

# Baptist and Reflector

Speaking the Truth in Love.

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## CURRENT TOPICS

And now it is announced that temperance sentiment is growing rapidly in Mexico. Recently an ordinance was promulgated to the effect that on Sundays all saloons should be closed at noon and on the week days at 9 o'clock p. m. The result of this first legislation on the liquor curse in Mexico was so satisfactory that there is a growing sentiment for the same restrictions on feast days as for the Sabbath.

It is stated that a peasant in the Drave Valley has discovered the grave of the Hunnish King Attila in that district. So terrible was King Attila that he was known as the "Scourge of God." History says that when he died his body was put in three coffins; first, of gold, then of silver, and then of iron, and was buried in a secret place, and the workmen who buried it were all killed so that they might never reveal the place thereof. It is said, however, that the coffin discovered by the peasant was a bronze coffin, beside which were several instruments also of bronze, and underneath it a large stone bearing, in addition to other inscriptions, the name of Attila.

It is announced that what amounts to a propaganda in favor of Austria-Hungary making war on Italy if necessary to restore the temporal sovereignty of the Pope was inaugurated at the annual meeting of the Society for the Promotion of the Catholic Schools in Austria, in session in Vienna. Vice-president Porzer developed the proposal in a strong speech partly devoted to an attack on the Austrian Government for alleged failure to exercise itself properly in the interests of the Holy See. Of course all of this talk amounts to nothing. If Austria were to attempt such a war she would find herself blocked by Germany and probably England and France, and we hope also by the United States. But still the talk shows the ambition running in the mind of the so-called "prisoner of the Vatican" and also running in the minds of the Catholics throughout the world.

The report of the anthracite coal strike commission recently made public, gave more or less satisfaction to both sides. The miners secured, in the first place, the privilege of arbitration which was so strenuously resisted by the opponents until public opinion, as expressed by President Roosevelt, forced them to accede to it. The miners have also secured an increase of 10 per cent. in wages above the rates paid in April, 1902, dating from November 1, 1902, and a 10 per cent. reduction in the hours of labor. The demands that all coal shall be weighed at the mouth of the pit and paid for by weight, and that the United Mine Workers shall be formally recognized as a party in interest are denied. On the contrary, however, the commission, while recognizing the right of people to strike, strongly denied that in order to make a strike effective a union worker can rightly "destroy or damage the property of the employer," or "intimidate or use violence against" or "interfere" with the man who wants to work. The commission also condemned the boycott as unjust and illegal. Altogether we think the report of the commission eminently fair and just. It will go far towards settling the disputes between capital and labor.

## SNOW IN APRIL.

Down in the beautiful Southland,  
The brooks were beginning to sing;  
Warm winds were sighing and sighing,  
Coquetting all day with the spring.

Down in the orchards already,  
The trees were a burden of bloom;  
In the nursery, up in the maples,  
The robins were crowded for room.

Down in the garden the lilacs  
Were donning their purple and white;  
When down from the North swept the snow king,  
And withered them all in a night.

The orchards were sere and yellow,  
The maples had ice in their crests;  
The poor little robins, stiff, frozen,  
Dropped one by one from their nests.

A child looked out of a window,  
Where the frozen nestlings lay;  
"Mamma," and he small lips quivered,  
"God cares for the birds, you say."

"And yet, they are all stiff frozen,  
Out there in a white snow cot;  
Mamma, 'way up in heaven,  
Do you think that God has forgot?"

What could I say to my darling,  
As I pressed his cheeks tear wet,  
But whisper, "His ways are darkness,  
But be sure that He does not forget."

How often, and oh, how often,  
When weary and sad my lot;  
I have pondered that dear child's question;  
"Can it be that God has forgot?"

And the same old childish answer  
Lulls all my doubts yet;  
"Though the ways of God are darkness,  
Be sure that He does not forget."  
—Will Allen D. omgoole, in N. O. Picayune.

## A HOTCHPOTCH OF NEUTRALIZING INTERPRETATIONS.

BY GEORGE VARDEN, PH.D.

A writer in the Cumberland Presbyterian severely criticises Professor Farr of Cumberland University for admitting that Isaiah liii. 15—"So shall he sprinkle many nations"—must be abandoned as a proof-text for sprinkling in baptism. Evidently this critic of Professor Farr is far from being informed respecting the historical interpretation of this classic text; for, had he been fairly well "posted" on the subject, he would hardly have suffered such unseemly agitation of spirit at the professor's statement.

In the fourth decade of the last century Rev. Albert Barnes, a widely known Biblical commentator of the Presbyterian church, besides some dozen volumes of copious "Notes" on all the books of the New Testament, wrote a commentary of two volumes on the Prophecy of Isaiah. Mr. Barnes was inclined to favor in this passage the rendering of the syriac version, "So shall he purify (or make expiation for) many nations." But at the end of his long comment on this verse he cautiously and candidly adds: "Whichever of the above senses is assigned to this verb—sprinkle, astonish or purify—it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying or cleansing the nations, and not to the ordinance of Christian baptism; nor should it be used as an argument in reference to the mood in which it should be administered." Surely Professor Farr could not go farther. Let the disturbed critic compose himself. This statement of Professor Farr is only an echo from times long ago.

In estimating the critical value of the renderings of Revised Versions of the Holy Scriptures, it should be remembered that they stand on a different footing from New Versions. Thus, the translation of Isaiah by the Hebraist Gesenius was executed independently

of all former versions, and therefore gives the learned author's untrammelled judgment of the meaning of the Hebrew text in the German language. On the other hand, Rudolph Stier's is only a reviderter Uebersetzung (revised translation) after Luther's.

It invariably happens that revisers are sorely hampered by rules beyond which they are not suffered to go; and that chiefly because of the desire to preserve as far as may be the general complexion of the old version on which the revision is based. Thus much is conceded to popular demands, so sacred are old national versions of the living oracles regarded by the masses. It results hence that the old rendering is often left in the text and the better word sidetracked as a marginal gloss. In other words, the revised text is not at all times the full expression of the best scholarship.

Accordingly, it is not of necessity to be concluded that the revisers of the Canterbury versions preferred "sprinkle," which they have retained in the text, to "startle," which they have placed in the margin. For them to make certain changes it required a very great preponderance of evidence. Only to think of allowing the obsolete verb "astonied" to hold its place! This, forsooth, is revision with a palsied hand!

Some respectable writers and platform debaters resort to all sorts of means to retain this classic text as an argument for the rite (or better, the wrong) of Christian sprinkling. To weaken any departure from "sprinkle" of the old version, these adherents of ecclesiastical tradition allege that Gesenius had to go to the Arabic to get the meaning of "to exult, to rejoice," and the like, as though indeed this way of getting at the meaning of Hebrew words was an abandonment of the Hebrew text and a quasi admission that sprinkling was the correct translation of the Hebrew verb nazah. But this throws no shadow of suspicion on the meaning or meanings reached, inasmuch as this is a well recognized method of attaining the best results of Hebrew lexicography.

These watchful guardians of this traditional rite show themselves little acquainted with the intimate relations, both lexical and grammatical, existing between the Shemitic languages. Nothing is more common than to explain a Hebrew word or phrase by reference to the Chaldaic, Syriac or Arabic tongue. This page of the Baptist and Reflector could readily be filled with pertinent illustrations.

Dissatisfied with the meanings given to nazah, Gesenius proposed, they objectingly say, to seek its signification in the Arabic. Why not? The consonants of the Arabic verb are equivalent to those of the Hebrew, save the final, which in Arabic is alif instead of he—a permutation often occurring among Hebrew letters themselves.

But let these adverse critics be informed that this explanation of the sense of nazah from the Arabic did not originate with Gesenius. Long before the florid of this distinguished Hebraist, Simon of Halle had in his Hebrew and Chaldee Lexicon, A. D. 1750, made this reference to the cognate Arabic verb, which signifies "to leap," and then "to leap for joy;" and he translates this verse "he shall cause many nations to rejoice in him." Here is the essential part of Simon's Latin—"exultare faciet admiratione." The reader can put his own English on it.

Moreover, the light shed from the Arabic in the search for a definition of nazah suitable to the context long antedated Gesenius, as will also be obvious from the scholia of Rosenmueller, who, writing during the latter part of the eighteenth century, gives

credit to Schroeder as having suggested or adopted this felicitous explanation from the Arabic—"tota hujus verbi vis ex ipsis Arabum Lexicographorum fontibus optime est exposita." See Rosenmueller's *Jesaiac Vaticenia ad loco*.

If the foregoing paragraphs betray any dogmatism, it is only of the easy and adjustable sort. This passage of the prophet, as is evident, can by no kind of twisting and turning be made to do service for the sprinkling tradition. That the verb *nazah* in this verse is a *crux criticorum* becomes increasingly manifest from prolonged study; for bating the numerous and diverse significations—sprinkle, startle, cleanse, astonish, cause to rejoice or exult—which have been assigned to it, representatives of the highest Hebrew scholarship in their lexicons and versions of the Bible, whether popular or critical, have reached diametrically opposite results.

Thus, the targum of Jonathan, a translation of the Hebrew into Chaldee, made perhaps in the first Christian century, renders *nazah* by *bedar*, which signifies to "scatter, to disperse." This Chaldee verb is often used to translate *naphatz*, as in Gen. xi. 4, "Lest we be scattered upon the face of the whole earth." So that Jonathan's version reads, "So shall he scatter many nations."

And now, on the other hand, emphatically on the other hand, Julius Fuerst in the "verbesserte und vermehrte Auflage" of his *Handwoerbuch*, defines *nazah*, with reference to this verse, by the German *sammeln*, which means "to collect, to gather." Suppressing what he and others regard as parenthetical, he translates—"Like as many were amazed at him—and fled before him—so shall he gather to himself many nations."

Thus summarily this German lexicographer defines *nazah* and translates the passage without deigning to give an explanatory hint of the etymological or hermeneutical principles which controlled him. When such recognized masters of oriental learning are the poles apart in their respective definition of a Hebrew word, it seems the becoming thing for the undergraduates to speak low, if there be any modesty still lingering on the earth.

Tenaciously clinging to effete ecclesiastical tradition, our good anti-Baptist brethren seem determined that sprinkle shall die a very lingering death.

Paris, Ky.

#### THE UNITY OF THE WORLD.

BY AMORY H. BRADFORD, D.D.

This subject has a prominence to-day that would have seemed impossible ten years ago. The discoveries of physical science have done much to push it to the front. The development of wireless telegraphy, which makes inter-communication possible everywhere, and will make state secrets impossible, will no doubt do as much as any other single agency to destroy war and to bring the nations together. But in this brief article I shall say little of the part material progress has played in promoting international good feeling; I shall rather speak of what the average individual may do to advance the unity of the world.

Such transformations, if worth anything, can never be manufactured—they must grow. Enduring things always grow; the things which are manufactured never live long enough to warrant the effort which is put into them. Little will be accomplished by plans and schemes. We have reached our present civilization by long processes of evolution and not by any sudden achievement. Our problem is chiefly one of the creation of public opinion, or of the removal of obstacles in the way of a mutual understanding among nations. Just as soon as those who occupy official positions realize that the people demand arbitration instead of war they will insist that they always believed in it. Emerson said, "The best test of a leader is the ability to bring all men around to his way of thinking twenty years after." We need not be troubled if men do not agree with us to-day; our business is to make them see the righteousness of our cause twenty years from now.

What may we do to promote the Unity of the World? Kipling in his "Recessional" sings, "Lest we forget." The first thing for many Americans to do is to begin to forget, and they have already had a worthy example set by those in high authority. In

a period when Fitzhugh Lee and "Fighting Joe" Wheeler have been appointed major-generals, I could not find it in my heart to go back and rake up the embers of the civil war. It is well that we have offered to return the battle flags. It is a good thing that we have called to military service men fit to command without regard to the places of their residence or their past history. It is equally worthy of note that the British authorities are offering positions of military responsibility to Boer leaders, whom they learned to respect as brave and chivalrous foes. Thus lines of division between nations or enemies in the same nation are slowly being closed. "Let us forget." The man who cannot forget stands in the way of the onward movement among the nations.

If we can forget what occurred in the civil war, we can also cease to refer to many events of a hundred years ago. If Mr. Chamberlain can call the course of Great Britain at that time a mistake, surely we need not insist that it was a crime. There are men who never mention the efforts of Edmund Burke and Lord Chatham in our behalf, but who do not fail to remember George III. and Lord North. Even now there are many who are willing enough to ignore the fact that a great and influential minority in England, which, if it had been weighed and not counted, would have been a majority, was on the side of the colonies in the War of the Revolution rather than on the side of the oppression of the colonies.

As I think of these things I am forced to the conviction that there is some very despicable political selfishness behind the jingo talk of our time. I can conceive of nothing more unbecoming a civilized man in these days than, in public or private utterance, to attempt to keep alive animosities which ought to be utterly and forever forgotten.

The progress which has already been made toward the unity of the world is amazing. We should not fail to recognize the more amicable relations already existing between all governments. To enumerate these would require a volume, and they are being multiplied every day. The means of inter-communication are binding all nations together. Already they are touching elbows around the world. South Africa is nearer to New York now than Arizona was fifty years ago. The Paris and Pekin express has already been announced, and passengers are being booked from one city to the other. The globe-trotter is no longer a novelty.

When Washington's Farewell Address was written the American people were as different from what they are to-day as a tribe of American Indians then was different from the republic of that time. We cannot form our policy by the conditions of a hundred years ago.

People in every land are studying the same literature and reading even the same daily papers. In Japan and China journals giving the news of the East and West alike are on the breakfast table, just as we have them in New York. The geography of the earth is changing. We have a United Italy where a few years since there was a divided Germany. Within less than a decade beneath the Southern Cross a convention was held which adopted a constitution for a United States of Australia largely modeled on the constitution of our United States. In Birmingham in 1884 I heard an English statesman make this remark: "The child is now born who will see the United States of Europe, as there is now a United States of America." That child is not yet born, but the man will live who will see a United States of the World, as there is now a United States of America. Of what else is the court of Arbitration at the Hague a prophecy? I am almost willing to predict that that beautiful little Dutch city will some day, practically, be the capital of all the nations of the earth.

There is still a mighty task awaiting those who believe in the larger patriotism; they have to make the masses of the people believe in it. The creation of a saner and more Christian public sentiment is not easy, but it is essential to this movement that it should be created, and to that purpose pulpit and press, artist and author, and all individuals who believe in the Kingdom of God should consecrate faithful and patient endeavor. The American must be taught to believe in the possibility of a brotherhood real enough and strong enough to bind all

nations and races into enduring unity. The principles of the Gospel apply to States as well as to individuals. If it is true that an individual who "would save his life must lose it," it is equally true for the State. This may be called fanaticism, but every reform in the history of the world has been championed by men who were at first denounced as fanatics. The enthusiast of to-day will be the popular idol of to-morrow. The world belongs to the idealists. Officials and the so-called practical men have always been at the end of the procession of progress. Giordano Bruno was made a martyr because he saw what every child is now taught, and a far greater than he was crucified by those who could not understand Him, and yet whose ease was disturbed by His teachings. Hard names never hurt any but the ones who use them. Those who believe that the principle of the Gospel should be applied to nations as well as to individuals are considered impractical because so many have been in the habit of insisting that it would be disloyalty to think that their nations could deserve defeat. We have to impress the truth that patriotism is desirable when it is a means to a more generous and brotherly spirit throughout the world; but that as an end in itself it is as wicked as any other type of selfishness. Patriotism which would strengthen our own country for the sake of mankind is worthy of the most splendid devotion and sacrifice, of all that Washington, Lincoln, Grant and the heroes of earlier and later times, with the same spirit, have given to it; but patriotism which exalts selfish power, even though it bears the name of our native land, is an enemy of the Kingdom of God and merits the opprobrium which it will some day receive.

The time has come for all who believe in the universal brotherhood to preach and teach with new emphasis the truth that the idea that it is a man's duty to exalt his native land right or wrong, is a relic of barbarism. A far higher and nobler opportunity is opening before us. We may help to make our Republic an elect nation-elect, because chosen of God to lead all the people of the earth toward real fraternity, mutual love and service, and the federation of the world. Anything less will be disloyalty to the spirit of the age. That, as I understand it, in the present time, is the supreme privilege of all truly patriotic Americans.

Montclair, N. J.

#### EVANGELIST PAUL PRICE.

Paul Price is an Alabamian by birth and a resident of Urbana, Ohio. Without his knowledge or solicitation it affords me great pleasure to write this testimonial in behalf of one of the greatest and most effective evangelists I have ever known. He is, par excellence, a real, genuine gospel evangelist. Absolutely devoid of any patent revival methods, trickery or trumpery, he preaches powerfully and attractively the plain, simple gospel of Christ; and he is Baptistically sound upon every article of faith held by the denomination, and constantly presses our peculiarities upon the great audiences which attend his preaching. To young converts he has no hesitancy in proclaiming the duty of being immersed and of joining the Baptist Church; and he takes pains to explain the mode of baptism and the polity of Baptist churches in receiving and retaining members. He has no mourners' bench method or excitement, but appeals to sinners to believe in Christ, confess his name and follow Christ in baptism at the close of every sermon—always opening the doors of the church.

Again, he is faithful in his characterization of the prevailing sins and amusements of the day—particularly dealing with the theater, the dance and the card pack and all the popular forms of worldliness which so militate against the piety and purity of the church and Christian life. In his sermons he is no respecter of persons in the church or out of it; and, in the fear of God, he seeks to tell men their sins and to show them the only "way" of life and duty through Jesus Christ. Never in all my life have I heard a preacher who could more plainly and powerfully discuss the doctrines of grace, as Baptists understand them; and it may be said that in his illustrative and practical presentations he is altogether a doctrinal preacher of the most decided spiritual and practical type. He goes straight for the heart

through the mind; and he uses no blood and thunder stories, no merely pathetic repentance, to superinduce mental conviction and hearty repentance in order to faith in Christ. He appeals mightily to the conscience and the heart, but he does it through a simple but thorough presentation of an old-fashioned gospel—the blood of Christ, his constant theme.

His afternoon Bible readings are simply masterful and charming; and there is not a cold, dead church on earth that could not be awakened and revived under his instruction.

One of the remarkable features of his work is that nobody criticizes him. He is perfectly fascinating in his refinement and culture, and in the sweet but thoroughly candid way of putting things. The coldest and most heartless Christian falls in love with him, and readily his persuasive teachings, if only he can be gotten into the meetings. He inspires absolute confidence and holds thorough sway over his audiences; everybody believes what he says. He never says anything in an offensive way to other Christians, but the dullest may read between the lines a sound gospel and uncompromising Baptist spirit and principles. None love to hear him better than Pedobaptists.

Geo. A. Lofton.

Nashville, Tenn.

#### EASTER.

We welcome the tidings of Easter tide  
That tell the story of the Crucified!

Of how He ascended from the sealed tomb,  
And how the rocks were shattered to make room

For His passage from this dark resting place  
Where He had lain three days in death's embrace.

They tell that Christ the third day did awake  
From His sleep, for His erring children's sake.

Let us music make and church bells ring  
And, in obelance to Him, anthems sing.

Let us make this day one of blessed joy—  
No shades of gloom its own glory to ally.

Bring all your flowers of the sweetest bloom,  
And scatter them over this sacred room—

That their perfumes may ascend to the throne  
Of Him, who for all our sins did atone.

Oh, how can we e'er our Savior repay,  
For the glorification of this day!

We shall immortalize and hold it dear  
In worship of our risen Lord each year.

—Sidney P. Wilson.

#### ITALY OF THE RENAISSANCE.

BY MISS S. E. S. SHANKLAND.

The sunny slopes of Italy have ever attracted emigration and invasion from other countries. How severe were the struggles, how complete the devastation, when, through many centuries, people succeeded people, now barbarous, now civilized, is attested by the fact that not an inscription remains to identify the languages spoken by the early inhabitants.

The great diversity of climate, and the strongly marked boundaries of the peninsular, especially the mountain chains—the Alps on the North and the Apennines extending through the center down to the very southernmost extremity—have been also a determining feature in making Italy an assemblage of States, independent of one another and generally in a condition of hostile rivalry. Not only so, but invasions of pirates on the coast, and of semi-barbarous conquerors from the North, led to the fortifying of principal cities, and thus the inhabitants came to own allegiance first of all to their own municipality, and to view with jealousy the advance made by other burghs. The constant discord between popes and emperors increased the bitterness of feeling, and even under the beneficent administration of the consuls, as late as the twelfth century, we find Rome attempting to ruin Tivoli, and Venice, Pisa; Milan fighting with Cremona, Florence and Pisa with Lucca and Siena.

During the seventy years exile of the popes from Rome, or, between 1305, when Clement settled at Avignon, thus weakening the papal authority, and 1447, when Nicholas V. re-established the papacy at Rome, the Italians approximated more nearly to self-government than at any other epoch of their history. It was during this period that the great events of the Renaissance were prepared. At the end of this century and a half, five principal powers divided the peninsular, viz., the Kingdom of Naples, the duchy of Milan, the republics of Florence and of Venice, and the papacy.

Now began a national feeling, a turning with pride to their common heritage, the records of the Roman Empire, a revival of the study of Roman law, which enabled the Italian people to combat successfully the establishment of the feudal system and the imposition of counts appointed by their foreign rulers. "The crusades, from which the inhabitants of other countries gained nothing but relics and wounds, brought the rising commonwealths of Italy a large increase of wealth, dominion and knowledge. It is to be doubted whether any country of Europe has at the present time reached so high a point of wealth and civilization as some parts of Italy had attained four hundred years ago," says Macauley. The Kingdom of Naples boasting a capital which vied with Constantinople for beauty of location, enjoyed for twenty-three years of the Renaissance the enlightened rule of Alphonso V., who, though a Spaniard, entered cordially into the humanistic ardor of the age and country.

Because of contending factions, the emperor, the nobles, the people and the archbishop, the citizens of Milan had developed a spirit of independence and of judging for themselves. Located in the finest province of Italy, a province which once had aspired to rule the whole peninsular, the Lombards brought to the Italian confederation a mastery of the arts of finance and a style of architecture stately, solemn and elastic.

It was the proud assertion of the Florentines that they could, if they chose, rebuild their entire city of marble. Florence had eighty banks which conducted commercial transactions with all Europe. It was in Tuscany that the Italian language was brought to perfection, indeed, it must be identified with Florence alone. The three great academies of the Renaissance were established at Florence, Naples and Rome.

The republic of Venice in the thirteenth century achieved so high a position of wealth and power as to conquer the Byzantine Empire, capturing Constantinople in 1204. Its alliance was sought by emperors and popes, and the standard of St. Mark was a familiar sight over all the Mediterranean. For many years the ambition of Venice for universal control had to be held in check by the other Italian States.

In 1399 the Romans submitted to the complete sway of the papacy, relinquishing their republic which had subsisted, with interruptions, since 1143, when the temporal power represented by Pope Innocent II. had been overthrown. Pope Martin V. was (1420) the first of the series of popes who were real sovereigns, and more occupied with politics than religion. But the very name of Rome ever carried weight with the Italian people. Reverence and enthusiasm for the splendors of ancient Rome were an animating principle in the universal pursuit of learning which characterized all the centers of wealth and culture, the admiration of genius almost amounting to idolatry, marking the fifteenth and sixteenth centuries.

With the capture of Constantinople by the Turks in 1453 came a recognition of Italy as a confederation, Pope Nicholas V. appealing to the five powers to unite against the Moslems. But for only forty years did they enjoy this experience of self-government. In 1492 began an age of foreign invasions, Spain, France and Germany, under various pretexts, laying claim to different provinces; and the people found too late that exclusive attention to commerce and literature, relegating the use of arms to hired mercenaries, had lost to them the ability to resist, and for three hundred years they became the prey of hostile nations, which used this fair land as a battleground.

Great minds live in advance of their time. The real promoters of the Renaissance rose in the twelfth and thirteenth centuries. The masses slowly caught their spirit and it burst forth universally two hundred years later. To Dante was granted a vision of a government "where the strongest force and the highest wisdom were interpenetrated by all that God had given to the world of piety and justice." His high ideal has inspired lofty minds for five hundred years, and at last in the nineteenth century was to a degree realized in a "United Italy," freed from the interference, in temporal affairs, of a blighting ecclesiastical authority—an authority which, as was recently asserted, "has created out of the former man of empire a cowering beggar with a monkey and a grind-organ."

The decay of courage and lack of national honor, which led to so early a decline of the glories of the Renaissance period, were due, the lover of peace and of culture must maintain, not so much to intense devotion to learning as to lack of high moral principle. Christian virtues were second and all state craft was conducted by intrigue. In their revolt against the dogmas of a false church, the Italians plunged into skepticism and paganism, reveling in a philosophy of self-indulgence. "The new spirit in Italy emancipated human intelligence, in Germany (where it appeared in the shape of the Reformation) it emancipated the human conscience by the Bible."

Machiavelli is the true exponent of the moral consciousness of his people. While courage was the point of honor in other ruder, more warlike countries, ingenuity became the point of honor in Italy. Everything was done by superiority of intelligence. The vices belonging to timid dispositions they regarded with lenity—fraud, hypocrisy, double-dealing they held as admirable indications of self-command, ready invention, and knowledge of human nature. Hence the long list of atrocious and dastardly crimes constantly staining the careers of even their greatest leaders in both church and State.

About 1559 began the decadence in Italian literature. The Spanish rule was oppressive, and the Council of Trent, 1545-63, assisted in a Counter-Reformation which succeeded in establishing the Inquisition and the Order of Jesuits on Italian soil, and in the suppression of energies liberated by the Renaissance and the Reformation.

Our indebtedness to the Italian Renaissance is great indeed. It rescued for all time the treasures of learning possessed by Greece and Rome; it compiled grammars, commentaries and dictionaries; it bridged the chasm between the old world and the new, and brought about a common culture for all Europe. The study of Roman law was revived and the critical method of writing history was inaugurated. Physical forces were investigated, scientific instruments invented, anatomical research approved, and manners and social usages were refined.

While the discovery of the classics tended toward their imitation in literature, art received from the same source a stimulus toward richest originality.

Women were not overlooked in this gracious era of the expansion of human intellect. Several ladies are named as "poets of great delicacy and superior in genius to many literary men of their time." An academy was established at Mantua where pupils of both sexes were taught to memorize and translate the best portions of the classics and to practice composition and critical analysis. For recreation they were taught physical exercises, fencing, riding and gymnastics. This educational system is largely followed by the great English universities at the present day.

Nashville, Tenn.

#### THE SUNDAY-SCHOOL REVIVAL.

Do you want to see your Sunday-school prosper? Do you want to see the number of pupils in your school more than doubled? Do you want to see your entire community alive with Sunday-school interest? Then you want a Sunday-school revival. Let me give you three or four illustrations of how the Sunday-school revival works.

The First Baptist Church at Harrisburg, Ill., decided to try the revival in its school, and as a result of the trial in a Sunday or so the school was doubled.

The Baptist Sunday-school at Ewing, Ill., is in a revival with great interest. Already the number of pupils is more than doubled.

At Pinckneyville, Ill., the Baptist Sunday-school is trying the revival. In one week the number of pupils increased from 210 to 251, and a good, steady rate of growth is being maintained.

In the First Baptist Church of DuQuoin, Ill., a Sunday-school revival began January 25th with a total attendance of 246. On the sixth Sunday afterward the attendance was 788.

The plan works equally well in country or city. I could give hundreds of instances, but deem these enough now.

If you want full information about the Sunday-school revival plan, write to me, inclosing a two-cent stamp, and I will send you all particulars by return mail.

W. P. Throgmorton.

UuQuoin, Ill.

## W. T. B. S. S. CONVENTION.

The following is the program of the twelfth annual meeting of the West Tennessee Baptist Sunday-school Convention, to be held at Whiteville, Tenn., beginning Wednesday morning, April 22, 1903, at 6 o'clock:

Wednesday morning—Topic, Why this Convention? Text, "Gather the people together, men and women and children and thy stranger within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law." Deut. xxxii. 12.

9:00—The promise of the Holy Spirit, Jno. xvi. 7-15. Led by B. F. Whitten.

9:20—Call to order. Enrollment by Associations and churches.

9:40—Address of Welcome by W. G. Inman. Response by T. J. Davenport.

10:00—Report of Executive Board by W. A. Owen. Discussion and adoption. Reports of Vice-presidents. Song. Election of Officers.

11:00—Address, "Christ the World's Great Teacher," A. U. Boone.

11:45—Appointment of Committees. Announcements. Adjournment.

Wednesday afternoon—Topic, What God expects of us. Text, "Be ye doers of the word, not hearers only....being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." Jas. i. 22-25.

2:00—Devotional exercises. "The Christian's Possessions." 1 Cor. iii. 9-23. Led by J. W. Lipsey.

2:25—How to Promote the Spirit of True Worship in Sunday-schools. G. H. Crutcher, B. McNatt, D. J. Allen.

3:10—The Greatness of the Sunday-school. 1. As an Evangelizing Agent. L. T. Wilson, A. Nunnery. 2. As a Training Department. W. D. Powell, R. E. Nowlin. Open discussion.

4:10—Announcements and Adjournment.

Wednesday evening, 7:15—Devotional exercises. Indwelling Christ. Eph. iii. 8-21. Led by T. T. Thompson.

7:40—Convention sermon, W. H. Major.

8:25—Influence of Sunday-schools in the Formation of Character. W. H. Ryals.

9:00—Adjournment.

Thursday morning—Topic, The Secret of true Success. Text, "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts." Zech. iv. 6.

9:00—Song and God's Word Honored by Scriptural Quotations. Led by T. S. Potts.

9:25—"Our Boys and the Sunday-school." S. W. Kendrick, H. C. Irby.

10:00—Workers' Conference. 1. How to Prepare Next Sunday's Lesson. 2. The Art of Teaching. 3. Marks of a Well-organized Sunday-school. Led by B. W. Spilman.

11:00—Primary Department. As it was in 1832, Mrs. Ida Hall. As it is in 1903, Mrs. G. F. Farrow.

11:30—Address, The Bible Our Text-book. E. W. Reese.

12:10—Adjournment.

Thursday afternoon—Topic, Ingathering Into Sunday-school and Church and Into the Kingdom of God. Text, "Not willing that any should perish." 2 Peter iii. 9. "Go out and constrain them to come in." Luke xiv. 23. "It is not the will of your Father which is in heaven, that any of these little ones should perish." Matt. xviii. 14.

2:00—Devotional exercises. "Sources of Power." 2 Cor. iii. 4-6; iv. 37. Led by J. H. Anderson.

2:30—Sunday-school Teacher's Conference. 1. How to Fill the Sunday-school. 2. The Teacher's General Preparation. 3. How to Study the Bible. 4. Sunday-school Appliances. 5. Some Common Mistakes in Teaching. 6. Blackboard. 7. Reviews. Led by B. W. Spilman. Open discussion.

3:30—Report of Committees. 1. Nominations. 2. Finance. 3. Treasurer. 4. Resolutions. 5. Report of Statistical Secretary.

4:00—Adjournment.

Thursday evening, 7:30—Devotional exercises. "The Anchorage of the Soul." Heb. vi. 10-20. Led by D. A. Ellis.

8:00—Address, The Sunday-school and the Kingdom of God. B. W. Spilman.

8:40—The Sunday-school as a Helper to State Missions. W. C. Golden, E. W. Essary, Samuel Coffey, J. E. Scates, W. J. Stewart.

9:30—Adjournment.

Primary Council. Thursday morning, 9:30—What a Primary Teacher Should Be. Mrs. J. D. Walker.

9:50—The Cradle Row. Its Management and Objects. Miss Anna Jenkins.

10:10—Things absolutely Essential to be Taught in Primary Class. Mrs. G. F. Farrow.

10:30—Records and Rewards. Miss Ella Prewitt.

Afternoon session, 2:30—How to Prepare and Present a Lesson. Mrs. Ida Hall.

3:00—Primary Teaching in the Country. Its Equipments and Methods. Miss Kate Farrow.

3:30—Round Table in Primary Work. Mrs. D. Y. Palmer.

4:00—Adjournment.

Baptist Young People's Union. Friday morning, 9:00—Prayer and Praise Service. Led by Lloyd T. Wilson.

9:20—Organization. Enrollment of Delegates and Report of Unions.

9:45—Address, The Relation of the B. Y. P. U. to the Church. Led by George H. Crutcher.

10:15—Address, The B. Y. P. U. as a Social Factor in Church Life. Fleetwood Ball.

10:40—Address, The B. Y. P. U. as an Educational Factor in Church Life. Led by D. A. Ellis.

11:10—Address, The B. Y. P. U. as a Factor in Training Young Christians for Work. Led by Harry L. Martin.

11:35—Address, Our Young People and the Future of the Church. Led by J. B. Lawrence.

12:10—Adjournment.

Membership—Each Sunday-school is entitled to three delegates for fifty scholars or fraction thereof.

All delegates will send their names for assignment to homes to Rev. W. G. Inman, Whiteville, Tenn., early in April.

## LETTER FROM ORIENT.

I am among Oriental peoples, and am enjoying keenly their manners and customs. I am charmed with this land and interested in these swarthy Arabs. The better class is fine looking and quite intelligent. Cairo is getting to be very much European, or rather I should say very much English. One can scarcely enter a car or shop without hearing English. Although the population is nearly 800,000, I have no trouble in going about. I think the Valley of the Nile far surpasses our Delta country. It is more extensive and more fertile. The system of irrigation in present use is very ancient, but very effective. The whole valley is covered with wheat, maize and alfalfa finer than I have ever before seen. It seems to be one vast garden, with the Nile winding, serpentine-like, among green fields, blooming gardens and stately palms. This beautiful valley is bounded on the West by the Libyan desert. As you stand and gaze on this burning sand field you think that these green fields can never stretch more, for they are sand-bound and sand-girt. Yesterday I stood on a minaret of the Mosque of Gama Sultan Hasan and looked out over the desert, and with my glass I witnessed a sand storm. The sand was carried in waves, billows and mountains. When these had been piled up, Alps-like, the storm, like some passionate, angry child, grew dissatisfied with these sand pyramids and at one maddened breath demolished them. Then the storm, summoning all winds, and having grown wilder and mightier, began to draw up the sand. Higher than obelisk, higher than Pike's Peak, higher than the eye or glass could reach, it went, then it began to revolve until earth and heaven were connected by a whirling tower. Suddenly this endless sand movement went racing across the scorching sands faster than some maddened charger urged forward by lash and spur. I have seen the ocean mad; I have felt Vesuvius tremble and seen it hurl melted rock high into the air, but they were not so sublime in their grandeur.

Nearly all these Egyptians, Arabs and Turks are Mohammedans. There is no city in America so well supplied with churches as Cairo is with mosques. The English Church and the American Mission Church are both doing good work in this city. These people are the most devoted to their faith, whether Christian or Mohammedan. The most illiterate Mohammedan knows how to read the Koran, and if you visit their mosque you will find scores of them seated on the mats reading the Koran. On Friday they go to their temples five times to pray, and when

they pray their faces are toward Mecca. I entered, on yesterday, one of their mosques. I had to put on slippers. They have an air of reverence about them, and any act of irreverence or impiety is regarded as almost unpardonable. The mosque which I visited was built of alabaster within and without, and was simply magnificent.

Right in Cairo there should be a Baptist mission with a fine building and a number of competent workers. Fanaticism is dying out. The people are much more tolerant than they were a few years ago. If the Baptists of America could see what I have seen in Italy and Egypt, Southern Baptists alone would give \$500,000 this year to Foreign Missions. When will we open our eyes to the great need of the world and cease playing with world-wide problems?

My guide for to-day is a member of the English Church. When he joined years ago he was living, comparatively, luxuriously. He was persecuted and boycotted. He finally lost everything and must now act as guide. He says: "I do not regret the step. I would have given more and would now give my life if necessary." Such devotion and sacrifice are worthy of the truth as preached by Baptists.

I went down to the ruins of Memphis. Here is the fallen palace of the Pharaohs. Just below is pointed out the spot where Moses was hid in the ark among the flags on the Nile's brink. This is not only possible, but very probable. All around is Goshen. From these vast fertile fields Joseph gathered wheat to fill his graneries, which were to keep all the Egyptians from starving. Here is where the plagues fell thick and terrible. From this place one night the Jews left Egypt to go into their own land and to sit under their own vine and fig trees. The land is hallowed with many memories. The palace of the Pharaohs is in ruins. The country is sandy and desolate. So is every life and nation without God.

I leave to-morrow for Jaffa. I can scarcely restrain myself. That land of all lands beckons me. I must go.

Fraternal greeting to all. D. D. Shuck.  
Cairo, Egypt, March 10th.

## ONLY TWO WEEKS.

It is only two weeks until the West Tennessee Baptist Sunday-school Convention will meet at Whiteville—April 22, 1903. All delegates and visitors are urgently requested to send their names for assignment to homes to George L. Webb, Chairman of the Committee on Entertainment, or to W. G. Inman, pastor. If this request is promptly complied with, it will save the committee a great deal of confusion. Please mention the train on which you will arrive. There are two trains daily each way. Northbound trains 2:14 p. m. and 6:32 p. m. Southbound trains 6:44 a. m. and 1:25 p. m. The early and late trains, 6:44 a. m. and 6:32 p. m., are between Jackson and Memphis. The other trains are through trains between Nashville, Paducah and Memphis. The railroads have generously granted the usual reduced rates on the certificate plan.

In going each delegate and visitor will purchase a ticket, paying full fare, but will take a certificate from his home agent. In returning the fare will only be one cent a mile. All must be sure to secure a certificate at the station where they board the train. Their return fare will not be reduced without it.

We are hoping and praying for a great and spiritual meeting of the Sunday-school workers of West Tennessee.

Whiteville, Tenn.

W. G. Inman.

## MILAN MATTERS.

Milan Baptist Church heartily invites the West Tennessee Sunday-school Convention in 1904. We have excellent railroad facilities. We have a central location. Our church house is commodious and our hospitality and horse-pitality is abundant.

The pastor expects to baptize several next Sunday. Early in May I leave for Mexico City, to be gone a month. The church graciously grants me a vacation. This will prevent my attending the Southern Baptist Convention. Some friends have expressed a desire to accompany me. I shall be pleased to have them go. Tickets good for nine months will cost \$66.40 from Memphis to Mexico City and return.

Milan, Tenn.

W. D. Powell.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Central Church—Two fine congregations. Subjects, "The Joy of God's Salvation" and "The Sacrifices of God." 330 in S. S. Baptized ten, six received for baptism.

North Edgefield—Pastor preached. Subjects, "Testing Times" and "The Divine Aim in Salvation." One received for baptism. 185 in S. S.

#### Knoxville.

First Church—Pastor preached. Subjects, "Crucified With Christ" and "Come and Welcome." One addition by letter. 444 in S. S. Pastor begins a meeting this week with W. W. Hamilton of Louisville, Ky., assisting.

Centennial—Pastor Snow preached. Subjects, "All Things to All Men" and "The Master's Call." One approved for baptism and one baptized. 365 in S. S.

Second—Pastor Jeffries preached. Subjects, "Saved and Serving" and "Our Victories." Sixteen additions, eleven for baptism and five by letter, ten baptized. Thirty-five received during the meeting. 314 in S. S.

Bell Avenue—Pastor Maples preached. Subjects, "Faithfulness in Spite of Obstacles" and "The Self-propagating Power of Evil." 140 in S. S.

Maryville—Pastor Cate preached. Subjects, "Christian Cowardice and Selfishness" and "The Price of Our Redemption." 65 in S. S.

Rev. G. W. Given, financial agent of the Tennessee Normal College, was present at the Conference. He reports the best school in its history. Financial condition under present management very hopeful.

Rev. A. A. Williamson, who has been with Pastor Jeffries at the Second Church, was present.

#### Chattanooga.

Central Church—Nine accessions, seven by baptism. Dr. Fristoe left for Petersburg, Va., to hold meetings.

First—Dr. Brougher preached to large congregations at both services. In the morning his theme was "The Church Triumphant." Communion was observed and the hand of fellowship extended to twenty new members received in March. At night the subject was "The Streets of the City." Three baptized.

We want a good cow that will give several gallons of milk per day for the Orphans' Home. We insert this notice for two reasons. First, we hope some church in the State will take the suggestion and buy the cow for us. Second, we want to get into communication with any one within easy reach of Nashville who has such a cow to sell.

Nashville, Tenn. T. B. Ray, Sec'y.

I have just held a good meeting with the Joppa church, Edmonson County, Kentucky. There were four additions by repentance, faith, regeneration and baptism and eleven backsliders were reclaimed. I baptized the converts, not in the river Jordan, but in the river Green. The Green River Association meets with this church this year.

Gallatin, Tenn. G. H. Dorris.

I was at Prosperity Saturday and Sunday. Good audiences both days. Collection for Foreign Missions. Last Thursday I preached the funeral of Miss Dessie Mai Bryant, a sweet young lady of 18, a member of Round Lick Church. A large crowd was present. It was a solemn and tender service. The young die as well as the old. To those who love God death is only a dream. J. T. Oakley.

On last Wednesday night at 12 o'clock the saloon-keepers of Trenton "folded their tents and silently stole away." This is the first time since 1823 that the town has been without saloons. A thanksgiving service was held at the Baptist church over the departure, at which talks were made and prayers of thanksgiving offered. Our fifth Sunday meeting was largely attended and the talks and proceedings generally were of a high order. Trenton church will

always welcome such a grand body of workers. The repairs on our house of worship, which are nearly completed, are pronounced beautiful.

Trenton, Tenn. J. H. Anderson.

### STATE BOARD MEETING.

The State Mission Board will hold its regular meeting on next Monday, April 13th, at 3 p. m., in the Assembly Rooms of the Sunday-school Board, 167 N. Cherry Street, Nashville, Tenn. Let every member take notice and be present if possible. At this meeting the appointment of delegates to the Southern Baptist Convention will be made.

W. C. Golden, Cor. Sec'y.

### DELEGATES TO THE CONVENTION.

All the brethren in the State who may desire to be enrolled as delegates to the Southern Baptist Convention should send their names to the Secretary by next Monday, the 13th. On this date the Board will make appointments for representatives to the Convention, and it is desired that the brethren be notified as early as possible so that they may make their arrangements to attend the meeting at Savannah in May.

W. C. Golden, Cor. Sec'y.

### SEMINARY NOTES.

Dr. Everette Gill of the East Baptist Church led the missionary meeting last Monday night week.

An entertainment was given by the students on the night of March 31st.

J. F. Ray has been elected president of the new New York Hall Missionary Society.

Dr. Greene and ex-Gov. Northen were recent guests at dinner of the Missouri and Georgia students respectively.

In reference to the inquiry of Rev. W. S. Roney in a recent issue of the Baptist and Reflector, I will state that the affiliation of the New York Hall Missionary Society with the theological section of the Y. M. C. A. was an action taken solely by the students themselves, the president and faculty expressly stating that they left the matter to the students.

H. B. Folk.

### JOY AT LAWRENCEBURG.

The little band at Lawrenceburg were in joy when the writer left them on March 30th. The church and people generally were happy. Bro. Mann had struggled long and hard, and two months ago had thought seriously of giving up the work, but held on, hoping for victory. He had gone up and down the State in all kinds of weather, preaching and praying and pleading for the church at Lawrenceburg.

The victory came last Monday. We had a wet, gloomy day on Sunday, and Monday was equally as bad. The audience was good at the Sunday morning service. The rain kept many away at night, but there was much interest in the meeting and nine came forward for prayer. The response that had been made by the people through the State gave us hope, and the people at Lawrenceburg seemed anxious to help save the church. Some of the claims had been put in the hands of lawyers, but even these were willing to put off foreclosure until this final effort.

When Monday morning came we were considerably short of the amount necessary to save the church. We had gone from man to man and from store to store nearly all day Saturday. The Sunday offering had failed to give us enough. So early on Monday we started to make the rounds of the muddy streets. By noon we had the desired amount, and by 3 o'clock we had paid every claim presented and received a receipt for the same. If there is another cent against the building the writer failed to find it and the chief contractor knows nothing of it.

When it was seen that victory was ours, Bro. Mann presented his resignation, advising that a young man be called as pastor. The work had been such a strain upon him physically that his nervous system was greatly run down and he will seek a work less arduous.

May the Lord bless Bro. Mann. He has toiled long and hard, but he has the joy that comes with victory. I have never had kinder treatment than was accorded me by the people of Lawrenceburg. Nearly one-third of the money raised in Lawrenceburg for this special effort was given by the young men of the town. The Lord bless them all.

The fifth Sunday meeting of the Ebenezer Association was held with the Lawrenceburg church Friday Saturday and Sunday. This Association has as fine a set of men as preachers and laymen as can be found anywhere.

We are hoping to put one of our volunteer workers at Lawrenceburg soon for a meeting. Then if the church can get a pastor to follow up the work, we believe that there are great things in store for them.

W. C. Golden, Cor. Sec'y.

Nashville, Tenn.

### JACKSON ITEMS.

The First Church congregation is delighted with Dr. G. S. Williams. His sermons are grand gospel sermons and stimulating. His leadership is manifested among the members. The church extended to him and his very excellent wife a reception on March 25th which was of a social nature and which was greatly enjoyed.

Bro. D. A. Ellis has enjoyed a good revival in the Second Church with a nice increase to the membership.

The Highland Avenue Church has regular services, generally led by the ministers attending the University.

Bro. A. Nunnery of the Royal-street Church is pushing the work very successfully, besides his charges out of the city.

Dr. Williams of the First Church and Deacon J. B. Roosevelt of the Highland Avenue attended the fifth Sunday meeting at Trenton. The University was represented by Brethren Savage, Irby, Deupree, Hill, Dodd, Neal, Early, Patton, Stumph, Smalling.

They report a meeting of great success for missions and education.

The following attended the Big Hatchie fifth Sunday meeting at Holly Grove, Haywood County: Brethren Crutchfield, Summers, W. L. Savage.

These were at the Unity Association meeting at Meridian Creek: Brethren Mahaffey, Gamlin and Lennon, while Bro. W. C. Sale attended the meeting of the Memphis Association at Grand Junction. All these meetings were well attended and good results will follow.

Several teachers joined the University this week to take the special course prepared for teachers.

Dr. Heagle, formerly of the University, and Dr. G. S. Williams visited the University this week. Jackson, Tenn., April 4th. Madison.

### A GOOD MEETING.

On the first of March the pastor commenced a series of meetings and preached daily till Bro. H. C. Risner of Roanoke, Ala., joined him on the 5th, and for thirteen days and nights he preached with great power and demonstration of the Spirit. There are but few men who preach with greater power than Bro. Risner. He preached two sermons to men only on "In Fetters of Brass" and "Sowing and Reaping." Strong men stood up for prayer and fell back in the pew and wept like children. Sinners were converted, backsliders were reclaimed and church members revived. We are not able to tell how much good was done. A large number joined the church during the meeting and some have joined at every service since. The church is in fine working order. The members stand by the pastor, uphold his hands in the Master's work. To show their hearty cooperation and appreciation they called a meeting of the church immediately after the sermon Sunday morning and by unanimous vote they added \$200 more to the pastor's salary. This is one of the many ways in which they show their kindness. God is blessing the church abundantly. I have some to baptize nearly every Sunday night. Five stand approved for baptism now.

I rejoice with the good people of Springfield in getting whisky out. I was interested in it and prayed for it. I feel like my efforts while there were not in vain. I remember that a saloon-keeper cursed me (to my back) after preaching against whisky, and a member of the Baptist church remarked, "Men don't curse dead men." God bless the people of Springfield for their noble work. The churches will take on new life and do a great work for God. I hope we will hear great things from them in the future.

W. M. Murray.

Huntsville, Ala.

## MISSIONS

### MISSIONARY DIRECTORY

W. C. Golden, Missionary Editor.

STATE MISSIONS.—W. C. Golden, Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Knoxville, Tenn., Vice President for Tennessee.

HOME MISSIONS.—Rev. F. C. McConnell, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President for Tennessee.

MINISTERIAL EDUCATION.—For Southwestern Baptist University address Rev. G. M. Savage, Jackson Tenn.; for Carson and Newman College, address Prof. J. T. Henderson Jefferson City, Tenn.

ORPHANS' HOME.—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

SUNDAY SCHOOL AND COLPORTAGE.—W. C. Golden, Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman, Brownsville, Tenn.; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

WOMAN'S MISSIONARY UNION.—Mrs. A. J. Wheeler, President, Nashville, Tenn.; Mrs. A. C. S. Jackson, Corresponding Secretary, 702 Monroe St., Nashville, Tenn.; Miss Lucie Cunningham, Treasurer, 1615 N. Vine St., Nashville, Tenn.; Miss Gertrude Hill, Recording Secretary, Nashville, Tenn.; Miss S. E. S. Shankland, Editor, Nashville, Tenn.; Mrs. L. D. Eakin, Band Superintendent, 304 E. Second St., Chattanooga, Tenn.

### Mission Month.

Every reader will wonder why the expression, "Mission Month," is put at the head of this article. Is not every month in the year a mission month for every faithful follower of the Lord? It certainly ought to be. The claims of the Lord are upon his own from the first day of the year until the last. One reason why eternity is so long is that it may give us time to serve Him who has bought us with his own precious blood.

The time of our general meetings in each State and the time of the meeting of the Southern Baptist Convention has much to do with the special appeals for our mission interests. The treasurers of the Home and the Foreign Boards will close their books on the last day of April. This they must do to get their reports ready for the meeting at Savannah, May 8th.

At this writing the receipts of the Foreign Mission Board are behind about \$50,000 what was given last year, and the Home Mission Board is about \$43,000 behind. In round numbers Tennessee is short on Foreign Missions \$3,000, and on Home Missions \$1,700. We have only thirty days in which to redeem ourselves and to bring up our contributions so that we will not come short of what we did last year. But we ought not to be satisfied with just this—we ought to move forward, and we can. There is time to do it. Let every church in Tennessee take the month of April as a special "Mission Month" for Home and Foreign Missions. I know all about our State Missions, and realize

our great needs, but we can make a strong pull for that later on.

It is unfortunate for all our work that we do not lay special plans in all our churches for meeting the needs of our mission work regularly. We wait until the pressure of sore need comes and then weaken ourselves by an impulsive effort. This is not conducive to growth. Systematic giving is the only method of work that will help growth. We need growth in Tennessee.

We have enlarged our State work in Tennessee nearly one-third, and this is pressing upon us now, but the Home and Foreign work must not suffer. It is Christlike to look on all the fields, not simply on the Tennessee fields alone, though it be ever so needy. The religion of Christ is a world-wide religion in its plans, its purposes, and its fitness. If we do not see it as such, we have not caught its full meaning, as the Lord gave it to us, and as he wanted us to believe it.

This great work devolves very largely upon our noble pastors. Beloved, you must lead in this matter, not only in the urgent message that comes from your lips, but in your giving as well. The writer finds more and more that in most churches the largest giver is the pastor. In many cases this is very hard on him, as he is not paid enough to enable him to lead in the giving. But where the pastor is receiving a good salary, I find that he is a leader indeed. It is a hopeful sign to hear of a church occasionally increasing their pastor's salary. The mission cause and every other good cause is helped when this is done. Only a few weeks ago some of the members of one of our Tennessee churches were talking about increasing their pastor's salary. One brother said if they raised it the pastor would give it away. Another said that was all right, as the pastor knew how to give it away to a good cause, and none of them did.

Let us give April especially to Home and Foreign Missions. I will send tracts to any pastor or church that desires them. If every pastor will give five minutes at each service this month to make a clear, strong appeal for Home and Foreign Missions, and then after prayer take a free-will offering, I believe that we will go far ahead of even what we gave last year for these objects.

The next four weeks will tell what we will do. Now, brethren, shall we fall behind or shall we move forward? What are you going to do, reader, after this? Do not wait until Sunday. Send an offering now. Write me a letter and enclose your gift for the Lord's work. Men, women, children, all, let me hear from you. Take a collection after prayer around your family altar. The Lord bless and impress you to do this.

W. C. Golden, Cor. Sec'y.  
Nashville, Tenn.

### Woman's Missionary Union.

Our workers in the country frequently speak of the difficulties in their way, and we fully sympathize with them, and admit that general indifference and bad roads are not easy to overcome. But there is no monopoly of difficulties. Perhaps a worker in a city church has a list of opposing forces still more formidable. One of the principal and most effective snares of

the great enemy of souls is worldliness. Love of display and love of amusement fill the minds of young people until the missionary society has small power as a counter attraction. To simply denounce without explanation is not enough. Plain instructions and an appeal to common sense are needed. The objections to theater-going suggest reasons why cards and dancing should also be shunned by those who would live lives pleasing in God's sight.

Attending the Theater—The question is often asked, "What is the harm of attending the theater?" If we will set our thoughts in order, we shall readily give an intelligent answer.

Upon the stage, within the compass of two or three hours, all the strongest emotions and passions of humanity are portrayed. The play is not a success if it does not sway the audience, which is thus wrought upon in a manner totally different from the intent of our wise Creator. He knows his creatures, and has so ordained that deep joys and sorrows are distributed at intervals throughout our lives, with long periods for recuperation. If we allow the fine sensibilities of our nature to become hardened by abuse, then we shall be incapable of exercising sympathy when real need demands—as is often proved to be the case with habitual play-goers and novel-readers.

The excitement of the play renders the ordinary occupations of daily life irksome. The work which was meant to be, and may be, itself a pleasure and a constant diversion, is denominated "drudgery." This casts a reflection upon the kind providence which designed work as a blessing and Himself sets the example of beneficent activity. The exercises of church and Sunday-school services also seem tame and uninteresting and the frequenter of the theater is almost certainly an indifferent church-goer.

Plays, being written in nearly every instance, by persons not Christians, frequently contain language and incidents and point to conclusions which cannot be approved by the sensitive conscience of the child of God. If we are to know God, to grow like him, to think his thoughts, we must have the ear of the soul turned always heavenward. It is a distinct loss to woman or man to lower the sense of modesty and propriety one single particle. "The pure in heart shall see God."

A church member accompanied her son, a youth of 17, to a play, and was shocked to find that they were seated next to disreputable characters. The world has long claimed the stage as its own. Those who live only for the world had a perfect right to be there. But what about the Christian woman and her boy—was it the place for them?

After all these considerations, there remains the higher law of the follower of Christ—abstinence for the sake of others. The play-going habit has ruined many a young person. Dare we run the risk of leading any into temptation by our example?

In this age of freedom from religious persecution, how are we to witness for our Lord, how shall we prove our loyalty to him? Surely for his sake we shall be willing to give up questionable amusements.

Some may say, "Such views render the life of a Christian narrow, fettered, devoid of pleasure."

## THE OLD RELIABLE



# ROYAL BAKING POWDER

Absolutely Pure

**THERE IS NO SUBSTITUTE**

The free life is the one where no sensual, earthly attraction hinders the glorious expansion of the spirit. Christ is all to us, or he is nothing. The true Christian's interests, his joys, his work, are wide as the universe of his Father. How happy, how blessed, to feel God in everything, making holy and glorious all the events, great and small, of our short lives! What will matter a little "giving up," when heaven opens, and we realize that God through Christ has given us "all things?"

### Fifth Sunday Meetings.

The second and third divisions of Holston Association united and held their fifth Sunday meeting with Buffalo Ridge Baptist Church, March 28th and 29th. R. E. Deakins was chosen chairman and J. J. Deakins clerk.

The subject, "Is there a definite per cent of the Christian's income due God?" was ably and interestingly discussed by W. K. Cox and E. D. Cox. Bro. W. K. Cox said: "If there was a definite per cent. of the Christian's income required of God in the New Testament, he was unable to find it; that all God required of the Christian to give was to give cheerfully, gratefully and prayerfully, out of a loving heart, as the Lord had prospered, for the establishment of his cause and the extension of his kingdom in the world; that God required of the Christian to lay by in store on the first day of the week, every Lord's day, as the Lord had prospered him. It was recommended that all our churches adopt this plan and if they would do so, every member giving from 1 to 4 cents every week, this Association would give ten times as much as it does. It was the sentiment of the brethren that we ought not to resort to church festivals, poke-suppers and the like to get mission funds. It was dishonoring to God.

After this followed the discussion of the question, "Are we strict enough in our church discipline?" This was a lengthy but a very interesting discussion by Brethren W. K. Cox, E. D. Cox, T. J. Eaton and A. J. Watkins. It was advocated that looseness of discipline was the principal cause of our churches being so indifferent today. We brought no discipline to bear upon the covetous, worldly minded church member or the do-nothing church member. We allowed them to live so.

The "forward move" was spoken of. All speakers were heartily in sym-

pathy with the "forward move." The "forward move" should start in the heart, in the soul, and flow Godward, then outward into the world through various agencies for promoting God's cause to be successful.

The Baptist and Reflector was spoken of as a means to aid in the "forward move."

The subject, "Are ministers taking enough interest in education?" was discussed by Brethren R. E. Deakins and T. J. Eaton. It was thought that probably they were, but should give more attention to the spiritual side of education.

Many interesting talks were made upon the subject, "What do I desire to do for God in the future."

A very interesting and impressive sermon was preached by Rev. T. J. Eaton of North Carolina on Sunday, "Character Building—Influences, their Extent and their Consequences."

J. J. Deakins, Clerk.

The fifth Sunday meeting of the Brownsville circle met with Holly Grove Church. Several of the brethren on the program were absent. Brethren L. E. Crutchfield and Luther Summers, two young ministers from the Southwestern Baptist University at Jackson were present, and added much to the interest of the meeting by their able discussion of the subjects on the program.

Bro. Coward, an aged Methodist minister and ex-missionary to the Indian Territory, was invited to take part in the discussions. He spoke briefly, requesting that a special prayer be offered for Bro. A. J. Hall, of Jackson, the former pastor of this church and originator of the fifth Sunday meeting of this circle, who is now very ill. Bro. H. P. Hudson led the prayer.

The roll of churches was called, as follows:

Ararat—Not represented.

L. S. Williams reported for Allen's. Good prayer meeting, Sunday-school and B. Y. P. U.; Rev. H. L. Martin, pastor.

Bro. J. F. Castellaw reported for Holly Grove. Good Sunday-school and prayer-meeting; Bro. J. Z. Rawls, superintendent.

Bro. H. P. Hudson reported for Woodland. Good Sunday-school. Though suspended for last two months, will open soon; Bro. H. P. Hudson, superintendent.

Bro. Lovelace reported for Zion. The attendance was good and the brethren discussed the program with earnestness and in a spirit of love.

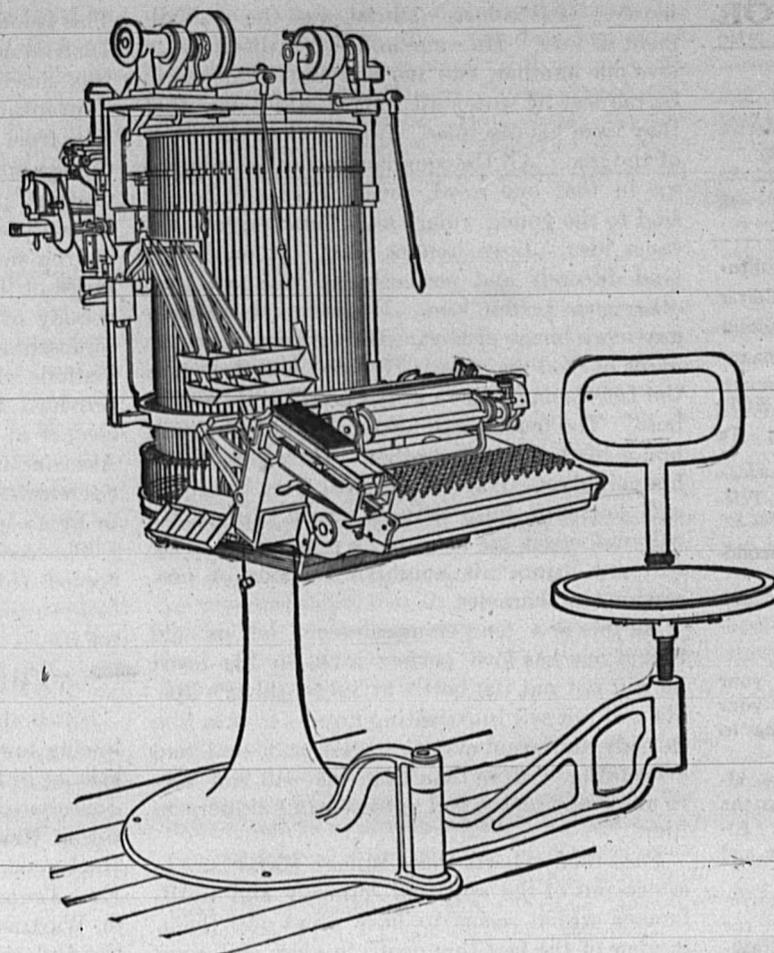
Bro. Summers requested the prayers of the churches that his mother, who had prayed since he was a boy that God would use him as a preacher, might live to hear him preach the gospel, calling for a brotherly handshake with him and among others. The following resolution was offered by Bro. Crutchfield and adopted:

Resolved, That we, the visitors, tender our heartfelt thanks to Holly Grove Church for the kind treatment received.

The pastor, Bro. W. L. Savage spoke for the church and expressed their thanks to the visiting brethren and friends for their presence and aid.

The meeting closed with the benediction by Bro. Luther Summers.

You cannot purify the tenant by painting the house.—Ram's Horn.



Our wide-awake foreman has recently installed in this office a Simplex Type Setter at a cost of \$1,800. The addition of this new and expensive machinery is necessary to more fully meet the requirements for publishing a newspaper such as the enterprise and progressiveness of the readers of the Baptist and Reflector demand.

It would be almost an impossibility to give an accurate description of this wonderful machine, and the only way to get even a faint idea of its possibilities is to come and examine its workings. We publish a picture in this issue which is accurate as far as general appearances go, but of course gives no idea as to how it is operated.

The Simplex typesetter uses just the same kind of type as is set by hand. Each individual type has a separate combination of "nicks" or notches cut on the edge, and on this fact is based the fundamental principle of the machine. As will be noticed in the picture, the body of the Simplex consists of two cylinders, one above and rotating on the other. In both cylinders, extending vertically their full length, are ninety parallel channels, each channel corresponding to some one type.

To distribute the type in the first place, the channels of the upper cylinder are filled with "dead matter" (type that has been used) and is revolved step by step. At each step or movement of the distributor cylinder the bottom type of each line of dead matter is tested by the wards or channels of the lower cylinder, until it finds one exactly corresponding and drops down into the lower magazine. The lower cylinder is stationary and at the bottom of each channel it contains a lever which is connected with a keyboard similar to that of a typewriter. When a character on the keyboard is pressed down the lever releases the corresponding character from the channel and deposits it on a rapidly moving disc which carries it around the machine and to a packer which packs the letters into a line in their

proper order, in an upright position, or, to use a printer's phrase, "standing on their feet." A long line of type rapidly forms in front of the operator, and when he has enough for his purpose he whirls his chair around, and with a small instrument called a "grab" separates enough from the long line to make a line the measure he is setting. This he justifies or "spaces," and then takes another line, and so on. When two persons are working at the same time, one operates the key-board and the other does the spacing. As soon as one line is spaced it is automatically pushed back to make room for another and at the same time the matter is leaded, if so desired.

After the machine is once in operation all that is necessary in the way of distributing is to place a galley of dead type on the side of the upper cylinder in a place prepared for it. It does the work perfectly, and while it is apparently simple, it would be impossible to explain the matter intelligently, so we won't try, but again invite you to come and see for yourself.

The Simplex is small and compact, weighing about 1,100 pounds and occupying no more floor space than an ordinary coal stove, and while it took brains, and lots of them, to invent it, it is of remarkably simple construction and not at all liable to get out of repair.

We have had it in operation only a few weeks, but that is long enough to discover its true worth, and every time we see it work, with almost human intelligence, we feel like taking off our hat in its presence.

#### Financing the Panama Canal.

A very remarkable thing is the fact that nobody has expressed the least concern about the vast sum of money that the United States Government is going to expend for digging the canal. We have entered upon a century of huge enterprises and of unprecedented

resources. Wall Street sets afloat undertakings whose capitalization is in the hundreds of millions. But powerful, nowadays, as are the allied forces of private finance, there is nothing in the financial world to compare with the resources and power of the treasury of the United States government. The \$50,000,000 needed at the outset to pay the French and the Columbians will be paid by Uncle Sam out of surplus cash on hand. The \$150,000,000, more or less, that will be needed to finish the canal, provide its terminals, and meet all other charges connected with the enterprise, will be provided by the sale of 2 per cent. bonds at par. No other government at the present time can borrow so advantageously as ours. Thus, English consols, which are henceforth to draw 2½ per cent., having previously been at a higher rate, were selling, last month, at a little above 90. The actual capital, therefore, for the Panama Canal will be furnished by private investors who are satisfied to have Uncle Sam's guarantee of 2 per cent. interest on their money.—From "The Progress of the World," in the American Monthly Review of Reviews for April.

## CUTICURA PILLS

For Cooling and Cleansing  
the Blood and Skin

In Cases of Itching, Burning,  
Scaly Humours,

And for Renovating and En-  
riching the Blood.

The Best and Most Economical  
Yet Compounded.

Cuticura Resolvent Pills (chocolate coated) are the product of twenty-five years' practical laboratory experience in the preparation of remedies for the treatment of humours of the skin, scalp and blood, with loss of hair, and are confidently believed to be superior to all other alteratives as well as liquid blood purifiers, however expensive, while enabling all to enjoy the curative properties of precious medicinal agents without consuming needless expenses and often injurious portions of alcohol in which such medicines have heretofore been preserved.

Cuticura Pills are alterative, antiseptic, tonic and digestive, and beyond question the purest, sweetest, most successful and economical blood and skin purifiers, humour cures and tonic-digestives yet compounded. Medium adult dose, one pill.

Complete external and internal treatment for every humour may now be had for one dollar, consisting of Cuticura Soap, to cleanse the skin, Cuticura Ointment, to heal the skin, and Cuticura Resolvent Pills, to cool and cleanse the blood. A single set, costing but one dollar, is often sufficient to cure the most torturing, disfiguring skin, scalp and blood humours, eczemas, rashes, itchings and irritations, with loss of hair, from infancy to age, when physicians and all other remedies fail.

25 CTS. PISO'S CURE FOR CONSUMPTION 25 CTS. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

**BAPTIST AND REFLECTOR.**

FOLK AND HOLT, Proprietors.

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## THE LAW OF LOVE.

Again we have a temperance lesson. It is taken from the 13th chapter of Romans, the chapter on Christian citizenship, and which is so full of exhortations to Christians. It seems somewhat remarkable that Paul could exhort the Christians of that day to be subject to the higher powers, the authorities of the State, when such a man as Nero was on the throne of the Empire. But Paul knew that any ruler is better than no ruler. A ruler may be a tyrant, while no ruler means anarchy, means barbarism. Every man becomes a law unto himself and every man is a tyrant who chooses to be.

There has been a continual conflict all through the Christian centuries as to the relation between church and State. Is the State above the church or the church above the State? The rulers have generally claimed that the State is above the church. Catholics claim that the church is above the State. The Mormons identify church and State. But the true theory is, as held by Baptists, that there should be no union of church and State, either with the State above the church or the church above the State; that church and State exist in different spheres; that the church has to do with spiritual matters and the State with secular matters; that the church should have no authority over the State in secular matters, and the State no authority over the church in spiritual matters—in other words, as our Savior expressed it, that we should "render unto God the things that are God's and unto Caesar the things that are Caesar's." Christians, then, should be in subjection to the State authorities in secular matters, discharging their financial and moral obligations to the State officials.

The only thing that they should owe any one is love. Love is the characteristic of Christ-

ianity. God is love. Christ was the embodiment of love. He commanded his disciples to love one another, and he said that that would be the test by which all men should know that they were his disciples. Love is the fulfillment of the law. All the commandments are summed up in that one word, *love*. This our Savior said to the young ruler, and Paul repeats the same idea. Love honors God. If one loves God sincerely and perfectly he will not have other gods before him. He will not worship any mere image of God. He will not take the name of God in vain. He will not desecrate the Lord's day. Love works no ill to its neighbors. The man whose heart is full of love will honor his father and mother. He will not kill his neighbor. He will not steal from him. He will not bear false witness against him. He will not covet his neighbor's possessions. He will not injure his neighbor in body or possessions or character.

As this is a temperance lesson, let us add that if one has love, perfect love, in his heart he will not put the bottle to his neighbor's lips. He will not sell intoxicating liquors to ruin him in body and mind and character and soul and everything. More than that, he will not *vote* to allow any one to sell intoxicating liquors to him.

Paul then exhorts these Roman Christians to arouse out of the spiritual lethargy and indifference which seems to have crept over them, in view of the fact that death is near and soon they will realize their salvation in its fulness. Soon they must come before the judgment bar. The night of their separation from the presence of Christ is far spent. The day will soon dawn when they shall be with him. For this reason they should "cast off the works of darkness and put on the armor of light." Christians have no use for darkness, but for the light. They should walk becomingly as in the light of day, not in revelry or in dissipation, not in strife and envy. These things are not becoming to Christians. They ought to "put on the Lord Jesus Christ," be clothed with him, be filled with his Spirit and guided by his principles. They should "make no provisions for the flesh" to fulfill its desires. They should set their minds on things above, not on things on the earth. They should not think about and plan for their animal appetites, but should mortify the deeds of the body. They should beat their bodies black and blue to keep them in subjection to their spirits. Not only should they not put the bottle to their neighbor's lips, but they should not put it to their own lips.

## THE BASIS OF REPRESENTATION.

Rev. Wm. D. Nowlin of Lexington, Ky., recently published an article in the *Western Recorder* on the subject. "The Money Basis of Representation in the Southern Baptist Convention," in which he says that he is "in favor of giving every church in the territory of the Convention representation, regardless of whether they contribute to the work of the Convention or not." As our readers know, we were chairman of the Committee on Basis of Representation in the Southern Baptist Convention some years ago and in that position we, together with a majority of the committee, favored a numerical rather than a financial basis of representation. But the Convention did not agree with us. And we doubt if it is ready yet to do away with the financial basis. At any rate, we would suggest that Brother Nowlin amend his proposition by giving every church in the territory of the Convention representation, not regardless of whether they contribute to the work of the Convention or not, but give it to every church co-operating with the Convention without specifying the extent of the co-operation.

This is done now by the Convention in the case of District Associations. How would it do to make this amendment to the constitution: "The Convention shall consist: (1) Of one representative from each church in the bounds of the Convention which co-operates with this Convention, provided that each representative be formally elected at a regular meeting of his church and his election certified to the Secretaries of the Convention either in writing or by a copy of the printed minutes. (2) Of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected at the annual meeting of his District Association and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed minutes."

The second clause of the above article is copied from the present constitution of the Convention. The first clause is modeled after it.

## TEMPERANCE IN TENNESSEE.

Since the passage of the Adams bill the following towns in Tennessee have gotten rid of saloons or are in process of getting rid of them: Jonesboro, Johnson City, Rogersville, Morristown, Newport, Athens, Cleveland, Dayton, Rockwood, Kingston, Clinton and Jellico, in East Tennessee; Fayetteville, Tullahoma, Sparta, Wartrace, Shelbyville, Murfreesboro, Franklin, Pulaski, Gallatin, Springfield and Double Springs in Middle Tennessee; Camden, Huntingdon, Paris, Humboldt, Trenton, Brownsville, Mason, Bartlett, Germantown, Collierville, Toone, Covington, Dyersburg, Obion, Union City and South Fulton, in West Tennessee, making thirty-nine altogether. This leaves only three towns in the State under 5,000 inhabitants without saloons—Winchester, Lynchburg and Raleigh. Winchester lost by twenty-seven votes. In Lynchburg the temperance people took no part in the election. Raleigh is a suburb of Memphis. There are nine cities in the State having over 5,000 inhabitants: Bristol, Knoxville, LaFollette, Chattanooga, Nashville, Columbia, Clarksville, Jackson and Memphis—leaving only twelve places in the State with saloons and eleven counties out of ninety-six.

We feel very well satisfied with the results so far, but we shall never be entirely satisfied until every saloon is driven out of our State. We hope that if the next Legislature does not give to the larger cities the privilege of getting rid of saloons entirely, it will pass a no-screen bill, and other bills regulating them, so as to make them as harmless as possible.

For the next year the Anti-Saloon League expects to bend all its energies towards the enforcement of the laws in these different towns which have gotten rid of saloons. It still stands ready to join with the citizens of these towns in the suppression of blind tigers and in the adoption of any other necessary means to render the laws effective. The officers of the League hope that these towns will feel free to call upon them for any assistance which they may be able to render.

## NASHVILLE IN 1904.

We stated recently that both Waco and Houston, Texas, had invited the Southern Baptist Convention in 1904. Now we learn that Roanoke, and Norfolk, Va., will also invite it, and perhaps Richmond. Meanwhile let us ask, what is the matter with Nashville as a meeting place for 1904? For three years in succession, Nashville has extended an invitation to the Convention. This fact has not become generally known, because each time she has accepted the decision of the Committee on Time and Place,

and has not carried the matter before the Convention, as New Orleans did at Hot Springs, and as Waco did at Asheville. Nashville has thus suffered for her modesty, which is usually considered a commendable virtue. Now it is claimed that Waco was "the only rival" to Savannah and ought on that account to be the chosen place of meeting for next year. Now Waco, or in fact either of the cities mentioned, would be a good place of meeting. But we object to the statement that Waco was "the only rival" to Savannah. In order to be considered by the Convention must a city appeal from the adverse decision of the Committee on Time and Place and carry the matter before the Convention? Why then appoint a committee on the question at all? At Hot Springs, Nashville was bidden to wait on New Orleans. At New Orleans she was told to wait on Asheville. At Asheville she was asked to stand aside for Savannah. So she has been decided against three years in succession, and if the doctrine is established that the defeated deserves "the next after this" Convention, ought not Nashville to have had it two years ago? She will again be an humble suitor for the Convention of 1904, as modest as usual, and as deserving. She has a magnificent auditorium, probably the finest in the South; sufficient hotel accommodations; plenty of hospitable homes; has the advantage of accessibility from all sides; and in addition has the new Sunday-school Board building to show the brethren when they come. So why not Nashville in 1904?

#### PERSONAL AND PRACTICAL.

March rains have hindered collections for Foreign Missions, but Baptists can do a mighty work in April. They must do it.

The time to take collections for Foreign Missions is short. What is to be done before the Convention must be done soon, and the money must be in the hands of the Board by April 30th.

The North Carolina Baptist comes to us in a 16-page form instead of an 8-page form as heretofore. The Baptist is one of the newsiest papers we get. It is especially strong along temperance lines.

The blessings of God on our Foreign Mission work are wonderful. Year after year the reports of conversions have grown greater. We may expect to hear good things at the Convention in Savannah. But, brother, has your church a part in this year's work? What about the collections? Have you done your best to show your appreciation of these blessings?

The Tennessee Senate has passed a bill appropriating \$40,000 for a Tennessee exhibit at the St. Louis Exposition. This was a proper and graceful thing to do. It will serve to advertise to the world the wonderful resources of the State and ought to bring a good many immigrants here. It is presumed that the House of Representatives will also pass the bill.

On another page we publish the program of the West Tennessee Baptist Sunday-school Convention to be held at Whiteville on April 22d-24th. As you see, this is a very fine program. President Glass hopes to have five hundred people in attendance upon the Convention. We are sure that the meeting will be a very interesting and profitable one.

The Foreign Mission Journal for April contains a number of very interesting letters from our missionaries. Tidings come from almost all fields of the blessings of God in the conversion of souls. God is plainly calling us to go forward, but that will be possible only as the men and the means are furnished by the churches. April ought to witness great collections for the Master's work, and let us not forget to pray the Lord of the harvest to send forth laborers into His harvest.

Now is a word that ought to be sounded in the ear of every Missionary Baptist. The clock has struck eleven. Soon the 30th of April will be upon us, when the books of the Foreign Mission Board will close for the year 1902-03. Now, during the few days that remain, every church should do its best to make a good collection for God's work. Let us all get to work now.

Collections may be classed as follows: The careless collection, the perfunctory collection, the painstaking and thorough collection, the prayerful and great collection. Evidently that only is a good collection where the church does its best. In taking our Foreign Mission collection we ought not to be satisfied with anything short of the very best we can do in the sight of God.

Remember the meeting of the Middle Tennessee Sunday-school Convention at the Centennial Baptist Church, this city, next week, beginning on Thursday night and running through Friday night. We are requested to ask that all who come to the Convention over the railroads will ask their agents for rates. We hope that there will be a large attendance and a profitable meeting.

Hon. J. H. Mickey, Governor of Nebraska, who attracted a good deal of attention by refusing to countenance an inaugural ball because he was a Methodist, said in an address the other day that he had received a great many messages of commendation, more from people outside the churches even than from church members. The Christian Advocate thinks that this is "a very significant statement."

The Central Baptist says: "In a recent address in this city, Mr. Joseph W. Folk took the position that the way to rid our local government of corruption is to unearth it, make it public and prosecute it. Unfortunately there is another theory which found defense the same evening by Mr. Hawes, which insists that we shut our eyes to crime and leave the public in ignorance of its existence." Which theory is correct?

It has been announced in several papers that Dr. Thomas S. Potts, pastor of the Central Baptist Church, Memphis, Tenn., has accepted a call to the Orchard Avenue church at Los Angeles, Cal. Dr. Potts asks us to state that this is a mistake. He has declined the call, and did so a month ago, as we announced at the time. His many friends in Tennessee will be delighted to know that he has decided to remain in the State.

Mrs. Wm. E. Dodge has been a member of the Fifth Avenue Presbyterian Church of New York City for eighty-two years. Her connection has been active. On all Sabbaths when the weather has been such as an old person could face, she has attended church. When unable to walk she went in a carriage. This certainly is a remarkable record. Does any of our readers know of a person who has been a member of one church longer than that?

"Sauve qui peut," cried Napoleon at the battle of Waterloo when he saw that all was lost. "Save who can." This is the old cry. "Every man for himself and the devil take the hindmost." This is the cry of the world, the cry of the selfish heart. But the cry of the Christian heart should be, not "save who can," but save whom you can. Every man for every other and all for the Lord. "Bear ye one another's burdens and so fulfill the law of Christ."

In an excellent article by Bro. W. D. Nowlin of Lexington, Ky., published in the Baptist and Reflector two weeks ago, there was an error which was small from a typographical standpoint but very large from an historical and doctrinal standpoint. Bro. Nowlin wrote: "Baptists do now, as they have done through all the ages of the Christian era, contend for the absolute separation of church and State," but the printer put it, "Baptists do not," etc. What a difference the changing of one letter does make in a person's meaning anyhow. Certainly it made all the difference in the world in this case.

The meetings at the Central Baptist Church, this city, in which the pastor, Dr. Geo. A. Lofton, was assisted by Evangelist Paul Price, closed on Thursday night of last week. Bro. Price is one of the best evangelists we know. He is a clever man, a strong Baptist, a consecrated Christian, a fine preacher, and altogether a safe, conservative, helpful evangelist. We commend him very cordially to any pastor who wishes an evangelist to assist him in his meeting.

In an interesting letter published in the Christian Advocate of April 2d, Rev. John R. Allen tells about sermons he heard in London from Dr. Joseph Parker, Rev. Hugh Price Hughes and Dr. Newman Hall. With reference to Dr. Hall's sermon he says: "In intellectual grasp and oratorical power it was perhaps the least of all the sermons I listened to in London; but I remember more of it, and have thought of it more frequently, and have derived more spiritual help from it than from any other." This was certainly a very high compliment to the sermon. That is what a sermon is for. A sermon is good that does good, and not simply that sounds pretty at the time.

We have never advocated a division in the Southern Baptist Convention. On the contrary, we have opposed it. We have said, however, and repeat, that those who are constantly and persistently making unfriendly and unjust attacks upon our Boards and secretaries, who are the representatives of the Southern Baptist Convention, are creating sentiments and prejudices which will naturally and logically lead to a division, as it has already led to distrust and dissension, and in Texas and Arkansas to division. If the division should come, then the responsibility for it must rest upon these agitators. We have also said, and repeat, that if the division must come, the sooner the better.

Through the efforts of the Committee of One Hundred several raids have been made upon gambling establishments in this city within the last few days. The proprietors of the gambling houses have been arrested and their paraphernalia captured. The gamblers are in a state of trepidation, not knowing what will happen next. The one hope they have is in the fact that they know that the mayor and criminal judge and attorney-general are their friends. They were elected by the gamblers for the purpose of not prosecuting them. As an evidence of this fact, although they took a solemn oath when they assumed these offices to enforce the laws, these gambling establishments have been running wide open, right under their very eyes and noses, and these officials never raised a hand to check them, and, in fact, seemed blissfully ignorant that any such thing as gambling was going on in the community, although every one else knew it. They do not seem to realize that these facts are bringing down upon their own heads the condemnation, if we may not say the contempt, of the community. Even the gamblers themselves despise them while they use them.

What about sending your pastor to the Southern Baptist Convention? He ought to go by all means. The information and inspiration which he will receive there will be worth far more than the cost of the trip to him. They will find expression both in his life and in his sermons for months and years to come. The benefit will not be only to him, but to his people as well; in fact, they are the ones who will be especially benefitted by his attendance upon the Convention. We wish that every church in the State could make up money enough to send their pastor to the Convention. He may not be able to go if he has to pay the expenses himself, but if the church should send him it would be only a small amount for each member to pay. We throw out this suggestion and hope that some good brother, or perhaps still better some good sister, will take it up and act upon it. If you cannot raise the money directly for the purpose, then let us suggest that you get up a club of subscribers for the Baptist and Reflector. Send us one new subscriber for every dollar the ticket to the Convention will cost and we will see that your pastor or yourself, if you wish, has a ticket when the time comes to go.

THE HOME

Patience.

When we look back at close of day, Whether it close in sun or rain, We yet can say, it is a way We shall not have to walk again.

For should we live a hundred years, A life of praise, a life of blame, A life of joy, a life of tears, We would not see two days the same.

Out of the vast, eternal store New duties and new joys arise; Strange clouds of grief shall gloom us o'er, Fresh bursts of hope shall clear the skies.

Each day a gift! And life is made Only of days, with gifts between. To-day a burden? Quick 'tis weighed, And you shall have a day unseen.

Sweet patience! Other angel bands On urgent errands sweep the skies; To-day, but let us hold thy hands, And gaze into thy steadfast eyes! —Christian Union.

How to Make Friends and Keep Them.

"How do you make and keep friends?" was asked of me by a young member of our church.

My reply was: "If you want friends, you must show yourself friendly." There is no other way. People are selfish and will not flock around you if you act as though you preferred to flock by yourself.

Say nice things to people if you want them to get enthusiastic. If you say nice things to them they will feel benefitted and feel grateful to you.

If you do not feel like saying agreeable things to people who do not exactly deserve them, be at least a sympathetic listener and give them a chance to tell you their experiences, trials, sorrows, hopes and ambitions. Fall in with their mood to a certain degree; they will be very likely to leave you, feeling you to be the best friend they have.

The secret of gaining friends is to cultivate within ourselves the capacity for friendship. But, "What!" someone will exclaim, "are we to set about making friends with the same attention as if we were raising hothouse-plants?" Yes, precisely so. When people complain that they have no friends, inquire what efforts they have made to gain and to keep them. Go to see your friends when they are sick, say a few cheering words to them, tell them the news of the day; it will break up the long day and give them something agreeable to think about.

Many people lack friends because they are abnormally timid. If we lay hold of things boldly, we shall find much that "seemed terrible to be benign and helpful." Moses found his rod a serpent until he took it by the tail. If you are timid, you have, at any rate, a large percentage to your credit over the cheeky person, who, if he is not kicked, has only to thank the good nature of the people on whom he inflicts himself.

If you go to a strange place, do not stand too much on ceremony and wait too long for the acquaintances you may have to call on you. When you settle in a strange place, do not expect too much; do not get indignant if people do not hasten to make your acquaintance. Possibly they may not have time to attend to the friends they already have. Try to figure what you would do if you were in their position and they were in yours.

You will find no better place to make friends than in the church. Certainly go the first Sunday; go early. If nobody but the pastor greets you, do not deceive yourself and go away disgusted, saying to yourself: "That is a cold church, fit only for swells and people worth a million." If only to verify your suspicion, go to the mid-week prayer-meeting; after the meeting, go to the pastor, tell him you are a stranger and are glad you came. If he does not introduce you to somebody worth knowing, then you can make up your mind that your first impressions were nearly correct. Do not stop there. Go to the social meetings of the church; and you will be surprised how soon you will know people who are worth knowing.

After all, you must know how to keep friends after you once have them. A friend is always worth having. Those who know most of this life and its treasures are sure of this one point. In the perplexities and misfortunes of life, which come to all, it is an unspeakable advantage to have a friend who is genuine to the core, with a sound judgment and a helpful hand, who will interest himself in our affairs as if they were his own.

While, however, we estimate the value of the friendships we enjoy by their influence on us, it is no less important to remember that our own conduct in this relationship has to stand the test.

The way to have a friend is to be one. Hardness and bitterness will not attract friends to anyone. Do not act sourly; recollect that vinegar has an affinity for cabbage-heads. Give a smile to the unfortunate, a word of cheer to the depressed, a hearty handshake to the halting, and a friendly nod to the vicious. Try to win all with whom you come in contact by your own personality; everybody is glad to see a bright face and to come in contact with a kind heart.

If you want to keep friends, form the habit of getting enthusiastic over other people than yourself. This is the rule without any exception.

Finally, if you want friends, do your part toward getting them. Go at it in a common-sense way, through common-sense channels. Once you have them, do as you think you would like to be done by.—Harvey J. Farrell in Exchange.

Slips in Grammar and Rhetoric.

Don't say "I written," "She written," "He taken," for "I wrote," "She wrote," "He took." This is the unpardonable grammatical sin, being one degree worse than

"Dis, dat and tudder, De higher up de creek, de fudder."

Except in legal phrase, don't use the word "party," unless meaning three or more. Such expressions as "I came to meet a party," or "I saw that party the other day," referring to one person, are rhetorical cant.

"With him and I," "for you and I," "to you and she," are the exclusive property of the pretentious uneducated. Note the preposition and its object. When in doubt, silently try the latter pronoun immediately after the noun, as "with I," "for I," "to she."

Close a sentence with a preposition when the euphony requires it, as do all masters of English, notwithstanding the contrary assertions of the text-books. Shakespeare says, "I'm a fool to cry at what I am glad of." How much better—clear, simple, forcible, euphonic—than to have said, "I'm a fool to cry at that of which I'm glad." Where the grammars got their rule on this subject, if not from dreamland, is a mystery.

Ruskin's use of "every one they," "every one their," etc., as, "Every one must form their own opinion," has not received such sanction among careful writers as to justify its adoption. Better be conservative, using "every one his," as, "Every one must form his own opinion."

Discriminating between "answer" and "reply." Ordinarily we "answer" a letter, but "reply" to an argument. Unless there is a controversy, say "in answer to your favor," or "Your answer to my letter was received."

Keep clear of "everybody's else," "anybody's else." It is a sort of dude English which affectation has tried, but failed, to fasten upon our mother tongue. All literature worth mention says, "everybody else's," attaching the possessive termination to "else," though an adjective. This form is an idiom, therefore not subject to the general rules of grammar.

"Stopping" for "putting up" or "staying," has attained a vogue as wide as it is erroneous. "I was stopping at the Blank House," is heard on every side, and one may travel for a week without meeting the correct form. "I was putting up (or staying) at the Blank House."

"You all" is correct or incorrect according to how many are meant. If we mean three or more, the phrase is as pure English as there is in the well. When only one or two are meant it is a hideous vulgarism, deserving all the ridicule that has been heaped

upon it. Let the Southerner beware.

"Gotten," as the perfect participle of "get" is said to be a Southern provincialism. We very much doubt the charge; but at any rate it is far better to say "I had got (not gotten)," "When you have got," etc., if you want to be correct in your speech.

Places are not "healthy," unless we mean the inhabitants. Also climates, habits and articles of food are "healthful," not "healthy." "Healthy" means sound condition; "healthful" means health-giving.

"Hither" and "whither" are giving way to "here" "where;" but the former are strictly correct, while far more elegant and forcible. Properly we say, "Come hither," not here; "Whither (not where) are you going?"

It amuses our Eastern cousins almost to the button-bursting point to hear us Southerners say, "Put the horse in the buggy;" for "Hitch the horse to the buggy;" and well it may, for the error is exquisitely ridiculous.

It is equally ludicrous to hear a well-educated young Southerner say, "I carried the young lady to church." Presumably he meant he took or escorted her; carried is too bold, even as a figure of speech.

"Should" implies advisability or propriety. "Ought" is pre-eminently the moral verb of English, meaning moral necessity or requirement. A young man should bathe frequently, and ought to obey the laws of his country.

"Balance" has a financial significance, and is best confined to the usage given it by accountants. When referring to a quantity or mass left over, of anything but money, use "rest" or "remainder."

"Nice" is a much used and much abused word. Strictly speaking, it means delicate, exact, scrupulous, and its use should be limited to this sense. It promises soon to mean nothing at all, like the title "professor." School girls apply "nice" to everything that pleases their fancy, from a dude to a mountain.—Plain Talk.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor,

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$200 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Ill., Chicago, Ill.



Mrs. Laura Dayton Eakin, Editor

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn. Young South Motto: Qui non profficit, deficit.

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

Mission Topic for April—Italy.

Bible Learners—Learn 1 Cor. xv. 20.

Young South Correspondence.

We let Mrs. W. W. Kannon have the right of way to-day, as she has something interesting to announce to the readers of the Young South page. She writes from Nashville:

"We have a matron at the Tennessee Baptist Orphans' Home. Miss Dola Bledsoe has come to fill this responsible position from the Central Baptist Church of Memphis, Tenn. We are delighted with the selection made by our Board. She seems born to command, and is a lady of rare culture and refinement, and we are so glad to have her preside over the daily lives of the dear children in the Home.

"I hope to have many happy tales to tell you of the rapid advancement made in many lines in a very short time, and I hope the Young South will take a new interest in the Home and thus prove your welcome to the new matron." Mrs. W. W. Kannon.

We shall be pleased to hear often of the Home's happenings, and we hold out cordial hands in greeting to Miss Bledsoe. May the Home be filled to overflowing with homeless little ones! No. 2 is from those excellent friends of ours at Ridgely:

"Little Mary has finished filling her coin taker and Teddie his ark, and I send you \$1 for self-denial week, and Teddie also wants a Young South pin. So I enclose \$3.25. I am sure the pins will meet with the children's approval and the mothers' too. After seeing the silver pins I will decide about ordering gold ones. I want to give my little ones every encouragement to be good Young South workers. We are grieving that we have no Baptist Sunday-school now, but we hope it will not always be so."

(Mrs.) Laura Snow Algee. We are deeply indebted to the "Algee Band" in many lines. We hope to be able to furnish the pins in gold for \$1 each, provided we get enough orders.

If Mrs. Algee ever visits the old homestead, Mrs. Eakin will be delighted to meet her. The latch-string of 304 East Second Street ever hangs on the outside for Young South workers. Teddie shall have one of the first pins and a button will be sent to both him and Mary as souvenirs of their late successful work.

No. 3 comes from Milan: "I enclose 75 cents for three Young South pins. I hope very much you will succeed in getting 100 orders." Lucile Folk Cox. Thank you! We are getting quite close to that number in conditional

orders and have 27 paid for. We are promised them by May 1st, and I am hoping for the "cash" to roll in rapidly in April.

Our Second Church classes in South Chattanooga are falling into line: "Enclosed you will find \$1 for the Orphans' Home from Class No. 6." Grace White, Treasurer.

Many thanks! I know this is the first of several offerings. I hope they will be ordering pins soon. How nice it will be for me to be walking down Market Street and meet a boy or girl with the badge on. I'll stop and shake hands at once! Or may be I'll drop into an office and at the typewriter a young lady will have our pin on. How pleased we will be to recognize each other! Just tell the class about them, Miss Grace, and start the ball rolling. The Second Church does nothing by halves!

Brownsville sends No. 5: "We have filled our coin taker and send it to you, hoping it will do much good in the cause for which we are working." Nellie and Hattie Cox.

Thank you so much. I send you a button, and you can take turns in wearing it. I feel sure you will want to order one of the pretty pins and also alternate with that. Won't you? Here are some new members! Boyd's Creek sends No. 6:

"We are two little girls of 13 and 10, and we wish to join the Young South. Our father is a minister and takes the Baptist and Reflector, and we like to read it very much. I enclose a stamp for a coin taker, which we hope to return soon and secure a button."

Flora and Beulah Dykes. We hold out our hands in welcome. May you work long with us! In No. 7 Mrs. J. E. Jeter, Cuba, sends postage for a button. It was sent when the last offering came, but I'll try again with pleasure.

In No. 8 Cuba writes again: "Find enclosed 50 cents for two of the sterling 'Y. S.' pins. The idea strikes me very favorably. To think we will know our co-workers at a glance! It will certainly draw us closer together. While I have never written much for the Young South, I watch its columns with much interest. Our society uses its page sometimes. God grant it many more years of usefulness!" Miss Lula Stovall.

But isn't this pleasant? Our "chief" writes from Nashville in No. 9: "I enclose \$1 for which please send me four Young South pins. I think it a good suggestion."

Edgar E. Folk. Now if that isn't high authority, what is? You will wish to follow so grand an example, and just flood my desk with paid orders in April!

Annie White and Edgar, Jr., and Dr. and Mrs. Folk may all be known as upholding our banner wherever they may go. Many thanks! This is the largest order yet received. Who will beat it? And next comes an old, old friend we feared was lost!

No. 10 is dated Hillville: "I fear you think the Young South work has escaped my memory, but I assure you it has not. Please find enclosed \$1. Give 75 cents to Foreign Missions and keep the other quarter for a pin. I hope you will be able to attend the Convention at Savannah." Pattie Powell.

Every little while this "Friend" does just such a kind thing as this. I wish I could tell you who she is, but she puts "private" on her letter and that closes my lips. I have known her a long time, and she is "full of good works." May God reward her! I give the generous offering to our missionary in Japan.

You will see, if you look at our receipts, that the second week is better than the first. We are getting started on our tenth year slowly and steadily. Come on a little faster, won't you? What is it we want be-

fore the Convention meets? Two Hundred Dollars! Shall we get it? Certainly, if every one does his or her best. Good-bye. In fondest hope, yours, Laura Dayton Eakin, Chattanooga, Tenn.

Receipts. First week in April, 1903. \$11 88 FOR JAPAN. Teddie Algee, Ridgely 1 00 Mary Alice Ridgely 1 00 Nellie and Hattie Cox, Brownsville 1 00 Class No. 6 - L. Elmo, by Jean Watson 1 00 Mrs. R. A. Martin, Hermitage 1 00 Miss Pattie Powell, Hillville 75 A Nashville Friend 5 00 Alma Halliburton, Wartace, by Mrs. Arnold 35

FOR ORPHANS' HOME. Class No. 6, 2nd ch. S. S. South Chatt. by G. White 1 00 Mrs. W. Truss, Stanton 75 Mrs. R. A. Watson, Hermitage 50

FOR CHINA. Mrs. R. A. Watson, Hermitage 1 00 FOR PINS. Teddie Algee, Ridgely 25 Mrs. Lucile Folk Cox, Milan (3) 75 Mrs. Lula Stovall, Cuba (2) 1 00 Dr. E. E. Folk, Nashville (4) 1 00 Mrs. S. W. Truss, Stanton (3) 75 Mrs. R. A. Martin, Hermitage (2) 50

FOR HOME BOARD. Mrs. L. S. Algee (self-denial) 1 00 For postage 17 Total \$31 25 Received since April 1, 1903. For Japan 3 10 For Missions 3 14 " State Missions 1 00 " Home Missions 1 00 " Sabbath Branch 12 " Orphans' Home 2 25 " China 1 00 " Pins 4 25 " Postage, but'ons, etc. 49 Total \$31 25

THE VALUE OF CHARCOAL. Few People Know How Useful it is In Preserving Health And Beauty. Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking drinking or after eating onions or other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow Charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood; and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit. A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Every little while this "Friend" does just such a kind thing as this. I wish I could tell you who she is, but she puts "private" on her letter and that closes my lips. I have known her a long time, and she is "full of good works." May God reward her! I give the generous offering to our missionary in Japan.

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The fifth Sunday meeting of Memphis Association met with the Grand Junction church, beginning on March 27th at 7:30 p. m. Rev. T. T. Thompson of Memphis preached a strong sermon on the "Resurrection of the Dead." The following visiting brethren were present: R. G. Craig, T. T. Thompson, Ed Reese, Bedford Whitten, George Floyd and William Sale. Pastor Harry Martin and his good people entertained the visitors handsomely. The program was discussed with great interest and spirituality. The May meeting will be held with the church at Lucy, and the Executive Committee, in conjunction with the pastor at Lucy, were requested to prepare a program for the meeting.

W. C. Sale.

The fifth Sunday meeting of Salem Association met with the Providence church, Warren County, March 28th, 29th. The introductory sermon was preached by Elder J. J. Carr. Brethren J. H. Williams and L. W. Beckwith were elected moderator and secretary respectively. The churches were represented by the following brethren: J. B. Tedder, C. Keaton, J. H. Williams, L. W. Beckwith, A. J. Brien, J. P. Harcastle, A. M. Hancock, M. J. Vanhoesier and others. The devotional exercises were very spiritual and uplifting and the program was discussed with much interest and in a loving spirit. The attendance was not large on account of the bad roads. Pastor Beckwith preached to a large audience on Sunday morning.

Executive Committee.

The fifth Sunday meeting of the Ebenezer Association met with the Lawrenceburg church on Friday, March 27th. Rev. J. E. Hight of Cross Bridges was elected moderator and J. W. Ray secretary. An in-

#### NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the Baptist and Reflector who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 68 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.

teresting program was discussed in a very spirited manner. The subjects were discussed by Brethren Hight, Fitzgerald, Golden, Mann, Brownlow, Hull, Patton and Ray and also by Bro. Taylor of the M. E. Church of West Point and Bro. Stowe of the M. E. Church. Spirituality and earnestness characterized the meetings throughout. The discussions continued throughout the afternoon of Friday and Saturday morning and afternoon, finishing with an interesting query box. Bro. Patton preached on Thursday night, Bro. Hight on Friday at 11 o'clock, Bro. Fitzgerald on Friday night and Bro. Golden Saturday night, Sunday morning and night. Bro. Golden added greatly to the interest of the meeting by his presence and by entering into the discussions. He labored heroically during the meeting to liquidate the debt on the church, and succeeded.

J. W. Ray, Sec'y.

I want to say that I am glad of the noble work you are doing for the cause of temperance and morality in the State, and I don't believe it stops within the State, for I believe it is being felt all over the South. I want to thank you also for giving us such a good paper. I don't see how any Baptist could be without it. It should be in every home in Tennessee, and I think if the Baptist and Reflector went to every home in the State the cause of Christ would receive twice as much as it is now receiving. We have been standing still long enough. Why not move forward? I for one aim to work harder and pray more for the salvation of souls than I have ever done before. I am going to move forward. I will try and send in a list of new subscribers. Frank Neville. Auburn, Tenn.

(Good. Thank you.—Ed.)

#### FRUIT OF THE PALM.

Drake's Palmetto Wine: A tonic laxative, unailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of catarrh, stomach troubles, flatulency, constipation, congested kidneys and inflammation of bladder. Seventy-five cents at drug stores for a large bottle—usual dollar size—but a trial bottle will be sent free and prepaid to every reader of the Baptist and Reflector who writes for it.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

#### Stammering Cured

I want to cure Free of Charge two Stammerers of influence in each County of several States who will use their influence for my Voice School after they are Perfectly Cured. I have cured thousands of stammerers throughout the South who paid me well, and now in my old age I desire to do all the good I can regardless of money. Please hand this to a stammerer. Remember the Golden Rule Address Rev. G. W. Randolph & Son, 514 Baltimore St., Jackson, Tenn.

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Members located in eighteen States, salaries \$2,500 per year down. We were unable to fill hundreds of places making application last year.

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A **NEW ILLUSTRATED BIBLE DICTIONARY**, Self-pronouncing, illustrated, with nearly one hundred and fifty pictures, and containing more subjects than are given in the bulky three and four volume dictionaries.

**FOUR THOUSAND QUESTIONS AND ANSWERS** on the Bible—a valuable help to all Bible readers.

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Nashville, Tenn.

We have just completed and published our New Church Record. It is handsomely and durably bound, and made of good paper, 238 pages.

- (1.) The Declaration of Faith.
- (2.) Church Covenant.
- (3.) Rules of Order.
- (4.) Register of Pastors.
- (5.) Register of Deacons.
- (6.) Register of Members, (embracing Baptisms, Marriages Deaths and
- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
- (9.) Sunday School Record.

Price \$2.00 post-paid. Let us have your order, we know that you will be pleased. Address BAPTIST AND REFLECTOR.

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Marvelous Elixir of Life Discovered  
by Famous Doctor-Scientist That  
Cures Every Known Ailment.

Wonderful Cures Are Effected That  
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The Secret of Long Life of  
Olden Times Revived.

The Remedy Is Free to All Who Send  
Name and Address.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James William Kidd, 3433 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely



DR. JAMES WILLIAM KIDD.

discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making this claim and the remarkable cures that he is daily affecting seems to bear him out very strongly. His theory which he advances is one of reason and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is procured at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy to-day. It is free to every sufferer. State what you want to be cured of and the sure remedy for it will be sent you free by return mail.

### RECENT EVENTS.

Rev. W. H. Hudson of Velma, Miss., proposes to get five new subscribers for us.

Rev. J. A. Lee has resigned the pastorate of the St. Charles Avenue Church, New Orleans, to take effect May 1st.

We would be glad to get a few copies of the Baptist and Reflector of Jan. 29, 1903. Will some of our readers please send us that issue?

Mr. Felix J. Winsett and Miss Mary Prosser were married on April 2d at Newbern, Tenn. They will reside at Fall Creek. We wish them the greatest happiness and success in life.

Rev. J. J. W. Mathis of Summit, Miss., is publishing a paper entitled Our Boys and Girls. As its name implies, it is intended for young people and will be found quite interesting and helpful for them. Bro. Mathis is an old Tennessean. We wish him much success.

We have received an invitation from Rev. and Mrs. George E. Truett to be present at the marriage of their daughter, Emma Winifred, to Mr. George Jeter Jones on April 15th, in Washington, D. C. Mr. and Mrs. Truett have many friends and relatives in this State who will join us in wishing most abundant happiness to the young couple.

We were glad to see Rev. T. J. Eastes of Grant, Tenn., in the city last week. He came to attend the meeting of the State Board, of which he is an honored member, being under the impression that the meeting was to be held last Monday. Bro. Eastes is a tower of strength for the cause of Christ and the Baptists in the Salem and New Salem Associations.

Until last week we had not seen the auditorium of the Central Baptist Church since it underwent repairs last summer. With its beautiful frescos, its artistic windows, its handsome carpet, it is now one of the most attractive auditoriums in the city. The church is expecting to have extensive repairs made this summer on the Sunday-school room. In all of the fifteen years of his pastorate Dr. Lofton was never more thoroughly entrenched in the affections of his people than now, and perhaps never did greater work than he is doing now.

A secular paper reports that on one street in Chicago twenty saloons have fitted up rooms for children in which are hobby horses, picture books and toys. Children who come are given sweetened wine and are encouraged to bring their friends with them. This is in line with the announced policy of saloons to "create an appetite." It is an infamous business. At the same time, however, we do not know that it is much worse than to be advertising saloons, as was done in the very paper which reported this matter and which was very indignant over it.

In describing an up-to-date church in Chicago a daily paper of that city, after telling of the handsome foyer flanked on either side with reception rooms richly decorated and furnished with luxurious lounging chairs, and of the electric lights in wrought iron lanterns, states that perhaps the most strikingly original thing in the church is the arrangement of the pews. The

seats are low, with reclining backs, richly cushioned in mahogany red and resemble Morris chairs in ease and comfort. What a delightful place—to go to sleep. We imagine that a service in this church would be very enjoyable on a summer morning. We suppose that among the church members are sleepers, pillars and bolsters.

An 8-year-old boy recently said to his mother, in a town where they were having a warm fight on the question of getting rid of saloons: "Mother, if they do drive saloons out of here, what will they do for men to put in the jails?" The little fellow was evidently very observant. He was right about it. With the saloons out of a community there is very little need of a jail in it. But do you think that it is the duty of a community to furnish an institution which will supply its jails with inmates? Is it to the interest of a community to keep as many men as possible in jail? Look at this question all around—physically, mentally, morally, financially and every other way—and then vote as the answer to the question would lead you to vote, either for or against saloons.

The Washington correspondent of the Examiner says: "The Baptist ministry of Washington has lost another of its prominent members by the resignation of Rev. Granville S. Williams, D. D., for the past seven years pastor of the Metropolitan church. Dr. Williams resigned to accept the pastorate of one of the largest churches in Tennessee, his native State, and where most of his work as a pastor was performed previous to his coming to the Capital. His health has not been good for some time, and Dr. Williams believes that the bracing air of Tennessee will restore him to health and strength. He goes now to the First Church at Jackson, which is one of the most desirable pastorates in Tennessee. Prior to coming to Washington Dr. Williams was pastor at Nashville for ten years and at Bristol for five years, and during the seven years he has been in his recent pastorate he has been regarded as an able preacher and a progressive and earnest worker. A desirable pastorate is thus left vacant."

In speaking of Baptist editors Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, recently said: "The editors are not here or I would make some feeble remarks to them. Along with the pastors they are to stand in the shaping of the thought and service of the brotherhood. God give them grace and courage and wisdom for this immeasurably responsible mission. Fervent prayer ought daily to be offered for these men, to the end that God may graciously give them wisdom from above for their exalted opportunities and responsibilities. Think of a great strong man, frantically running here and there, with a mighty broad-axe uplifted, bent on killing a mouse! As surely as we live that is a picture of some editors of denominational papers. It is a picture that is positively heart-breaking. But it is not to last forever. There is the sound of a going in the tops of the mulberry trees to the effect that slowly but surely our Baptist Zion of the South is getting to the end of all such inexcusable folly and wickedness committed in the holy name of Christ. God speed the day!"

### ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble  
and Never Suspect It.



MRS. SCOTT.

An interesting letter to our readers from Mrs. Gertrude Warner Scott of Vinton, Iowa.

Vinton, Iowa, July 15, 1902.  
In the summer of 1893 I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.  
Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Nashville 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 store 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.

The Ram's Horn has a picture of a saloon-keeper, an anarchist, a robber and a gambler, and asks the question, If you license the saloon-keeper, why not the anarchist, the robber and the gambler? Can anyone answer?

### Southern Baptist Convention.

The Nashville, Chattanooga & St. Louis Railway and connecting lines offer excellent service to and from Savannah for the above occasion. Rate, one fare, plus 25 cents for the round-trip. Tickets on sale May 4-7; limit May 20, 1903. An extension of limit may be secured. The scenery between Nashville, Chattanooga and Atlanta is magnificent; mountains and old battle-fields all the way. Arrange your schedule so as to leave Nashville in the morning, arrive at Atlanta that night, Savannah the next morning. Write to W. M. Hunt, C. P. & T. A., Nashville, Tenn., for folders, maps and other information.

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**Southern Baptist Convention.**

The Forty eighth Session, Fifty-eighth Year of the Southern Baptist Convention will be held in the Meeting House of the First Baptist Church, Savannah, Ga., beginning Friday, May 8, 1903, at 10 a. m.

The Annual Sermon will be preached by Rev. W. J. Williamson of Missouri, or his alternate, Rev. W. M. Vines, of North Carolina.

The office of the Secretaries will be in Room 61, DeSoto Hotel. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival in Savannah. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,  
OLIVER F. GREGORY,  
Secretaries.

J. P. EAGLE, President.

Woman's Missionary Union, Auxillary to S. B. C.

The Annual Meeting of this Society will be held in the Lecture Room of the Independent Presbyterian Church, Savannah, Ga., beginning Friday, May 8th, at 10 a. m.

MISS ANNIE W. ARMSTRONG, Cor. Sec.  
MRS. C. A. STAKELY, President.

Baptist Young People's Union, Auxillary to S. B. C.

The Annual Convention will be held in the Meeting House of the First Baptist Church, Savannah, Ga., beginning Thursday, May 7th, at 10 a. m.

Each local Young People's Union or Society is entitled to one delegate for every twenty-five members or major fraction thereof, and churches having no such Young People's organization are entitled to one delegate for every fifty members or major fraction thereof.

L. O. DAWSON, President.  
W. W. GAINES, Secretary.

Alumni Banquet for the Former Students of the Southern Baptist Theological Seminary.

The Banquet will be held in the Dining Room of the DeSoto Hotel (headquarters) at 9 o'clock on the evening of Thursday, May 7th, being the night before the opening of the Convention. To this Banquet all former student, of the Seminary, whether graduates or not, are invited. The price will be \$1 per plate. The Executive Committee also invites the Trustees of the Seminary, all Editors of Baptist papers and the Officers of the Convention. Each person is privileged to bring a guest, whether male or female, upon the payment of an extra dollar. As this is the first general meeting of the Alumni for many years, it is hoped that there will be a generous response upon their part, and that every former student who comes to the Convention will be present at this Banquet. A most inviting program has been arranged for the evening, and among other toasts will be a word of appreciation to those godly men in our Southern ministry who have never attended the Seminary.

It is necessary for all who intend to be present to send their names before the first of May, together with their dollar, to Rev. H. W. Kemp, 749 W. Cross St., Baltimore, Md., Treasurer of the Executive Committee.  
JUNIOR W. MILLARD, Baltimore, Md.,  
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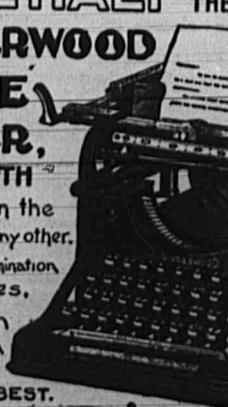
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ner, Baltimore, Md.; H. W. Kemp, Baltimore, Md.; John D. Jordan, Savannah, Ga.; Carter Helm Jones, Louisville, Ky.; W. R. L. Smith, Richmond, Va. J. A. FRENCH, Austin, Texas, Secretary.

RAILROAD RATES.

The rates, rules and resolutions herein published are the separate rates, rules and regulations of each of the following individual carriers and its connections, from points on their respective initial lines to Savannah, Ga., and return, account Southern Baptist Convention and its Auxiliary Societies, May 7-14, 1903.

Ala. Great Southern R. R.; Ala. & Vicksburg R. R.; Atlantic Coast Line R. R.; Atlanta, Knoxville & Northern R. R.; Atlantic & Birmingham R. R.; Blue Ridge R. R.; Central of Georgia R. R.; Charleston & Western Carolina R. R.; Cincinnati, New Orleans & Texas Pacific R. R.; Frisco System (K. C. M. & B. R. R.); Georgia Southern & Florida R. R.; Illinois Central R. R.; Jacksonville & Southwestern R. R.; Louisville & Nashville R. R.; Macon & Birmingham R. R.; Macon, Dublin & Savannah R. R.; Mobile & Ohio R. R.; Nashville, Chattanooga & St. Louis R. R.; New Orleans & Northeastern R. R.; Norfolk & Western R. R.; Richmond, Fredericksburg & Potomac R. R.; Seaboard Air Line R. R.; Southern R. R.; Tennessee Central R. R.; Tifton, Thomesville & Gulf R. R.; Washington Southern R. R.; Western & Atlantic R. R.; West Point Route (A. & W. P. R. R. & W. K. R. of Alabama); Wrightsville & Tennille R. R.; Yazoo & Mississippi Valley R. R.

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This rate, under the following rules and regulations, is respectfully tendered to connecting lines for basing purposes.

Tickets bearing contracts of the Standard form C will be sold May 5-7, 1903, inclusive, with final limit May 20, 1903, from points on south and east of an imaginary line drawn from Wilmington, N. C., through Charlotte, N. C., Asheville, N. C., Knoxville, Tenn., Chattanooga, Tenn., Birmingham, Ala., Montgomery, Ala., Bainbridge, Ga., Valdosta, Ga., Lake City, Fla., and Jacksonville, Fla. From points beyond tickets will be sold May 4-7, 1903, inclusive, with final limit May 20, 1903.

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket at the time of deposit, an extension of the final limit by personally depositing their tickets with Joseph Richardson, Special Agent, Savannah, Ga., between the hours of 8 a. m. and 8 p. m., not later than May 20, 1903.

Special Validating Agencies located contiguous to the railroad stations in Savannah, the exact location of the agencies to be announced later.

Interline tickets will be on sale only at regular coupon-ticket offices.

The Merchants' and Miners' Transportation Company will make special rate Baltimore to Savannah and return \$17. Tickets on sale May 2nd and 5th. From Philadelphia to Savannah and return, rate \$19.50. Tickets on sale May 1st and 5th.

Other announcements will be published as received.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply.

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VEHICLE & HARNESS CO., Office and Factory 861-867 Mt. Vernon-ave., Columbus, Ohio.

### OBITUARY.

**DOGGETT.**—Henry Russell Doggett, son of Mr. and Mrs. Walter Doggett was born Dec. 25, 1900, and died Feb. 19, 1903; age two years one month and twenty-five days. Russell was a beautiful, bright and sweet child; and had just reached that age when most interesting and hard to give up. He was the idol of the home, and was loved by all who knew him. Jesus, who has said, "Suffer little children to come unto me," has plucked this beautiful flower and transplanted it in heaven above. So weep not, grieved parents, mourn not for your precious darling. For you are sure that you have a little treasure in the beautiful heaven, waiting and watching for the loved ones left behind. Little Russell cannot come back to you, but you can go to him. May we so live that when we are called to the judgment bar we can be ready to meet those loved ones who have gone on before. Little Russell has gone to heaven where sickness or pain can never come. He waits for you and bids you come to dwell with him in the Savior's home.

ONE WHO LOVED HIM.

**STAMPS.**—The angel of death ever comes as an unwelcome guest, yet it has again visited us and taken from this world of sorrow our friend and brother, W. J. Stamps, who was born April 4, 1847. Years ago he professed faith in Christ and joined the Baptist Church at Hannah's Gap, afterward moved to Franklin County and placed his membership at Bethpage, in which church he was a deacon and faithful member until his death, March 3, 1903, aged 55 years, 10 months and 29 days. Bro. Stamps was a true Christian, his life showing forth a pure soul. He was a devoted husband, loving father, and a friend to everyone. Loved ones, do not mourn, for you shall meet him again and part no more. God calls and all must humbly bow. And truly he is not dead, for to the minds of everyone who knew him, will his footsteps ever echo through the corridors of time. A blessing will be received by all who will follow as he followed Christ.

Wm. Corn, Geo. Corn, J. B. Corn, R. A. Tate, B. Stamps, C. L. Murphey, committee.

Estill Springs, Tenn.

**WOMACK.**—Callie Womack. This patient suffering child of hope was born Sept. 22, 1860. In early life she became a Christian and a member of Round Lick Church, in which she lived a worthy member till called home Jan. 12, 1903, at the age of 42 years, 3 months and 20 days. Sister Callie was a good girl, and was always in her place at church and Sunday-school while health permitted her to do so. For years she was deeply afflicted, but these afflictions softened the dying pillow and made death a friend and heaven sweeter. Let us hope that as our sister's sufferings ended in the hour when this heart and flesh failed, she found with wildest joy that happy Eden made bright through earthly sufferings. The writer conducted her funeral in Round Lick Church in the presence of a large crowd of friends and relatives. She leaves a fond mother, brothers and sisters to mourn her departure. She was put away beside the dust of father and kindred and loved ones. There she sleeps undisturbed by sorrow and pain. Some sweet day she will awake in His likeness and be satisfied.

JOHN T. OAKLEY.

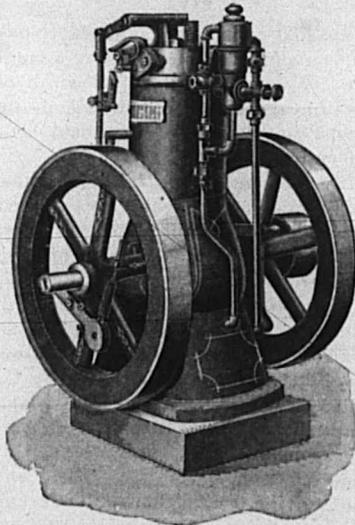
**FREEMAN.**—Nancy Freeman, the subject of this sketch, was born in North Carolina on Feb. 8, 1801, and about the age of six years her parents, who were named Harris, removed to Bedford County, Tennessee. In 1821 Nancy Harris was married to a Mr. Hartual

Freeman. In 1830 she joined the Baptist Church at El Bethel and was baptized by Louis Heath, one of the pioneer Baptist preachers. She remained a Baptist throughout her long and useful life. She raised a family of children who made valuable citizens in both State and church. I do not know the children's ages and their regular order, but one son living West is now about 80. The late Robert Freeman, a Baptist minister, and Esquire Freeman are the sons. The late Mrs. Hester, Mrs. Miller, Mrs. Kirby and Miss Celia Ann are the daughters. Two sons and a daughter survive her, and their average age is now about 75 years. Sister Freeman was an orderly and faithful member of the Baptist Church for more than 72 years; and died Dec. 30, 1902, aged 101 years, 10 months and 22 days. We cannot comprehend the extent of the influence exercised on children, grandchildren and great grandchildren, friends and neighbors during this long period. Her life work was confined to a small compass, never living but a few miles from where she first settled. Her memory is fondly cherished in the communities of El Bethel, North Fork and Union Ridge Churches, where her life work and membership have been for 72 years. Her hearing and eyesight have been impaired for some years, but her mind and memory remained good to the end. Let us thank God for such a character and example that has been permitted to live among us.

G. C. SANDUSKY.

Shelbyville, Tenn.

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Com'l. Agent, I. C. Ry., Nashville, Tenn

Half rates to New Orleans account National Manufacturers Association meeting, New Orleans, April 15-17, and American Medical Association meeting, New Orleans, May 5-7, Mobile and Ohio R. R. agents will sell tickets at rate of one fare for the round trip. Ask your home agent or write John M. Beall, A. G. P. A., St. Louis, for particulars.

## "REUNION"

### United Confederate Veterans, New Orleans, La., May 19--22, 1903.

The Illinois Central Railroad in connection with N. C. & St. L. Rys. will arrange special service for the Veterans and their friends attending this reunion.

The round trip rates will be exceedingly low for this occasion, tickets will be sold May 16-21 inclusive with final date to leave New Orleans without validation May 24, 1903.

Extension of time until June 15, 1903, can be obtained by depositing tickets with special agent and upon payment of fee, fifty cents.

Rates and schedule will be furnished promptly upon application to nearest ticket agent, or address, John A. Scott, A. G. P. A., I. C. R. R., Memphis, Tenn.; William Smith, Jr., Com'l. Agent, I. C. R. R., Nashville, Tenn.; R. C. Wallis, City Pass. Agt., I. C. R. R., Nashville Tenn.

## Tennessee Central RAILROAD.

Ticket office at Depot, foot of Broad St. Effective February 4, 1903.

	*No. 1		No. 3		No. 5		*No. 7	
	Knoxville Day Express.	Volunteer State Limited.	Lebanon	Shopping Train				
EASTBOUND								
Nashville.....Lv.	A. M. 8:00	P. M. 9:30	A. M. 10:00	P. M. 4:30				
Lebanon.....Ar.	9:30	10:57	11:15	5:25				
Watertown.....Ar.	10:03	11:30		5:59				
Carthage Junc.....Ar.	10:44	12:12		6:36				
Carthage.....Ar.				7:00				
Cookeville.....Ar.	11:59	1:21						
Monterey.....Ar.	1:07	2:00						
Crossville.....Ar.	2:10	3:00						
Emory Gap.....Ar.	3:40	4:45						
Harriman.....Ar.	3:55	5:00						
Knoxville.....Ar.	5:55	8:15						
	P. M.	A. M.	A. M.	P. M.				

	*No. 2		No. 4		No. 6		*No. 8	
	Nashville Day Express.	Volunteer State Limited.	Nashville Local.	Shopping Train				
WESTBOUND								
Nashville.....Lv.	A. M. 9:45	P. M. 7:00						
Harriman.....Ar.	11:42	9:45						
Emory Gap.....Ar.	12:02	10:10						
Crossville.....Ar.	11:42	11:46						
Monterey.....Ar.	2:38	12:52						
Cookeville.....Ar.	8:18	1:42						
Carthage.....Lv.				6:00				
Carthage Junc.....Ar.	4:24	3:00		6:30				
Watertown.....Ar.	4:57	4:15		7:25				
Lebanon.....Ar.	5:25	5:00		11:15	7:50			
Nashville.....Ar.	6:55	6:30		2:30	9:00			
	P. M.	A. M.	P. M.	A. M.				

\*Daily except Sunday. Leave. E. H. HINTON, Traffic Manager.

## MADE \$105 THE FIRST MONTH

written FRED. BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making \$100 to \$200 every day I work." MRS. J. M. ANDERSON, of Iowa, writes: "I made \$3.50 to \$4.50 a day." Hundreds doing likewise. "So can you. \$5.00 to \$10.00 daily made plating jewelry, silverware, bicycles, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer free." G. GRAY & CO., Plating Works, & Metal Bldg., Cincinnati, O.

"The Mormon Monster," by Dr. Edgar E. Folk, is a comprehensive and authentic statement of the past history, present propaganda and fundamental principles of Mormonism. Any one who wishes to know all about Mormonism that it is necessary for anybody to know, should read this volume.—*Christian-Evangelist*, St. Louis.

**USE TAYLOR'S Cherokee Remedy of Sweet Gum and Mullein** nature's Great Remedy for all Throat and Lung Troubles. Thoroughly tested for 80 years. All Druggists. 25c, 50c and \$1.00.

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXIII.

NASHVILLE, TENN., APRIL 16, 1903.

New Series, Vol. XV, No. 35.

## CURRENT TOPICS

Have you given anything to Home or Foreign Missions this Conventional year? If not, be sure to do so next Sunday.

Richard Croker has telegraphed from England that he will not return to New York. We imagine that this announcement will be received with a chorus of joy by all of the good people of that city and State.

The Pope has a regular confessor, Monseigneur Pifferi, to whom he confesses all his sins and by whom he is given absolution. And yet the Pope is regarded by his followers as infallible. If he is fallible as a man why should he be infallible as a Pope?

Senator Cooper of Paris introduced a bill in the Senate making the possession of a government license prima facie evidence of guilt in a dry town. The bill passed the Senate last Friday by a vote of 19 to 6, and it is presumed that it will pass the House. This is now the law in Kentucky. It is very important for the prevention of blind tigers in the State.

Returns from all the towns in Kansas which held elections last week, disclose the fact that the vote in favor of enforcing the prohibition law is the most overwhelming in the history of Kansas. Only six towns of any importance voted in favor of saloons. This, mind you, was in a State which has tried prohibition for many years. Evidently the work of Mrs. Nation has not been in vain in stirring up public sentiment.

Two citizens published cards in the Chattanooga papers criticizing their State Senator, J. Walter Peak, for his action in defeating a bill in which they and others were interested. Upon his return to Chattanooga he walked up to one of these gentlemen as he was sitting at a soda fountain and struck him on the head three times with a stick. The gentleman is an old man and was seriously injured. Mr. Peak then walked out, met the other man on the street and attacked him, striking him in the eye with his fist. There is great indignation in Chattanooga over the affair, as there should be. Is the doctrine to be established that whenever any one criticizes the actions of a legislator he must be knocked in the head for it? The course of Senator Peak was on a par with the action of Lieutenant-Governor Tillman in shooting Mr. Gonzales in Columbia, S. C., for criticizing him.

The Tharp blind tiger bill which passed the Senate by a good majority, failed in the House for want of a constitutional majority. It received forty-seven votes, lacking three of passing. It happened that some of the best friends of temperance were absent on account of sickness or otherwise. There has been a reactionary tendency in the House of Representatives for some time on the subject of temperance legislation. The Senate is now a much stronger temperance body than the House. The reason for this is probably that a majority of the Senators were elected especially on that issue, while the question was not made so prominent in the election of Representatives. We hope that next time our friends over the State will see to it that both their Senators and their representatives are strong temperance men who will be disposed to vote for any reasonable temperance legislation.

## MY CASTLES IN SPAIN.

BY LAURA BURNETT LAWSON.

I built a castle in the air,  
To me it seemed surpassing fair;  
Its frescoed walls with beauty shone,  
Soft music charmed in sweetest tone.  
I saw o'er carved window case  
My hopes and wishes interlace—  
An etching on the wall of snow—  
I watched my visions bud and blow,  
And scarce could wait Time's wings to bear  
Me to my castle in the air.

Alas for dreams with slender base!  
For hopes that speed too swift a race!  
To my chagrin, one morn I found  
My castle fallen to the ground,  
Adversity, with smiling lip,  
But touched it with her finger tip  
And said with laughter in her eye  
You've built your castle far too high.

Sadly I view the ruined pile,  
Once more I woo fair Fortune's smile,  
And choose a fairer spot in Spain;  
And build my castle o'er again—  
Not quite so wide, nor quite so tall,  
But quite as beautiful withal,  
And bury deep all thought of care  
Beneath my castle in the air.

If I dread Adversity again,  
Should matter my fair dream domain,  
I'll build again and yet again.  
So long as dreams and hopes remain;  
They sweeten toil, they lighten care—  
My lovely castles in the air.

Washington, D. C.

## SIGNS OF PROMISE IN THE CAUSE OF PEACE.

BY W. H. P. FAUNCE, D.D.  
President of Brown University.

There are some signs of promise along the horizon which give us all good cheer. One of these is the constant practical shrinking of the globe consequent on the progress of modern discovery and invention. I do not mean that peace will ever come about through the production of more cunning engines of warfare—I do not believe that. Adding new terrors to battle on land and sea may take the dare-to-fight out of man; it cannot take the want-to-fight out of him. Until we have accomplished the latter, we have not achieved the peace of the world.

But the shrinking of the globe, the drawing together of the nations, produces a physical contiguity which must have profound moral results. When General Washington went from Philadelphia to assume command of the Continental Army at Boston, he was eleven days in making the journey, a time which would now suffice to place an ambassador in most of the distant nations of the earth. When Livingstone died in the heart of Africa, it was after an absence from civilization, a practical dropping out of the world for years. Now any one in this room can send a telegram straight to the tree beneath which Livingstone's heart is buried. The maps of to-day are being so rapidly changed and so marvelously that the atlas of to-night will be practically useless twenty years hence. We have seen Africa being portioned out; we have seen China being carved into gigantic morsels for the European palate. We have seen Nansen making his dash for the pole. We have seen the trans-continental Siberian railways carrying new life into those frozen desolations, and pouring the tide of European civilization into the ports of the Pacific. And this physical contiguity, have we ever considered what it means as regards temperamental and social and moral relations? What does it mean for men to come geographically nearer, if politically and socially they are farther apart? What does it mean for men to come into greater physical propinquity, if they are sundered more vitally in their thoughts and ideals and aspirations? This physical nearness, on which I surely need not enlarge, means this: that in the future

hatred will be more awful, strife more frightfully disastrous, war more exceedingly terrible, peace more practicable, international amity and unity more absolutely essential, than in any century since the morning stars sang together at the creation.

Another sign of promise is the wonderful expansion of the self-consciousness of our own republic, and its frank recognition of its place among the family of nations. This self-consciousness is accompanied often in the nation, as in the individual, by exaggeration and conceit and the passionate tumult of adolescence. But these things will pass while the expanded consciousness of maturity will remain. The first essential in the individual life is that the boy shall become strong in his own personality. The first essential is that the baby shall learn to use "I" and "me." First, the infant must learn to walk alone, and talk alone, and think alone and act alone; then come those alliances with other lives that interlacing other personalities, out of which comes the richest and ripest part of our life. First, the assertion and maintenance of one's own self, then the intertwining with other lives. So you ask: "Why has this great movement not before aroused the conscience of America, why was it not taken up fifty or seventy-five years ago?" The answer is plain. First, in America, we had not only to declare but to achieve ourselves; first, we had to achieve our own place among the nations of the earth. Now comes this larger intertwining of our national life with all the family of nations, without which our own highest well-being can never be achieved. In the history of the invention of printing, if I may borrow a happy illustration from Seth Low, progress was slow as long as the letters of a word were all printed on one block. When each movable type became absolutely independent and separate from its fellows, then their endless combinations in modern printing became for the first time possible. First of all, it was given to this country to have the great rallying cry of 1776, Independence. Now we are coming to the grander rallying cry, because the grander idea of interdependence, the interdependence of separate sovereign States, each independent in its own domain, yet all coming together in one invisible family of nations. This, I think, is one inevitable outcome of the present tendencies and events.

Another sign of promise on the horizon is that we are now coming to recognize that the ethics of Jesus, always accepted as the supreme standard of individual righteousness, is the supreme standard of national righteousness as well. Hatred on a national scale is far more unchristian than hatred on a personal scale. Alexander Selkirk, on his lonely island, could not have been, in the deepest sense of the term, a Christian. He could, of course, have prayed to God and have been saved in the hereafter; but to be a Christian is very much more than that. Nineteenths of all Christ's commands relate to our duties to our fellows, to our relations to one another; and the man who, voluntarily or involuntarily, is isolated from his fellows, cannot achieve Christianity in the real sense. The same thing is true of the nation; a nation shutting itself within its own boundaries and saying: "We care nothing for the rest of the world, they are only our enemies," is a nation that cannot be in the deepest sense of the term a Christian nation. How much we have to be thankful for, that the ethics of Jesus has already ameliorated the conditions of modern warfare! When at the beginning of the Spanish-American war Congress issued two declarations to the world—first, that the war should not mean the conquest of Cuba's people; and, secondly, that we would not sanction letting loose privateers upon our foes—something was shown an incredulous world which would have been inconceivable two thousand years ago, inconceivable two hundred years ago. It was Christianity that did that. Two thousand years ago the thought was, "Injure your enemy