry them into territory more suitable for the sale of books than for missionary work. I am glad to have words of cheer from several colporters and to have the grasp of Brother Stamps' hand at Asheville that he labored under a mistake in the things he has written about the colporters and Brother Oakley; and that Brother Holt relinquishes all control over the colporters and turns me over to the Executive Board of the Associations, who, he says, have "entire control over the colporters." I await with pleasure any complaint they may find against anything I have said about the colporters.

6. I have said nothing against supplementing or splicing the salaries of missionary pastors. The Board some years ago supplemented my salary at Smithville at a time when the cause would have greatly suffered without it. The Board was justifiable in this and all other cases like it. My reference to "spliced salaries," January 23, was not a criticism of the method at all. It was on the splendid report of Brother Holt at Harriman which was greatly benefitted by counting all the work and results of missionary pastors whose salaries are supplemented by the State Board. I believe it is a mistake to credit the Board with all the work and results of missionary pastors whose salaries are supplemented. For instance, the Board gave me, at Smithville, \$50. The church gave me \$150. The Board credited itself with every mile I traveled, visit made, sermon preached, conversions and baptisms. That is, the \$50 got all the credit. That is misleading. Take Howell Memorial and Centennial churches, in Nashville: both churches pay their pastors a salary and the Board supplements them, and the supplement gets credit for all the pastoral work and results, as if the Board paid the entire salaries of both pastors. Take North Edgefield a year or two ago. The church paid its pastor \$700. The Board supplemented this and took all the credit of work and results. I believe it is wrong to pay a part of a pastor's salary and take all the credit and then boast about the glorious work and results of so little money expended by the Board. It appears to me that the thing to do is for the State Board to receive full reports of work and results of missionary pastors whose salaries are supplemented and let both the church and Board be credited with work and results in proportion to the money each invested. The method of supplementing salaries, when needed, is all right. I have never objected to that. I do object, as unwise and misleading, to crediting the Board with all the work and results when the church assisted pays any part of the salary, especially when she pays half or two-thirds, as is the case in many instances. Let us not swell our reports beyond the facts in the case.

7. Brother Holt calls the non-contributing churches "Brother Oakley's 'Dead Churches.'" He is mistaken about that, for the expression, "Dead Churches," was born within the bounds of the State Board and announced first on the floor of the Convention when one of its members said that "more than 900 churches in the State had failed to contribute anything to any object of the Convention."

FINALLY.

As to Brother Holt's itemized report, which he sent to me, instead of the BAPTIST AND REFLECTOR, I wish to say that I find it quite interesting. I believe the sermons and addresses of our beloved secretary should be scattered over more territory. I find 178 addresses made, as I understood it, to the children in the Orphans' Home at family worship. About 150 were delivered at less than twenty-one churches. 328 sermons and addresses within the portals of less than twenty-two churches is crowding the work. Let these sermons be scattered in various sections. Other interesting facts appear in the report. I return it to Brother Holt with the hope that it may appear before the readers of the BAPTIST AND REFLECTOR.

In conclusion I wish to say I have written this article in justice to myself. I will write no more unless misquoted and misrepresented.

I am for the organized work and shall give it my hearty support. I know almost every member of the State Board, and know them to be good and true men. I shall put my whole soul in the work of State Missions. I rejoice at what has been done and what can be done in the future. I care not to wrangle over methods further. I have only cheers for the missionary pastors and colporters in the State. Cheer up, brother. May God bless one and all. Let us be brothers and quit reading between the lines. Let us have a move upward and onward all along the line.

J. T. OAKLEY.

It is with no small degree of reluctance that I feel myself forced to appear again in print in the "Dead Church" controversy. Were it not that Brother Oakley so repeatedly charges that I misquote and misrepresent him, I would not add a line to what has been said.

In my last article I took considerable pains to quote my brother accurately, and had no idea that he would charge that I had not done so. I must apologize to the patient reader for this article, and express the hope that it will be the last. I shall use for reference the BAPTIST AND REFLECTOR of April 24th, and May 8th, and the Minutes of the last State Convention. In two cases cited by Brother Oakley he is correct. Under No. 4 of this article Brother Oakley cites an error in addition which I very cheerfully concede and correct. The 142 churches that contributed to colportage, added to the 343 that contributed to State Missions, made 485, just as Brother Oakley says. But this, and one other typographical error, were made by the printer, and I called Brother Oakley's attention to the same at Asheville. The Secretary did not read the proof of his article and did not discover the mistake until he was enroute to Asheville, and the first time he saw Brother Oakley he called his attention to these typographical errors. I did not count up the number of churches that contributed to colportage that had not also contributed to State Missions, but I called attention to the fact that "in some instances these may be duplicated, but the contributions are not," and the contributions form the main point of the controversy. If Brother Oakley considers typographical errors as "inexcusable miscalculations," the writer has no recourse. They were not his errors. However, I offer an apology in behalf of the printer and the proof-reader, who are only men, and profess not perfection; and it may also be that my figures were not as plain as they should have been, and I am willing to bear a fair share of the blame for this "inexcusable miscalculation."

Brother Oakley charges, in the beginning of his article, that I "misquote and misrepresent him from beginning to ending." I beg to deny, most respectfully, that I have misquoted him in one single instance, and if I have misrepresented him, it has been wholly unintentional. But let us all go to the proof. I am not anxious to show that Brother Oakley has made mistakes, but only to show that I have done him no wrong.

1. Under this division of his article Brother Oakley quotes me correctly as saying: "There is no mention in the minutes of last year, nor in my report, that there were 1,235 non-contributing churches." Brother Oakley is mistaken in both statements." Brother Oakley then adds: "My statement is based on the report of the Statistical Secretary [Fleetwood Ball] page fifty-five, and on Brother Woodcock's table of contributing churches on page fifty-three of the Minutes of the Harriman Convention. The number of churches in Tennessee is put down at 1,578. Brother Woodcock says three hundred and forty-three contributed to State Missions last year. Take 343 contributing churches from 1,578 non-contributing churches and we have exactly 1,235." That is all quite clear, save for two points. The churches that contributed to colportage are not counted, and colportage is a department of State Missions; neither are those churches counted that gave through Associations; and, as has been shown, this would very largely increase the number of contributing churches. In the second place, churches that contributed to objects other than State Missions are not counted, and this is quite an item. The real number of non-contributing churches in Tennessee, according to the reports of the Statistical Secretary and the Treasurer, is found by deducting from the total number of churches, 1,578, the total number reported to the Treasurer as having contributed last year, 474, leaving 1,104 instead of 1,235 as Brother Oakley has it. But this 1,104 would be reduced to 600 or less if all contributions had been made through, or reported to, our Treasurer.

But in the entire calculation Brother Oakley makes yet another mistake. Will he be patient with me if I venture to point it out? He says in his article of April 24th, while speaking of 1,235 non-contributing churches: "This statement was made on the basis of Brother Holt's report before the Convention at Harriman." In the article now under review Brother Oakley says, concerning these 1,235 non-contributing churches: "My statement is based on the report of the Statistical Secretary, page fifty-five, and on Brother Woodcock's table of contributing churches on page fifty-three." There is quite a difference between "Brother Holt's

report" and the "report of the Statistical Secretary, Rev. Fleetwood Ball."

2. Under this paragraph Brother Oakley quotes me correctly as saying in the BAPTIST AND REFLECTOR of the 8th inst: "Our genial Brother (Oakley) repeatedly states that fewer churches gave for missions the last year than for several years past." Brother Oakley then adds: "I made no such statement in these columns. Brother Holt misquotes me, and creates a statement I never made. Brother Holt left off the word 'State' in my statement. He creates a statement I never made, and proceeds to administer a correction. I protest against any such treatment," etc.

In order that Brother Oakley and the reader may see clearly if I have misquoted him, I place in parallel columns what Brother Oakley did say, and what I said he did say:

John T. Oakley in the BAPTIST AND REFLECTOR of April 24:

"This statement was made on the basis of Brother Holt's report before the Convention at Harriman, which showed that with the exception of 1897 fewer churches gave for missions last year than for the past eight years."

A. J. Holt in the BAPTIST AND REFLECTOR of May 8, 1902:

"Our genial brother repeatedly states that fewer churches gave for missions the last year than for several years past."

Now, beloved brother, where is the misquotation? You say "Brother Holt left off the word 'State.'" You had no such word there, my honest friend. Put on your glasses and look again. I quote you correctly, brother.

3. I am entirely willing to be corrected, if Brother Oakley says he did not mean that the number of contributing churches is decreasing, especially to State Missions. I made no quotation from Brother Oakley, but I received the impression from remark No. 4 in the conclusion of his article that "more than 1,000 churches contributed nothing to State Missions," and that he meant in his statement that this "non-contributing list is yearly increasing," that he referred to State Missions. But I am glad to be corrected. I am sure I have not the slightest disposition to place Brother Oakley in an unfair light.

Now the above reply covers all the points wherein Brother Oakley says I misquoted him, and shows very clearly that I did not in one line or word misquote him. I shall not follow him further in his criticisms of the methods of the State Board in reporting the work of the missionaries and the colporters. I will only correct his misstatement that the colporter's salary is not 50 cents a day to be made out of his sales. But it is invariably \$1.00 a day for each day of labor performed, provided his gross sales of books (not profits, but the entire sales) shall at least aggregate that amount. If Brother Oakley wishes to correct the methods of the State Board let him come before that Board and introduce his proposed measures. I shall not carry on this controversy further, save only to correct any misstatements which may be made. I am quite busy working for State Missions and the dear little orphans, and have neither time nor disposition for controversy.

I am greatly pleased to have Brother Oakley state that he stands for the organized work and will give it his hearty support. I shall hope to have some practical results from his efforts, that will relieve our straitened financial condition.

Nashville, Tenn.

From China.

I am now, after a month and a half's itinerating in the province of Ho Nan, on my way to Shanghai and thence up to Chefoo to see my family, from whom I have been far separated for about seven months. At Chefoo I hope also to welcome back to China Dr. and Mrs. L. P. Crawford. Last Sunday was the fiftieth anniversary of their arrival in Shanghai the first time. At my last word from them they were expecting to sail about this time. He will be eighty-one and she past seventy-two when they return. I know no other couple in the history of all missionaries who have been so long on the mission field. It is certainly a wonderful record, and they have been longing for months to be back. I expect that in the great day which is coming many who have never openly owned and followed Christ here will rise up to call them blessed.

When they arrived in China there were only a few scores of missionaries here; and now there are as many thousands. There were less than a hundred native professed Christians, and now there are nearly a hundred thousand. Then missionaries were not allowed to travel over twenty-four hours from the open ports, which were very few. Now I am returning

rom a journey, where, for the most of the time I have been at least 300 miles from any port, and in single interior stations have seen half as many professed Christians as were then in all China. Should I live in China to be as old as Dr. Crawford (may God grant it) I expect to see marvelous changes.

I met the other day, in Kewi Teh Fu, nearly 200 miles from Taiau, a young man whom we have known several years in Shantung. He has been studying English and Western Science. He was simply passing Kewi Teh Fu, but called to see me. He is expecting to leave soon for four or five years' study in Japan, and, marvelous to say, from their native city in this interior province, go a young man and his wife, also, to study. It will be a blessed day for China when her girls generally begin to be educated. But none of these who are going abroad from this city are Christians and are not likely to form a very favorable impression of Christianity in Japan.

I have visited, and preached in, since leaving Taiau, on February 11th, twenty-five walled cities, in only seven of which is any missionary work being done. I also passed through, or in sight of, perhaps not less than 20,000 towns and villages; some very large and some with only a few families. The Gospel Mission has a very encouraging work started in the southern edge of Ho Nan and north edge of Au Huez provinces.

There are now baptized persons, some of them apparently very earnest in telling the gospel to others, in four different walled cities and three country villages. Brother Geddes is stopping at Kewi Teh Fu now and I expect (Dr.) to return to him in a couple of months, and one or two families hope to move to this region soon. Pray for us and this great destitute field. God bless you and your work. G. P. BOSTICK.

Taianfu, Shantung, China.

Facts For Workers.

(Taken from report [1902] of the Foreign Mission Board, S. B. C.)

There were 1,439 baptisms on the foreign fields last year—by far the largest number we have ever had in one year.

The collections for the year were \$173,439.49. The largest amount ever received before was, for the previous year, \$156,083.33.

Twenty new missionaries were sent out during the year. We now have 115 missionaries and 171 assistants; an entire force of 286 workers.

We have seven Theological Training Schools in foreign lands—one in Canton, China; one in Shanghai, China; one in Ogbomoshaw, Africa; one in Torreón, Mexico; one in Rome, Italy; one in Sao Paulo, Brazil; and one in Pernambuco, Brazil. Fifty or more native preachers are being trained in these schools.

The *Foreign Mission Journal* has a larger circulation (over 22,000 monthly) and pays all its expenses. It is earnestly desired to put the *Journal* into 40,000 homes. During the year 750,000 mission tracts were distributed. These are furnished free to any individual or church that will apply for them.

The Woman's Missionary Union gave for Foreign Missions \$34,787.17 during the year. The sisters are helping much.

Several legacies were received during the year which added much to the income of the Board.

CHINA.

The reports from China show a wonderful change for the better. Many are turning to the Lord in that country. The missionaries are encouraged and feel that they enjoy such opportunities as never before. They report 484 baptisms for the year. They beg for more laborers.

AFRICA.

Nearly three times as many baptisms were reported as for the previous year. Several new missionaries sent out, gave new hope to the mission.

JAPAN.

This country seems again to be listening to the gospel message. For several years, elated with victory, she turned a deaf ear. The messengers called in vain, but now a change has come. The people gladly hear and some are turning to the Lord. Our missionaries reported twice as many baptisms as for the previous year. We trust that this is only the beginning of a glorious harvest after years of sowing.

MEXICO.

Our work in Mexico is moving on smoothly. The missionaries are in full sympathy and harmony. One hundred and fifty baptisms were reported for the year. The Theological Training School has been under the charge of Rev. A. C. Watkins, at Torreón. He has been ably assisted by two native brethren.

ITALY.

In Italy there has been steady progress. Dr. George B. Taylor, our veteran missionary, is cheerful and hopeful. The Theological Training School has been started in Rome. A most interesting account of this is given by Dr. Whittinghill in the report of the Board.

BRAZIL.

In Brazil the cause progresses so rapidly that it seems our workers there cannot keep up with the advance. They break down with overwork. Two Training Schools for young preachers have been started, one at Sao Paulo and one at Pernambuco.

EXPENSES.

By reference to the Treasurer's account anyone can see just what they are. A simple calculation will show that it takes less than eight cents on the dollar for all expenses of the Board in Richmond, including interest on borrowed money, expenses of Missionary Day and Woman's Missionary Union. Besides this, the State expenses for collecting averaged less than five cents on the dollar, making in all about twelve and a half cents on the dollar used for expenses in the home land, and over eighty-seven cents sent to the missionaries.

INFORMATION.

Anyone wishing information as to our Foreign Mission Work, a report of the Board, sample *Journals* or mission tracts, is requested to write to R. J. Willingham, Corresponding Secretary, Richmond, Va.

NOTE.

We ought to make a decided advance this year. For this we need men and money. At the Convention in Asheville the brethren from four States agreed to raise \$100,000. We name the amounts below which are asked from each State that we may go forward:

Ala. \$16,500	Ga. \$25,000	N. C. \$15,000
Ark. 4,000	Ky. 25,000	S. C. 15,000
Ind. Ter. 750	La. 4,500	Tenn. 13,000
Okl. 250	Md. 8,000	Tex. 25,000
D. C. 2,000	Miss. 13,000	Va. 30,000
Fla. 2,500	Mo. 13,000	Other Sources 4,500
Total, \$217,000.		

As we give of our means, let us pray God to bless us with more than 2,000 converts on the foreign fields this year.

The S. W. B. University.

In another place in this week's issue of the BAPTIST AND REFLECTOR you will find the published program of our closing exercises. We are now well into the last month of the year 1901-2.

At the last meeting of the Ministerial Board I asked the Board to relieve me as Treasurer of the Board, a position which I have held for twelve years. Brother J. C. Edenton, a most excellent business man and brother, was elected to take my place. The funds of the churches will be safe in his hands, and the Board can be relied on to do faithfully its duty.

I consent to remain on the Board and to continue the solicitation of funds, but ask that remittances henceforth be made to J. C. Edenton, Jackson, Tenn.

It occurs to me that after twelve years of almost constant presentations of the claims of ministerial education, and of the necessities of the Board, that I may be allowed to give more of my attention to the internal development of the Institution. The time has come when it is necessary that it should be done. I have, by private communication, as well as through our State paper, tried to set before you the financial condition of the Institution, and the special burden that it is now carrying in the liquidation of the indebtedness incurred in the building of the new chapel. There remain yet four and a half years for the completion of this immense task.

The salaries of teachers must be provided. They must be paid promptly and in full—all their salaries. This is but just. There must be an increase of endowment; but the plan undertaken to meet the present exigencies is to find several hundred friends of the Institution who will give from \$1 to \$25 a year for the remaining four and a half years. Certainly an Institution that has been working over half a century for the denomination ought to be able easily to find this number of friends for an hour of need. If this can be done—and why not?—the Institution can not only pay the debt, but go on enlarging its work.

The equipment of the Institution for class-room work will require a good deal of my attention for its better furnishing.

I renew my request for all the churches in Middle and West Tennessee to send in a contribution for the Ministerial Board. Its indebtedness for current expenses during the present year is considerably over \$100 and I have just had to pay \$28 interest on money that had to be borrowed for previous years. All this indebtedness can be promptly removed by a slight effort on the part of churches that have not yet sent in anything.

G. M. SAVAGE.

Jackson First Baptist Church.

On Monday night, May 28th, a series of meetings were brought to a close at the First Baptist church, in which the pastor, Rev. Oscar Haywood, was assisted by Rev. George Robert Cairns, the distinguished evangelist. The results of the meeting were so far reaching that no limitation of figures can measure them. The community was more generally aroused, and the church more thoroughly awakened, than for many years. Rev. Oscar Haywood had, previous to the meeting, preached a series of sermons with a view to creating in the church a revival atmosphere. He also did more work than pastors usually do during the meeting. For a week he preached once a day on the streets, and conducted special prayer services at the University. Rev. George Robert Cairns preached twice a day for two weeks to very large crowds, and from the start had the ear of the community. He preaches with great unction and eloquence the evangelical truths of the Bible, holding the closest attention of his hearers from the start to finish. He is entirely free from the crankiness and peculiarities to which evangelists are often subject. He puts special emphasis on the atonement, sin and repentance, the Holy Spirit, regeneration, and preaches most helpfully along the line of Christian living.

The student body of the University was more generally reached than by any meeting in recent years. The spiritual life of the students was deepened, and several of the leading young men were converted. As a result of the meeting in the community about fifty persons made open profession of faith, many of whom were adults. So far about thirty persons have been added to the church since the meeting began, and others will yet join. Some of the students will join their home churches. After making an address before the University Bible School, Mr. Cairns left to conduct a meeting for Dr. W. D. Powell, at Trimble, Tenn., and thence goes to California.

J. M. SIMMONS.

Carson and Newman College.

EXERCISES OF COMMENCEMENT, 1902.

Thursday, May 22, 1:00 p.m.—Examinations begin.

Tuesday, May 27, 11:30 a.m.—Examinations end.

Tuesday, May 27, 8:00 p.m.—Society Reunions.

Wednesday, May 28, 10:30 a.m.—Baccalaureate Sermon, by Rev. Kerr Boyce Tupper, D. D., LL. D., Philadelphia, Penn.

Wednesday, May 28, 3:00 p.m.—Declamation and Recitation Contests—two Declamations and two Recitations—Representatives of the four Literary Societies.

Wednesday, May 28, 2:00 to 6:00 p.m.—Art Exhibit.

Wednesday, May 28, 8:00 p.m.—Musical Recital.

Thursday, May 29, 10:30 a.m.—Literary Address, by Rev. W. M. Vines, Asheville, N. C.

Thursday, May 29, 2:00 p.m.—Annual meeting of the Alumni Association.

Thursday, May 29, 3:00 p.m.—Annual Entertainment—Essay by Miss Kate Simpson, Johnson City, Tenn.—Oration by Prof. S. E. Jones, D. D., Jefferson City, Tenn.

Thursday, May 29, 8:00 p.m.—Lecture by Dr. Kerr B. Tupper.

Friday, May 30, 10:00 a.m.—Essay and Oration Contests—two Essays and two Orations, Representatives of the four Literary Societies. Conferring of diplomas on graduates in Musical and Business Schools.

Dickson Dedication.

The N., C. & St. Louis R. R. will sell tickets from all stations on their line between Nashville, Johnsonville, and Centerville, inclusive, to Dickson and return on June 2nd at one and one-third fair for the round trip. Railroad ticket agents are so instructed.

C. W. GREGORY.

Rev. Julian Shipp preached an able sermon at the Second Baptist church, Chattanooga, Sunday morning, from Matt. 13—the parable of the sower. Rev. J. Aea Davis preached at the evening service, from John 2:5—Christian duty. Everyone was delighted to hear these two young brethren who are considered two of the most promising ministers in the State. Our pastor, Rev. T. G. Davis, is assisting Brother Shipp in a meeting at Sherman Heights, and reports that they are having a good meeting; 221 in Sunday school. Everyone is enthusiastic on this line of work, and we are expecting to reach the three hundred mark in a very short time from now. Committees were appointed to secure homes for the delegates to East Tennessee Convention which meets at our church the latter part of July, and preparations are being made to make this the best meeting in the history of the Convention.

GEORGE FREEMAN.

News Notes.

PASTORS' CONFERENCE.

Nashville.

The Pastors' Association met in the Mill Creek church house, five miles from the city, at 10 a. m., and notwithstanding the very rainy morning, there were eight members present. The hour was a very sweet and profitable one.

To the joy of the brethren, whose hearts were set on fishing and hunting, the weather "gods" brushed the clouds from the face of "old sol" and the day grew to be gloriously ideal, and the only regrets to be heard from any were that brethren "Faintheart" had been left behind.

At one o'clock the climax was reached when the table in the dining room of Pastor Trice of Mill Creek began to groan beneath the lunches that had been brought by the brethren, and augmented and spread by the kind hands of Sister Trice. The table was only partially relieved when those at the board had eaten satisfactorily and uncomfortably "a plenty."

A vote of thanks was extended to Brother and Sister Trice for generous hospitality, Deacon Whitsitt for five gallons of buttermilk, Major Thomas for transportation courtesies and Dr. Lansing Burrows as leader of the party. When the vote on the last was reached the "yeas" had reached a shout.

Centennial.—Pastor Stewart preached at both hours. Subjects: "Times of Refreshing" and "Conviction." One hundred and twenty one in Sunday school. Good B. Y. P. U.

North Edgefield.—Pastor Sherman preached at both hours to good congregations. Five baptized and two received by letter. One hundred and forty-four in Sunday school.

New Hope.—Brother C. W. Gregory preached on "Divine Ownership" in the morning and at the Soldiers' Home in the afternoon. He reports his work as doing well at Dickson. Will have the opening service of New house next Sunday.

First.—Pastor Burrows preached to good congregations. Subjects: "Sweetening the Fountain" and "The Voice of the Hearer."

Immanuel.—Pastor Ray preached at both hours. Subjects: "Touched by the Feeling of Our Infirmities" and "Christ not to be Imitated, But to Be Repeated."

Howell Memorial.—In the morning a service was held in the interest of State Missions. Pastor Peyton preached at night on "Love and Sacrifice." Four received by letter.

Seventh.—Pastor Wright preached on "The Joy of the Sower and Reaper" and "The Privilege of Making a Choice." One baptized. Preached on the street in the afternoon.

Belmont Mission.—Brother Gupton preached at night to a very good congregation. Forty-six in Sunday school in the afternoon.

Third.—Pastor preached in the morning on "The Dignity of Christian Service;" at night on "Deciding Our Own Destiny;" eleven received for baptism, eight baptized, five received by letter and watchcare; 201 in Sunday school.

Central.—Pastor Lofton preached at both hours to fair congregation; 265 in Sunday school; Subjects: "The Duty and Supremacy of Christ," and "Whitewash."

Knoxville.

First.—Pastor Egerton preached at both hours. Morning subject: "Altruism." Evening subject: "The First Utterance From the Cross;" 377 in Sunday school; one profession; one received by letter.

Second.—Pastor Jeffries preached at both hours. Morning subject: "Externals." Evening subject: "The Power of the Gospel;" one addition by letter; 338 in Sunday school.

Island Home.—Pastor Maples preached at both hours. Morning subject: "The Transforming Power of Consecration to a Definite Object." Evening subject: "Spiritual Discernment;" 116 in Sunday school; an interesting session of the Sunday School Association held at 2:30.

Bell Avenue.—Pastor Murray preached at both hours. Morning subject: "The Old Paths." Even-

ing subject: "The Only Foundation;" 174 in Sunday school.

Third.—Pastor Murrell preached at both hours. Morning subject: "A Plea For the Study of the Bible." Evening subject: "The Young Ruler;" 160 in Sunday school.

Memphis.

First.—Pastor Boone preached. Subjects: "God and his Gifts," and "Paul's Last Days;" one received by letter.

Central.—Pastor Potts preached; fair congregations; three additions by letter.

Seventh Street.—Pastor Thompson preached. Subjects: "The Three Appearings of Christ," and "The Choice of Moses;" one received by letter.

Central Avenue.—Pastor Grammer preached. "Subjects: "Partakers with Christ," and "Angelic Interest;" good day.

Rowan.—Pastor Richardson preached. Subjects: "The Test of Friendship," and "Reward of Fidelity;" one baptized; two received by letter.

Bartlett.—Pastor Whitten preached morning and evening; one received by letter; preached in afternoon at Greenbottom school house. Subject: "Abide in Christ"

Brother R. F. Swift preached at Trinity, pastor Lipsey being sick. He preached at night at Meachamtown; full house; good interest; meeting closed.

Chattanooga.

First.—The pastor preached to two large congregations. His morning theme was: "The Only Life Worth Living." He addressed the recent graduates of the various schools; at night he took up the second commandment, with the subjects: "Religious Shams and Sham Religions." Electric fans will be put in the church this week; there were three baptized, and five additions to the church; fifty-five in Sunday school.

I preached for Brother Trice at New Hope and Soldiers' Home yesterday and took up a collection of \$20.00 for Dickson. New Hope is a banner mission church, giving regularly to all objects.

C. W. GREGORY.

Dr. J. O. Rust delivered a brilliant address before the graduating class of Martin College on Tuesday. Our meeting of three weeks, carried on by the pastor, closed recently with twenty converts, seven baptized and eight approved for baptism. Our Sunday school numbered ninety recently. The negroes baptized ninety candidates a few days ago. Our little house often proves too small. Help us build a larger one.

S. W. KENDRICK.

The church at New Providence held its annual roll-call the first Sunday in May. The attendance was good and the occasion an inspiring one. One feature of the service was the reading of special requests written by various members expressing their prayers for the work. At the close the Covenant was read and the Lord's Supper observed. Our church has done well in its contributions to missions, considering its strength. We are feeling keenly the loss of many good and faithful members through removal. Beginning September 1st, we expect to have Dr. R. R. Acree of Clarksville with us in a meeting. May the Lord remember us and revive his work here.

New Providence, Tenn. R. R. DOWNER, Pastor.

The Second church has recently passed through a gracious revival, in which about forty-five professed conversion. Dr. J. W. Brougher, pastor of the First church, was with us and did, in his own characteristic way, the preaching for the last five nights. He won the hearts of the people in the Second church. Twenty-four have already joined the church as a result of the meetings. The pastor had the pleasure of attending the Southern Baptist Convention at Asheville, the church bearing all expenses. There are but few better churches than the Second church of Chattanooga. The services were well attended yesterday at both services. Three were received for baptism and three were baptized. The Sunday school was large and interesting.

T. G. DAVIS, Pastor.
Chattanooga, Tenn.

A Sunday School Institute was held in Sweetwater, Tenn., May 16-18. It was a real pleasure to be there. If any church is in doubt as to how to make their pastor happy, if it will send a committee of investigation to Sweetwater it will get some pointers. Pastor Moffitt is in love with his folks, and it was to be heard all around that his folks were in love with him. And they certainly know how to treat a pastor. The crowds were not very large in the Institute, but those who came were in earnest and have already organized a Normal Class in anticipation of the "Normal studies for Sunday school workers," soon to be issued by the Sunday School Board. Monday I spent in Knoxville with the Baptist pastors talking about the Summer School for Sunday School Workers to be held in Fountain City, five miles out from Knoxville, July 21-27.

Nashville, Tenn. B. W. SPILMAN.

Home at Last.

I am now settled in my new field of labor. My family arrived in Bell Buckle on Monday evening of last week, and found about a half score of the good sisters of Bell Buckle church in possession of our home and a nice supper prepared and the pantry filled with many good things. Would that all Baptist preachers could have such treatment. I was greeted with a very large congregation at Christiansa Sunday. They are whole-souled, consecrated people. Brethren of Duck River Association, I am here to be your helper, and I trust that I shall soon have the happy privilege of meeting with you all. Why can we not have the fifth Sunday meeting revived? And what has become of the pastors' conference we were to have? Brethren, let us not neglect these necessary things.

Bell Buckle, Tenn. J. B. ALEXANDER.

Commencement Exercises, Southwestern Baptist University.

Friday, May 23.—Final examinations begin.

Wednesday, May 28.—Theological Day.

Thursday, May 29, 8:00 p. m.—Diamond Medal Contest.

Friday, May 30, 8:00 p. m.—Annual Celebration of Palladian Literary Society.

Saturday, May 31, 8:00 p. m.—Graduating Exercises of Law Department.

Sunday, June 1, 10:30 a. m.—Commencement Sermon, by Rev. C. W. Daniel of Pine Bluff, Ark.

Sunday, June 1, 8:00 p. m.—Annual Sermon before the J. R. G. Society, by Rev. Francis Bozeman, Jonesboro, Ark.

Monday, June 2, 9:30 a. m.—Annual Celebration of the J. R. G. Society.

Monday, June 2, 8:00 p. m.—Annual Celebration of the Apollonian Literary Society.

Tuesday, June 3.—Meeting of the Board of Trustees.

Tuesday, June 3, 8:00 p. m.—Annual Celebration of the Calliopean Literary Society.

Wednesday, June 4, 8:00 p. m.—Literary Address.

Thursday, June 5, 10:00 a. m.—Commencement Day—Graduating Exercises—Contest for Strickland Medal.

Tuesday, June 3, 10:00 a. m.—Annual Contest for the Joseph H. Eaton Medal.

The friends and supporters of the University are cordially invited to attend some or all of these occasions.

G. M. S.

Carson and Newman College.

Miss Mossie Quillen of Cumberland Gap and Miss Ida McClister of Morristown have completed our course in Piano and on last Saturday night gave their graduate recital. Their selections were from the best composers and were well rendered. The large audience enjoyed the occasion and words of praise are heard both for the young women and their teacher, Miss Clements.

Dr. Phillips preached his last two sermons as our pastor on yesterday to large audiences. He leaves our church with the good will and love of all our membership.

Rev. S. S. Hale was at church yesterday and followed the sermon with a very fervent prayer. We all rejoice in his improved health.

If some of the pastors in the next few weeks will give our board one Sunday's collection each, for Ministerial Education, we can pay all the obligations against us for the year just closing.

I have notice from the Treasurer of the Students, Fund at the Seminary that only about twenty per cent. has been paid on the pledges we made at Harri-man. Brethren, it seems to me that we should bestir ourselves and meet our obligations.

The second payment on most of the pledges to our endowment is due. I may send individual notices when my press is over.

The indications point to a large attendance at our exercises this week.

J. T. HENDERSON

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.

STATE MISSION MATTERS.

BY A. J. HOLT, COR. SEC.

While there has been much gratifying advance made in State Mission Work, of which we are all justly proud, yet the supply has not kept pace with the demand.

That there is much humiliating destitution in Tennessee no one will deny. That our contributions have not been commensurate with the calls upon us, we must admit. That our State Mission operations stand in great need of a large increase of contributions all must see. Whether these contributions will be given or not, the pastors and churches must decide.

The summer and fall affords a fine opportunity for labor. Our missionaries and colporters can accomplish great good in our fields of destitution

during this season. We shall confidently hope and expect this to be done. But the alarming thing about it is, how are they to be paid?—For the past three months Home and Foreign Missions were pressed before our churches in Tennessee. The consequence was highly gratifying. Home Missions received handsome help during April, Foreign Missions leaped beyond anything hitherto known, but State Missions has been correspondingly neglected. I know that this is an unfortunate season of the year for missionary effort. The people have not yet recovered from the effects of the devastating spring floods. Yet we must be up and doing or else the cause of Christ will greatly suffer.

So I ask all the pastors to aid me in placing the needs of our State Mission Work before the people.

Will not every pastor in the State please to place this work before his people and urge them to support it?

This week our good women are observing their week of Prayer and Privilege. May the God of all grace make their work surpassingly successful.

Shall not the pastors and churches generally, also observe some day of prayer for State Missions?

Will you allow the Corresponding Secretary to suggest that June 22d, being the fourth Sunday in June, be observed as a day of prayer for State Missions.

I greatly fear that we have been driving right along in our efforts to increase the efficiency of the work, and have forgotten that success is of the Lord; that we need that wisdom which cometh down from above. It is useless for us to indulge in criticisms as on whom we should lay the blame that we are not doing more. Let us rather go to God in prayer and ask his guidance. Will the brotherhood respond to this call for June 22d, as a day of special prayer for State Missions. Write a brief note to our paper and express your views concerning the matter? And may God guide us to know and to do his will.

Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

(Concluded from last week)

The exercises of the annual meeting at Asheville were continued on Saturday with an opening devotional service, Mrs. F. P. Robertson, of Virginia, reading the sixth chapter of Mark.

The meeting then proceeded to the consideration and adoption of the recommendations of the Home Board. They were as follows:

1. That the Church Building and Loan Fund be continued as a special feature in the work of the Union.
2. That the women be directed to prayer and effort in behalf of the services of women working under the auspices of our Board.

3. We would remind the societies that notwithstanding the love and genuine sympathy shown by sending boxes they cannot be counted on salaries, and urge that this good work shall be additional to cash contributions.

4. We call the attention of our devoted women to the vast work of our Board in the aggregate of its special fields: Negroes, Cities, Foreigners, Frontiers, Cuba, Mountains, Church Building, etc., and to the sum necessary to meet the several appropriations, suggesting \$35,000 in cash as the object of their combined, consecrated efforts for the coming year.

The increasing value of the special week in March of prayer and effort for Home Missions is apparent, and its continuance is requested.

6. While possibly not so apparent as results from other efforts, we are con-

vinced that no work of the women is more valuable than the formation of societies and bands to train the children, and we most heartily commend to the women this noble foundation work.

It was announced that the collection taken yesterday for the building fund was \$891.00

The informal discussion of methods of work was taken up. The first division was in regard to the home department. Mrs. Easterlin of Georgia spoke of the wonderful results of the Home Department in her home. Mrs. Gregory of Maryland spoke. "We have found it to be exceptionally effectual," she said.

Mrs. Eagle of Arkansas addressed the meeting, endorsing heartily the Home Department, pointing out the spiritual and practical force possible.

The advantages of a State organization was next discussed. Mrs. Easterlin of Georgia spoke on the subject, giving valuable information of the methods of the organizer of Georgia.

Mrs. Splawn of Texas opened the discussion on the meetings at the District Associations, Mrs. Burnham of Missouri, Miss Broadus of Kentucky and Mrs. Gambrell of Texas, spoke.

State expenses were next discussed. Mrs. Wigg of Georgia, Mrs. Gambrell of Texas, and Mrs. Eagle of Arkansas, spoke and the secretary of each State Union stated the amount appropriated by the State Board for the expenses of the woman's organization.

Dr. Willingham spoke of recommendations of the Foreign Board.

He thanked the Union for the vast help given to the *Missionary Journal*. "I wish to say," said Dr. Willingham, "that we deeply appreciate the work you women of this Union are doing in the foreign work."

He took for his subject, for a short preliminary talk, the widow who presented her mite to the Lord's work, drawing the lesson of using that which has been given. "We all have something that we can use for God, it may be a small amount, but it will be something, and consecrated, it is much.

"Be in earnest in the work that lies before us. Consecrated force is what we need. The Lord made the first messenger of his resurrection a woman. She was in earnest and she sent the

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message on and on, and you women's lives may go 'round the world."

At the conclusion of his address Miss Armstrong presented to Dr. Willingham from Miss Jacobs, of Shreveport, a check for \$250 for the half year's salary of a missionary to be sent to China. The remainder of salary is to be sent for the remainder of the year also.

Mrs. Northen of Atlanta read the answer to a letter sent to Miss Lottie Moon, missionary to China, in regard to the growth of the missionary interests there.

Dr. John H. Eager, of Baltimore, formerly of Italy, presented the Baptist Theological Seminary in Rome as the object of the morning's collection, giving a brief synopsis of the Seminary's work and growth.

"It needs a new building," he said, and urged that a liberal collection be given. "Tell it out among the nations," was sung while the collection was being taken. The result of the collection was \$58.24, and \$10.00 more was pledged.

Dr. Van Ness spoke stirringly in an appeal for the Sunday School Board Literature. He introduced Dr. Spilman, the field secretary of the Sunday School Board.

Dr. Spilman made a short talk on the creation of Sunday school sentiment in the South.

"We need more schools," he said. "There is imperative need for better methods of work. We must have better reports; the Sunday school should be reported as carefully as the church work.

"We are striving to place a man in each State as a Sunday school missionary to create interest in the work."

The recommendations were adopted. The committee on literature, through Mrs. Hardy of Virginia, chairman, made its report. No societies can afford to dispense with the periodicals. The committee suggested that each society form a library.

Many of the delegates attended a woman's meeting at the Baptist Mt. Zion church, colored, in the afternoon.

On Sunday afternoon the ladies heard several missionaries speak, among them Mrs. Maynard and Miss Buhlmaier and the newly appointed worker for Oklahoma.

The special theme for Monday was Band work, and it was resolved to

publish more literature suited to the needs of young people.

After the re-election of officers and reports from committees, a very pleasant, profitable and well attended session of the Union was closed.

Tennessee W. M. U.'s contributions in cash and boxes amounted to \$6,316.33.

The delegates from Tennessee were Mrs. M. D. Early, Mrs. R. A. Brown, Mrs. I. T. Allen, Mrs. S. S. Bolton, Mrs. R. R. Acree, Mrs. W. E. Rape, Mrs. I. J. Van Ness, Mrs. G. A. Lof-ton.

"DEAD CHURCHES."

Sometime ago I suggested, through the columns of the BAPTIST AND REFLECTOR, that we get the facts concerning the number of non-contributing churches in the Baptist State Convention of Tennessee. Through the kindness of Brother Ball, Secretary of the Convention, we have the facts as published by him in the BAPTIST AND REFLECTOR of May 15th. These figures are taken from the Associational Minutes of the Convention and are reliable.

We find that instead of a thousand non-contributing churches in the Convention that there are actually 444, with the exception of the three Associations not heard from that did not contribute anything to Home, State, or Foreign Missions.

Brother Ball states that nearly all of these 444 did give to the support of their Associational work, pastors' salary, or to help the poor. This cavilling about "a thousand non-contributing Baptist churches in the State of Tennessee," reminds me of the story of "The Boy and the Cats." I have heard it said that once upon a time a little boy came running into the house almost breathless, and exclaimed: "Pa! pa! there are a thousand cats out here on the fence." The father said: "O, no! my son, there are not that many." "Well, I know there are as many as five hundred!" "No, no my son, your figures are too high." "Well, there are 150, anyhow." "No, no, there are not that many." And the boy, in his last effort, said: "Well, I know that there is old Tom and another cat." And 'hus, when the cry is made that there are a thousand non-contributing churches in the State of Tennessee, in a measure it reduces itself to old Shiloh and another church.

J. C. SHIPE.

Rogersville, Tenn.

MINISTERIAL RELIEF.

I wish to call the attention of the brethren to the fact that the Ministerial Relief Fund is about exhausted. We have nine beneficiaries and only forty dollars in the treasury. Nothing has been paid out since March, and then it was a small pittance to each, for we have received in all only \$108.10 for this fund this year.

Brethren, it is a shame that we should sit still and see these vallant old soldiers of the cross, who have given their best years to the service of their Master, suffer. Do we really believe that benevolence is the doctrine of the cross? That it is more blessed to give than it is to receive? That Jesus will indeed say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." "For (the reason for bestowing so great a boon) I was an hanged, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. * * * Inasmuch as ye have done it unto

one of the least of these my brethren, ye have done it unto me." Do we believe that these are the words of our Master? That he meant what he said, that he will do as he said when he comes in his power with all his holy angels with him? Then let us put that belief into practice. Let us open our purse-strings and begin to do some of the things we have been preaching. If we have "Dead Churches," to-day, of which we hear so much, it is because they have quit putting into practice the doctrines of Christ. A church never dies until it ought to die. A church that is not doing anything for Jesus ought to die. It is in the way.

My brethren, can I not prevail on you to bring this matter before your church? These old brethren are suffering. A small contribution from each church will relieve them. May God put it into the heart of every preacher who reads these lines to bring this matter before his people and ask them to discharge their duty toward these needy ones.

Send money either to T. E. Glass, Treasurer Relief Board, Brownsville, or to W. M. Woodcock, Nashville.

J. B. LAWRENCE.

Brownsville, Tenn.

TEMPERANCE.

I have just been reading Brother Rust's temperance sermon in your excellent paper of March 31st, and my mind has been stirred to want to say a few things, if you think what I shall say is worth its room in your paper. Any person who has had no experience with the nature and results of intoxicating drink cannot sympathize with those who have been raised up in it and have seen its results. I was born and raised in Hancock County, Tenn., where I now live, which has been, and is yet, famous for the making and selling of whisky and brandy, and, to add to the legalized scandal, some of our people have stooped so low as to unlawfully make and sell it and further disgrace, scandalize and destroy the morals and lives and no doubt the souls of many of our young men who have gone down to death under its mighty wreck of ruin.

I will give a few incidents which have come under my own observation and experience as one who has been raised up in the midst of the influence of this wide-spread menace of our great and much loved land, making lives wretched and once happy homes miserable.

There are children, not a few, all over this land of ours who have been made fatherless by this destroying evil.

I can stand in my own yard at my home and hear the cries of orphan children whose fathers were murdered by the use of that destroying stuff. One of those fathers was once a civil, law-abiding man of our community, and was a good man; but, alas, he made a sad mistake. He suffered the government's wholesale slaughter house (a still house) to be put up on his land, which was a trap for his own life. He commenced drinking moderately, then more and more, which at last resulted in wrecking his life till he shot and killed one of his neighbors without cause. Enraged by the use of whisky his life grew more and more reckless till someone who is unknown shot him from ambush with a rifle while sitting in his own door at home with his wife and children around him. I saw him with his life's blood running out on the floor, at last to fill a drunkard's and murderer's grave. I have seen his poor wife with eight children struggling to save

the home which was under mortgage as a result of the murder which the husband and father had committed. I have seen the children shed tears over their father's sad fate, the results of which are keenly felt as no other one can feel, while their little bodies shiver with cold, thinly clad, with bare feet and bare heads, for mother must use her hard earnings to pay off the debt on the home, or lose it.

Brother preachers and thinking and praying people, do you know that this prized republic of ours has become the fountain head of this mighty stream of destruction flowing under this God-favored land of ours, having its smaller tributaries well in working order in the hands of a few politicians, money sharks, and liquor dealers, without which our country would be better off religiously, morally, socially, financially and every way.

J. E. SEAL.

Xenophon, Tenn.

SWEETWATER NOTES

Rev. B. W. Spilman, of the Sunday school Board, has been with us the last two days in a Sunday School Institute. He delivered six lectures on special Sunday school topics, which, I am sure, were the most instructive and helpful that I have ever had the pleasure of hearing.

Our church and Sunday school were delighted and stimulated. I think the Sunday School Board has done a very wise thing in putting a competent man in the field for just such work.

Our church has been saddened recently by the death of two of its most prominent members—both being, also, Sunday school teachers—Brother S. W. Flenniken, and Brother A. M. Treadway.

Brother Flenniken died of a long illness. Brother Treadway's death was most sudden and shocking. He was bridge foreman on the Southern Railway, and was knocked from the bridge at Loudon into the Tennessee River by a freight train while in the discharge of his duty. His body was found three days later a few miles below the bridge.

His wife was in Asheville attending the Convention when the sad news was telegraphed her.

Both these brethren were excellent men and will be sadly missed in the community as well as in the church. But they have both simply gone to their reward, for they died as they had lived, believing that to be absent from the body was to be present with the Lord.

W. A. MOFFITT.

Sweetwater, Tenn.

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

NASHVILLE, TENN., MAY 29, 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.
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OFFICE.—No. 150 North Cherry Street. Telephone No. 1542.

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

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THE COUNCIL AT JERUSALEM.

Our last lesson left Paul at Lystra, supposed to be dead. But he was not dead. His valuable life could not be spared then. The next day after being stoned he and Barnabas went to Derbe and afterwards returned to Lystra, and Iconium in Pisidia, and Perga, preaching the gospel and ordaining elders in all the churches. Finally they returned to Antioch where they gathered the church together and gave an account of their mission. While they were there, there came men from Judea who said, "Except ye be circumcised after the manner of Moses ye cannot be saved." Paul and Barnabas at once disputed the proposition with them. Finally the church at Antioch determined to send Paul and Barnabas and others to Jerusalem to confer with the apostles and elders about this question. This done, the church, together with the apostles and elders, received them. They told what the Lord had done for them among the Gentiles. But some of the Pharisees insisted that "it was needful to circumcise them and command them to keep the law of Moses." Peter then mentioned his experience with Cornelius. James, the brother of the Lord—who, by the way, was president of the council and not Peter, as a Roman Catholic would naturally suppose—then pronounced the decision. Paul and Barnabas and others were sent down to Antioch with a letter announcing this decision and Judas and Silas accompanied them, to tell the same things by mouth.

There are several points in the lesson to be noticed:

1. As we said, James and not Peter was president of the council.

2. The "whole church" took part in the council, showing that the form of government among them at that time was congregational.

3. The Judaizing party among the early Christians insisted that people had to become Jews before becoming Christians. Peter, himself, had that idea until it was knocked out of him by the Lord on that housetop at Joppa.

The Jews were so strong, so intense in their prejudices that it was difficult for them to believe that any-

body but Jews could be saved. Or even if they became Christians it was necessary for them first to become Jews. They insisted, "Ye must be circumcised and keep the law." Unfortunately, this notion did not die out even after the decision of the council at Jerusalem. That old Judaizing party hounded Paul during all of his ministerial career. It was to combat that notion that he wrote the Epistles to the Galatians and Romans and Hebrews. Unfortunately, also, the notion has not died out yet. There are still people who insist that we must be—not circumcised, but—baptized and keep the whole law to be saved. The principle is precisely the same, with the exception of one ceremony being substituted for another. This notion is not confined to any one denomination, though it is held most prominently by the Catholics and Campbellites.

But the notion of these apostles and elders and church members and their decision was, as Peter expressed it, that God "put no difference between" Jews and Gentiles "purifying their hearts by faith." He said, also, that to insist upon circumcision and keeping the law as essential to salvation was to "tempt God" and to "put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear." Alas, that even now some professed Christians should attempt to put this yoke upon the neck of people.

The decision of the Holy Ghost was that there should be laid upon the Gentiles when they became disciples, "no greater burden than these necessary things:" "That ye abstain from meats offered to idols, and from blood and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15:29. These were matters to which the Gentiles were especially liable and which would be apt to offend Jewish prejudices. They were matters more of expediency than of principle. What the council at Jerusalem meant to say was that if the Gentiles would make this concession to the Jews, that would be all that was necessary and they would not be required to be circumcised to keep the law, either Mosaic or moral.

When Paul and others came down to Antioch they gathered the multitude together—not simply the elders and deacons but all the congregation—and delivered the epistle. When they read it they "rejoiced with consolation" that they were not required to have a yoke put upon their necks which the Jews themselves were unable to bear—the yoke of obedience to the law. To do so would have been to subvert the gospel and destroy its very essence. It was exactly because we could not obey that it became necessary for Christ to obey in our stead. He is the end of the law for righteousness to everyone that believes: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8, 9.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

THE COAL CREEK DISASTER.

The disaster at the Fraterville mines near Coal Creek, to which we referred last week, turns out to have been as awful in its character as the worst fears had anticipated. Two hundred and twenty-six men and boys had gone down into the mine when the explosion occurred and every one of them was killed. All of the bodies have now been recovered and buried. But a pall of gloom hangs over the little city. Nearly 200 homes have been plunged into the deepest sorrow. The husband or father or brother who went forth on the morning of May 19th with light hearts will never return, and the wives and mothers and sisters who were dependent upon them are now rendered helpless. A good many of these men were Baptists, some of them members at Coal Creek, others members at Briceville. It was, therefore, fitting that the Baptist Orphans' Home of this city, through its generous Superintendent, Dr. A. J. Holt, should have offered to take care of all the white children who have been made orphans by this disaster, as indicated in the following letter which we take from the daily papers:

"George W. Wendling, Mining Engineer, Coal Creek, Tenn.—My Dear Brother: I was horrified to learn of the great disaster at Coal Creek. My heart yearns with pity towards the unfortunate families that have thus been deprived of father, brother or son. I write this to assure you in order that you may assure others that the Tennessee Baptist Orphans' Home is willing to take all the white orphan children which have been made orphans by this great disaster. I mean by orphan children, those who have lost both father and mother; whose mothers may have been dead before and whose fathers are now dead. Whether the number be one or fifty we are able and willing to take all between the ages of one day and fourteen years. If you have any such please write to Rev. W. C. Golden for the necessary papers. I very greatly fear that our church at Beech Grove has suffered. May the Lord's blessings be upon you. Yours faithfully, A. J. HOLT."

We do not know yet just how many children will be brought to the Home on account of the disaster. There will likely be several. We trust and believe that the Baptists of Tennessee will nobly respond to the call thus made upon their benevolence.

PERSONAL AND PRACTICAL.

Dr. J. M. Phillips of Jefferson City has become president of Athens (Tennessee) Female College. Mrs. Phillips and his daughter, Mrs. Cole, will aid him in his work. He preached the commencement sermon and will move in June. We wish them much success in the work.

A young man, brought up a Baptist, recently attended a Reform church on the occasion of "infant baptism." At home he made the remark: "We have long had boneless codfish and chainless bicycles, and lately the horseless carriage and wireless telegraphy; now we have waterless baptism."

A South Sea Islander's closing prayer at a meeting, was as follows: "O, God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box till another Sabbath comes around. Rather let thy truth be like the tattoo on our bodies, ineffaceable till death."

We are sorry to learn that recently the *Watchman*, of Boston, had the misfortune to lose its press and composing rooms by a fire. Almost the entire edition of that week was destroyed and had to be reprinted. The paper was published as usual that week, however, though a little late. The *Watchman* is one of the very best exchanges which we receive.

A prominent politician in Tennessee, who has the most abundant opportunity for observation, told us that eighty-five per cent. of the white people in Tennessee are with us in our temperance fight. This is gratifying. Now the question comes, shall the 15 per cent. continue to dominate the 85 per cent. In other words, shall the tail wag the dog or shall the dog wag the tail?

Says the *Liberty Baptist*: "There has evidently been great improvement in morality since the first twelve disciples were on earth. One of the twelve was 'a thief;' now there is probably not more than one in five hundred who will take a paper for months and then order his post master to have it discontinued without paying for it. The signs of the times are hopeful. Men are growing more honest."

You open the door of your heart, my friend,
To a very small vice or sin,
And see! As the dwarf comes softly through
His shadow enters in;
For who can forbid a shadow, friend,
Or shut it out with a prayer?
Unheeded it grows, as shadows will,
And lo! A giant is there.

—Ethel Hatton, in *Youth's Companion*.

It may not be generally known that Ex-Governor James P. Eagle, twice Governor of Arkansas, and now President of the Southern Baptist Convention is a Tennessean. He was born in Maury County, Tennessee, in 1837. He moved, however, with his parents to Arkansas, in 1839, so that he probably does not remember much about his birth place. But we are sure that the Tennessee blood in him has had a great deal to do with making him the strong, noble man that he is.

In the report on Foreign Population and Cuba which we copied from the Minutes of the Southern Baptist Convention the printer changed the names so as to make it appear that Brother J. T. B. Anderson was chairman of the committee, when, as a matter of fact, Dr. R. H. Pitt, editor of the *Religious Herald*, was chairman. Dr. Pitt made quite a reputation for himself by his wise and affable manner of answering questions about the report when it was before the Convention.

We appreciate the following kind words from the *Southern and Alabama Baptist*: "Dr. E. E. Folk, of the BAPTIST AND REFLECTOR, made a strong speech in nominating Dr. Marsh, of North Carolina, for the presidency. Brother Folk is one of the sweetest spirits in the newspaper fraternity, but is ever ready, when necessary, to take a decided stand on questions of the day, as was shown in the great fight he made for temperance and in his book on the 'Mormon Monster,' which ought to have a great circulation."

Fourteen out of twenty-four students in the graduating class of Newton Theological Seminary have signified their intention to go to mission fields. The *Standard* says: "That sounds like old times. Trained men for missions is the rallying cry to-day. The short-cut men cannot do the work. Missionary boards no longer have to take such candidates as offer themselves without discrimination in the matter of education and natural ability. They can take their pick of the best. And dozens of the best are waiting to be sent for every one that the societies have the money to send."

"It is amazing," said Mr. Moody once, "what little things sometimes keep men from God. One man came to me and told me his business was that of selling a kind of soap which was advertised to do remarkable work in taking out grease-spots. 'The soap will do all that is claimed for it,' said he, 'but the truth is, it rots the clothes; and if I become a Christian I must give up my business, and I can't afford to do it.' And so, in his case, it was soap that kept him out of the kingdom of God." The *Baptist Courier* thinks, however, that it was "not exactly soap, but the gain through soap appealed to a corrupt heart."

Dr. G. B. Winton of Monteray, Mexico, was elected editor of the *Christian Advocate* to succeed Dr. E. E. Hoss, who was elected Bishop. We do not know Dr. Winton. We anticipate, however, pleasure in forming his acquaintance. We extend to him a cordial welcome to the editorial ranks and wish him success in his labors. Dr. J. J. Tigert was re-elected book editor and editor of the *Review*. Dr. Jas. Atkins was re-elected Sunday school editor, and Dr. H. M. DuBose Secretary of the Epworth League. Dr. R. J. Bigham was elected Senior book agent in place of Dr. Barbee. Mr. D. M. Smith was re-elected Junior book agent.

The *Baptist Argus* quotes Andrew Carnegie as saying: 'A drinking man has no place in the railroad system. Indeed, he should have no place anywhere.' To this the *Argus* adds: "Why should any man be employed who is liable to play the fool and do great harm while there is a sober man to be had? Let the whisky seller and the whisky drinker know that there are no places for them in society or business." The *Argus* is right about it. As we have frequently said, there are only two places where a drinking man is wanted—in the legislature and in hell. It ought to be the business of Christian people to keep him out of both.

The *New Voice* publishes a statement showing the number of cases of crimes against the person and violation of the dispensary and license laws in South Carolina disposed of in the courts. The following is a summary:

	1900. Dispensary.	1892. License.	Excess, Dispensary.
Assaults	568	382	186
Homicides	204	112	92
Violations	480	86	444

Total excess for six years under dispensary: Assaults, 1,080; homicides, 557; violation liquor laws, 2,051. We confess that these figures are rather surprising. We had supposed that the crimes under the dispensary would be far less than under the license system.

In an address before the N. Y. Co. Temperance Union on May 21st, Mrs. M. J. Annable, State Superintendent of Rescue Work of the Woman's Christian Temperance Union, gave some startling statistics. She told of an immoral woman who died in 1827. Her descendants number 800, and have been traced.

Mrs. Annable said: "Three hundred and forty-two of them are drunkards, acknowledged by all as such. One hundred and twenty-seven are immoral women. Thirty-seven of them were murderers, and were executed for their crimes." And yet there are people who think that it is cheaper to license vice than to suppress it.

It is stated that a fish-monger named O'Rorke, in Belfast, Ireland, has inherited a fortune estimated at \$20,000,000.00, said to have been left him by a rich relative who died recently in this country without family and without making a will. We presume that Mr. O'Rorke will proceed to spend the fortune as quickly as possible. This is the usual rule in such cases. Why such a fortune should not have been left to some person who would spend it wisely—like us, for instance—we do not understand. But, on second thought, we are afraid if we had such a fortune we would not know what to do with it and it might prove more of a curse than a blessing to us, and especially to our children.

The Re-organized Protective Association of the liquor traffic recently issued a manifesto in which it declared: "We will not allow past political affiliations to govern us. We will support only men who are friendly to our interests. We will vote for no man unless our interests are safe in his hands. We control three million votes." With reference to this the *Christian Guide* says: "The church controls six million voters, and if they should vote as they pray, and resolve, as the Protective Association has, not to support any person in whose hands the interests of the church would not be safe, we would soon do away with the whisky business. If we expect to win the fight, there must be a united effort against this monster evil."

The following story is told: "After preaching a very strong sermon one day, the principal subject of which was 'honesty,' the preacher said: 'I want every person in this house who pays all his debts to rise.' Immediately every man, woman and child, with the exception of one very old and poorly dressed man, rose. The preacher felt gratified to know that with one exception all his flock were honest people. Then he said: 'Now everyone who doesn't pay his debts rise.' None arose except that old, poorly dressed man. 'Well, my brother,' said the preacher, 'why is it that you do not pay your debts?' The old man replied: 'I am the editor of a newspaper and these are my subscribers, and—' 'Let us rise and be dismissed,' the preacher said."

It ought to be a comfort to some people who envy the rich and think that such people have nothing to do but to enjoy their money and lord it over the poor to read the following, told of the late Cornelius Vanderbilt, one of the most sensible rich men of the generation. Just before his death he said to a friend: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it, and never had it in my hands for a moment. I dress no better than my private secretary and can not eat as much as my coachman. I live in a big servants' boarding-house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others, who use it mainly for their own benefit."

As it has been noted in nearly all of the Southern Baptist papers that we nominated Dr. R. H. Marsh for the presidency of the Southern Baptist Convention at Asheville, it is perhaps proper for us to say that we had expected to support Gov. Eagle for the position, but when the request came from North Carolina—our father's old State, where we were educated—that we should nominate a son of North Carolina for the position, we felt that our obligations to the State and to old friends there would not permit us to refuse. Besides, we know Dr. Marsh personally and knew him to be a high-toned Christian gentleman. He also has the reputation of being a very fine presiding officer, and if elected he would have made a most excellent president of the Convention. But we are well satisfied with the election of Gov. Eagle. We say this because we do not wish our attitude at Asheville to be misunderstood.

Our readers will remember that Rev. Joe J. Jones, brother of the evangelist Rev. Sam P. Jones, left the Methodists and joined the Baptists. He was baptized by Rev. A. W. Bealer at Cartersville, Ga. We had not heard from him for some time. Recently he held a meeting at Tifton, Ga., and this is what the

pastor has to say about him: "Rev. Joe J. Jones is simple, kindly, honest, forceful, persuasive; there is no clap trap in his methods, and the work accomplished through his ministry has the characteristics of permanency. I and my people most heartily recommend him to the brotherhood of the State. His own brother, Rev. Sam P. Jones, declares that during the last five years he has led more souls to Christ than himself. All Tifton thanks God for the coming of this consecrated brother to our midst." We are very glad to know that Brother Jones is that kind of a man. We hope that he may be very successful in leading souls to Christ.

Rev. L. B. Warren, in the *Florida Baptist Witness*, quotes Dr. A. J. Diaz as saying, after the Convention had refused his request for time and opportunity to address the body: "I do not wish to cause trouble, and I will return quietly to Cuba. There I will get my material together and show that I acted entirely within my authority under the power of attorney. Under the Cuban law the power of attorney is absolute, and, with the conception which I had always held, I acted as though I had absolute control. I needed money, and borrowed it. That was within the bounds of the power granted me. The \$2,000 unaccounted for was expended in lawyer's fees and costs of court." We are sorry that the matter was not fully gone into and settled at the Southern Baptist Convention. We think that it should have been, while both Dr. Diaz and the representative Baptists of the South were present. We are not so much concerned about any individual as we are about justice to all parties concerned.

Drs. E. E. Hoss and A. Coke Smith were, on Thursday of last week, elected Bishops of the Methodist church, South, by the General Conference at Dallas. Dr. Hoss, now Bishop Hoss, has been for the past twelve years editor of the *Christian Advocate* of this city. In this position he has won a wide reputation as a strong writer and an able man in every way. As our readers know, we have not always agreed with Dr. Hoss. In fact, we have had numerous discussions on various questions through our papers. But our personal relations have always been of the most pleasant character. For some seven or eight years he and Dr. Ira Landrith, editor of the *Cumberland Presbyterian*, and ourself have been associated together in temperance work. He was president of the Local Option League and has been Treasurer of the Anti-Saloon League since its organization. We shall miss him both from the editorial chair and from this Anti-Saloon League work, which he will probably have to give up. Bishop Hoss is an intense Methodist, as he ought to be if he is going to be a Methodist at all. We shall expect him to make an ideal Methodist Bishop. We do not know Bishop Smith personally, but we understand that he is a fine man. We do not believe in Bishops at all, but if our Methodist friends are going to have them, they could hardly have gotten two better men than Bishops Hoss and Smith.

Bishop Meade, in his "Old Churches and Families in Virginia," tells the following incident: "Miss Mary Cary captivated young Washington, who was stopping at the home of her elder sister, the wife of George William Fairfax. The youth's affection, however, was not returned, and the offer of his hand was rejected by Miss Cary. Washington asked permission of old Mr. Cary to address his daughter before he ventured to speak to her. The reply of the old gentleman was: 'If that is your business here, sir, I wish you to leave the house, for my daughter has been accustomed to ride in her own coach.' It has subsequently been said that this answer of Mr. Cary to the stripling Washington produced the independence of the United States, and laid the foundation of the future fame of the first of heroes and the best of men—our immortal Washington—as it was more than probable that had he obtained possession of the large fortune which it was known Miss Cary would carry with her, he would have passed the remainder of his life in inglorious ease." Is not this a striking instance of all things working together for good? Many other similar incidents could be given, such, for instance, as the case of John Bunyan. Arrested, thrown in Bedford jail, kept there for twelve long years, it certainly seemed a terrible calamity. But out of that prison cell there came the greatest book ever written, except the Book of books. But for Bunyan's imprisonment, "Pilgrim's Progress" would probably never have been written.

The Home.

GRANDFATHER'S STORY.

BY OLIVE MERRILL.

We were spending the holidays at grandfather's. "We," included nine first cousins who spent a few weeks out of every year at the old farm with grandfather and grandmother. As we all go to school in the winter there is not much time for visiting, so we generally arrange to meet at grandfather's in the summer.

One beautiful moonlight night we were all assembled on the broad front porch, and as usual were begging grandfather for a story. Grandfather leaned his white head on his hands and thought. He had told us so many stories that his store was almost exhausted. At last he looked up and said:

"I will tell you about one of my boyhood friends. And, boys, there is a great lesson in it for you, especially, but the girls will be interested, too."

Dear grandfather! I know I can not tell it to you like he did to us. Second-hand things are never so good as new ones; but I will try to tell it to you in his own language as nearly as I can:

"James Lewis was the dearest friend I ever had. We lived in South Carolina then, and our fathers' plantations joined. It was before the war, and the plantations were alive with negroes, so we had nothing to do unless we wanted to work—which was very seldom.

"We played together from the time we could walk. We rejoiced over our first pantaloons and, in short, shared all of our joys and sorrows. We went to the same country school, and when we were ready for the Academy, of course, we went together.

"We had been there about two years when the Civil War broke out. We were not old enough to join the army, but our fathers had to go. So we were left to care for our mothers and the younger children. Or rather I was left with mother and the little ones, for Jim was an only child.

"I cannot tell you, now, of what we did while in care of the dear ones at home. That is not a part of my story. But we were brave, good boys and did the very best we could.

"After the war was over my father came safely home to us, but Jim's father never came home. Mr. Lewis was killed at Bull Run.

"Jim's mother had been an invalid ever since he could remember, and the horrible war and her husband's death were more than she was able to bear. So in a few months we laid her to rest in the old churchyard. Poor Jim! What was he to do now? His father's splendid plantation was in ruins. The negroes were all gone and he could do nothing by himself; so there was nothing for him to do but sell the plantation. This he did, at about half of its value.

"When asked what he intended to do, he replied:

"I am going to complete my education, first. I do not know what I will do afterwards."

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism? Do You Have Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

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

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

Backache and Urinary Trouble.

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

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

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

F. THOMAS,
Oct. 1901. 427 Best St., Buffalo, N. Y.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

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

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the BAPTIST AND REFLECTOR.

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

"He went back to the academy, and in two years he came away with a diploma and high honors, but with a very light pocketbook.

"The old question of 'what next?' again confronted him. He tried to secure position after position but failed. The war had placed many a young man in a position similar to his own, and while he labored with Greek and Latin they had secured all of the vacancies to be found. Many a person would have given up in despair, but Jim was not that kind. He said he believed in an old negro song, the chorus of which began:

'Dar is wuck fur de willin,
Dar is wuck fer you,
Ef you'll seek, brudder, seek,' etc.

"Through all this time these words kept ringing in Jim's ears just as his old black 'Mammy' sang them to him when he was a little boy. So he went on seeking, seeking.

"One day, when he was at our home, he picked up a North Carolina newspaper, and was carelessly look-



ing over it, when his eye fell on something about a company in North Carolina who had bought up a lot of uncleared land in the mountains, and were going to have a great lumber camp there. It was advertising for more men.

Jim did not wait to read more, but threw down the paper with the exclamation, 'I'm going there!' 'Where?' I asked. And then he told me he meant to go to North Carolina and work at felling trees. I looked at his slender figure, then at his soft, white hands. 'You cannot do it,' I said. 'Why, boy, you never did a hard day's work in your life.' He gave a little laugh. 'Oh, beggars must not be choosers, Ben, you know, and I can learn to work, you may be sure.'

"He went. Nothing we said could dissuade him. At first the managers refused to employ him. They told him that he was unfit for such work, but he persisted, and they gave him a trial. He was just nineteen then, and the big, rough men

smiled the first morning he appeared among them. "It was hard work, and the tender hands were soon raw and blistered. The wind and snow cut his face cruelly, and his limbs were so stiff that he could hardly drag one foot after the other. We would hardly have recognized our Jim had we seen him there.

"The men were very rough, and their company was more disagreeable to him than the cutting wind and snow. But he would not give up. After a while the men nicknamed him 'Little Pine Knot.' In the spring the 'boss' was taken suddenly ill, and soon died. The superintendent sent at once for 'Little Pine Knot,' and when he left the office he was 'boss' of the whole camp, with a salary of forty dollars a month. He had received but eighteen dollars a month all winter.

"His work was not so hard now, but in some respects it was more disagreeable. Some of the men were hard to manage, but when they found how determined he was they gave him little trouble.

"He stayed there that summer and the next winter. He had saved most of his earning, and he thought there must be some place for him out in the world where he would not have to work so hard, and where he could have more congenial associations. So he left the lumber camp the next June.

"It was not very long, however, until he regretted having left something certain for an uncertainty. He spent the whole summer in search of work, but met with no success. Winter found him in the City of New York, almost penniless. He walked the streets for days, but could find nothing to do.

"One day someone told him that a large hardware house needed a man. He had been there once and could get nothing to do, but he resolved to try again. When he stepped into the building he saw some men busy packing and nailing up things for shipment. He went to work without saying anything to anyone.

"After a while Mr. Hunt, a member of the firm, came into the room, and stepping up to Jim, asked what he was doing there. To which Jim replied, 'I am working, sir.' 'Well,' replied Mr. Hunt, 'if you will work we need you, but if you do not intend to work, this is not the place for you.'

"Jim intended to work; so he came on. The first month he was paid only fifteen dollars, but the next month it was twenty-five dollars. His salary was increased every month until it was \$125.00.

"After three years he became one of the drummers with a salary of \$1,600 a year. After a few years as drummer he was called in, and made manager for the firm. After a while he became a member of the firm.

"That was years ago. Jim and his sons now comprise the well-known wholesale dry goods firm of J. I. Lewis & Son's.

"He is worth millions of dollars, and is a great philanthropist. He loves, especially, to help poor, but ambitious young men. But Jim, like most successful men, owes all he is and has to Temperance, Honesty and Perseverance."

THE YOUNG SOUTH
Mrs. Laura Dayton Eakin, Editor



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

Young South Motto: *Qui non proficit, deficit.*

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

Mission topic for May—MEXICO and BRAZIL.

BIBLE LEARNERS.

Learn the first three verses of the second chapter of Second Timothy, and then see to it that you live as Paul advised Timothy. If you will do that, our missionary will not lack your money or your prayers.

THESE "SOUVENIR BOOKS"

I fear you did not like the little books I sent you in memory of your April work with the "coin-takers." I have had only a very few acknowledgements of their reception. Perhaps, though, that is the result of your part in the closing of the schools throughout the State. It is always a little dull with the Young South this time of the year.

Remember there is a "Bible Button" for every May worker, and send your coin-takers in quickly, and please don't forget to put on sufficient postage. I had to pay extra on two for this week. And don't forget to write the name and address of the collector on the coin-taker.

YOUNG SOUTH CORRESPONDENCE.

Oh! but I have something to please you all to-day. Can you guess what it is? A letter from our missionary? Yes! You are right; just read what she says:

"Your missionary is not doing much writing these days, but she is not forgetting you at all. Oh! I did watch those pages during the exciting time when it really seemed as if it would be hard to make up the amount to which you had pledged yourselves. Yet I did not lose confidence in you. I felt sure you would not go back. What confidence Mrs. Eakin and I have in you. No; I never expect to be disappointed in you, and I am sure she has the same happy confidence. It is difficult for me to write you very interesting letters during this resting time. I have been hoping that I should have a letter from Mashimo San telling me good news about the work, but it has not come yet. You shall have it as soon as it does. There is a new little baby in our home in Japan and Mrs. Hambleton is so busy

that she does not have much time for writing. Mr. Hambleton writes, however, that the work is constantly growing in interest and that many are coming to the Sunday school and to study the Bible; so you must not feel that you no longer have a work in Japan. I hope before many months to be writing you letters full of new interest from its shores. But, until then, do not let your interest flag. Japan needs you as much as she ever did and your missionary needs to feel the help of your bright hearts. So I beg you to begin your new year with a strong determination to never allow our banner to fall for one moment. Let us make a great year of it by keeping a steady flow of interest all the time! Then there will be no need of a 'rush' at the close.

"Now, I want to tell you of some great blessings God has sent to Japan lately. I want you all to rejoice with us over the consecrated young man who is to go back with us—the son of Dr. Willingham, our Secretary of Foreign Missions, and having much of his father's noble spirit. How we thank God for calling him to Japan! Now, you cannot wonder that we should be filled with bright hopes for Japan and the work awaiting us there. It makes us feel as if we want to go at once, but the good Christian doctor who has been helping me to get rid of those trying neuralgic troubles says that I cannot go until after the hot weather is over, and it must be September before we will set sail. Will you not all pray that the next three months may add much to my strength that I may go back prepared to do better work for those dear little Japanese children? Did I tell you that when we were up in Baltimore last fall those good Baptist people, hearing that we had no preaching place except the room in our home, gave the Board enough money to buy a Japanese house which we can use for a chapel. So when we go back, we can hope to have a place and not be compelled to move whenever our Japanese landlord may want to turn us out, or when the people of the neighborhood may wish to get us out of their midst. Another blessing you see. And now I want to tell you that we are going to have a new organ for that chapel, the gift of Henning, Ripley and Dyerburg churches. Henning Ladies' Society opened the way with a most liberal offering, which the others seemed glad to increase to the desired amount. This was apart from the regular contribution to missions or rather an addition to it. They are live churches and full of the missionary spirit.

"All of this will bring joy to my co-workers, I know; and as for me it seems that truly my 'cup runneth over' and I do not know how to tell of its fullness. Surely our very best will be but little to give back to God for his goodness to me.

"I was so pleased to see that our bands do not forget us, even when they 'go west.' I shall try and keep up with those dear friends. May God bless them in their far-away home. Now, that the time is short, let the photographs come in. I want a great lot of them to adorn the walls of our Sunday school room in Japan on my return. Now, children, don't let's go to sleep this summer. It is going to be hot, but we can do much if we will. I am, that you may not lose me, with grateful love, your missionary."

BESSIE MAYNARD.

Charming, isn't it? Let us hold up her dear hands with all our might. Nothing will cheer her heart like seeing, week by week, that we remember her work and keep up to our pledge without any special urging or delay.

I shall hope for a grand work in beautiful June. Let us make this the very happiest summer in all our lives.

Now, I must hurry over the sweet messages for to day, but I know you will not mind, as our space has been so profitably used by our missionary. In a private letter to me Mrs. Maynard tells me she is "better in many ways." That's good news, and we must pray steadily that the improvement may continue. She will probably spend most of the remaining weeks in a sanitarium in New York State. It will disappoint us greatly not to see her again, but she must have complete rest. She has told me the nicest secret. I'll share it with you before very long.

No. 1 brings a star-dollar from Miss Jean Watson, Treasurer of Miss Louise Golling's class in the St. Elmo Sunday school. I send more cards, with sincerest pleasure and many thanks for this valued aid.

No. 2 is dated May 7, and has, therefore, been two weeks reaching me. It brings \$2 00 for April and May, from the Lucy Sunday school, and Mr. Williams will please tell them how very grateful we are. I give it to Japan.

No. 3. brings ten dimes from those earnest little workers at Humboldt, Mary and Frances Jarrell. I shall be so glad to see them next fall. Many thanks.

And Humboldt sends still another coin-taker in No. 4 from Jessie and Joe Bond, full of "earned money." We are sure of a good time in October, when the Tennessee Convention meets there. I am convinced of it, because of the spirit shown by so many Young South workers. God bless them all.

In No. 5 our faithful worker, Estelle De Courcy, Jackson, sends another coin-taker dollar, and we join her in the hope that we may not be "pushed" at the end of this year. We will not be if all will work like Estelle, steadily and constantly.

Philadelphia, Tenn., asks for assistance in organizing a Sunbeam Band. I send Muses Woods and Lineberry such helpful literature as I have on hand, with great pleasure. Let us hear how the Band prospers, please.

In No. 6, Mrs. R. S. Smith of St. Elmo writes the good news that they have a flourishing Missionary Society recently formed in that delightful suburb of Chattanooga. You will remember, perhaps, the many half dollars they used to send the Young South. May this band live long and prosper.

Miss Emma Hampton writes me in No. 7 that that glorious band of Cleveland Sunbeams has been sadly broken up lately, but she hopes soon to get it in running order again. We certainly miss their bright letters and generous contributions in all our issues. We shall be so glad to welcome them back. Their leader has been through the deep waters in the last half year, and has our deepest sympathy. May her mantle fall on some worthy shoulders until she is able to take up the burden again.

The last for to-day is No. 8, from Auburn, and send a subscription to the Journal Mrs. Duggin can do no better work than circulating this valuable and interesting magazine, so full of important information about our foreign missionaries.

So, you see, we have done better this week. We are on "rising ground," at least. Now, let us make all the June days the "perfect" ones that the poets say come in this lovely first month of the summer time. What shall we make of June? That depends not on you, or on me, but on each and every friend of the Young South.

We've "rested" long enough. Let's begin June grandly and grow better and better each of its lovely weeks, instead of running down the hill as we did in May. Will you?

Be sure to tell us all about your "Children's Day."

Hopefully yours,
LAURA DAYTON EAKIN,
Chattanooga, Tenn.

RECEIPTS.

April offerings.....\$109.92
To May 21, 1902..... 78.98
Last offering for May.

FOR JAPAN.

Miss Golling's class, St. Elmo Sunday school by J. W., Treas. (star) 1.00
Lucy Sunday school by J. W. Williams, Treas..... 2.00
M. and F. Jarrell, Humboldt, (coin-taker)..... 1.00
J. and J. Bond, Humboldt, (coin-taker)..... 1.00
E. D. Courcy, Jackson, (coin-taker) 1.00

FOR FOREIGN JOURNAL.

Mrs. J. B. Collins, Auburn, by Mrs. Duggin..... 25
For postage..... 04
Total.....\$109.19

Received since April 1st, 1902.

For Japan.....\$147.08
" Orphans' Home..... 7.94
" Home Board..... 21.85
" State Board..... 1.00
" Foreign Board..... 1.00
" Foreign Journals..... 4.25
" Babies' Branch..... 2.02
" Postage books..... 5.55
Total.....\$190.19
Star-card Receipts..... 7.19
Coin-taker and Arks..... 88.80

L. D. E.



A WOMAN'S THROAT

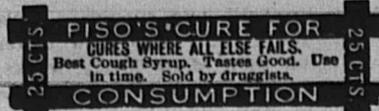
Is her fortune if she chances to be a Patti or Albani, and that fortune is guarded day and night with the greatest care. Nothing frightens a singer so much as a cough.

Every woman ought to be afraid of a cough. It is nature's danger signal. Who does not know of some sweet woman-voice silenced forever by disease which began with a slight cough.

The use of Dr. Pierce's Golden Medical Discovery will ensure a permanent cure of the most obstinate and lingering coughs. Even when the lungs are involved and there are hemorrhages and emaciation, "Golden Medical Discovery" is generally effective in restoring the diseased organs to sound health and strength. There is no alcohol in the "Discovery" and it is entirely free from opium, cocaine and all other narcotics.

"I am feeling quite well," writes Miss Dorcas A. Lewis, of No. 1129 24th Street, Washington, D. C., "and I owe it all to Dr. Pierce's Golden Medical Discovery. I had been quite a sufferer for a long time, and after reading Dr. Pierce's Common Sense Medical Adviser thought I would try his 'Golden Medical Discovery.' I had not been sleeping well for a long time. Took one teaspoonful of Dr. Pierce's Golden Medical Discovery and slept nearly all night without coughing, so I continued taking it. I had been a great sufferer for more than ten years. I tried lots of different medicines and different doctors, but did not feel much better. I coughed until I commenced spitting blood, but now I feel much stronger and am entirely well."

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



AMONG THE BRETHREN.

The book entitled "The Pastor and the Sunday school," comprising the noted lectures by Dr. W. E. Hatcher is out and can be secured for seventy-five cents.

The death of Rev. W. L. Ramsey, of Elizabethtown, Ky., is greatly deplored by his many friends in that State and over the entire South.

The *Standard* seems to think that Rev. Forest Smith, of Louisburg, N. C., will accept the unanimous call to the care of the First church, Sherman, Texas.

Next Sunday Rev. W. J. Bolin, of Mt. Sterling, Ky., will preach the commencement sermon of Sharpshurg College, Kentucky.

Dr. Edwin C. Dargan of the Chair of Homiletics at the Seminary in Louisville is to take his whole family to Europe this summer. His oldest son, who is quite a literary character, will pursue studies in his line.

Dr. B. H. Carroll, of Waco, Texas, has accepted an invitation to speak before the Baptist Social Union of Atlanta, Ga., May 30th.

Rev. Ross Moore, of Highland Avenue church, Jackson, Tenn., is in great demand for commencement addresses. He speaks before schools at Somerville, Tenn., and Caruthersville, Mo., this week.

The article entitled "Notes and Comments on the Asheville Convention," from Dr. J. B. Gambrell of Texas in the *Baptist Standard* of last week is one of the richest productions we have read lately.

Rev. I. G. Haynes was ordained to the full work of the ministry at Spring Creek church near Mansfield, Tenn., last Sunday. Rev. John R. Clark, of Osage, Tenn., preached the sermon.

Rev. Alonzo Nunnery, of Jackson, Tenn., will assist Rev. Fleetwood Ball in a revival at Friendship church near Paris, Tenn., beginning the second Sunday in July.

The Olive Street church, Texarkana, Texas, has been making overtures to Rev. J. D. Adcock, of Marianna, Ark., but he seems inclined to remain at his post.

The revival of Evangelist T. T. Martin with Dr. J. B. Moody at Hot Springs, Ark., resulted in seventeen accessions, eleven by baptism.

A Texas Wonder.

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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 8, 1901.

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

REV. R. C. WHITNELL.

Dr. W. L. Pickard, of the First church, Lynchburg, Va., preached from night to night for his church four weeks and there have been seventy-six additions, mostly by baptism. It was, in many respects, a most remarkable meeting.

Next Sunday Dr. W. R. L. Smith, of Richmond, Va., is to preach the dedicatory sermon of the Lee Street church, Danville, Va.

The work at Suffolk, Va., prospers in the hands of Rev. L. E. Barton. Recently he baptized some and received others by letter. His church paper is proving a great help in the work.

Rev. Benjamin Cox, of the first church, Little Rock, Ark., assisted the church at Conway, Ark., is raising a fund of \$1,700 to remodel the church building.

His many friends rejoice with Dr. A. J. Barton, who is with his afflicted wife at Battle Creek, Mich., that she has so far recovered as to enable him to return to his work as Missionary Secretary.

At the first church, Petersburg, Va., on decision day Dr. Henry W. Battle was greatly rejoiced to witness forty conversions, and three-fourths of the entire number were above the age of fifteen. The next Sunday twenty more gave themselves to Christ.

Rev. E. G. Butler of Jackson, Tenn., will assist Rev. John R. Clark in a revival at Spring Creek church, near Mansfield, Tennessee, beginning the fourth Sunday in July.

It is pleasing to note the success of Rev. H. H. Street as Secretary of the Baptist Sunday School Board in Arkansas. Forty new schools have been organized since his incumbency.

Rev. Calder T. Willingham, the missionary son of Dr. R. J. Willingham, will supply the pulpit of the First church, Macon, Ga., during June and Grace Street church, Richmond, during July.

Rev. M. Ashby Jones, of Leigh Street church, Richmond, is assisting Dr. J. B. Hawthorne in a revival at Grove Avenue church, Richmond. The services will doubtless be productive of great good.

The church at Crystal Springs, Miss., of which Dr. W. A. McComb is pastor, has run its endowment fund of Mississippi College to \$1,220.

Rev. H. F. Sproles, of Hazelhurst, Miss., did some strong preaching in a revival at Starkville, Miss., with Rev. M. K. Thornton. There were two baptisms.

Dr. R. A. Venable, of Meridian, Miss., is to deliver the baccalaureate address at Blue Mountain Female College in Mississippi.

It is painful to learn that Dr. J. L. White, of Macon, Ga., does not recover as rapidly as it had been hoped he would.

RESOLUTIONS.

Resolutions adopted by Liberty Baptist church, Lauderdale County, Tennessee:

Whereas, Rev. F. M. Blalock, who has been our pastor for the past two years, has resigned the care of this church.

Resolved, First, that it is with feelings of regret that we part with him.

Second, That we have found in him a true, Christian gentleman, a faithful gospel preacher, and a conscientious, devoted pastor.

Third, That our church has prospered under his pastorate.

Fourth, That we most earnestly comment him to his new field of labor

and everywhere as a pastor, friend, preacher, and consecrated servant of the Lord.

Fifth, That a copy of these resolutions be sent to our former pastor, Rev. F. M. Blalock, also to the BAPTIST AND REFLECTOR with the request that same be published.

Done by order of the church May 4, 1902.

W. M. MORRIS,
G. H. WHITE,
Committee.
S. A. BUCKER,
Church Clerk.
S. HOLDEN,
Mod., *pro tem.*

ORDINATION OF PROF. J. E. WICKHAM.

On Saturday, May 17, 1902, Prof. J. E. Wickham, of Rutledge, Grainger County, Tenn., was ordained to the full work of the gospel ministry by Buffalo Baptist church, Grainger County, Tenn., in the presence of a large and attentive audience.

The ordaining presbytery was composed of Rev. J. M. Phillips, D. D., who was chosen moderator, Rev. A. E. Cate, pastor of the church, Rev. J. A. Lockhart and your scribe, who was chosen clerk and requested to make this report.

Brother Wickham passed a good examination, which was conducted under the following heads: 1. His Christian experience and call to the ministry. 2. Doctrine, which was taken up by topics, as developed under our Articles of Faith. 3. Church government and discipline. The examination was thorough. Every member of the Presbytery and also of the church was given the privilege of asking Brother Wickham any question on any topic under examination. The Presbytery and church were satisfied with his fitness for ordination.

Dr. J. M. Phillips preached the ordination sermon from Acts 20:28 and Heb. 13:17, Subject: "The Trials and Joys of the Christian Ministry." The subject was eminently suitable. The sermon rang with triumph from beginning to end. The doctor delivered it with zest and freedom, his voice not only filling the house but also ringing out through the open windows filled the grove of mighty oaks which crowned the hill around the church. The subject was one that touched, at every point, the doctor's own long and useful ministerial life and kindled with fervor his whole nature. This brief space will not permit a report of the sermon. Suffice it to say, the sermon was complimented on all hands.

After the sermon the ordination ceremonies were performed in the usual way, by prayer, "laying on of hands," presentation of the Bible and the charge.

Brother Wickham is a young married man in his prime. He is a native of Virginia by birth and ancestry. His parents moved to Grainger County, Tenn., when he was only eighteen months old, and here he grew to manhood. So Tennessee claims him by adoption and growth. He is well educated, having taken the course at Holbrook Normal College, Fountain City, Knox County, Tenn., and he also attended the University of Kentucky at Lexington, Ky. He has been teaching with fine success for eighteen years. He professed faith in Christ three years ago and was baptized into the fellowship of Buffalo church by Rev. Jesse Baker, D. D., of beloved memory.

Brother Wickham has been an earnest Christian worker ever since he joined the church. This is shown by two churches, Blue Springs and New Prospect calling him to their pastorates before his ordination. He brings

to the work of the ministry a pure character, a strong body, a large store of energy, a well trained mind and a devoted soul. Those who know him best love him most.

It was a touching scene when his good wife came with the members of the church to give him the hand of fellowship in this new call to duty. Her tears, no doubt, were a mingling of joy and sorrow. I could but reflect that the faithful wife of a faithful minister often endures the greatest privations, and "when the roll is called up yonder," and the victors are crowned, she may wear the brightest diadem. May the Lord's blessing rest on them both abundantly in this glorious and arduous work.

W. C. BAYLESS.

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Nashville, Tenn.

RECENT EVENTS.

Rev. F. B. Meyer some time ago resigned the pastorate of his church in London to enter the evangelistic work. But the church could not find a suitable successor to him and so has asked him to resume its pastorate. To this he has consented. It is probable that it will be the same way with Dr. Lorimer at the Tremont Temple, Boston.

+++

Rev. Rutherford Brett resigned the pastorate of the First Baptist church at Huntsville, Ala., last Sunday. He will study at Cumberland University, Lebanon, during the summer and will supply the church at Tullahoma. We are glad to have Brother Brett back in Tennessee, even temporarily, and hope that he may be retained permanently in the State.

+++

Dr. Robert S. MacArthur completed, May 1, a term of thirty-two years as pastor of Calvary church, New York City. This is his first and only pastorate. During this period 4,600 persons have been added to the membership of this church, and \$2,300,000 have been contributed for all purposes. In addition to his work as pastor he has done a very large amount of outside work and has traveled extensively.

+++

We have received a beautifully printed announcement of the commencement of Shorter College, Rome, Ga. The baccalaureate sermon was preached on last Sunday by Rev. Sparks Melton, of Augusta, Ga. The commencement exercises proper occur on Thursday, May 29. Our friend, Prof. T. J. Simmons, is president. He is a son of Prof. W. G. Simmons, of Wake Forest College, N. C., and is a worthy son of a worthy sire.

+++

The commencement exercises of Boscobel College occur next week. On Tuesday, June 1st, at 11 a.m., the Alumni exercises will occur. There will be an address by Dr. I. J. Van Ness. Beginning at 8 p. m. there will be a conferring of degrees. On June 4th at 8 p. m. there will be exercises by the graduating class, with an address by Hon. John Bell Keeble. These exercises promise to be very interesting, and there will doubtless be a large attendance upon them.

+++

A meeting has just closed at the First Baptist church, Lynchburg, Va., in which the pastor, Dr. W. L. Pickard, did all the preaching. The *Lynchburg Advance* says: "The congregations often filled the house at the mid-week services, and on the Sabbath the house was utterly unequal to the congregations. It was a genuine, thoughtful, spiritual revival. No

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method could be observed in the meeting, except the preaching of the gospel, and asking men and women to accept it. As the visible results of the meeting the entire church has been revived. Many Christians of other churches have attended, and there have been seventy-six additions to the church, with still others to come, and nearly all of these were by conversation and baptism." Dr. Pickard is to supply Dr. Henson's pulpit in Brooklyn three Sundays in August.

+++

With reference to the Diaz matter the *Western Recorder* said, last week: "Dr. Diaz was present, and it was understood that he wanted to be heard, though we did not hear of any application he made for a hearing. The matter was brought up by the Rev. J. A. Lee, and was referred to a committee of one from each State. When organized, they sent two of their number to notify Dr. Diaz that they were ready to hear whatever he might wish to say to them, but he declined to say anything, and so the matter was dropped. This was a disappointment to some. Of course, Dr. Diaz had a right to be heard by an impartial jury—to insert a legal term—but, of course, the Convention, as a body, could not try the case. They might have appointed a special commission to go fully into the matter, to visit Havana, if necessary, to examine all the documents in the case in Atlanta, to hear all the testimony and to report their conclusion next year. This might have been done, but since Dr. Diaz declined to have anything to say to the committee, there was no need of doing anything further."

OLD FOLKS' DAY.

Old folks meeting at Bethpage, Gibson County, Tenn., met Friday night before 3rd Sunday in May. Ministers present: J. H. Davis, J. T. Sanders, Allen Moore, J. M. Nowlin, and pastor Ed L. Watson. The services Saturday morning were in the manner of an old-time Christian experience meeting, and many hearts were made to rejoice in a Savior's love. The afternoon was occupied in discussing various questions which pertain to our Christian duty, such as secret prayer, family prayer and prayer meetings, which enlisted a great deal of interest. "Our duty to the sinner," led by R. E. Nowlin, of Martin, in a very pointed and impressive speech, closed the services for the day. I forgot to mention the dinner on the ground, which was one of the finest I ever saw spread and enough for two such crowds; but Bethpage don't do things in that line by halves. Sunday morning a Sunday school discussion was led by R. E. Nowlin and engaged in by S. C. Arnold, J. M. Nowlin, and T. J. Sanders, to the delight of all. Sermon at 11 o'clock by J. H. Davis, which was an able one, after which a collection for missions

was taken. Sermon at night by this scribe, which closed one of the most spiritual and helpful "old folks' meetings" I ever attended. God bless the work done in his name.

J. M. NOWLIN.

Martin, Tenn.

The service held to day at Mt. Lebanon will be one long remembered by a great many. The pastor preached an instructive sermon from St. Mark, 16:15, 16: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The attendance was very large. We were very glad to have a young mother join the church. May she live an active and devout Christian life, is the prayer of the writer. The church commemorated the death and sufferings of our Lord and Savior, Jesus Christ. I (the writer) was made sad to note an absence of a deacon who has been in his place the twelve years I have been a member of the church. We trust his health may soon be restored and that he may be in our midst next service. The younger members miss him sadly. May the Lord bless the church, the pastor, and the editor of the BAPTIST AND REFLECTOR.

ANNA HARRIS.

Shelbyville, Tenn.

THAT LETTER.

In the *American Baptist Flag* of May 15th appears a letter written by me to Brother Moody in the beginning of his controversy with Brother Hall. As Brother Moody was not an editor of any paper, I did not take the precaution to mark it private, supposing that he would so consider it without calling his attention to its privacy. I regret its publication for the following reasons:

1. I see no good that is likely to result from its publication.
2. It is likely to be misconstrued, especially as to the motive that prompted me, and the spirit in which it was written.
3. I and Hall have mutual friends that will probably be hurt by it. Some of these friends have been so constantly true to me, both as a man and a minister, that I would not hurt their feelings for any consideration unless I felt that duty demanded it, which it did not in this case.

I am under obligations to them that I can never repay, and prefer to suffer in silence, from Hall's misrepresentation of me, than to needlessly wound them.

I am not writing an apology for having written to Moody. Nor do I write through fear of effects, personal to myself.

I try in all things to please God rather than men, regardless of how I may be personally affected, in purse or reputation.

I thought I was pleasing God in encouraging Brother Moody in that controversy, and so I wrote. I did not think I would please God in having it published, and so did not write it for publication.

S. C. HEARNE.

McKenzie, Tenn.

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ELECTION AUGUST 7, 1902.

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COLPORTAGE AND MISSIONS.

It is well that these important interests are receiving a good degree of attention. Brother W. D. Turnley, in BAPTIST AND REFLECTOR of April 24, p. 6, utters very true and practical sentiments on the colporteur. Let everyone, who has not seen his article, turn and read the third and fourth paragraphs. Let the colporteur be free and unfettered. Let him have a definite salary, and then he can give his whole heart to his work in the distribution of religious literature and preaching whenever the opportunity presents itself. I think it is well to be missionary and colporteur together. No two things come nearer being one, and they are so in harmony that the one does not conflict with the other.

The time was in Tennessee when the anti-mission Baptists—calling themselves "Old Baptists"—exerted a wide influence against missions and Sunday schools, and an educated ministry. I do not know that they distributed any Christian literature. And they still live and exert some influence. The bad seed they sowed is still growing luxuriantly in a few corners.

A. P. COPELAND.

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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.

HAMPTON.—Mrs. Mary Louisa Hampton went to her reward April 28. She was born Nov. 25, 1827, was converted and joined the Baptist church at the age of 18. She was married to Richard Hampton in 1844. He died in prison during the Civil War, leaving her with five children, all of whom she reared to man and womanhood. As a mother, she was kind, painstaking. As a friend, she was thoughtful and true. As a Christian, she was bright and hopeful, always looking on the bright side of life. She was confined to her bed almost six months, and during all that time amid all her suffering she would always greet you with a smile and talk of how much she had to be thankful for, often referring to the kindness of her children and grandchildren, and especially her daughter, Emma, who sat by her side all these weeks and months and did so much to gratify her every desire. I would say to the bereaved, "Weep not as those who have no hope." Your loved one has entered into that rest that will endure forever. Follow her as she followed Christ, and there will be an unbroken family in heaven.

G. W. S.

SMITH.—Mrs. Julia Smith departed this life at her home in West Knoxville, April 5, 1902, aged thirty-seven years, eleven months and fourteen days. She professed faith in Christ at the age of fifteen years, and was married to Orlander Smith on January 1, 1885.

Her maiden name was Estes. She leaves two children, a bright little girl and boy and a kind, loving companion, together with many friends to mourn her loss. Sister Julia had a happy Christian disposition, and was a faithful member of the Baptist church.

While she is so greatly missed we feel that our loss is her eternal gain. I wasn't with Sister Smith very much, but was with her enough to learn to love her, while standing around her bedside and seeing her suffer so intensely. Yet, amid all the suffering, she seemed to love to talk about Jesus, and was leaning on his everlasting arms, awaiting his call. At the resurrection this servant of the Master will come forth and hear the plaudit:

"Well done, thou good and faithful servant. Enter into the joys of thy Lord."

We, the friends of this family extend our heartfelt sympathy to the bereaved husband and children.

MRS. BETTIE KENNARD.
Knoxville, Tenn.

RESOLUTIONS OF SYMPATHY.

We, the Sunday school and church at Bransford, Tenn., deeply sympathize with our beloved pastor, J. A. Stone and his wife because of the loss of their daughter, Miss Mary Myrtle Stone, who died April 27, 1902; therefore, be it

Resolved, That we, who knew her, recognized in her all the characteristics of a noble Christian woman.

Resolved, Further, that we express to our beloved brother and pastor and his family our heartfelt sympathy in

this dark hour of bereavement, praying that an all-wise providence sanctify this affliction to their good. It is Resolved, That a copy of this be forwarded to the BAPTIST AND REFLECTOR for publication.

Done by order of Sunday school and church. LILLIE MAY PARDUE, JOHNNIE PARDUE, REMIE BIVINS, NORA SLOAN, Committee.

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

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

OBITUARY.

MCALLISTER.—Sister Melissa M. McAllister was born Dec. 5, 1833. She was married to Sanders McAllister in October, 1857, with whom she lived in faithfulness, peace, and love until his death about four or five years ago. Sister McAllister united with the Missionary Baptist church some twenty-eight or thirty years ago. In a short while after she moved with her husband to Texas, placing her membership with the church at San Marcus, continuing a faithful, devout, and pious member till her death, which occurred near Rome, Smith County, Tenn., where she was born and reared. Her death occurred May 12, 1902, at the age of 68 years, 7 months and 7 days.

She died of cancer and her suffering was intense, but she bore it patiently and with Christian resignation. Her niece with whom she lived said to the writer, who conducted the religious exercises: "You cannot say anything too good about her." The universal testimony of those whom I heard speak was that a good woman had gone. The writer preached to the large gathering of friends upon "The Christian's Hope," after which her body was laid to rest until the resurrection.

A good name is rather to be chosen than great riches. What a legacy left to surviving relatives and friends. A good name, a pious Christian example. I exhort all to imitate her example, to trust her Savior, love and follow him; and when the resurrection day comes, you, with her, will rise to a glorious immortality to live and reign with Jesus forever. T. J. EASTES.

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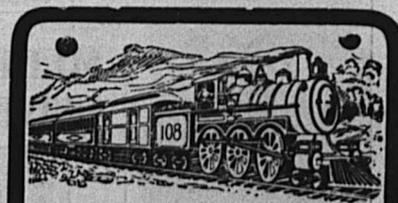
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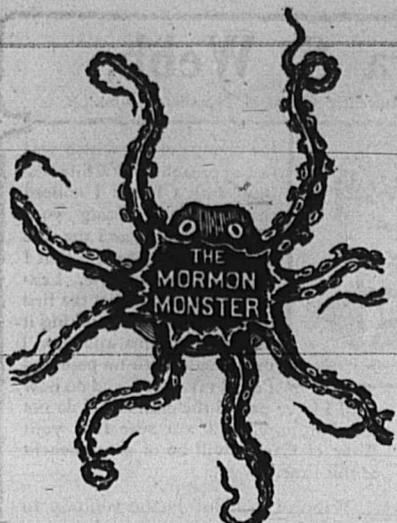
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J. A. Lee.

J. H. F.

1. Heav'n will be the best of all, For we'll meet our Saviour there,
 2. Heav'n will be the best of all, Of our loved ones there, we think,
 3. Heav'n will be the best of all, There we're free from guilt of sin;
 4. Heav'n will be the best of all, Come, O come, His grace to test;

We shall hear His welcome call To that land so bright and fair.
 And we know they can not fall When they at the fountain drink.
 Hear His gen-tle, lov-ing call, By His grace we'll en-ter in.
 Now He longs to take you all In-to His e-ter-nal rest.

CHORUS.

Heav-en best of all, Best of all,..... the best of all;
 Heav'n will be the best of all, Best of all, the best of all;

Rit.

Yes, heav'n will be the best, the best of all, The best,.... the best of all.
 will be the best of all, The best of all, the best of all.

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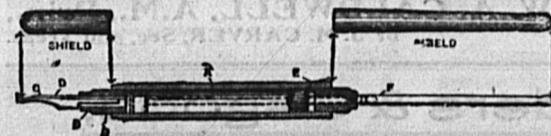
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