

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

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CURRENT TOPICS.

—Dreyfus has written a letter to the French Premier reasserting his innocence of the crime for which he was convicted last winter and demanding another inquiry into the case. We doubt very much if his request will be granted. The French are very tired of the whole business, as indeed they ought to be.

—The Chinese papers at Shanghai object to the peace treaty proposed by the Powers, the terms of which we published last week. They claim that the terms are too severe and especially that the presence of permanent legation guards in Peking will render the Emperor's return impossible because this would be a menace to the court. Whether the terms shall be modified is a question.—Later: The Emperor has notified his representatives, Princes Li Hung Chang and Ching, to accept the terms.

—The beer men are making a very vigorous warfare in Congress to have the tax on beer reduced to \$1 a barrel. It was reduced by the House bill from \$2 to \$1.60 a barrel, but the beer men are not satisfied. The Washington correspondent of the Nashville American says: "The Administration fears the beer men, who are still around the Capitol fighting for a larger reduction and making all kinds of threats if they do not get it." If the desired reduction in the tax on beer is made, the result will be that the tax on checks, notes and things of that kind will be retained, thus affecting every business man. But what does that matter, if the beer men get what they want?

—The usual list of Christmas brawls and Christmas murders is reported. At the bottom of all of them and the incentive to them was *whiskey*. Every account ends with the monotonous statement, "Whiskey did it;" "He was drunk;" "It occurred in a saloon," etc. It seems a thousand pities that people should turn the birthday of our Lord, which ought to be the holiest as well as gladdest day of the year, into a drunken frolic. But it seems 10,000 pities that Christian people should allow these damnable institutions, the saloons, to remain open to tempt men to get drunk. If you put temptation in the way of people, who has more responsibility, those who yielded to the temptation or those who put it before them? If you had not put the temptation there, they would not have yielded to it. Are you not, therefore, more responsible than they? "Think on these things," ye Christian men.

—Two weeks ago, the 16-year-old son of Mr. Cudahy, the millionaire pork packer of Omaha, Neb., was kidnapped by a band of desperadoes, taken from his home and carried to a lonely house about five miles from Omaha and held for ransom. An unsigned note was thrown into Mr. Cudahy's yard telling him if he would go out in a certain direction, carrying a red lantern in his buggy so that he might be known and deposit a bag containing \$25,000 in gold at a place by the road-side where he would find a white lantern, his boy would be returned to him safe and sound; but if he would not do so, the young man's eyes would be put out, and the next millionaire would be glad to pay the ransom demanded for his return rather than have him suffer the same fate. Mr. Cudahy followed directions, left the bag of gold, returned home, and soon after his son came in safe and well. He then offered \$25,000 for the arrest and conviction of the kid nappers. None of them have yet been apprehended, though the police think they are on the track of them. This was certainly a bold deed. It recalls very vividly the case of Charlie Ross, who was kidnapped near Philadelphia about twenty-five years ago. The kidnapers demanded \$50,000 for his ransom. It was not paid and the boy has never been heard of to this day. What became of him still remains an unsolved mystery.

Where Has the Old Year Gone?

Where has the Old Year gone?
Gone to join the mystic ages,
One more leaf in history's pages;
To be read by fools or sages;
There has the Old Year gone!

Where has the Old Year gone?
Gone the circle of the earth,
Grief to some—to others mirth—
Back to God who gave it birth;
There has the Old Year gone!

Where has the Old Year gone?
Gone with promise false or true,
Gone with loving friends we knew,
Hid forever from our view;
There has the Old Year gone!

Where has the Old Year gone?
Gone with all its hopes and fears,
Gone with all its joys and tears,
Dead and buried with the years;
There has the Old Year gone!

Where has the Old Year gone?
Gone till God recalls the past,
Good or ill—the die is cast,
Judged by it we are at last;
There has the Old Year gone!

—John Imrie in Christian Observer.

Christian Signals to the New Century.

BY REV. THEODORE L. CUYLER, D.D.

The new-born century inherits from its departed predecessor certain great advantages for which we cannot be too thankful. It also inherits certain difficulties, and what may be called spiritual diseases that threaten the advance of vital Christianity most seriously. To shut our eyes to the signs of disease, and to shut them to the clearly displayed signals to duty, would be equally a treason to our divine Master. Above all things let us not gratify Satan by yielding to the paralysis of discouragement; for the signal that shines out most clearly in the upper sky is—"Speak to my people that they go forward!"

The Nineteenth Century brought to the Church of Christ many great boons and benefits. It brought an open door for the Gospel in every habitable land on the Globe (with the possible exception of two countries in Asia); and it brought wonderful facilities for spreading that Gospel. Steam, telegraphs and power-presses belong to Christ as well as to Mammon. This last century gave us foreign missions. It was in 1806 that the five students in Williams College met beside the historic "haystack," and consecrated themselves to the work of preaching Jesus to the heathen; four years afterward the "American Board" was born; soon every evangelical denomination had its missionary organization; and the closing year of the century saw the magnificent Ecumenical Conference in Carnegie Hall. Planting new stations over the world has been the first work; but already there have been about two millions of conversions in the territories of false religions. Scores of benevolent and charitable societies and institutions have sprung into existence during the departed century; certainly there has been as much new machinery constructed as there has been spiritual steam to propel. One of the best symptoms is that the growth of interdenominational comity has about put an end to the wretched sectarian controversies in which so much time and temper were wasted a generation or two ago.

Over against all these advantages and advances, and others that I have not space to enumerate, must be set certain dangers and diseases that are sapping the strength of the Christian Church. We go into this new century handicapped by a sadly lowered observance of God's Sabbath. Robbing him of his day means a robbery of attendance on public worship, and a robbery of salvation to multitudes of souls. The unclean deluge of godless newspapers is not only a cause, it is the result of a lowered reverence for

God's commandment; and too many church members have a share in this sin! Another bad symptom is the growing neglect of wholesome, faithful religious instruction in families; for this no Sunday-school teaching can be a substitute. God made mothers before man made Sunday-schools. The "church in the house" is the best feeder of the church in the sanctuary. This is an age of unparalleled romance-reading, as the phenomenal sale of novels testifies. Can the modern Hannahs train their Samuels, and the Eunices bring up their Timothys and "handmaids of the Lord" on novels and society newspapers?

No one who observed carefully the spiritual symptoms of the last decade of the departed century could fail to detect a sadly diminished faith in the supreme infallibility and the supernatural authority of God's word. When a minister has been hamstrung by "destructive criticism"—when he lowers his pulpit to a lecture platform, and draws his material from Emerson, and Browning, and other mere human cisterns of thought—how can Jehovah's sovereign Word be otherwise than belittled? Can a sinner be brought down to repentance or a Christian be built up into a strong and vigorous life by anything short of a message of over-powering truth and soul-melting love, direct from the Everlasting Throne? I confess that it gives me a painful surprise when, in the course of my "ministry at large," people say to me, "It sounds good to hear the old-fashioned Gospel again." And I am tempted to reply, "Is the Gospel, then, out of fashion among you?"

A famine of Christ's own Gospel, with its solemn threatenings and its loving offers, its rewards and its retributions, cannot but produce a famine of conversions. It is a fact that stares us in the face as we swing out of the old century into the new that the spiritual census of the churches is alarming! One of the leading denominations suffered such a shortage for five or six years that its bishops felt impelled to issue a most pathetic and powerful address to all their churches. The last published Year-Book of another evangelical denomination records that while some millions of dollars have been spent in "running" its churches, there are fifteen hundred fewer members than there were the year before! The catalogues of the universities and the colleges exhibit a vast increase of students; all the theological seminaries show a falling off of candidates for the Gospel ministry. I sometimes think that some of the faculties of our literary institutions are more intensely interested in a game of football with some rival institution than they are in the religious welfare of their students.

But enough of these sad facts of spiritual famines and of failures. What is to be done? What are the signals to be displayed in full view of all the pulpits and the churches at the opening of this new-born century? In my humble judgment one of these signals is—*Back to Calvary!* There are many philanthropic people who are ready to say "Back to Christ!" and yet would emphasize only the humanitarian teachings and example of our Lord by providing food for the hungry and medicine for the sick and cleaner homes for the poor. The Gospel enjoins all these; but it goes infinitely deeper, and it reaches into eternity. Its mightiest Apostle said, "I know nothing among you but Jesus Christ and him crucified." The Cross on Calvary reveals human sin, and unless a man is convicted of sin, and feels his guilt, he is not likely to come to Jesus. Deep convictions produce deep conversions. The Cross means atoning blood, and without that there is no salvation. All the mighty soul-winners, from Paul on down to Spurgeon and Moody, have planted themselves on Calvary.

Another signal which, if obeyed, would turn the church's disaster into victory, is—*"Back to Pentecost!"* The reason why a dozen plain men shook Jerusalem and won three thousand converts in a day was that they were baptized with a "power from on high." The most encouraging symptom I now observe is the awakened disposition for united and fer-

vent prayer for the outpouring of the Holy Spirit. Instead of going to any Egypt for help, if every church and pastor will kindle their own fire by the Spirit's flame, there will be a widespread revival after the Pentecostal pattern. The Spirit in each individual Christian's soul will win individual souls to Christ. Saving grace never comes "by wholesale"; into the gates of heaven and of hell people go one by one. Personal responsibility—personal prayer—personal effort—will bring a new Pentecost. Try it and see.

That power from on high will put the Church of Jesus Christ where it ought to be—in the lead. It has been too apologetic and on the defensive. It has been throwing up redoubts and "holding forts," after the fashion of a certain general who was greater with the shovel than with the sword. On every moral question the place of Christ's Church is at the front. For example, as temperance is a Bible grace, the church has no right to relegate it to the domain of politics, where there is endless discussion over licensing or suppressing the sale of intoxicants: where, as every pulpit, every Sunday-school, every Christian parent, should go deeper, and strive to stop all use of intoxicants. In every social question that has a right side and a wrong side, cowardly silence is Peter's sin over again. And if the church, redeemed with precious, atoning blood, obeys God's signals, and marches into the opening century clothed with heaven-sent power, her ministers will not preach God's glorious Word with stammering tongues; they will not cap Sinai, or hide hell, or conceal Calvary's cross from a world that is perishing for want of Jesus Christ. The Twentieth Century will then lift this old, sin-smitten world Godward.

Borough of Brooklyn, New York.

Our Denominational Work in the Twentieth Century.

Foreign Missions in the Twentieth Century.

BY REV. R. J. WILLINGHAM, D.D.

Foreign Missions is the work of all work before God's people. The kingdoms of this world are to become the Kingdom of our Lord and his Christ. Some mighty strides have been made in the past, but we believe that we wait on the threshold of an era of more wonderful achievements in world-wide conquests. As we stand to-day on the turning of the centuries, we cast a look back to see what God has wrought. From every blessed experience of the past under his guiding hand, we ought to catch new courage and inspiration for the work of the future.

It is probably well to note just here, that in this work for world-wide conquest there are certain great fundamental principles which change not. They were the same one century ago and nineteen centuries ago, and if this world shall stand, they will be the same twenty centuries hence. God is the same eternal, unchanging God of mercy and love. He has looked with compassion on a lost world, and given his Son to save. The lost world needs the knowledge of Christ, and it is only through him that men can be saved. God has called those who love him to give to others the knowledge of his salvation in Christ. These are truths which we must recognize as being unchangeable.

But there are great changes which have come. It has not been long since men through ignorance of God's Word, or prejudice against the teachings of that Word, laughed and scoffed at Foreign Missions. Learned and unlearned, high and low, rich and poor jeered at those who engaged in this enterprise, as though they were the greatest fools of earth. Deep ignorance existed about Mission work, and as to how it should be carried on. Facilities for communication were very poor. Men who wished to go to Foreign lands, found it very difficult to do so. The languages in those lands were unknown, and often unwritten. The customs and manners of the people stood in the way of those who wished to enter and work. There were no precedents and no experience of those who had gone before. Much of the world was unknown, and of that which was partly known, in many cases barriers stood in the way against the entry of the servant of God.

This is all changed in a wonderful manner. As we stand on the threshold of the twentieth century, the people of God, learned and unlearned, recognize world-wide evangelization as the spirit of the Gospel; as the very essence of the Gospel of Christ. The more they study God's Word, telling of God's love and dealings, the more they see that God loves the lost world, and wants this lost world to know of his love. Information about Missions is being disseminated everywhere; the religious papers are full of it; the secular papers have taken it up; preachers find their best illustrations from the lives and experience of those who have gone in the name of the Master to carry the news of his love; schools and colleges teach of the growing work; Woman's Mission Societies, Young People's Unions, and Children's Bands delight to hear and tell of what God is doing in world-wide conquest; tracts by the millions are being scattered, which give information and inspire to higher, holier effort. The lives and experience of noble men and women furnish fresh incentives to thousands of others. The churches have found out by experience methods at home and abroad for carrying on the work, which methods have and will continue to prove most valuable. The Word of God has been translated either partly or entirely into 421 languages and dialects. Theological schools, publishing houses, hospitals and other helps to the work have been established in foreign lands. Means of communication have been wonderfully increased. Where fifty years ago it took six months to write to a missionary and get an answer, to-day the same thing can be done by cable in six hours or less. The same year that Morrison went to China (1807), Fulton tried his first steamboat. Later (1814) came the railroad. In 1846 the telegraph. Then in 1858 the ocean cable. In 1868 the Suez Canal was opened, giving quicker connection between Europe and the far East. To-day railroads cross Russia and Africa and other parts of the earth, while swift steamship lines are drawing all the world close together. Not only this, but the nations have been opened in a wonderful manner. Since 1800 India, Madagascar, Turkey, Persia, China, Japan, Central Africa, Italy, Spain, Austria, South America, Mexico, Corea, Cuba, Puerto Rico and the Philippines have opened their doors, and most of them in the last fifty years.

England and America, the two strongest nations of earth, stand back of the missionary enterprise, furnishing seven-eighths of the money and three-fourths of the men and women.

At the beginning of this century, there were only about seven Missionary Societies. To-day there are over 500 with 15,460 workers, and 77,338 native assistants—over 92,000 in this grand army of King Immanuel, working to bring these nations to Christ. Besides these, there are thousands of others preparing in home and foreign lands, who in a few years more will stand by their side. The work is only fairly begun. Difficult indeed was the beginning—but God has blessed those who labored in tears, and already we see the beginning of the rich harvest. It is well for Christians in the home land to consider whether we are doing a tenth of what God wants us to do in this great work. We who claim to be Missionary Baptists, and glory in taking this position, because we believe in implicit obedience to the commands of our Lord, ought to tremble when we see how little we are doing to carry out his last great command. When we consider that only \$1 out of every \$50 which we contribute for benevolence is given to the great Foreign Mission work, and that we thus keep \$49 at home; more than this, that we send one preacher to the foreign land and keep 300 at home, and that too where a man could easily have a thousand times as many in the foreign land to preach to as he has here, we should pray the Lord to open our hearts more faithfully to do his great work. Oh, that the churches in the twentieth century may awaken to the work that God wants done, as we in the nineteenth century have failed to do, and as those in the eighteenth century never dreamed of. May our preachers yearn to go where the needs are the greatest and souls are dying. May our laymen delight to take a leading part in this great work by giving liberally to support those in foreign lands. May our churches awaken to their duty to such an extent that thousands of them will not feel that they are doing their Master's work unless they are contributing enough to support a preacher in the foreign as well as the home land. Already we see here and there a layman, or a church, which says: "We must have a man in heathen darkness telling of the love of Christ, while we have a man at home telling us the same blessed story." But instead of 40 or 50 such in the Southern Baptist Convention, there ought to be at least 500 or a 1,000.

With the wonderful blessings of God on the work in the past, with the wonderful opportunities open before us, with the call of our God to go forward in his name, may the people of the Lord in the twentieth century awaken to the work of world-wide evangelization beyond what we and our fathers have dared to dream of. May the great accumulations of wealth and the great advance in learning, and the wonderful discoveries for intercommunication, and the opening of the nations, all be used for one divine purpose—the evangelization of the nations, that Christ may reign and all people confess him king.

Let each and every one of us press on until all can join in the glorious song—

"Bright sunbeams gild the sky,
Hosannas fill the air,
All heaven is shouting victory,
And hell is in despair."

Corresponding Secretary Foreign Mission Board,
Richmond, Va.

Home Missions in the Twentieth Century.

BY REV. F. H. KERFOOT, D.D.

I have been requested by the editor to say a word to the Baptists of Tennessee through the BAPTIST AND REFLECTOR in this first week of the new year and of the new century. I am inclined to think that the best thing that I can say under the circumstances is simply to present to you the following facts. Nothing is so forceful as pertinent facts.

1. There are three times as many unconverted people in the South now as there were fifty-five years ago. All that has been done has not nearly kept pace with our growing population.

2. Some of our oldest Southern States are utterly unable to grapple with the new problems that confront them in their State Mission work. They beg our Home Mission Board to come to their relief. These are our "brethren according to the flesh." Shall we turn a deaf ear to them?

3. The city of New Orleans has a population of about 250,000, and only one self-supporting white Baptist Church. In proportion to population Memphis and St. Louis are almost as needy. The wealth of our country is rapidly concentrating in our cities, and in them we must double our plans to hold our own; to win them to our Baptist cause it must be quadrupled.

4. Twelve years ago Oklahoma Territory was known as "No Man's Country." It had then no white inhabitants. To-day there is a farm house to every 160 acres of land and cities and towns and villages as numerous as in the older States, and any number of railroads, but not a self-supporting Baptist Church. The census showed ten years ago a population of 40,000. The last census shows 400,000.

5. We have a strip of frontier country about 1,000 miles long and 500 miles wide, and in about the same condition religiously as Oklahoma.

6. This frontier land is as rich as any in the world. Churches planted there now will soon become the largest contributors to every good cause. One church in Texas, which twenty-five years ago was a frontier church, gave last year \$1,500 to State Missions, \$1,000 to Home Missions and \$1,000 to Foreign Missions.

7. Nearly 40 per cent. of all our population in the South is negroes, and Southern people are doing almost nothing for them morally or religiously. Can you realize what this must mean for the South in a few more years? "We must affect them or they will affect us."

8. These negroes are appealing to us now as their best friends, who know them best. They are begging us to help them.

9. Cuba is at our very doors, and is as needy religiously as if the people were absolute heathen.

10. Presbyterians spent last year nearly as much money on Home Mission work in North Carolina alone as Southern Baptists spent in the whole territory of the Southern Baptist Convention. How long will the South continue to be the Baptist stronghold of the world at this rate?

11. There is no spot on all this earth where Baptists can better afford to spend money for missions than in the South. It is increasing rapidly in wealth. If properly taken care of now, it will soon yield all the money that will be needed for every good cause.

12. The Southern Baptist Convention asks you, and your church through you, to try to double your contributions to Home Missions. Will you do it?

Think, pray and preach on these things.

Corresponding Secretary Home Mission Board, Atlanta, Ga.

The Sunday-school for the Twentieth Century.

BY REV. J. M. FROST, D.D.

The Sunday-school for the next century should be made the most effective possible for the high end which it holds in contemplation. What it will be no one can foretell. The denomination that can bring on the best Sunday-school condition and do most to foster its power will lead all others in evangelizing the world.

There are several lines on which we should project our Sunday-school work for the twentieth century. I will mention four of these.

1. It should lead more and more to a better Bible study. It should be an earnest effort of God's people to know God's Word. Much has been done in the

past for this high end and we will advance it further. Never in the world's history has there been such study of the Bible as now—study so widespread, so devout and earnest, so intelligent and comprehensive. This has come from several causes, but among them the Sunday-school holds almost the top place. Some have proposed to change its name to Bible school. This is proof of its growing singleness of aim as to text book, but would add nothing to its power. Not change of name, but emphasis of purpose is what should be done. *Helps* for Bible study should be held as *helps*—not substituted either in the school or study. Scripture is Scripture whether found in the volume of the Book or is simply printed on a single sheet of paper. But remember it is there for study—downright, earnest study—to find out its wonderful meaning. The school that gets the best Bible study has gained one chief point of excellence.

2. There is growing need of emphasis in denominational teaching. There is need to widen the denominational vision and deepen the denominational conviction. As Baptists we need to be *Baptists*. That term in our thinking is the highest expression of the highest truth. It is a rounded, symmetrical, comprehensive term, needing neither prefixes nor suffixes. We perhaps have enough of the name, but we need more of the great things it stands for. We need a people who are Baptist in their beliefs as to doctrine, in their experience and sentiment, in their church life and Christian activities. The Baptist doctrine, as a rich experience, should bring the noblest sentiment and most beautiful brotherhood in the world. Here, indeed, if anywhere among men, we should find the royal family with the royal badge—and that badge is loyalty to the Master and fraternity with each other. In standing for the doctrine of Christ it is imperative to maintain his spirit, his sentiment, his life. Let it be understood that in so far as we lack in this we lack in being Baptists. Doctrine is well. But doctrine without experience and spirit and life is dead. We want the living truth in living form.

3. Training for higher grade of church membership. For this reason the entire membership, as far as possible, should be brought under the influence of the Sunday-school. Here the Home Department may be made very effective in reaching those whose attendance cannot be secured.

Even those not Christians may yet learn lessons from habits, gain knowledge, all of which will come into active play when the Spirit of God shall move on the heart and work his work of grace. Our membership will determine what we will do in the twentieth century for bringing in the kingdom of Christ, but the Sunday-school will determine in a large measure what our membership will be—is perhaps the mightiest factor next to the pulpit, which always and everywhere holds the chief place. Let us get a fresh emphasis of church membership. Train for it in the Sunday-school as we train for citizenship in the day school, and herein we will develop strength which will be mighty in God's hands for giving Christ to the world and bringing the world to Christ.

4. The Sunday-school should be held more and more as an evangelizing power. Failure here is almost failure throughout. It is important to have the Sunday-school rightly placed in the Christian program. It is fatal to stop midway the Commission. We must insist on *all nations* as the scope of our field and *all the commandments* as the scope of our obedience—disciplining, baptizing, teaching. We must be Baptists to the heart's center, but Baptists also to life's circumference; and our circumference sweeps the uttermost parts of the earth. Baptist without baptism is no greater misnomer than Baptist without the missionary spirit and missionary activity.

These are the things for the twentieth century, and these alone can make the century the crowning glory of the ages.

Corresponding Secretary Sunday-school Board, Nashville, Tenn.

State Missions in the Twentieth Century

BY REV. A. J. HOLT, D.D.

The nineteenth century has been one of foundation work in all departments of the Master's service, but especially in missions. In no department of the missionary work is this more manifest than in State Missions. State Missions itself is foundation work. No department of missions in any State can long prosper if State Missions be neglected. Here is the base of supplies. If the base of supplies be neglected, we will soon have no supplies. Here we organize for other work. If we do not organize for work, no permanent, world-wide, far-reaching results will ever be attained. It is here we reach the masses of our people. If the masses of our people be not enlisted we will never be able to accomplish anything worthy of the cause of our Master. In all these things we stand at a greater advantage now than ever before. We

will enter the twentieth century with better development, better equipment, better knowledge, better organization and deeper determination than ever before.

The enlisted forces of our State work in all the States are composed of our very best, wisest and most active people. These will draw the others in. There is no opposition to State Missions that means much. Some are opposed, it is true. But such show no good grounds for opposition, and the Baptist brotherhood will not be slow to discern that opposition. Misrepresentation, fault finding, abuse of Boards, secretaries, salaries, expenses, etc., do not weigh much against the glorious blessings that are flowing to us through these agencies. So that the masses of our Baptist people will yet more rapidly wheel into line and lend their aid, give their prayers and send their contributions into this State work, so that during the twentieth century—the very first quarter of it—every vestige of destitution in our States will be supplied. Sunday-schools will be organized, churches built, houses erected, and all the forces of the Lord be mustered into service and a grand advance made toward sweeping over the whole earth with the gospel of Christ. I do not say that every one in every State will be converted. But such a thing as destitution will not be known. The forces of good and evil will be better drilled, and will be brought into closer conflict. Those that determine to do evil will be met face to face, foot to foot, and if they will not yield to the gospel of Jesus Christ there will be thrown around them such circles of Christian power as to quarantine their influence and prevent its spread.

In the earlier part of the twentieth century we must so completely organize and project our forces as to be able to touch hands all over every State. No neighborhood must be without the preached gospel, no home without the Bible, no child left unsolicited to attend Sunday-school, no soul left unsaved which human instrumentality can possibly reach. *This must become a Christian land.* Not in name only, not by formal or ceremonial connection with God's people only, but by vital union with Christ. Guided by his word, sustained by his grace, infused by his Spirit, his people shall present such a solid phalanx to Satan that he shall betake himself to another planet. In God's name let us go up and possess the land, for by his help we are abundantly able.

Corresponding Secretary of State Mission Board, Nashville, Tenn.

PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

INTRODUCTORY.

What must I do to be saved? This was the question asked Paul and Silas by the jailer that night in Philippi. It is the question which everyone is asking. For 6,000 years, ever since the fall of our first parents and sin entered the world through their fall and death by sin, men have realized that they were sinners, that they were lost sinners, that they needed some one to save them. And so they have been asking the question, "What must I do to be saved?" At some time in his life that question presses upon the heart, if it does not come to the lips, of every man, and demands an answer. It is the question of the ages.

It is the most important question which has ever been asked, involving the most momentous issues. Upon its answer eternal interests hang, eternal destiny depends. It would seem that if there were any one question in the world, the answer to which would be clear and simple and unambiguous; that if there were any one question upon the answer to which all the world would agree, it would be this. Certainly, considering its tremendous importance, it ought to be so. But alas! strange as it may seem, there is no one question upon which there is so much difference of opinion as upon this. As the sinner stands and cries, "What must I do to be saved?" a very babel of voices is heard in reply saying, lo! this, or lo! that, or lo! the other thing is what he must do. I have not time to discuss the various answers given by the followers of Confucius, Buddha, Mohammed and a hundred others.

One would think that the followers of Christ would certainly agree in their answer to this question, if upon nothing else, that they would present a solid front to the world at this fundamental point, if nowhere else. But alas! alas! we find divisions and dissensions and often bitter strife in regard to the an-

swer to be given to this question. It seems a thousand pities that it should be so. But so it is. In the following series of articles upon *The Plan of Salvation*, I shall try to make the way so plain that a way-faring man, though a fool, need not err therein. The Plan seems to me so simple and so plain that I wonder every one does not see it and accept it. I may add that it is quite a remarkable fact that there should be comparatively so little literature upon a question of so great importance and in regard to which there is so much divergence of opinion. There have been any number of short treatises upon the subject in the way of sermons and editorials and tracts, etc., but not many full discussions of the subject. Of course every book on systematic theology has a discussion of it more or less exhaustive, but among so many subjects this one does not stand out, in a book of the kind, with the prominence which it deserves.

Of the books which are devoted especially to explaining the Way, the following may be mentioned: "The Way of Salvation," by Dr. R. B. C. Howell, and "The Philosophy of the Plan of Salvation," by Dr. James B. Walker. Both of them are quite good. But the first was published in 1856, and the second, as its name implies, is a discussion of the philosophy of the Plan of Salvation, according to the inductive method, rather than a setting forth of the terms of the Plan.

It has seemed to me for some time that a treatise was needed showing what is the plan of salvation as revealed in the Scriptures, and setting forth its terms in the plainest and simplest and also the freshest and fullest manner possible.

This need the following articles will attempt to supply. (1) shall discuss the subject from two general standpoints: 1. God's part in the plan of salvation. (2) Man's part—what God does and what man must do in the salvation of a soul. I shall dwell more especially on the latter part, because the sinner has nothing to do with God's part. The question for him is, "What must I do to be saved?" It is that question I propose especially to answer. Still it may be well to discuss God's part in a general way as a foundation for man's part.

I shall leave the fruits of Christianity and shall dig down among the roots. I trust that those of my readers who have found the Way, as I presume nearly all of them have, will join me in the prayer that I may be able to show it to others so plainly and clearly that they may be led to see it and accept it. God grant it may be so.

Letter From Palestine.

I have been in Palestine for two months, and after spending three weeks in Jerusalem seeing everything and verifying every Scriptural statement, I began tracing the steps of the Savior, carrying with me my *Harmony* (by Dr. Broadus), reading every section and taking observations of the surrounding country, spending some time in meditation and prayer at each place. I have gone to every place mentioned in the *Harmony* except "Bethany beyond Jordan," and nobody knows where that is. In taking these journeys I passed many places alluded to in the Old Testament. Of course I carried my Bible with me on these trips, and practically I have reviewed the whole Bible. The Lord has given me good weather all the while and I have been shielded from all harm. In connection with these journeys I have studied the customs and habits of the people, which have never changed, and really I have been living two thousand years in the past. This experience has been a great blessing to me, and I have clear ideas about many things in which I was in doubt previously. The Bible is a new book to me now, and I am better acquainted with it and know God better than I have ever known him in all my life.

I am planning to leave Palestine about New Year's day, after spending Christmas in Bethlehem and Jerusalem, that is if nothing hinders me in my trips beyond Jordan. The natives and I get along like old friends. I can adapt myself at once to an Arab home or a Bedouin tent, and in three hours after my arrival with Bible in hand, I am regarded as a special guest. Polite treatment to the old folks and a little *bakshish* (a few coppers) to the children before leaving insure him the best in the house.

Let me say to the members of the Old and New

Testament classes in the Southern Baptist Theological Seminary, by all means come to Palestine and study for three months. Bring maps, notes, Bible and Harmony. The trip can be made with \$400 if you stay clear of tourist agents, dragomen and "scholarly akunks" that speak nine languages" and other "skin flints" that rob the traveling public out of many thousands of dollars every year. While the boys were eating their Thanksgiving turkey in New York Hall, I was at Emmaus reading Mark xvi 12, 13 and Luke xxiv. 13-35, after which I prayed. The bread and olives I ate for dinner were excellent. The mountain air and a walk of seven miles gave me a good appetite for native food.

A happy new year to all Tennessees.

FRANK M. WELLS.

Texas Letter.

'Tis springlike in this lovely coast country. The flowers are blooming, and gardens that are properly tended are growing in various products. The immense cotton fields that gave no yield the present year on account of the boll weevil, are growing out green leaves as in spring time.

Texas is favored with fine crops of all sorts with the exception of this south and southeast corner of the State. This county and a few other counties south were not materially hurt by the great storm of September 8th, but the cotton was destroyed by the boll weevil, an ingenious pestiferous insect. Thousands of people, mostly negroes, have spent the fall season in other portions of the State picking cotton. The finances of the country are in an embarrassing condition. It is expected that many rich lands will remain uncultivated another year. The impression upon our churches and people is great, weakening our resources to an alarming extent. Poverty and want still predominate among the masses of Galveston and lower coast people. Much complaint is heard, too, concerning the management and distribution of the funds and supplies. The Governor recently called for specific reports from all the managers of charities.

The refrains of the State Convention still vibrate in sweet accents of joy and hopefulness. The meeting of the new State Board, who were substantially the same as before, held their first meeting last week. The policy and methods of last year were continued, with an enlargement of work. The first three months of the conventional year is by mutual consent and co-operation given to the educational work. Every department and official is to give the time and service to the special work.

The "East Texas Convention" recently held its first meeting, some six months after its organization. About forty churches were represented and some sixty-five messengers were present. A few brethren from Central Texas were in attendance, and after some deliberation the name of "East Texas Convention" was dropped and the body assumed the title of "The Baptist Association of Texas." The singular proceeding augurs much. The design of the original organization was claimed to be for the special needs of the eastern and that undeveloped portion of the State. We wished them well and had no complaint whatever to make. The proceeding at its first regular meeting, however, suggests other matters too.

We are getting along quite friendly and pleasantly with our foreign folks. 'Tis extremely difficult to get a hearing from them. We do our best in preaching the gospel of life to the living when serving at the burial of their dead. We distribute Bibles and Testaments among them, and particularly tracts and illustrated cards among the children. Our visits in their homes are cordially welcomed and seemingly appreciated. 'Tis very hard to get the few American people who yet live in the country to recognize the fact that at the present rate of things only a few years more and there will not be enough Protestant Christianity to sustain a congregation. The church interest among the Lutheran and Catholic people is very feeble. The Catholics have their immense church building, and in obedience to priestly mandates the days and rites are attended to, but in matters of morals and piety they are "not in it." Drinking, swearing, Sabbath desecration and revelry are in high glee, but to attend a Protestant service or give countenance to any other church or faith is the unpardonable sin.

This is our "good-bye" letter for the present year and the outgoing century. We asked the question of a little class in Sabbath-school recently where did they reckon they would be at the close of the next century. The reply came from a bright little fellow: "Well, we may be in heaven or we may be in the bad place." Even so. The world's living people will all be either in heaven or hell at the close of the incoming century. The question is, which? And in advance I wish the BAPTIST AND REFLECTOR, with all that makes it what it is, a good paper, a happy new year.

WELMAR, TEXAS.

T. E. MUSE.

Washington City.

Christmas was an ideal day here, and this beautiful city was a delight to the eye. I enjoyed a stroll along its clean streets. Business was hushed, the ringing of Christmas bells was heard on every side, the jolly boy had a cow bell tied to his bicycle and it rattled on the street as it followed his wheel at the rate of eight miles an hour. I walked through the grounds and veranda of the White House about noon, but a previous engagement prevented my taking lunch with the President.

I called at the Ebbitt House to see Senator Bate in regard to our college claim. He received me kindly and promised to do all in his power to secure the passage of our bill in the Senate. He expressed his deep regret that he was kept away from our State Convention at Gallatin by the funeral of his law partner, Mr. Mountcastle. He reached the town an hour or two after we had adjourned, and was much disappointed that we were not still in session. He gave me an interesting report of the connection of his family for four generations with the Hopewell Church, of which he seems proud to be a member and to be in the line of family succession. His reference to Bro. Wilks, who baptized him, was very kind and complimentary.

I called at the mammoth establishment of Woodward & Lothrop yesterday to see Mr. Woodward. He was holding his regular weekly meeting with the heads of the departments. This store, employing nearly a thousand clerks, is a model of organization and is a great success. At the recent meeting of the Columbia Association it was decided to make an effort to clear all the Baptist churches of the District of debt. The total indebtedness is about \$50,000, and Mr. Woodward starts the committee with \$10,000.

Christmas entertainments have been the order of the day for this week. It was my pleasure to spend an evening each at Grace and Calvary. The exercises were strictly messianic and devotional. The music was thrilling and the oriental costumes were attractive.

The Washington papers have much to say already about the inauguration ceremonies. The committees are appointed and at work, and more than \$50,000 has been subscribed to pay expenses. It is my private opinion publicly expressed that the money expended on the inaugural ball would accomplish more good in the endowment of Carson and Newman College. [Amen.—Ed.]

Dr. S. H. Greene, pastor of Calvary Baptist Church and acting president of the Columbian University, tells me that the Institution has already enrolled this year 300 more students than last year, making an attendance of about 1,400. The law, scientific and medical schools are especially prosperous. President Greene thinks their law faculty is unequaled by any institution in America.

It was a great pleasure to attend the services at Calvary to-day. The Sunday-school was large and interesting. Assistant Pastor Anderson made a short talk on "Looking Backward," Pastor Greene on "Looking Forward." During the summer the school declines much in numbers, and yet the average for the past year was 868.

In a day or two I must turn my face toward Tennessee and resume the laborious task of trying to endow our college.

J. T. HENDERSON.

The Census Movement.

The readers of the BAPTIST AND REFLECTOR are likely aware that the Central Baptist Church of Chattanooga has been engaged for over two years in census work, regular, systematic house to house visitation for the purpose of preaching the gospel to every creature. More than ever am I impressed with its value. With us it is a permanent department of church work. We do census work as regularly and as persistently as we do Sunday-school work; and would as soon think of giving up the Sunday-school as census work.

November report.—In the Central Church field last month there were fifty workers engaged. They made 508 visits for religious effort and prayer; held 195 religious conversations; 1,461 pages of tracts distributed; 21 Sunday-school scholars brought in; 56 people induced to attend church; 2 families supplied with the Bible; 4 needy families helped; 173 hours devoted to the work.

The above is the summary of all the work; but like all such reports, it by no means tells all. E. g., Mrs. J. E. G. Roberts has an assignment of ten homes in a poor section of the field. She has been laboring in this section for some two years; last month she had the pleasure of seeing two baptized from her district two little boys were furnished books and entered the public school; they had never been to school before. A cottage prayer meeting was held in their home and their widowed mother became interested, then con-

verted and was baptized. A young man furnished clothing for the boys, and they looked as if heaven had come down to their home. Just across the hallway in the same house lived another poor family. Three little children were furnished books and sent to the public school, and of course brought into the Sunday-school. A sister was converted and baptized, and so the work goes on.

Another worker conversed with a man who had not been to church for 29 years, thus bringing the gospel to him through the census work when no pulpit was reaching him. Think of what 50 consecrated church members regularly at work can accomplish in the course of time.

Already a number of churches have introduced the census work, and seem delighted with it. Of course it is new and requires perseverance, but it will revolutionize things if adopted generally.

Chattanooga, Tenn.

A. J. FRISTOE.

Revival Meeting at Mossy Creek.

The revival meeting in our church, which closed on the third Sunday in December after a duration of twenty days, was indeed a great one. The meeting proper, which was of two weeks continuance, was preceded by a week of preparation, during which the pastor led his people in an evening service each day, in confession of sin, humiliation and prayer for a great spiritual awakening. These services were well attended by the membership and greatly blessed of God to the quickening of his people, so that by the close of that week the spirit of revival was manifest and the "sound of a going in the mulberry trees" was distinctly recognized as the divine signal for an aggressive movement against the powers of darkness.

At the beginning of the week the pastor called to his assistance Dr. M. D. Jeffries of Knoxville, who remained and did all the preaching till the close. From his first sermon all felt that he was God's chosen instrument to carry forward the work so auspiciously begun. His preaching was of a high order, Scriptural, simple, strong and convincing. One rarely ever hears a series of sermons of two weeks in which all are good, but it was true of these. Every sermon was helpful and uplifting, and was owned and blessed of God in the edification of his children and in the conversion of sinners. The meeting and its results is the best possible indication of the character of the preaching. It goes without saying that Dr. Jeffries is in the hearts of this people to stay. Under God the work he accomplished during his labors with us will endure for all time and through eternity as well.

The church closes the year and the century as well thoroughly awakened, active and united and full of the inspiration of hope for the future. One month more and five years of pastoral service will have been rounded out. The growth along all lines has been constant during these years, and many have been the seals the Lord has been pleased to give as proofs of his blessing on my labors. To him be all praise.

Mossy Creek, Tenn.

J. M. PHILLIPS.

Seminary Notes.

U. S. Thomas preached at Simpsonville, the 22nd and 23rd.

Bro. E. Lee Smith has been called to the church at Ewing, Ky.

J. F. Vines has been called to the church at Alton for two Sundays in the month.

Bro. E. Lee Smith led the Young People's Union at Walnut-street Church Sunday night before last.

H. L. Martin and J. R. Magill were at home during Christmas.

J. H. Sharp invited the Tennessee boys to his room Christmas morning for a treat and a social time. Speeches were made by all present and a pleasant time had.

During Dr. Eaton's absence in Philadelphia, Dr. Dargan preached at Walnut-street Church last Sunday morning and one of the students at night.

Tuesday, January 1st, the regular missionary day, a century celebration was held. Speeches were made by all the members of the faculty on the general subject of "Baptist Growth in the Nineteenth Century."

On New Year's afternoon Dr. Robertson gave a reception at his home to all the members of his classes. His kindness is appreciated.

H. B. FOLK.

—Take your collection for ministerial education as soon as you can, and make it as large as you can.

G. M. S.

—I received a unanimous call this week to the Ewing, Ky., Baptist Church for an indefinite period. I am much pleased with the Seminary work and its devout faculty.

E. LEE SMITH.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Burrows preached to good congregations for a rainy day.

Third—Pastor Golden preached. One received for baptism. 154 in S. S. and 12 in mission.

Centennial—Pastor Stewart preached at both hours. Good rainy day. One baptized. 118 in S. S.

North Edgefield—Pastor Robinson preached at both hours.

Immanuel—Pastor Ray preached at both hours. One approved for baptism and four baptized.

Seventh—Pastor Lannom preached at both hours. One baptized. Good S. S.

Howell Memorial—Morning hour given to discussion of China by pastor and brethren and collection taken. Rained out at night.

Mill Creek—Pastor Trice preached in the morning. Preached the funeral of Bro. John T. Estes in the afternoon, one of the oldest members of the church.

Mt. Olivet Mission—S. S. rained out. Bro. Swift preached to a fair audience at night.

Rains Avenue Mission—Bro. Claiborne preached in the morning.

Dr. William Shelton and Bro. S. M. Gupton were present at the Conference.

KNOXVILLE.

First Church—Pastor Egerton preached at both hours. One approved for baptism and two baptized. 338 in S. S.

Bell Ave.—Pastor Murray preached at both hours. 126 in S. S.

Centennial—Pastor Snow preached in the morning and Bro. D. B. Clapp at night. 356 in S. S.

Third—Pastor Murrell preached at both hours. 156 in S. S. Jubilee service Wednesday evening celebrating the liquidation of the church's long standing indebtedness.

Second—Pastor Jeffries preached in the morning. Annual meeting at night. 299 in S. S.

CHATTANOOGA.

Central Church—Pastor preached in the morning. The B. Y. P. U. conducted the service at night.

Hill City—Bro. Yearby preached in the morning and the pastor at night. Three received by letter.

Third—Rev. J. F. Hoge, the Ocoee Association missionary, preached at both hours.

Second—The pastor preached in the morning to a good rainy day congregation. The B. Y. P. U. held a missionary mass meeting at night.

New Century—Rev. J. A. Davis preached in the afternoon and Pastor Yearby at night. Four additions by letter.

—Christmas passed off quietly at Springfield. The S. S. at Baptist Church had interesting exercises Christmas eve night, and a nice treat for the children. The church at prayer meeting received seven valuable additions in the persons of Rev. W. F. Shannon, wife, son and daughter; Brethren Cleveland and Joe Crossway and Sister Tavie McMurry. The church also put in last week a fine new Mason and Hamlin organ. This with the splendid voices in our congregation will make fine music. We will hold a meeting of prayer, praise and offering, as suggested by Bro. Holt, on Jan. 1, 1901.

J. P. GILLIAM.

Springfield, Tenn.

—After this week my address will be Ripley, Tenn., where I have accepted a call to the church. I will take charge the first of January. The church here extended a call to Bro. G. H. Crutcher, but he has not yet signified his acceptance. This is a considerable health resort. We have the largest membership of any denomination in the town, and during a residence of seven months I have not attended a funeral nor been inside the cemetery. The United States census gives the population 3,687. Some good man can find plenty of work as pastor if Bro. Crutcher declines, and should he come he will be the necessary qualifications.

W. H. BRUTON.

Tullahoma, Tenn.

—Many students are writing to me about entering the Seminary at the opening of our second half session. I wish to say in general that this can be done to great advantage by any who were not able to do so at the opening in October. The courses of study are so divided that they can be taken up with great profit after the intermediate examinations, and there are a number of students who expect to enter at that time. The second half session of the Seminary begins on Monday, January 23rd. It is important that all students entering at that time should be on hand two or three days before that date, in order to arrange for their rooms and plan for their course of study, etc.

If further information is desired on any points, I shall be glad to correspond with all who write to me. Louisville, Ky.

E. Y. MULLINS.

—I closed a splendid meeting at Mouse Creek last week. Bro. W. C. McPherson did the preaching, and our people were much pleased and instructed. There were nine or ten professions of faith. I preached for Bro. McPherson on Sunday of the meeting, and found his people greatly attached to him, and proud of his work among them. I had the satisfaction to lose my Jersey cow about a month ago, and our church kindly took advantage of my loss to make a Christmas present of enough money to buy another. Such tokens of kindness help to endear our people to us, and are certainly appreciated. It is an ever increasing pleasure to labor among such a people. I have baptized eight candidates since my last writing. Sweetwater, Tenn.

WM. A. MOFFITT.

—We, in connection with the pastor, Rev. J. F. Eller, and Rev. J. W. Richardson, last Sunday closed out one of the greatest revivals ever held with Sugar Grove Church, Johnson County, Tenn. There were 27 baptized, six stand approved and one restored, making a total of 34 additions. One of the notable features of the meeting was the number of old people who united with the church. Another was the remarkable answers to prayer. We feel to thank God and take courage. The little Dry Run Valley in which the Sugar Grove Church is situated, in the last three years has had several great revivals. I have seen 107 unite with the church by experience, and perhaps the finest church building erected in Johnson County.

A. J. F. HYDER.

—Congregation small at Union Ridge Church (Rover) on Saturday before Christmas, but large on Sunday. Good attention. Collections good; full Sunday-school. Observed the Lord's supper at morning service. I am spending Christmas holidays with my people here in Bible study. We assemble at church each day and devote five hours to close study of different points of doctrine. We find this work very beneficial in many respects; especially does it enable the pastor to fully explain many points of doctrine to the younger members and those outside who are not likely to consult him so freely while in pulpit or in their homes as when in the class work, where all feel free to make any inquiry at any point of discussion.

C. V. HALE.

Shelbyville, Tenn.

—Our family have been sorely tried. Our "baby boy," 18 years of age, was taken from us on December 22nd. He had been afflicted nearly three years and had been a great care to us, but oh! we did so love to nurse him, and it seems doubly sad because we so much miss the performing of the loving duties that we daily and hourly ministered unto him. Yet while we are sad and our home seems so lonely without him, it rejoices us to know that the future to him was all bright and glorious. For months he realized his situation and talked frequently of dying, never complaining, saying that if it was God's will he would bear it. He died heroically, like a Christian only can. Dear brother, pray for us in our affliction, and that God will use this dispensation of his providence to draw us nearer to him and make us more useful in the labors that lie out before us.

HERVEY WHITFIELD.

—At the invitation of a number of Baptists residing at Mt. Juliet, Brethren Wm. Rice of Cedar Lick Church, W. R. Lane of Rutland Church, A. W. Lamar of the Nashville First Church and P. W. Carney of Baker's Grove Church met in council at the school house at Mt. Juliet on Sunday, Dec. 29th. Dr. Lamar preached the sermon and was chosen moderator and Bro. W. R. Lane clerk. Eight brethren and sisters presented themselves as having letters from their churches. About a dozen more were expected to be present with letters, but the stormy weather prevented. After enrolling the names of those present and a vote favoring the organization was taken, articles of faith and a covenant were adopted and the right hand of fellowship extended to the new church. The brethren seem full of zeal and hope as to the work they expect to gather together fifty members before the spring. The outlook is most hopeful and the move is evidently a wise one.

Nashville, Tenn.

A. W. LAMAR, Mod.

—On Christmas day it was my happy privilege to attend a Christmas tree at Fall Creek Church. It was quite an interesting and enjoyable occasion. Many beautiful and valuable presents were on the tree. Many hearts were made happy. Among the number was the writer and his family. Among the several presents he received was a beautiful Stetson hat and a handsome and durable overcoat, both of

which didn't come any too soon. My heart is filled and running over with joy. Words are too inadequate to express my heart-felt gratitude to the many kind friends who remembered me in such a substantial way. I regret that I was not able to give in a memento of my love and appreciation. How my heart goes out in gratitude to God for putting it into the hearts of the people, both saved and unsaved, to remember me so kindly. Special mention should be made of the beautiful singing rendered by the choir, and the speeches made by Brethren Horace Williams on "The Origin of the Sunday-school," and Henry Oakley on "Our Obligations to God," and a recitation by Miss Ida Besant. May God bless one and all. After this we take fresh courage.

Mt Juliet, Tenn.

P. W. CARNEY, Pastor.

—The Southwestern Baptist University has a large destiny to work out. Who can doubt that God marked out its location? It is situated on the line of railway connecting Chicago and New Orleans and nearly exactly midway between them. It is situated at the same time on the direct line of railway connecting St. Louis and Mobile, and nearly midway between them. It is also on the direct line of railway between Nashville and Memphis, three hours from the latter and five and a half hours from the former. It is just far enough north to be out of the yellow fever range, and far enough south to escape the rigors of northern winters. No city on earth perhaps has purer water. It is in the country of the best bred Baptists of the world. No one can question the orthodoxy of its churches, or the democracy of its people. Brother, if you want to place a thousand dollars where it will most influence for good the sentiments of the people in commerce, politics and religion, put that money into the endowment fund of the Southwestern Baptist University. Nearly half the States of the United States are now represented in the student body of this great school. We can make it the greatest school in America.

G. M. S.

—After the Christmas festivities were about over, and the fire crackers about all exhausted, and I had been kindly remembered by Santa Claus with a purse of \$12.75 and several other nice little presents, I was surprised last Thursday evening on opening my door to find an army of big, little, old and young on my porch and walk, headed by Rev. Jamie Magill, who was at home from the Theological Seminary, who said: "Though we come like a band of robbers, we are not robbers, but we ask possession of your house for a short time." So I threw up my hands, spread wide my door, and such a pounding no poor pastor ever got. But ah! such "licks of love" fall on the heart like the gentle rain drops on the thirsty soil. There comes a continual donation from some of our friends, and it does seem since my wife's recent illness they have been transformed into angels of love and mercy. These people have so endeared themselves to us that they have the most profound gratitude of our hearts. I have been re-elected to the care of the church at this place for the ensuing year. I certainly appreciate the confidence they repose in me as their leader, and hope for greater things in the coming year.

Athens, Tenn.

J. A. ROBERSON.

West Florida.

The BAPTIST AND REFLECTOR is appreciated wherever it is read, and West Florida cannot expect to furnish an exception; so we appreciate it too.

In the Pensacola Bay Association and the Graves, lying just east of it, the prospect a year ago was the gloomiest the writer ever saw anywhere. There were not exceeding a half-dozen live churches in the three or four counties embraced in the two bodies, but now the outlook is a little brighter, though still gloomy enough. The First Baptist Church of Pensacola is doing fairly well in its great but difficult field. Bro. Fred Jones and wife are rare treasures to us.

The Tenth Avenue Church of Pensacola will sustain itself under the pastoral care of Rev. Jean Vane.

It is probable that Milton, Milligan and East Bay would have supported Bro. A. J. Thames, but the death of his father-in-law took him away to Mississippi. Next Sunday will probably tell the tale of his success in the last two, though Milton will possibly find it easier to lead than to try to resurrect itself, though, real Milton has some of the best material among its membership of any of our churches. If you know of a thousand dollar man that can be had for seventy-five dollars, please send him to Milton.

The Baptist Herald is doing a unique work in this section. It is the fruit of a union between a religious and a secular paper, in which both features are retained to the mutual advantage of both. It has a bona fide circulation in Santa Rosa County equal to either of the papers printed at the county-seat, does much of the legal printing for the county in its secular department, and has come to be respected by the politicians, unless there is some crookedness in their methods. It thus exerts an influence in other than Baptist homes. Still the Herald is mainly religious and strongly Baptist, and announces that during the coming year it will discuss at length and in order each article of the Baptist faith.

JESHURUN.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

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

WOMAN'S MISSIONARY UNION.—President, Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary—Mrs. W. C. Golden, 709 Monroe Street, Nashville, Tenn.

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

Editor—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

How shall we begin the new century? With prayer, dear friends, with prayer individual and together? It is the fashion of the world to scoff at prayer. Pay no heed to the unfaith of the age. Stand fast in the liberty and upon the firm ground which are the privilege of our Lord's followers. "We know in whom we have believed." We know that to-day he hears and answers prayer. We know that our blessings are only limited by our short faith, our infrequent petitions.

Georgia sisters have been praying for a medical missionary, to be located with our brother, C. W. Pruitt, at Hwang Hien, China, and have been raising money for his support. The right man has presented himself and has been accepted by the Foreign Board. Happy the missionary who goes out under such auspices!

In North Carolina united prayer was offered for months by the W. M. Societies for the Volunteer Teachers' Movement. The wonderful success of that new departure in Home Mission effort has filled them with thanksgiving and with joyful confidence for the future.

If we may not meet with kindred spirits to carry these special petitions to our Father in Heaven, let us bear them daily on our hearts. And when at all practicable, let the two or three, the score or fifty, meet at church or in private houses and make the first week of the new century a time of holy memories of hope and inspiration.

The topics for the Week of Prayer are as follows:

January 6th, The Privilege of Prayer. "It is not the arithmetic of our prayers, how many they are, nor the rhet-

ric, how eloquent; nor the geometry, how long; nor the logic, how full of reasoning. Faith is that which avail-eth."

January 7th, Pagan Countries. China, Africa, Japan.

In lands you may never see,
Where your feet have never trod,
Christ's helpers you may daily be,
By the prayers you send up to God.

January 8th, Home Missions. At our door, in State, city, country, also in Cuba.

Open our eyes to view the need,
Lift up our hearts thy strength to see;
Thou bringest the people unto us,
Help us to bring them, Lord, to Thee.

January 9th, Ingathering of Christmas Offerings. The special program for this day presents China in varied and interesting lights.

January 10th, Papal Fields. Mexico, Italy, Brazil.

Have love! not love alone for one,
But man as man thy brother call;
And scatter, like the circling sun,
Thy charities on all.

January 11th, The Southern Baptist Convention. Its three Boards, also the Woman's Missionary Union.

Messiah shall triumph, His Father hath sworn,
It is yours, oh ye chosen, to hasten the morn;
Unwearied in labor, unfailing in prayer,
He bids you the way of his kingdom prepare.

January 12th, The Outlook.

From victory unto victory! Oh words of stirring cheer,
As dawns the solemn brightness of another glad new year.

Please do not forget to mention the design of the Christmas offering when sending the money to W. M. Woodcock, Nashville, Treasurer State Convention. Send to Mrs. W. C. Golden, W. M. U. Secretary, a report of amount given.

From Mexico.

To the Brethren of Central Association. Dear Brethren:—A copy of the proceedings of the Central Association, which convened at Milan last September, has just reached my desk. I thank my former teacher and good Bro. Irby for sending it. I sat right down and devoured its contents. When I came to the report on Foreign Missions, I was reminded of the letter I wrote you asking your prayers to the end that I might be able to secure a house in this great city of vice. I am happy to tell you that within a month from that time I was able to secure one of the best houses in one of the best locations in all this city—one which furnishes us both residence and chapel. Brethren, I believed that the Lord would answer your prayers, for I believe mightily in you.

This minute recalled to my mind many pleasant faces whom it was my blessing to know when I was a servant of some of your churches. I used to love you better than any body of people on earth, and now I love you still more. I feel kindly toward all the strangers whose names appear on the minutes, especially toward Bro. Butler, who led the prayer for me and Bro. Mahon, my staunch fellow-worker. I met him once on the train from Washington to Alexandria, and afterwards travelled in company with him and others from Richmond to Louisville, and learned to love him.

We have begun our work with good prospects. In spite of all the fanaticism with which we have to contend, the number of attendants on our services is increasing. It makes me happy that I can now begin to preach in Spanish. I have to use a manuscript largely, but at the Sunday-school and prayer-meeting services I try to talk impromptu. We have regular services just as you do in the States, and dis-

tribute tracts, sell Bibles, and visit through the week. On Sunday mornings we simply have Sunday-school, for since these people know little or nothing about the Bible, we deem it wise to use the Sabbath morning in the study of the Word of God. On Sunday and Wednesday nights we have preaching, and on Friday nights our weekly prayer-meeting. All the brethren lead in prayer, too. I hope all of you will remember these hours and pray for us while you are asking God for other things.

One from your standpoint could hardly imagine the state of things down here. Last Sunday afternoon a friend of mine was visiting me. He is a liberal man, but the priests have threatened to cause him to lose his position if he keeps visiting the "Protestants." They actually made him quit giving Spanish lessons to the Methodist missionary here, but he still visits us on the sly now and then. I took him to see my service room, and he asked child-like questions about everything. Seeing the pulpit he asked what it was and what it was used for; then he saw the Bible and asked what it was. He asked me to please let him read some with his own eyes to see what it was like. It being open at the Sunday-school lesson, I asked him to read that; then I opened to several passages concerning the plan of salvation. When he had finished he drew a long breath and said, "Well, well, this is just in line with my secret beliefs about religion. Does the Bible really teach all this? If so, then Romanism with its priestcraft is all false." I then let him read the seventh chapter of Hebrews, which completely annihilates the priesthood of mortal men. Then he said, "Friend Hooker, this is the first time my eyes ever fell on the words of the Bible."

Now you may think this very simple, but it is a fair sample. This man is thirty-five years old and is book-keeper for the biggest hardware store in this city. He told me that the priests taught the people that if they ever read even the Catholic Bible they would be lost!

Now, brethren, I want to present you another object of prayer. Will not every Baptist in Central Association pray for this man? He is a perfect gentleman, well educated, speaks three languages, and yet is so ignorant of God's word and the way of eternal life. I gave him a Testament to carry in his pocket and read. But the saddest thing is that there are millions in this republic just like him. I have heard it said that ninety per cent. of the people of this country cannot read. I think this is an exaggeration, but seventy-five per cent. might be a good estimate. Then tell me what are these poor people, who have to depend on their leaders for information, going to do when their leaders won't let them go to hear the gospel preached, but foster ignorance? God speed the day when the shackles will be broken and the people of this great nation will be free religiously to think, read and act! Then we will be able to make more progress.

R. W. HOOKER.

Leon, Mexico.

—It is always easier to fight the shadow of a past sin than to face a new one.

The Sixtieth Anniversary of My Ministry.

To the Pastor and Members of the First Baptist Church, Nashville, Tenn. Dearly Beloved Brethren and Sisters: Sixty years ago (Nov. 12, 1840), I was licensed to preach the Gospel. I was then a student of Nashville University, and only 17 years and three months old. The great and good Dr. R. B. C. Howell was pastor; and Joseph H. Shepherd church clerk. Rev. W. H. Muse, a fellow student of great talent, presented my case. After full discussion, Deacon Marshall moved that license be granted me to preach. It was seconded by Deacon Thomas and carried unanimously.

For sixty years I have observed that day, the second Sabbath in November, as a memorial day, with prayer and fasting and a solemn review of my Christian life and my duty as a preacher. And I praise God for the success he has given me, and on my knees, I ask him to forgive all my errors and shortcomings and guide and bless my labors, until I hear his voice saying, "Well done, good and faithful servant, enter into the joys of the Lord."

On such days I always think of your venerable church with love and devotion for your confidence extended me in my youth and inexperience. Your venerable pastor honored me with many letters of love and Christian advice. And unto God I owe much of my success as a teacher and preacher to his tender love and wise counsels. I never shall forget the warm and tender greeting you gave me when I returned in November, 1890, to preach my semi-centennial anniversary sermon in your midst. When elected President of Union University to succeed the great and distinguished Dr. Eaton, it would have gladdened my heart to have accepted that honorable position, but I had consecrated my whole life to Texas. And now on this my sixtieth anniversary as a preacher, your venerable church as my Alma Mater rises so tenderly before me, I conclude to write you a letter of filial affection.

Soon after I was licensed my health utterly failed from intense study by day and by night and for want of exercise. When the doctors said I could not live, I resolved to return home near Decatur, Ala., and be buried by my mother. But rest and beautiful scenery and fresh mountain air soon restored my health sufficiently to resume my studies under the direction of great and faithful teachers, and to preach every Sunday in destitute places. After spending seven years of ardent study, I graduated in the great but ill-fated "Southwestern Baptist Institute," where the Baptists lost property then worth \$3,000,000. After prayer and fasting and much consultation I selected the empire State of Texas as my field of labor for life. I stood upon the head of my bedstead and wrote on the wall as near heaven as possible, "This day I have consecrated my life to Texas and my Redeemer's church in that great destitute field." I made this choice against the entreaties of my loving father, brothers and sisters and some splendid positions with large salaries in Alabama, Mississippi, and Kentucky. I landed on Texas shores in Galveston, Jan. 5, 1848, and seeking a

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retired place I knelt down and prayed, "Oh, my Heavenly Father, give me Texas for Jesus, or I die. Spare my life to preach the Gospel in every town in Texas from the Sabine to the Rio Grande."

At that time there were only 1,900 Baptists in Texas, overshadowed by 10,000 Methodists, 8,500 Catholics, and now there are 323,500 Baptists, 180,000 Methodists, 40,000 Catholics, not counting the babies nor parishioners, however immoral, as they generally do. God has spared my life to preach the Gospel in every town in Texas, except some of the new towns and rail road stations and to hold protracted meetings in every important city in Texas, and to see Texas become one of the greatest Baptist States in America.

God has blessed me with wonderful health, for during 53 years I have not had ten days of sickness, except from yellow fever, cholera and dague contracted while pastor in Houston visiting and praying with the sick and dying in 1848-9-50. The preserving goodness of God is more remarkable when it is remembered that Texas is larger than dear old Tennessee, Kentucky, North Carolina, South Carolina, Georgia and Alabama, lacking only 4,000 square miles. In early days we had no railroads and few bridges and ferry-boats, and I had to travel on horseback and swim the creeks and large rivers as I came to them. But the blessings of God bestowed upon my labors repay me a thousand fold for all my sacrifices.

God enabled me and the early Texas pioneers to see the importance of organizing a Baptist Convention, establish a Baptist paper a great university and a Baptist Orphanage, to harmonize and concentrate all of our efforts. All of these glorious plans have been attained by great toil and sacrifice. In addition to my work as a preacher, the more arduous work as president of Baylor University was thrust upon me in 1851. At that time the president and professors of Baylor University all resigned, and many said, "Baylor University, freighted with the dearest hopes of Texas Baptists, is wrecked and is a sinking ship."

The Trustees and the wisest men in Texas implored me to go aboard and rescue the sinking ship. With much fear and trembling and prayer, I consented to go aboard on condition that I be allowed to spend my Sabbaths in preaching in destitute places, and my vacations in holding meetings in great, growing cities and pleading the claims of the ministry. During 46 years as president of Baylor University, I have been enabled to hold protracted meetings in all the leading cities of Texas, as well as many of the larger towns. I have also instructed over 8,500 young men and young ladies, many of whom have become governors, supreme judges, congressmen, bankers, merchants, stock kings, and others are filling the highest positions in church and society.

I rejoice to say that of this 8,500, 280 were preachers, many of whom have become evidently useful as pastors. Some of them have done noble mission work in Mexico, Brazil, Africa and China. To accomplish this glorious work, as Baylor University has never had an endowment fund, I have been compelled to do two fold work in the University and also to spend \$10,000 given me by my father, and also \$8,500 given my wife by her father, in carrying forward our grand work in Baylor University, in making Texas a great Baptist State. And to-day we praise God that we have invested our money in the heads and hearts of noble young men and women. And if, in old age, we live to be homeless and penniless we will rejoice that we have given all to that Savior who gave his life's

blood for us and has prepared for us a glorious home in heaven.

I am now finishing my work on Texas history, entitled "Fifty-three Years in Texas." A great publishing company in New York has offered me \$5,000 for the M.S., but my friends urge me not to accept it, as they believe it will bring me \$10,000. I will send you a copy as soon as published for the library of your Sabbath-school, and also one to the editor of the BAPTIST AND REFLECTOR. In this history it will be seen that the sons of Tennessee, especially Sam Houston (whom I baptized) and Gen. Jackson, acted a grand part in rescuing this empire State from Mexican misrule and the Indian scalping knife.

Earnestly entreating you to remember me and Texas in your prayers, I am, yours affectionately,

RUFUS C. BURLESON.

Waco, Texas.

Theology in the Southwestern Baptist University.

Some capable observer has been visiting the theological department of the school at Jackson. The following is what he says in the last number of the *University Bulletin*:

"Let us take a peep into the Theological Room. It is now 8.30 a. m. Dr. David Heagle is conducting an examination of a class in New Testament Interpretation. The life of Jesus is the subject before them. To be sure this subject will require several weeks study. The more special topic of His Galilean ministry was under review. Dr. Heagle manifests a wonderful degree of acquaintance with the text, in the fact that he was propounding questions, one after another, so rapidly that there was not an idle moment; and this, too, without looking upon a book. He had both his books and his notes near by, but only referred to them once. It was noticed that the meaning of words, geography and topography of the Holy Land were made auxiliaries to the acquisition of the knowledge of the leading subject. Directions and distances and elevations and depressions were spoken of with a facility that added much interest to the hour. The political conditions of the country were alluded to. There was brought out very prominently and impressed very emphatically, in an incidental way, the custom of Jesus to attend synagogue worship. It was a busy and profitable hour.

"This class meets daily throughout the year. It is not difficult to see that with such a teacher young men will, during a year, gather a large amount of information concerning the New Testament and its teachings. The Doctor seems to have no pet theories to bias his judgment. The impression is made on an observer that both the teacher and the pupils are making an earnest and honest inquiry after the facts.

"After making this study of the life of Jesus through the records given of Him in Matthew, Mark, Luke and John, the class will be carried next through the book of the Acts of the Apostles, then through the Epistles, and lastly they will make a study of the book of Revelation.

"Let it be added here that ministerial students attending the University, or any one else, as to that, who wishes to gain a knowledge of the most wonderful of all books, the most helpful of all subjects, have, in addition to the advantages of the class above spoken of, the opportunity of studying in the class in Old Testament Interpretation, also the class in the Hebrew of the Old Testament and Greek of the New Testament, besides Systematic Theology and Church His-

House Work is Hard Work without GOLD DUST.

tory and Homiletics. The University also affords all classes of public speakers access to the instruction of Prof. Lowrey's School of Expression."

Literary Notes.

Preachers and Preaching. Silver, Burdett & Co., New York. Price \$1.50. Here are nine lectures delivered before the Maine Ministers' Institute of Cobb Divinity School by seven different men designed to make preachers more efficient. These lectures vary in value, but all abound in helpful suggestions. They will be specially helpful to ministers who have been fortunate enough to receive instruction in homiletics.

The Lady of the Lilly Feet and other Stories of Chinatown. By Helen F. Clark. Clothbound, finely illustrated, 125-126 pages. Price 50 cents, prepaid. American Baptist Publication Society, Philadelphia. This little volume pictures the horrors of Chinese social life wondrously well. Wife selling and child slavery are shown in their hideousness by a wise contrast with Christian customs. It is fine missionary literature.

Charles G. Blanden, author of a delightful little volume of verse, called, "The Valley Muse," just published by the Revells, was a great friend of the late Eugene Field. In fact, there are strains in these verses such as we might have expected to hear from Field himself. The poem "Among My Books," is distinctly Fieldian in sentiment, though not expressed as Field would have done it. All the verses are tuneful, however. They

could easily be set to music. Mr. Blanden is a Chicago man.

A volume by the Rev. David James Burrell, pastor of the Collegiate Reformed Church, one of the large Fifth Avenue Churches, in New York, has just been published, entitled, "The Unaccountable Man." It comes from the Revell press. The "Unaccountable Man" is Christ Jesus. The book takes its title from the subject of the first sermon in the volume, for the volume contains a series of sermons. They are strong and helpful. One entitled, "The Bright Side of Failure," a sermon to young men, is particularly suggestive:

Christianity in the Nineteenth Century. By Rev. Geo. C. Lorimer, LL. D. American Baptist Publication Society, Philadelphia. Price \$2.25. Dr. Lorimer delivered the Boston-Lowell lectures last year, which were so well received he expanded them into this very valuable book. In a masterly manner he grapples with the following topics: The Dusk and Dawn; The Divine and Human; The Medieval and Modern; The Seers and Sages; The Church and Society; The Bible and Criticism; The Regeneration and Development; The Isms and Schisms; The Disruption and Reunion; The Nations and Religion; The Obstructions and Oppositions; The Past and Future.

Vice does not travel in single harness—it yokes itself up with other sins.

A boy never gets far from the Lord while he stays close to a praying mother.

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1. The Baptist and Reflector and a Self-Pronouncing Teachers' Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for 3.00, or 2.75 if a minister.

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3. The Baptist and Reflector one year and a copy of "Baptist Why and Why not" for 2.75, or 2.25 if a minister.

4. The Baptist and Reflector one year and a copy of "What Baptists Believe," by Dr. J. L. Burrows, or 2.25, or 1.75 if a minister.

The above offers all apply to renewals as well as new subscribers.

5. The Baptist and Reflector to new subscribers from now until Jan. 1, 1902, for 2.00, or 1.50 if a minister.

6. The Baptist and Reflector to new subscribers four months as a trial for 50 cents.

7. The Baptist and Reflector to new subscribers in clubs of 10 for 25 cents for three months.

Or, to encourage our friends to work for us, we will make the offers as follows:

1. For one new subscriber and 3.00, or 2.75 if a minister, we will send the Teacher's Bible.

2. For two new subscribers and 4.00, or 3.50 if ministers, we will send the Bible.

3. For seven new subscribers and 14.00 we will send a set of Matthew Henry's Commentaries in six volumes.

4. For one new subscriber and 2.75, or 2.25 if a minister, we will send "Baptist Why and Why Not."

5. For one new subscriber and 2.25, or 1.75 if a minister, we will send "What Baptists Believe."

6. For a club of ten new subscribers at 25 cents each for three months, we will send a copy of "What Baptists Believe."

Now let our friends go to work all over the State, and let us have a grand rally for the paper and for missions.

Write to us for sample copies, if desired.

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MISSIONS IN THE NINETEENTH CENTURY.

We spoke last week of the achievements of the nineteenth century along material and moral lines. It remains now to speak of its achievements along missionary lines. Great as have been its achievements along material and moral lines, its achievements along missionary lines have been still greater. It would be utterly impracticable for us to give a detailed account of these achievements. Whole volumes have been written upon them, and volumes might be written now. There have been two great missionary centuries, the first and the nineteenth.

The task set before christianity is the conquest of the world for Christ. It can be satisfied with nothing short of that. The early disciples realized this. Fresh from contact with the Master, burning with a zeal kindled by that contact, and guided by the Holy Spirit who had been poured out upon them so marvelously and so abundantly at Pentecost, "they went everywhere preaching the gospel." And so the first century was pre-eminently a century of missions. Oh, it must have been glorious to live then!

This missionary enthusiasm continued with more or less fervor until the fourth century. At the end of the first century there were 500,000 christians; at the end of the second, 2,000,000; at the end of the third, 5,000,000, and in 325, when the Roman Empire was conquered by christianity, there were 10,000,000. But then the christians seemed to feel that their task, so far as the conquest of the world was concerned, was done. And then followed an era of theological strife, of the formulation of doctrines, in which missionary zeal was almost forgotten. During the Dark Ages missions, as well as everything else good, suffered an eclipse, and for 1,000 years there was almost no missionary effort. The Catholic hierarchy ruled with a high hand. Free speech was suppressed and the missionary spirit choked.

The period was polemic rather than evangelical. It was the era of persecution, when such names as John Huss, Savonarola, Latimer, Ridley, Cranmer, the Waldenses and the Huguenots became famous, and such as Torquemada, Bloody Mary, the Duke of Alva and St. Bartholomew became infamous.

But the light was dawning. The very blood of the martyrs became the seed of the church. The translation of the Bible by Wycliffe in 1380, by Tyndale in 1525, by Coverdale in 1535, by King James' men in 1611, and by Luther, in Germany, in 1532, gave a mighty impetus to the missionary spirit. The Bible is a missionary book, and no one can read its pages without feeling the thrill of a missionary impulse. As there were reformers before Luther, so there were missionaries before Carey. But all of these missionary efforts were sporadic or spasmodic, isolated and lacking in reliable support. They were mainly to colonists, not to natives, and were without organization or system. They were on what is now called the "gospel mission" plan—and they failed.

To William Carey, the Baptist shoemaker, was reserved the honor of inaugurating the principle of a world-wide evangelization. Or, rather, he rediscovered and re-emphasized the forgotten command of our Savior "to go into all the world and preach the gospel to every creature." As he sat on his bench pegging shoes, and at the same time reading Capt. Cook's voyages and studying the rude map of the world hung up before him, a vision came over him of this world, now lying in sin and wickedness, being conquered for Christ, and the consecration of his life through forty years of missionary labor in India was only the effort to fulfill that vision so far as he had the power to do it. But more. His own heroic words and deeds awakened out of its Rip Van Winkle slumber the true missionary spirit, and started it again to walking and working among the churches, arousing them to life and action.

"Then for the first time occurred an outburst of missionary zeal and activity," says Leonard, in his "One Hundred Years of Missions." And he adds: "Here and now was the beginning of missionary organization," or of what we should call the Board plan—and that succeeded.

It was in October, 1793, in the home of widow Beebe Wallis, in Kettering, England, that the "Particular Baptist Society for Propagating the Gospel Among the Heathen" was organized with twelve members, who contributed as the first offering to the work the sum of twelve pounds, 2 shillings and 6 pence, about \$63. A small beginning, truly. No wonder England's clerical wit, Sidney Smith, held it up to scorn in comparison with the 420,000,000 souls whom it was proposed to save, and sneered at the whole enterprise as "the dream of a dreamer who dreams that he is dreaming." No wonder the Presbyterians of Scotland condemned it as the most visionary scheme that ever entered the brain of a human being. So it seemed. And so it was. Carey was a dreamer of dreams. But it was only the dream of Mt. Olivet he had been dreaming over again. Before he died, after 40 years of zealous toil, he had the satisfaction not only of seeing thousands of converts in India as the fruits of his own labor, but also of knowing that he had translated the Bible into forty different languages and dialects, thus rendering it accessible to 300,000,000 people. And besides, he saw that he had set in motion waves of influence that were sweeping around the world. It was the beginning of the new missionary era. People's hearts caught fire. The missionary spirit spread. There was a freshness and buoyancy and zeal and enthusiasm akin to the first century, such as had not been seen since then.

India, Bumah, China, the islands of the Pacific Ocean, Africa, South America, Mexico, Cuba, Japan, all, one after another opened their doors to the missionary of the cross. The story of the manner in which many of them were led to do so, and of the accomplishments of the missionaries in these lands, forms one of the most thrilling chapters in the world's history. It reads like a romance. We wish we had space to tell it in detail. The following summary will give the results:

At the beginning of this century the Bible could be read by only one fifth of the population of the globe. Now it can be read by nine-tenths. More copies of it are published now than ever before, and the number is increasing every year. Then there was only one missionary. Now there are about 14,200 and 65,000 native helpers, making an army of nearly 80,000 christian workers in foreign

lands. Then only one station was occupied. Now there are over 25,000 stations and outstations occupied. Then the converts in foreign lands numbered just one.

It was during the closing days of the eighteenth century that Wm. Carey led the first convert from heathenism in foreign lands, Krishnu Pal, down into the water and buried him with Christ in baptism—the first fruit of millions yet to be.

Now there are 1,300,000 converts and about 4,500,000 adherents in foreign lands, besides those who have died. Then the contribution for foreign missions was \$63. Now the contributions amount to about \$15,000,000 a year.

At the beginning of the century there were only 200,000,000 christians. Now there are about 500,000,000, one-third of the population of the globe.

How wonderful are these accomplishments to have taken place in the brief compass of one hundred years! Well may we exclaim, "What hath God wrought!" Verily, the history of missions is simply *His* story—the story of God's dealings with the nations of the earth.

THE ANOINTING.

CIRCUMSTANCES.—Consider the circumstances. It was Saturday night before the crucifixion of Jesus on Friday. He had come to Bethany, the "Home of Comfort," a village about two miles east of Jerusalem, where he loved so much to go. It was his custom, when he went up to Jerusalem, after the day's work was over, to leave the noisy, bustling city and go out to Bethany for a quiet night's rest. There was one home there in which he loved especially to stay. But he had evidently become a familiar figure in the little town, and other homes were glad to receive him. Among its citizens was a man who had been a leper, but who had been healed of his leprosy by Jesus on a previous visit. Out of gratitude, he gave the Master a feast on his return to the village, and invited some of the neighbors, among them the three special friends of Jesus.

INTERESTING GROUP.—We are not told of the others who were there, except the disciples, but what an interesting group those four make—Simon, the host, cured of the most loathsome and terrible disease which has ever cursed humanity; Lazarus raised from the grave after he had been dead four days; the two sisters whose only brother, their stay and support, had recently been restored to them. Lazarus sat at the table. Martha, true to her character (see Luke x. 33-42) waited upon the table.

LOVE'S OFFERING.—But her younger sister, Mary, decided to express her affection in a different way. Procuring an alabaster box of aromatic ointment, at a cost of over \$50, she came behind him as he reclined at table, broke the neck of the bottle and poured the rich ointment on his feet, and wiped them with the hairs of her head. It was a beautiful deed, a tribute of gratitude paid to a friend for his great kindness to her in raising her brother from the dead. It was love's sacrifice poured out in rich abundance at his feet. It was a prophetic act anointing him for his burial. She had heard him tell in her home how he must be put to death in a few days, and her delicate sympathy prompted her to perform beforehand the loving ministrations which she feared she would not have the opportunity to perform after his death. It would seem that anyone who saw the deed must have admired and honored her for it.

THE MATERIAL VS. THE SPIRITUAL.—But alas! the minds of the disciples were filled with material thoughts. It is a matter of the utmost astonishment and humiliation to think that after three years and a half of intimate companionship with him they had not yet comprehended him fully. They were continually looking on the lower material side of things and seemed unable to grasp the higher spiritual truths which he tried so faithfully to impress upon them. There is some comfort in the fact, however, because it shows their common kinship with humanity. Are not we the same way? Are we not disposed to consider the material before the spiritual? Alas! that it should be so.

CUI BONO.—Seeing the act, the disciples began to complain. Why such waste? That ointment might have been sold for about \$51 and given to the

poor. Why pour it out? *Cui bono?* What's the use? That is always the cry, not simply of avarice, or of materialism, but of cold practical business. Such a cry would stop the flow of the ointment of love poured out at the Savior's feet. It would check the sweet aroma of piety. It would sell the alabaster boxes of sacrifice—and give them to the poor?

WORKS VS. WORSHIP.—If they should be given to the poor, that would be a good deed. And yet there are times when better than to help the poor is to anoint the Master's feet, better than service is sacrifice, better than works is worship. No works can take the place of worship. True works are those which are the fruit, the outcome of the worship. Worship first, works afterwards.

AVARICE.—But alas! the cry, Give it to the poor, is not always sincere. Too often it is only the cloak for sordid selfishness, the thin veil under which is hidden grasping avarice. We do not wish to do any one injustice, but as a matter of fact is not this constant complaint about expenses in our mission work too often due to a spirit of covetousness—shall we say stinginess?—which seeks excuse to keep from giving? Remember that it is possible to practice a false economy. Prov. xi. 24, 25: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

JUDAS VS. MARY.—Poor Judas, the vulture of avarice was gnawing at his vitals. He "carried the bag," and he had learned to love the contents of the bag. His plea that the alabaster box should be sold and put into the treasury for the poor was an unconscious betrayal of himself, a revelation of his own motives and character. He felt it. But the demon was aroused. Foiled here, he went out and made a conscienceless bargain with the chief priests—who had been anxious to arrest Jesus, but feared the people—to deliver him to them sometime when he was alone. What was the price asked and paid? Thirty pieces of silver, about \$20, the usual price of a slave. Are the Judases all dead? Are there not some now whose consciences are so seared with the hot iron of avarice that they would be willing to sell out even their Lord and Master for a few pieces of money? Do you say they could not sell him entirely? Well, then are there not some who prefer self to Christ, who will withhold their offerings from him and spend them upon themselves or their own family? Are they not at least a little kin to Judas?

TOLD IN ALL THE WORLD.—Yes, the deed done by Mary has been told in all the world as a memorial of her. Because of it, an imperishable monument of honor has been erected to her memory. But at the same time a monument of shame, of loathing, of universal execration has been erected to the memory of Judas. She was generous; he was selfish. She gave; he withheld. She poured the wealth of her heart at the Savior's feet; he grumbled at the "waste," and sold Him to get more. One is honored; the other despised. One is loved; the other hated, the world around. Which represents you?

COL. H. CLAY KING.

It is announced that another effort is being made to secure a pardon for Col. H. Clay King, of Memphis, who is now serving a life sentence in the Tennessee penitentiary, charged with the murder of Attorney David Poston, also of Memphis.

We do not know Col. King. We never saw him in our life and have nothing against him personally. At the same time we believe it would be a grave mistake on the part of the Governor to pardon him. His murder of Mr. Poston was as cold-blooded as anything could be. He lay in wait for Poston and shot him down on the main thoroughfare of Memphis. After a fair trial in which he had the service of the best legal talent, he was convicted of murder in the first degree and sentenced to be hanged. Just before the day for his execution, the sentence was commuted to life imprisonment by Gov. Buchanan. If now he is to be pardoned and allowed to go free, people will say, "What is the use of your courts and your juries? I a man is convicted, he will be pardoned." And

the next time a murder of the kind is committed, they will feel like taking the law into their own hands. It is just such cases as this which make mobs. We repeat that we have nothing against Col. King. We are speaking in the interest of society. We sympathize with him and with his devoted wife, but the interests of society are above the interests of any individual.

WINE IN THE WHITE HOUSE.

Governor Pingree of Michigan gave a fare-well dinner in the Hall of Representatives at Lansing recently. The following is his letter of invitation to the members of the Senate:

"Pardon me for not sending your honorable body an invitation for my little spread to-night. Unfortunately the invitations have been delayed, and I have been unable to deliver them to you personally as yet, but will do so this afternoon. I tried to get the best there is, especially the wines. I attended one of the most elaborate banquets ever given at the White House less than a year ago. President McKinley had five glasses at each plate, which were kept filled until midnight. I can testify to the fact that it was the best wine I ever drank. I used all five glasses myself and enjoyed them in my endeavor to keep pace with G. O. P. example. After those present had finished the feast they adjourned to the White House parlors to indulge in a fancy drink, which I think was called *pousse cafe*. Being only a shoe-maker I had never tasted that kind of a drink before and am not sure of the name. It was good. I also enjoyed the best cigarette I ever smoked. Of course, being at the White House, I had to take it. I will have some to-night. The only difference in the wine arrangements is that I have only four wines instead of five, as at the White House, one for each special session. I know that our boss, Senator McMillan, availed himself of the five White House glasses. Trusting that this will please you and that you will honor both yourself and myself with your presence at the dinner this evening, I am, yours respectfully."

The above letter is a severe reflection upon President McKinley. Good Methodist and fine Christian gentleman as he is, it certainly seems very much out of place that a banquet given in the White House should have five wine-glasses at each plate and that they should be kept "filled until midnight." In the name of the Christian people of this country, we earnestly protest. The highest representative of a Christian nation should be above setting such an example.

PERSONAL AND PRACTICAL.

—Mr. John D. Rockefeller presented the University of Chicago with a Christmas present of another \$1,500,000, making in all some \$7,000,000 or \$8,000,000 he has given it. The price of coal oil advanced two cents a barrel on December 26th. Whether these facts have any necessary connection we do not know. A good many people, however, believe they have a close connection.

—We begin publishing this week a series of twentieth century papers especially with reference to our denominational work in the twentieth century. We have other articles of the kind on hand which will be published soon. Written as they are by some of our best men, and upon subjects of so great importance, we are sure that they will be read with much interest by our readers.

—A statement comes from one of the large department stores in New York that "the Bible is the best selling book we have; we sell more copies every year than of any other book in stock." The clerk stated that sales in that store are upwards of thirty thousand Bibles a year. The inquirer went to other stores and asked and received a similar reply. And yet some people tell us that the Bible is a back number. The truth is that the Bible never had a stronger hold on the hearts of the people than now.

—Dr. J. O. Rust, the popular pastor of the Edgefield Church of this city, gave a dinner last Friday to the Baptist ministers of the city. The occasion was a very enjoyable one. The dinner itself was most excellent, but the best part about it was the social feature, bringing all of the Baptist ministers together and giving them a better opportunity to become acquainted with each other. We have a very fine set of pastors in the city. Every pulpit is supplied and each by a good man. There is also a delightful spirit of harmony and brotherly love prevailing among them.

—The French Chamber of Deputies a week or two ago unanimously passed a resolution urging the government to prohibit the manufacture and sale in the republic of spirituous liquors that have been con-

demned as injurious by the French Academy of Medicine. The resolution was introduced by M. Vaillant, the Socialist leader. The Academy recently condemned the use of absinthe as injurious in the highest degree. If such a resolution could be adopted in France—Roman Catholic, semi-infidel, gay, fun-loving, wine-bibbing France—is it too much to hope that the Senate of the United States will pass the anti-canteen amendment recently adopted by the House of Representatives by a vote of 159 to 51, abolishing saloons in our army and protecting our boys?

—The L. & N. Railroad will inaugurate a new Florida train service on Jan. 14th. Six trains will be placed on the service, one leaving Louisville, another Cincinnati and another Chicago each day, and the other three will run from St. Augustine to these points daily. The officials of the road say these trains will be the finest ever run out of Louisville and the North into the South. Each train will carry a dining car. These dining cars are now being handsomely fitted up with all the modern conveniences and improvements. The Louisville & Nashville is also improving its other passenger service. Passenger coaches are being vestibuled as fast as possible, and in a few months every new coach in use will be equipped with new and broad vestibules. Schedules are being improved and made faster, and the road will soon be the equal of any railroad in the country.

—It is a tremendous pity that Mary of Bethany, about whom we study next Sunday, should ever have been confused with "the woman that was a sinner," of whom Luke tells us. (Luke vii. 36-50). This account of an anointing given by Luke was very different from that given by the other evangelists. It was at a different time, in a different place, under different circumstances, about different people. It is a gross injustice to the sweet, gentle, pious, pure Mary to confound her with such a character, as is done by some excellent writers, among them the author of the Prince of the House of David. It may be more romantic to identify the two. But it is untrue to facts, and we protest against it as a slander upon the fair name of one of the noblest and best women that ever lived. Nor was Mary the Mary Magdalene out of whom seven devils were cast. She was Mary of Bethany, not Mary of Magdala.

—Mrs. Carrie Nation, President of the W. C. T. U. in Barber County, Kansas, last week demolished a saloon in Wichita, Kan. She was promptly arrested and put in jail, but she defied the authorities to bring her to trial. She claims that the same law that prohibits the sale of intoxicants also gives every citizen the right to enforce it, if the officers fail to do so, and she says that if they bring her to trial, "I'll make it so hot for the officials that they will be glad to let me alone. They know that they are not enforcing the law, and also know that I have a right to do so." We glory both in her principle and in her spunk. In our State the saloons are so protected by law that if any one should attempt to demolish them, it would only result in imprisonment and heavy fine. The public has no rights which the saloon is bound to respect, but the saloon has rights which the public is bound to respect.

—The *Ram's Horn* of December 22nd had a very significant illustration. It represented a saloon-keeper having hold of the arm of a young man and starting into a saloon with him. Through the door of the saloon you could see a young man and woman drinking and smoking, while just outside another young man is lying in a drunken stupor. A woman, evidently the mother of the young man being carried into the saloon, is down on her knees imploring the policeman to rescue her boy, but he stands impassive, with his hands behind him, bound with a band on which is the inscription, *License*. Alas! this scene is being re-enacted every day in real life. Who is responsible for the hands of the policemen being tied? Who bound the license around them? The city officials? Yes. Who gave the city officials authority to do so? The members of the Legislature. Who elected those members? The Christian voters who voted for them. And so ultimately the responsibility rests upon them. Are you one of them? In the name of the mothers of our land, in the name of the boys, we beg you untie the hands of the policemen by taking the license from the saloons. It is nothing short of an outrage upon any decent community that one of these hell-born saloons should be given a license to apply its black arts in ruining our boys and breaking the hearts of our mothers.

THE HOME.

Whip-Poor-Will and Katy-Did.

Slow de night's a-fallin',
An' I hycan de callin'
Out erpon de lonesome hill:
Soun' is moughty dreary,
Solemn-lak an' skeery,
Sayin' fu' to "whip po' Will."
Now hit's moughty tryin',
Fu' to hycan de cryin',
'Deed hit's mo' den I kin stan':
Sho' wid all our slippin',
Dey's enough of whippin',
'Dout a bird a-visin' any man.

In de noons of summah
Dey's anotha' hummah
Sings another song instid;
An' his t'ots a-swellin'
Wid de joy o' tellin',
But he says dat "Katy did."
Now I feels onshutain;
Won't you raise de curtain
Ovah de t'ings dat's hid?
W'y dat feathahed p'isen
Goes erbout a-visin'

Whippin' Will we'en Katy did!
—Paul Laurence Dunbar, in the January
Ladies' Home Journal.

A Struggle for Appearance.

"I have tickets for the concert to-night, Annie," said James Henley, coming into the sitting room, where his wife was working the sewing machine with a busy whirr.

"Oh, James, how I wish I could go!"

The light died away from the husband's face in a second.

"Wish you could go, Annie? Why, of course you can go!"

"I can't, James. I must finish these three dresses before Sunday, and it will take every minute."

"Three dresses?"

"For Jennie, Susan and Lottie. It is Easter Sunday, you know, and all the spring things are ready but these dresses."

"But this is only Wednesday."

"I know, James; but look at the work. There are overskirts to each and ruffles on the waists. Jennie's has three flounces. All the children in the congregation are well dressed, James. You cannot afford to put the sewing out, so I must do it."

"Let the children dress more simply then. Come, Annie, stop that buzz for once, and come to this concert."

"Can't you go?"

"And leave you? I should not enjoy it if I knew you were stitching here. Come!"

With a heavy sigh, as if James were exacting a sacrifice instead of giving her pleasure, Annie left the room, and went to her apartment to dress for the concert.

All through the evening, while her husband drank in sweet sounds in which he delighted, Annie, with her face all polite interest, was thinking of the unfinished work.

"Was it not delightful?" James said, as they walked home in the soft spring moonlight.

"Delightful!" I am glad I went, James. Mrs. Gordon had on her new spring dress, and her dresses all come from London. The trimming on her basque is quite a new style, and I am sure I can put Jennie's on in the same way."

Sunday morning shone clear and cloudless. Mrs. Henley had put the last stitch into Lottie's dress as the clocks struck 12, and she awakened with a pain in her chest and headache

but a feeling of triumph. Her children would wear their new things that had cost nothing but the material. Nothing! Mrs. Henley did not estimate the hours spent over the machine, the weariness, the neglect of many little duties. There had been no actual money laid out in dressmaking, so it was clear gain on the material.

Very pretty the children looked when they were ready for church. Jennie and Susan, twins of ten years old, were dressed alike, in delicate pearl color, trimmed with blue, and hats of the newest shape and blue ribbons. Lottie wore cerise color, with cerise trimming, for Lottie was a brunette of seven.

The charges at starting for Sunday school were:

"Be sure to lift your overskirts when you sit down; don't lean back upon the streamers of your hats, and walk where you will not soil your light boots. Don't strain your gloves."

"Overdressed, Annie!" remarked Mr. Henley. "Your own dresses are not more elaborate."

"It is the fashion now to cut children's dresses like ladies. You ought to be proud of our children, James. Everybody compliments me upon the taste with which I dress them."

"Annie," Mr. Henley said, suddenly, leading his wife to a mirror, "look at your own face."

"Well," she said, wondering what he could mean.

"Your cheeks are as white as chalk; there is a heavy line under your eyes, and your whole air is that of a woman worked to death."

"James, what nonsense?"

"It is not nonsense. I wish it was. Five years ago you had the complexion of a child, as clear and rosy as Susan's. Your eyes were then bright, full of animation. You had young children, a house to keep in order and just half our present income. Yet you could find leisure then for a daily walk, could read in the evening or sing for me, could enjoy an occasional evening of social pleasure or some entertainment. I had a wife then."

"James, what do you mean?"

"I mean that in the place of my happy, healthy wife, I have now a sickly, overworked seamstress. Those dolls that have just gone out have none of the grace of childhood. They are fast becoming little pieces of vanity, all absorbed in their finery. Their underclothing would do for signs in an imporium of linen, with the embroidery, ruffles and tucks."

"But I do it all myself, James."

"Exactly. You are stitching your life into the garments of your children, who would be far happier, healthier and better in the simple clothing suited to their years."

"Oh, I am well enough. I am pale to-day because I sat up last night. But I must dress for church, or we shall be late."

The glad Easter service passed over Mrs. Henley with but little impression. To her chargin, the little Goodwins, who had all their dresses direct from London, had an entirely new style of overskirt that made Jennie, Susan and Lottie look quite old-fashioned in the eyes of their mother.

Summer came, and the long Spring days were spent in preparing a sea-

side wardrobe for the children for Mr. Henley, by the advice of a physician, was going to take his wife to the seaside.

The pain in her side had become very troublesome. People spoke pityingly of Mrs. Henley as "quite an invalid," and the husband mourned over the alteration in his wife.

He insisted upon having a physician, who advised fresh air and exercise and a tonic. And Annie obediently swallowed the tonic, took a daily walk, and then made up for "lost time" by stitching at night. For were not the Goodwins, the Wilcoxes, and all the leading fashionables of Langton going to the same place where Mr. Henley had taken rooms, and could Jennie and Susan and Lottie have one inch less ruffling and tucking than they possessed?

He only shrugged his shoulders while his little girls minced along with dainty, fine-lady airs, instead of bounding with the freedom of childhood. He bore the steady whirr of the sewing machine in the evening, instead of the voice of music of his wife.

But when Annie's health began to give way he exercised his authority, and found he had been silent too long.

But, the summer wardrobes completed, the dainty dresses trimmed, trunks packed, Annie faithfully promised James to rest during the summer sojourn at the seaside.

"I will rest while I am gone, and when I come back, James, I will give my evenings to you as I did when we were first married."

That was her parting promise, never to be exacted. Only a few days of rest were allowed her before an acute attack of lung fever prostrated her. James left his business to hurry to the seaside, a nurse was engaged, and medical skill did its utmost, but the constitution weakened by confinement and overwork, could not resist the disease, and while the summer days were still in their beauty, Mrs. Henley knew she was dying.

It was a bitter thought. Life held so much that was precious—her kind, loving husband, her beautiful children, her happy home; all these must be left.

"A mysterious dispensation of Providence," said Mrs. Goodwin; "such a good mother. And those children are just the age when they most need a mother's care."—Selected.

KITCHEN UTENSILS.

Boil in the coffee pot, occasionally, soap water and baking or washing soda. It should be thoroughly cleansed after this treatment also.

If skillets are very greasy a little salsoda or concentrated lye in the water will neutralize the grease and make them easier to clean.

Bottles and cruets clean nicely with sand and soap suds; tacks or shot may be used if one hasn't sand.

Iron or granite dishes may be treated with a soda bath to remove the smen of fish, onions or cabbage.

Don't allow knives or forks with wooden or bone handles to remain in hot water. Don't heat new iron vessels too quickly, as it may crack them.

Steel or silver may tarnish in woolen cloths, but not in chamois skin or tissue paper.

Don't use a brass kettle for cooking

until thoroughly cleansed with salt and vinegar.

Scrape the dough from the rolling pin and wipe with a dry cloth, rather than wash it.

Boil raw potato skins in new ironware vessels before cooking in them, to prevent discoloration and a bad taste of the food.

A good scouring soap of any kind is a great help in keeping all kinds of kitchenware bright and cleanly.

Old tins are better for baking cake than new ones.

Grease may be removed from woolen goods by sponging them with cold, strong coffee.

Keep a small paint brush convenient for dusting the crevices in furniture, and all spots not attainable with the dust cloth can be reached.

Few things are more soothing for burns or scalds than the white of an egg poured over the injured place. It is more cooling than sweet oil and cotton.

A spoonful of chloride of lime in a quart of water will remove mildew from linen. Strain the solution after it has stood long enough to dissolve thoroughly, and dip the cloth into it.

When pies with upper crusts are ready to put into the oven to bake, take a little sweet milk and with a bit of clean cloth wet the upper crusts and rims. They will thus present a shiny surface and not flake off.

Coffee and tea pots become much discolored inside in a short time. To prevent this every fortnight put into them a teaspoonful of soda—common baking soda—fill them two-thirds full of water and let boil two hours. Wash and rinse well before using. They will thus be always clean and sweet.

SECRET OF HETTY GREEN'S SUCCESS.

Hetty Green was recently induced to talk to a writer for the June Ladies' Home Journal of her business methods that have won her sixty millions of dollars or more. The secret of her success is worth knowing: "I don't believe in speculation as a rule," she says, "and I don't speculate as much as people think. When offered so many shares of stock at so much I buy one share and then send out to see what it will bring. If it's a good advance I buy the rest. If not, I don't. This was my plan when I used to deal in horses. I would get a day's option on a horse, and see what it would bring before buying it. I attribute my success chiefly to the rule of always buying when every one wants to sell, and selling when every one wants to buy. There's a price on everything I have. When that price is offered I sell. I never buy anything just to hold on to it. Not much! And I try to steer clear of Wall Street. Any one who hasn't a whole fortune to back his deals had better do the same. I do everything with all my mind. If there is a lawsuit on hand I go into every detail of it with my lawyer. It's the same with everything else.

"A girl should be brought up so as to be able to make her own living, whether or not she's going to inherit a fortune. But a woman's place is in the home, though some women do better in business than men. A girl ought to be careful about the man she marries, too, especially if she has money. She oughtn't to marry until she's old enough to know what she's doing, anyway."—Hetty Green, in the Ladies' Home Journal.

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CONSUMPTION

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

304 East Second Street, Chattanooga, Tenn. to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retrorsum.

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

Mission Topic for January, THE COLORED PEOPLE

"Each new year is a new opportunity from God."

"Pray for these wandering ones! Jesus prays for thee. If He should weary grow, where would'st thou be?"—W. M. U. Program for January, 1901.

Young South Bible Learners.

I wish every reader of these lines, old and young, would learn with us to-day our

NEW CENTURY MOTTO TEXT,
Prov. xiv. 34. Will you? L. D. E.

YOUNG SOUTH CORRESPONDENCE.

Let me, first of all, wish the Young South a happy new year! Then let us all wish the whole big world a Christ-blessed Century! When you read this the year 1900 and the Nineteenth Century will be history! They are gone, gone forever! What hosts of lost opportunities are buried with them. How much more we, even we humble workers in this little corner, might have done! God help us to begin the new year and the New Century in His fear.

January, 1901, ought to be a great month. Why? Well, because the new year offerings will come pouring in, of course. They always do. But in addition to these, we will have what we shall never have again while I am leading this brave young host of gospel workers; we will have the

NEW CENTURY OFFERINGS.

Our Boards have asked that we do wondrous things for missions as we start off this Twentieth Century, and the Young South will not lag behind in this glorious undertaking. Who will be the first to send in a New Century offering? Our Boards want to extend the work in every direction. They have men and women waiting to be sent to carry the good tidings everywhere. We can help by giving steadily, generously to all our lines. Come on, then! Let us see what we can do right now at the very beginning of this great New Century God has permitted us to live to see! Are you grateful to Him? Prove it by doing what you can for others. I shall not cry, "Hold! Enough!" if you cover my desk with glad messages. We begin quite well. Sixteen begin the Century, even in the rush and hurry of the glad Christmas-tide. Let us read them one by one.

No. 1 is postmarked Fosterville:

"Enclosed you will find \$2.50, our Christmas offering. Please divide equally between Japan and our Orphans' Home. We wish for the Young South and its editor a happy new year." TEXAS GREER OAKLEY.

Thank you very much for beginning the last quarter of the Young South's seventh year so nicely. There were four cents postage in your letter. Did you want star cards? You do not say.

No. 2 is from old friends at Surprise:

"We send 67 cents, and we bring you a new member of the Babies' Branch, our darling little brother, Daniel Moser, aged four months. Use as you think best. We two were baptized in August, joining Concord Church. Pray for us that we may

honor our profession in our daily lives."

LILLIAN BLANKENSHIP,
JOE BLANKENSHIP.

A thrill of joy always goes through my heart when I hear of the Young South children putting on Christ in their tender youth. God bless these two and make them earnest, thoughtful Christians, full of the desire to save those about them, even as their good father has been for years past. See "Receipts" for proper credits. The certificate has been sent the new baby. We welcome him most heartily, and thank all of you, and give the offering to Japan.

In No. 3, Miss Rachel White of Fall Branch sends \$1 for Orphanage Support and 12 cents postage for six star cards. This means she is going to work. The cards have been sent. May she and her pupils be blessed in using them. Thank the school for us, Miss White.

No. 4 is from Gallatin, that town of happy memories of our last Convention:

"Enclosed you will find \$2 for our dear Mrs. Maynard's work in Japan. I wish it was a larger amount, but I hope to send again in the near future." MRS. ANNIE McLAREN.

We are most grateful. We hope to hear soon that there is a good pastor in charge of the Gallatin Church, and a great work being done there. We shall be so glad to number Mrs. McLaren among our steady friends this year.

No. 5 is very brief. It comes from one of our border States, Adairville, Ky., and says:

"A Christmas-gift for the little orphans from Arthur B. Jones."

The "gift" is a dollar, and we are greatly obliged, and so are the orphans. We hope to hear often from Adairville in 1901. Stir up many friends for the Young South, Arthur.

No. 6 comes from Henning:

"We send \$3. Give one to Orphanage Support and two to Japan."

CLASS NO. THREE.

I have been missing our Henning friends of late. I am so glad they have not forsaken us. What will they do for the New Century Movement? The Young South counts on them! Many thanks for this generous gift.

No. 7 is from Germantown:

"I send you \$1.50, taken from the purse of my dear daughter, now in a brighter world on high. Use it to help our orphans."

MRS. M. F. THOMAS.

With tenderest sympathy, we accept the sacred offering. May God's comforting grace abide with you ever!

Glass sends No. 8:

"Enclosed find \$2 to help the little orphans have a happy Christmas."

MARY HAWKINS,

JAMES HAWKINS,

NELLE HAWKINS,

WILL HAWKINS.

What a sweet way to celebrate our Savior's birth! God bless the dear friends who thought of it. I hope Miss Lucie Cunningham will soon tell us of the "happy Christmas" at the Home in West Nashville.

No. 9 is dated Madisonville:

"I send you \$2.56, a Christmas gift to the Orphanage from class No. 2 in our S. S. We began last March to make an offering on the first Sunday in each month for this purpose, and this is what we have laid by."

MRS. J. H. KELSO, JR.,

Teacher.

Thank each one of the scholars for us, please. I commend this plan to all teachers. It is good training that will tell on the future life of the church.

No. 10 is postmarked Murfreesboro and brings \$1 for Japan from "A Friend." Many thanks!

No. 11 brings \$1 for the Orphanage,

"A Christmas present" from Zion S. S. at Rein, sent by Superintendent L. B. Lovelace. We are most grateful.

No. 12 brings the first star dollar for to-day from Blue Springs:

"Enclosed find my star dollar, a Christmas offering for Mrs. Maynard." OLLIE McCULLEY.

Thank you so much! Came often this year.

Arkansas sends No. 13:

"Find enclosed \$1 from little Henry Dorris to help buy a cow for the Orphans' Home baby, Carey Fox. We wish the Young South and its editor a happy new year."

MRS. W. F. DORRIS.

Thanks for such a sweet remembrance of Tennessee's needs! Will Miss Cunningham tell us about that cow? Little Carey Fox deserves the best milk. Many others will contribute I am sure.

Here's our dear "Grown-up Child" again in No. 14 with \$2 for Japan. We appreciate her continued interest and are most grateful for her gifts and her prayers. Do not fail to remember us earnestly as we launch our boats in the New Century ocean.

No. 15 comes from Ripley:

"Enclosed you will find \$1.38 from Liberty S. S., for our dear Mrs. Maynard. We are so delighted to know she will be home next summer, and it would delight all our hearts to see her and talk with her. I have her dear sweet face hanging in my room. She is beautiful, I think. We wish the Young South a happy new year."

MRS. LIZZIE WHITE.

How faithful our Ripley friends are! Please thank the school in our behalf, Mrs. White. We hope to hear often from them in the opening of the New Century. Let us help with all our might to speed the good intentions of the wise, good men who form our Boards.

Now we close with No. 16, the "banner" letter for our first week in the Twentieth Century. This honor goes to my own old home, Shelbyville. I had the great pleasure of greeting these boys face to face in October, but the teacher, whom I remembered as a curly-haired little girl, was absent that Sunday on account of illness, to my regret.

Our last message is this:

"We send you \$4.55 for Mrs. Maynard. This has been given in the usual way, and the boys seem anxious for it to go as a special offering for our own missionary. The Young South has our best wishes."

MRS. WILLIAM J. MCGILL.

It always does my heart good to know that big boys are working for missions. God send us many more this year. This is the crying need of Tennessee churches to-day in my humble opinion—men who take an intelligent interest in the work of our Boards, and that is what these boys will make. See to it, dear teachers, that many more of you do as Mrs. McGill is doing, and teach the love of missions to the boys! How it would revolutionize things, if all our boys grew up understanding and loving all missionary work. May this be one of the great things accomplished in our Sunday-schools at the very opening of this new cycle of time. Let us teach the children everywhere, at all times, to love our missionaries and their work, and we can do this nowhere more effectively than in our Sunday school classes. I know of no school where this is done more generally than in this dear school in my own old church at Shelbyville. All honor to it! We are most grateful to you and your boys, Mrs. McGill, for so pleasantly ending our first week.

Christmas is gone! Now for the New Century! Bring those star cards from their resting places. There are

The Golf Girl

Is the type of the modern woman at her healthiest and best. She walks with an easy grace. She is a picture of perfect womanhood in the springtime of life. But generally the golf club is laid aside with marriage. A physical languor oppresses the once



athletic girl. Exercise makes her back ache. She tires easily. Usually she accepts this condition as a natural thing, but it is unnatural. Marriage should add to woman's happiness, rather than subtract from it. If women understood how intimately the general health is related to the local health of the womanly organs, they would appreciate the fact that there is no need to suffer from weakness and backache. The use of Doctor Pierce's Favorite Prescription makes weak women strong, sick women well. It regulates the periods, heals inflammation and ulceration, cures female weakness, and puts the body in a condition of sound health.

Mrs. H. A. Alsbrook, of Austin, Lonoke Co., Ark., writes: "After five months of great suffering with female weakness I write for the benefit of other sufferers from the same affliction. I doctored with our family physician without any good results, so my husband urged me to try Dr. Pierce's medicines—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery' and two vials of his 'Pleasant Pellets.'"

Dr. Pierce's Pleasant Pellets cure constipation and its consequences.

hundreds of them unreported. Start off 1901 by piercing stars. If you have not one on hand write me at once. Let us have a grand sending of the light through them in honor of the New Century. Wave our banners! March on in solid phalanx! The Twentieth Century is looking to us for help in Christianizing the world. Who comes first?

With New Year's and New Century's greetings, I am, most hopefully and gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First half year's offerings	\$418.49
October offerings	38.43
November offering	67.27
December offerings	118.06

FOR JAPAN.

Texas G. Oakley, Fosterville	1.25
Lillian Blankenship, Surprise	.10
Joe Blankenship	.02
To finish Willie's quarter	.14
Mrs. Blankenship	2.00
Mrs. Annie McLaren, Gallatin	2.00
Class No. 3, Henning S. S.	2.00
A Friend, Murfreesboro	1.00
Ollie McCulley, Blue Springs, star	1.00
Grown-up Child, Richland	2.00
Liberty S. S. by Mrs. Lizzie White	1.88
Mrs. McGill's class, Shelbyville S. S.	4.55

FOR ORPHANAGE (SUPPORT).

T. G. Oakley	1.25
Fall Branch S. S. by Miss R. White	1.00
Arthur B. Jones, Kentucky	1.00
Class No. 3, Henning S. S.	1.00
Mrs. M. F. Thomas, Germantown	1.50
Class No. 2, Madisonville S. S. by Mrs. Kelso	2.56
Zion S. S. by Superintendent Lovelace	1.00
Mary Hawkins, Glass	1.00
James Hawkins	.50
Nelle Hawkins	.25
Will Hawkins	.25

FOR BABIES' BRANCH.

Daniel Moser Blankenship, Surprise	25
Total	\$669.57
Received since April 1, 1900:	
For Japan	\$477.81
" Orphanage (support)	100.17
" Orphanage repairs	10.60
" Orphanage annex	1.00
" Orphanage special	2.00
" Pictures	1.05
" For Home Board	33.75
" State Board	19.10
" Babies Branch	28.25
" China	6.75
" For Mexico	5.53
" Postage	8.76

Total	669.57
Star card receipts	\$216.88

P. S.—If there is anything omitted in these "Receipts" to-day, please write me immediately. There was a little mystery about one letter that I am not quite sure I solved. L. D. E.

RECENT EVENTS.

—Rev. W. H. Bruton and family passed through the city last Tuesday on their way from Tullahoma to Ripley.

—Rev. T. J. Davenport has been unanimously called to the pastorate of the Millington Church for one-half of his time. It is thought that he will accept.

—The Carriers' Christmas Greeting of the *Clarksville Daily Leaf Chronicle* was written by Rev. W. D. Turnley, and is a very pretty and graceful poem.

—Rev. George W. Smith retires from the editorship of the *West Texas Baptist*, and is succeeded by Rev. L. R. Shook, with Rev. R. T. Hanks as associate editor.

—Special Christmas services were held in the Central Baptist Church of Memphis on Dec. 23rd. They were attended by large congregations and were greatly enjoyed.

—Rev. Lucius Robertson has recently been called to the pastorate of the church at Riceville, Tenn. He invited all the members of his church to meet him at the church on New Year's day.

—The *Religious Herald* states that Rev. J. G. Dickinson of Demopolis, Ala., expected to move to Gadsden, January 1st, and that he would probably take with him a help-meet.

—Rev. Miller Wood of Elkton, Ky., was in the city last week on his return from a visit to his old home near Wartrace and gave us a pleasant call. He is doing a good work at Elkton.

—Dr. George W. Northrop, professor of Theology and head of Divinity School of the University of Chicago, died in Chicago on December 30th in his fifty-seventh year. He was one of our best men.

—Rev. and Mrs. W. C. Golden were given a donation party one evening last week by the members of the Third Baptist Church. Each person brought a pound of something with best wishes for their pastor and his wife.

—The address of Rev. R. A. Fitzgerald is changed from Campbellsville to Columbia, Tenn. Bro. Fitzgerald is now engaged in evangelistic work in the bounds of the Ebenezer Association and is doing great good.

—Dr. A. S. Pettie, Superintendent of the Anti-Saloon League of Tennessee, is in the city. During the past year he has organized a large number of Leagues over the State. He has also held some excellent meetings.

—The Chinese Observatory in Pekin was recently looted by French and German soldiers and the valuable instruments boxed to be sent to their respective capitals. Gen. Von Waldersee assented to this. Is this civilized warfare?

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

—We learn that Dr. W. A. Jarrel of Dallas, Texas, could be secured to hold some protracted meetings in Tennessee, in February or March, and probably he could be secured as pastor. Dr. Jarrel is a strong Baptist and an able preacher.

—February 10, 1901, has been named by the general committee of the World's Student Federation as the universal day of prayer for students. The committee represents 1,400 student societies, with a membership of 65,000 students and professors.

—A revival has just closed at the First Baptist Church, Fort Worth, Texas, in which Rev. Luther Little was assisted by Rev. C. W. Daniels of Pine Bluff, Ark. There were about 35 additions to the church, 25 by baptism. The whole church enjoyed a great spiritual uplift.

—Prof. A. L. Todd of Murfreesboro is a candidate for Superintendent of Public Instruction of Rutherford County. The election occurs on the first Monday in January. Prof. Todd is a good Baptist, the son of Bro. Aaron Todd of Rucker. He is also an experienced educator, having taught in Jackson and Lebanon.

—The ministers of Huntsville, Ala., have recently been making a strong fight against the saloons and other evils in that city. We are glad to know that our friend, Rev. Rutherford Brett, was prominent in the fight. He denounced the editor of one of the papers to his face in very scathing terms.

—The First Baptist Church of Chattanooga has voted to engage Mr. H. A. Wolfsohn of Atlanta, Ga., as musical director for the coming year. Bro. Wolfsohn has very fine gifts as a singer and as a director of music. We congratulate the First Church of Chattanooga upon its good fortune in securing his services.

—We were glad to have a call last week from Rev. Albert R. Bond and wife of Pembroke, Ky. They were in the city on a visit to his mother during the holidays. He seems to have fully recovered his health after his long and severe spell of sickness last summer and is enjoying his work at Pembroke. He has a fine field there.

—The *Religious Herald* says of Dr. W. R. L. Smith, pastor of the Second Baptist Church, Richmond, that "he is growing steadily in the affection and confidence of his noble people. He will enter upon the new year stronger than ever. His brethren report that his sermons are filled with Christ, whom he preaches with ineffable tenderness."

—The Third Baptist Church of St. Louis, Mo., celebrated its Golden Jubilee Dec. 26-30. All the former pastors now living were present and participated in the services, as follows: Rev. Elias J. Foote, Rev. Wm. Pope Yeaman, S. T. D., Rev. George A. Lofton, D.D., Rev. John P. Greene, D.D., Rev. W. R. L. Smith, D.D., Rev. R. P. Johnson, D.D., is the present popular pastor.

—Bro. R. E. Jarmon of Lofton has moved his family to Nashville in order to secure better educational advantages for his children. He himself will be in the South on business until spring. He says, however, that he will be back in time for the meeting of the Concord Association, and that he must retain his church membership at Lascassas. Really we do not know what the church there would do without him.

—Dr. Heagle's class in systematic theology at the S. W. B. U., showed their high appreciation of his work by making him a handsome Christmas present, in the form of a silver paper

cutter and eraser. The Doctor prizes this gift very highly as a testimony from his class, and expresses himself as particularly pleased with this class not only for their gift's sake, but especially because of the good work they are doing in their studies.—*Jackson Whig*.

—We learn that Bro. D. B. Vance of Woodbury has moved to Chattanooga. He was pastor of several churches in the Salem Association and was held in the highest esteem by every one. He will be greatly missed in the Association as well as by his churches. We commend him very cordially to the Baptists of Chattanooga and vicinity as an excellent preacher, a strong Baptist, a thorough missionary and a noble Christian gentleman.

—A meeting was held at Boscobel College last Monday night to watch the old century out and the new century in. From 11 to 11:45 there were exercises consisting of songs and readings, a talk about the twentieth century and a prayer of consecration. From 11:45 to 12 every one remained perfectly silent. As the clock struck 12, President Folk announced that the new century had come and the girls gave vent to their enthusiasm in various ways.

—The National Evangelization Society will issue in a few weeks Dr. H. M. Wharton's new book, "My Fiery Trial." In this book Dr. Wharton gives an account of his recent persecution, including his arrest and indictment, his vindication and acquittal. The proceeds from the sale of the book will be devoted to the support of Dr. Wharton's orphanages and schools, and other benevolent work. Price by mail, \$1. For sale by all booksellers. Address National Evangelization Society, 1021 Witherspoon Building, Philadelphia, Pa.

—We learn with deep regret of the death on Christmas night of Miss Roberta M. Strickland, the 18 year old daughter of Rev. and Mrs. Wm. Henry Strickland of Decatur, Ga. She had been sick only about forty-eight hours. For about six years she had lived a beautiful Christian life. The funeral was preached by her pastor, Dr. W. A. Montgomery, assisted by Dr. F. H. Gaines, President of Agnes Scott Institute, of which she was a student, and in which she was considered one of the brightest members of her class. Bro. Strickland's friends in Tennessee will join us in expressing sympathy to him in his great sorrow.

—A Ministers' Institute of the Salem and New Salem Associations is to be held at Watertown beginning January 14th and lasting six days. An interesting schedule has been arranged and the following are the subjects and teachers: The Holy Spirit, S. N. Fitzpatrick; Studies in the Life of Christ, G. W. Sherman; Justification, John T. Oakley; The Two Covenants, J. H. Anderson; The Missionary Journeys of Paul, J. H. Grime; Depravity and Atonement, T. J. Easter; Church Organization and Discipline, J. J. Carr; Textual Analysis, by different brethren. We hope that all of the pastors in the two Associations will be present and a good many others besides.

—The revival in Mexico, Mo., has resulted in 130 additions to the church, which now has a membership of about 560. During the fourteen months Dr. J. J. Porter has been pastor, the membership has increased something over 75 per cent. Dr. Porter says in the *Central Baptist*: "We now have what might be called the people's church. The masses of our citizens that formerly had no church interest are now coming to our house of worship. We have before us a great work. We want to

get all of our members organized for useful service. Our motto will be: Saved to serve. We shall work to the end of increasing our membership to 800. There is enough material in our city which is inclined to the Baptist faith, if saved and added to our borders, to make the 800."

—We take the liberty of publishing the following private letter from Bro. W. Y. Quisenberry of New Decatur, Ala.: "This will introduce to you W. Y. Quisenberry, Jr., D.D., the great Baptist preacher of the twentieth century, and pastor of the First Baptist Church, Pekin, China. His arrival at 8 a. m. to-day made his mother and myself greatly to rejoice. With best greetings to you for the new year, and the new century." Bro. Quisenberry's many friends in the State will join us in extending cordial congratulations to him in the blessing which has come to his home. We trust that the little one may be spared, and that, as Bro. Quisenberry desires, he may some day become a missionary of the gospel in foreign lands.

—We attended the fifth Sunday meeting of the Salem Association at Statesville last Saturday and Sunday. We learned that on account of bad weather there was a small attendance on Friday. When we reached there on Saturday there was a very good audience present. The ministers in attendance were Brethren G. A. Ogle, John T. Oakley, Stephen Robinson and Wofford. On Sunday the continued rain again prevented a large attendance, but we had a pleasant meeting, closing with a consecration service, as it was the last Sunday in the century. We trust that good was done. We had a pleasant home in Statesville with Bro. J. J. Jewell. We enjoyed spending Sunday night with Bro. John T. Oakley. He has numerous calls to hold meetings and debates and he enjoys such work very greatly. Edgar Folk Oakley is one of the finest little fellows that we have seen in a long time. We hope he will make a great preacher some day.

—The *Baptist Commonwealth* will conduct an escorted party to Italy, Egypt and throughout Palestine by carriage and train. It will be escorted by Rev. J. M. Stifler, D.D., the noted professor of Crozer Theological Seminary. Besides being one of the most eminent scholars of the day, Dr. Stifler is one of the most genial and companionable of men. The party will leave New York Saturday, March 23, 1901, on the magnificent steamer "Ailer" of the German Mediterranean Service. This will be a rare opportunity for ladies without an escort to go with a limited party of our best people and it will be particularly enjoyed by all who have heretofore abstained from taking a trip of this character owing to their inability to ride ponies or disinclination to camp out. The most inexperienced and even convalescents can take this tour for health. Again, this time is the best of all the year, as the ocean is at its calmest and Palestine is a veritable land of flowers. All particulars may be obtained by writing Dr. Stifler, Chester, Pa., or the *Baptist Commonwealth*, Philadelphia, Pa.

NEW ENGLAND CONSERVATORY OF MUSIC

Though "New England" in name, it is national in reputation—yes, international, for it has proved the fallacy of the necessity for foreign study to make a finished musician or elocutionist.

GEORGE W. CHADWICK, Mus. Dir.

All particulars and Catalogue will be sent by FRANK W. HALE, Gen. Man., Boston, Mass.

Enjoyed the Holidays.

In company with Dr. Heagle, the writer left Jackson December 22nd for his appointment in Fayette County. Dr. Heagle preached to fair audiences Sunday and Sunday night. The sermons were first class and well received by the Ebenezer Church.

Tuesday afternoon at 4 o'clock the writer officiated in the marriage of Elder D. A. Ellis and Miss Ora Wilson near Moscow. Bro. Ellis is one of our most promising young ministers. He won the best debater's and orator's medal in the C. L. Society last June. Mrs. Ellis is one of the best young ladies we have in Ebenezer Church. She is industrious and pious, and will no doubt make a good wife of a preacher.

On Tuesday night at Ebenezer Dr. Heagle gave his celebrated lecture on the Temple of Solomon. A good audience listened to the profound lecture with unusual interest. This people will not soon forget this grand occasion. Dr. Heagle has a warm place in the hearts of this people. Other churches and pastors in reach of Jackson would do well to have this lecture.

On Wednesday afternoon at 2 o'clock the writer, assisted by Dr. Heagle, officiated in the wedding of Chas. May and Miss Ora Sullivan in the community of Ebenezer Church. These two young people grew up together, but for several years have been separated by the young man living in Texas. We wish them success through their life's voyage.

We reached home Wednesday night, having had beautiful weather on the trip and all the pleasure to be desired.

J. W. MOUNT.

Jackson, Tenn.

Resolutions.

At the regular meeting held with Salem Baptist Church, Wilson County, Tenn., on the third Lord's day in December, 1900, the following preamble and resolutions were adopted:

Whereas, Our beloved brother and pastor, Elder L. B. Vance, has served us as a spiritual guide for the last seven years at this place with acceptance, warning the people of God to a faithfulness in the discharge of the duties laid down by our Lord and Savior Jesus Christ, and warning the unconverted of the danger of procrastination in preparing for the great judgment; and

Whereas, He has given us timely notice of his resignation as pastor of this church,

Resolved, That though our relations are sundered as pastor and church, the bands of Christian love and affection will never be severed, and that our prayers be offered for the success of the gospel of Christ that is committed to him in whatever field of labor his lot may be cast.

Resolved, That with pleasure we recommend him to any church or community where God may cast his lot as an able, sound and efficient minister of the gospel of Christ, one whose ministerial and pastoral qualifications and character have been marked by more than ordinary ability and devotedness to the cause of Christ and the church.

Resolved, That a copy of these resolutions be spread upon the minutes of our church book and a copy sent to the BAPTIST AND REFLECTOR for publication. By order of the church.

JOHN M. CASON,
JOSEPH CASON,
B. W. SIMMOND,
Committee.

—Have you tried Baby Talcum Soap? It is good for babies and ladies and good enough for all. Only 25c for three cakes. Try it when you order next time.

Central Association.

A few of the faithful ones and the writer attended the fifth Sunday meeting of Central Association at Medina on Saturday and Sunday. Notwithstanding the inclement weather, about fifteen of our churches were represented. But there were conspicuous absences on the part of some of our brethren who might have been present. It was more their loss than the loss of those who attended. It was generally considered to have been one of the best meetings we have had for interest aroused.

The Saturday services were very interesting. Questions of "How to stimulate consecration and activity among our church members," "The work of the Holy Spirit in regeneration," "Vicarious atonement" and "Family worship" were discussed on Saturday by Brethren Nunnery, Coin, Castellaw, Butler, Inman, Wilson, Irby, Rouse, Adcock, Nowlin, Askew and others.

On Saturday evening many interesting questions from the question box were discussed with a great deal of energy.

Sunday morning was very profitably spent in a Sunday-school mass meeting and a fine sermon by Bro. L. T. Wilson.

These meetings in Central Association are growing in interest, and the importance of the questions being discussed. Those brethren who negligently absent themselves (I say negligently because that seems to be the reason) miss a great deal of good, sound doctrinal food. Those who attended this meeting will long remember it, because of the hospitality of the Medina people and the rainy weather.

W. R. HILL.

Humboldt, Tenn.

Church Debts.

I was pleased to see the decided stand taken by Dr. Willingham in your last issue upon the subject of church debts, and also that you called special attention to it editorially. All sorts of debts are to be deplored, for the Bible says, "Owe no man anything save to love one another." But church debts are especially unfortunate, in that they affect a whole community. Let our watchword for the new century be, "Bring ye all the tithes into the store house."

Our little church at Sylvia had adopted Dr. Willingham's suggestion even before he suggested. In the matter of building we decided to go only so far as our funds would allow, and when out of money to stop until we raise more. We first raised the framing, then we put on the siding and the roof, then the windows and doors, then the flooring and outside painting. We are again out of money and out begging for enough to purchase ceiling. Phillips, Battorff & Co. have very generously agreed to donate the heating apparatus, after we shall have completed the ceiling, we will immediately begin to create a fund for seats. Thus we do one thing at a time, and pay as we go, expecting to dedicate next Spring a building free from debt, costing about \$800, and capable of seating a little over 300 people. This has been a large undertaking for a small band of poverty-stricken Baptists; but we have put our trust in God, and expect large things from Him through our brethren. We are doing our level best. Who will come to our help? We are so anxious to get into the house before severe weather sets in. Send contributions to E. L. Burch, church clerk, Sylvia, Tenn. "What thou doest," dear reader, "do quickly."

W. D. TUNLEY.

Clarksville, Tenn.

Resolutions.

Whereas, The voice of Providence has called our beloved pastor, Rev. R. D. Haymore, to go to another field, and to cease his work at this place, and he having obeyed that call, we desire to express our regret at his departure from among us, as follows:

Resolved, That we, the members of the First Baptist Church of Greenville, Tenn., do fully appreciate the glorious work which Dr. Haymore has wrought for the Master during his ministry at this place; that we fully appreciate the noble and self-sacrificing efforts which he has put forth in behalf of the church; that we fully believe his presence among us has not been barren of good results; that his counsel, his advice and timely admonitions to us as a church brotherhood have served to strengthen and make firmer our faith in the doctrine of true Christianity.

Resolved, That we sincerely regret for Dr. Haymore to resign the pastorate of this church; that wherever he may go our prayers and best wishes go with him; that we bid him Godspeed in all his efforts for the church and for the Master, and may that God which ever lives and loves protect and shield him from all harm wherever he may go.

That we hope he may soon return and pay one visit here,

For there are few we love so dear;
Nor pay but one, but come for many,
Many and many a year.

B. CLAY MIDDLETON,
A. H. PIERCE,
T. S. ROGERS,

Committee.

This report was unanimously adopted by the Church.

JOHN M. MCKEE, Church Clerk.

Carson and Newman College.

A two weeks' stay at Mossy Creek assisting Pastor J. M. Phillips in a meeting has convinced me more than ever before that if men wish their money invested in young people's brains, with the future citizenship of our land in view, Carson and Newman College is a good place to put it; and if they wish to help build up a school that not only does good educational work, but makes a specialty of looking after the moral and spiritual welfare of the students, then Carson and Newman is, beyond any school I ever saw, the school such people will wish to build up. I have heard President Henderson time and again since I have known the school, in the simple chapel exercise, emphasize the importance for this life and the next, of acknowledging the Lord and serving him, but when the faculty, and that just before examinations, in conference with the pastor, arranged hours so that students could attend all services; when the faculty attended; when the President was enabled, in chapel, to call for volunteers for personal work and see nearly all the Christians in the faculty and student body stand up and pair off and select their unconverted friends and go to work for their salvation—when such a sentiment exists in the school it was not surprising that nearly every student not already saved professed faith in Christ during the meeting; that students' prayer meetings just ran off of themselves, and that per-

WEAK LUNGS

Send for FREE TRIAL TREATMENT of the "Sana-Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared especially for each individual case, and sent by mail FREE. Write at once and give your symptoms. All sufferers are invited to test the merits of this great treatment. Address, DR. H. BEATY, 202 West Ninth Street, Cincinnati, Ohio, on this paper.]

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Swamp Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often during day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the BAPTIST AND REFLECTOR.

sonal workers were in abundance. The strong, quiet Christian spirit in the school puts the students in a frame of mind favorable for the reception of the Word. Oh! yes, boys and girls there are very much like boys and girls elsewhere, they are not perfect, but the school makes it its business to emphasize the importance of a man or woman having Christ with him or her on life's journey.

I simply wished to call attention to this fact as I saw it. Parents with children to educate and persons with money that they might put into schools may well consider.

Pastor Phillips has seen the work of his church grow in size and solid worth year by year since he took charge, some five years ago.

M. D. JEFFRIES.

Knoxville, Tenn.

—Friday morning I took breakfast in Nashville; Saturday morning, in Memphis; Sunday morning, in Mobile, and Monday morning, in Jackson. I travelled only on cars running through Jackson. As I was going to Mobile I met three regular vestibule passenger trains heading for Jackson and St. Louis.

G. M. S.

—Program for the Ministers' Institute to be held with Standing Rock Church, Perry County, Tenn., beginning Friday night before the second Sunday in January, 1901.

1. Introductory sermon, L. H. Franks; alternate, L. A. Pledges.
2. What part has Christianity played in the advancement of civilization? George Hollowell, J. R. Clark.
3. What must a sinner do to be saved? A. L. Jordan, M. R. Cooper.
4. Who is the pastor? (John x. 3), E. M. Franks, J. T. Moore.
5. Does God use human means in the salvation of souls? If so, to what extent? J. A. Moore, D. B. Moore.
6. The query box will be a prominent feature.

There will be dinner on the ground. All are cordially invited, and conveyance will meet visiting brethren at Moore's Landing.

PURCHASING AGENCY.

Experienced lady buyers for trousseaus, dress goods, notions, house furnishings, etc. Correspondence solicited. W. E. Scott, 150 Nassau St., New York.



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DR. H. H. GREEN'SSONS,
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ASHEVILLE, N. C.

Few regions have been more richly endowed by nature than that famous section of Western North Carolina poetically termed the "Land of the Sky." It has a climate so dry and health-giving that it has become known the world over as a natural sanitarium for the cure of a pulmonary or bronchial nature.

Asheville, the centre of this mountain-hemmed plateau, is the highest city east of Denver, and is a busy, thriving place of 12,000 inhabitants, with all the modernisms of city life. The city lies just at the point where the beautiful France Broad and Swananoa River join their crystal waters.

Within the city or in its suburbs many people of wealth have built beautiful and expensive homes, and most notable among them being the chateau of Mr. George W. Vanderbilt, which with its great estate, has cost upwards of four million dollars.

Asheville is an all-the-year resort, for the great mountains protect it in the winter from the cold winds, and its summer climate is made delightful because of its altitude.

For descriptive matter of Asheville and vicinity, call on any Southern Railway Agent, or write Mr. C. A. Benscoter, A. P. A. Chattanooga Tenn.

Dixie Flyer

and the Day Express over the



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via F. C. & P., from Lake City via
Georgia Southern & Florida Ry.
from Macon via Central of
Georgia Ry., from

ATLANTA

via Western & Atlantic R. R., from

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and

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Ticket Agents of the Jacksonville-St. Louis line, and agents of connecting lines in Florida and the Southeast, will give you full information as to schedules of this double daily service to St. Louis and the Northwest, and of train time of lines connecting. They also will sell you tickets and advise you as to rates.

OBITUARY

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

ARMSTRONG.—The undersigned committee appointed to contribute suitable resolutions upon the death of our worthy brother, Jas. M. Armstrong, would say that we feel our inability to make satisfactory contributions to his memory. Bro. Armstrong was born in Alabama, May 12, 1824. Moved to Mississippi in 1841, joined the Liberty Baptist Church in 1842, and lived a consistent member until his death, which occurred Sept. 1, 1900. In his social intercourse he was genial and entertaining, he carried sunshine wherever he went. He will live in the affections of those who knew him because he was a charming companion. We can truly say that a good man has gone to his reward. The church has lost one of its most useful and worthy members. The community has indeed lost one of its most honored citizens. Therefore be it

Resolved, That while we sorrow deeply ourselves, we would not forget the sorrowing wife and children who are more deeply wounded by this great affliction. We sincerely sympathize with them, but we realize fully the inability of our poor language to heal the wound inflicted by the loss of a kind husband and a good Christian father. But would recommend that they endeavor to imitate his life work, and urge them to do as he did—consecrate themselves to the service of the Lord.

Resolved, That these resolutions be spread on our church book and published in the BAPTIST AND REFLECTOR.

Done by order of the church Nov. 17, 1900.

T. E. McMASTER,

W. J. STIGALL,

S. L. NABORS,

Evergreen, Miss. Committee.

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The following are extracts from letters of music teachers and ministers of the gospel:

Rev. Lansing Burrows, D.D., pastor of First Baptist Church, Nashville, Tenn., says: "The religious sentiment of the hymns selected is very high, and so far as I can see, in harmony with evangelistic thought and scripture truth. I think the work will prove very satisfactory to those who need a small volume of new songs at a reasonable cost."

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Prof. W. J. Milsap, a well-known teacher of vocal music of Jennings, Okla. Ter., says: "I have used 'Gospel Voices' 18 months in my singing schools, and find it full of the choicest sacred songs. Words and music are both inspiring and in the strictest sense sacred."

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All cases of DEAFNESS or HARD-HEARING are now CURABLE by our new invention; only those born deaf are incurable. HEAD NOISES CEASE IMMEDIATELY. Describe your case. Examination and advice free. You can cure yourself at home at a nominal cost. 590 La Salle Ave., International Aural Clinic, Dept. 150 CHICAGO

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The party will be conducted by Rev. John H. Eager, D.D., and son, who have lived abroad a number of years.

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—For the Christmas holidays the Southern Railway will sell tickets from all points on its lines to points East of the Mississippi and South of the Ohio and Potomac Rivers at rate of one and one-third fare for the round trip. Tickets will be sold December 22, 23, 24, 25 and 31, 1900, also January 1, 1901, with final limit to return January 4, 1901. This gives excellent opportunity to parties contemplating spending the Holidays with friends at their old homes. For further information call on Southern Railway Ticket Agents.

Obituary.

KING.—Whereas, It has pleased our great Redeemer to remove from our family and church our loving sister, Bell King. We submit to His will. Sister Bell King was born Dec. 22, 1876, and died July 20, 1900, aged 23 years and 7 months. Sister Bell joined the Baptist Church at 11 years old. She was a true Baptist and a loving Christian. Her funeral was preached by Rev. R. N. O'Neal. She leaves a husband and three children to mourn her loss. She was laid away at Concord grave yard to rest till the resurrection morning. Sister-in-law, M. A. O'NEIL.

HUTSON.—Sister Hutson was born Oct. 8, 1834; was married to Mr. Pate in 1850. There was born to this union six children, five of them living, one gone on before. She was again married to Mr. Hutson in 1871, who now survives her. She professed faith in Christ and joined the Primitive Baptist Church in 1863. She died Oct. 18, in full assurance of living again with her Savior. She spoke of death without fear and told her children not to grieve after her, as she was going to heaven. She was confined to her room for most of the time for two years, but bore her sickness with so much patience and love to her Master. Her Bible was her daily companion in her afflictions. She asked her connections and friends to meet her in heaven. Funeral services were conducted by the writer. R. N. O'Neal.

[The obituary of William Marshall Shrader, sent in by Bro. O'Neal, cannot be read. If he will write it plainly or have it written so the printers can read it, it will be promptly inserted.]

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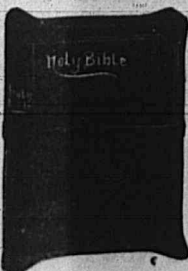
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HOW TO KEEP SAUSAGE.

The day we butcher our hogs and make the sausages we let them cool until the next morning before pickling them. Now we have some of those large crocks holding about 20 gallons, or smaller ones can be used if preferred. Put in a layer of salt at the bottom of the crock, then put in a layer of sausage rolled together so as to fit tightly in the crock, then put in another layer of salt so as to cover the sausage completely, then another layer of sausage and so on until the crock is filled up; then have a round board that will fit in the crock nicely and weight it down with a stone of about 30 pounds, and the sausage will keep all summer if it is done right. As the sausages are needed they can be taken out, and let them soak in cool water for several hours, and then they should be smoked. The crocks that I speak of are made of sewer pipe clay and are of the same weight. They can be had of any size desired.—P. G., Wayne County, Ohio.

Put a little water in a large roasting pan with the sausage; start slowly to cook. The slow cooking is necessary in the start to prevent the skins from bursting. When the water is evaporated the sausage will stop frying, which must be continued for an hour or more until practically all the water is evaporated, and the sausage is friend and cooked thoroughly.

WORDS OF TRUTH.

No power can injure the soul whom God delights to honor.
Hard work is a splendid substitute for hereditary capital.
No life can be a success that is spent wholly in helping self.
The most fragrant flowers blossom along the narrow way.
The closer we get to God the easier do we see our own faults.
As we do not know the last day, we should be ready every day.
One of the joys of the narrow way is congenial companionship.

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WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Womb Diseases. Write for Illustrated Book. Sent free. Address
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Good-bye, old year!
We've journeyed on together many days,
And now behold the parting of our ways
Is very near;
With thoughts of mingled gladness and of dread;
I see the winding way that I must tread
To Future Lands;
For thee awaits the realm of shadows deep—
The Silent Land of years that lie asleep
With folded hands.

Good-bye, old year!
A few more steps ere we forever part—
A few more words that wake the throbbing heart
To hope and fear;
A farewell smile, a lingering clasp of hand,
Ere thou shalt lie within the shadow-land
All silently;
The while I haste a glad new year to greet,
The while I journey on with memories sweet,
Old year, of thee.

Good-bye, old year!
Alas, not half I felt or knew till now
How kind and brave and true a friend wert thou;
For ah, twice dear
A loved one seems when comes the darkened day
When heart and lips all tremulous must say
A last good-bye:
Yet, though thy friendly face no more I see,
The memories sweet my heart has kept of thee.
—Alice Jean Cleator.

Tragic.

"I shall not see you till another year has dawned," he said.
Oh, fickle maid! she turned not pale with fear—
She laughed instead.
This seems a tragic lay, till we remember
It occurred the thirty-first day of December.
—N. Y. Truth.

The narrow way is broad enough for all men to journey in it.
Proper work now is a preparation for an eternal praise service.
A consecrated life is always and everywhere a good preacher.
Prayer and fasting are good recreation for overworked Christians.
Those who travel in the narrow way are helpful to their companions.
Men who set their sails to catch the popular breeze are not fit for leaders.

Baptist Orphanage Now Existing in the South.

This is a neat little booklet of 20 pp. written by Dr. Z. T. Leavell. It relates in the easy, charming style of its author the number, location and achievements of these institutions. It contains important facts in one body not before presented to the public. Price 5 cents per copy, or \$2 for 50 copies. Address, THE BAPTIST, Jackson, Miss.

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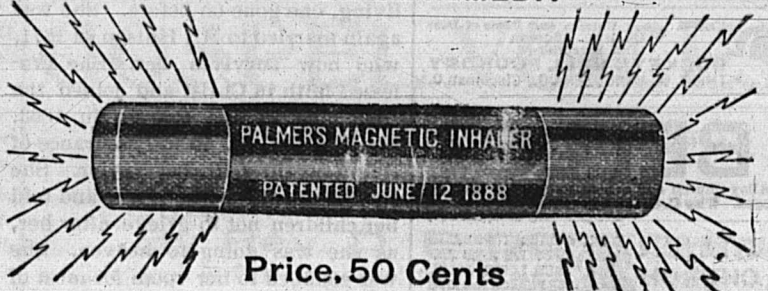
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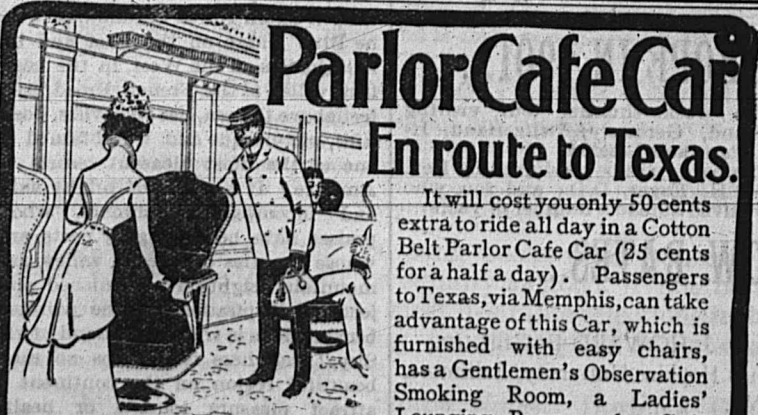
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It will cost you only 50 cents extra to ride all day in a Cotton Belt Parlor Cafe Car (25 cents for a half a day). Passengers to Texas, via Memphis, can take advantage of this Car, which is furnished with easy chairs, has a Gentlemen's Observation Smoking Room, a Ladies' Lounging Room and a Cafe where meals are served on the European plan, at reasonable prices.



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Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., JANUARY 10, 1901.

New Series, Vol. XII., No. 22.

CURRENT TOPICS.

—The viceroys of the Southern provinces in China have protested against the representatives of China signing the joint note presented by the powers. But the protest comes too late. It will and must be signed;

—Mr. P. D. Armour, the millionaire pork packer of Chicago, died last week. Like Queen Elizabeth he would probably have been willing to give his millions for a moment, or at least a few years, of time. But money cannot buy life. Truly, "all that wealth ere gave, awaits the inevitable hour."

—The return of Lord Roberts, or "Bobs," as he is familiarly called, from Africa was quite a notable event in English annals last week. He was received with the utmost enthusiasm, an enthusiasm somewhat dampened by the Boer victories since he left. There is no question, though, that Lord Roberts is a great General. He accomplished wonders during his stay in Africa. He is the idol of the English people, and especially of the army. He has succeeded Lord Wolseley as Commander-in-Chief.

—The legislature of Tennessee met last Monday. It was organized by the election of Senator N. H. White as speaker of the Senate and Representative E. B. Wilson as speaker of the House. Both are said to be excellent men. At a joint caucus of the Democratic Members, Hon. E. W. Carmack was nominated for United States Senator, Theo. F. King for Comptroller and Reas E. Folk for State Treasurer. As the Democrats are largely in the majority, these nominations are equivalent to election. Other nominations will be made later. The legislature promises to be an exceptionally excellent one. It seems to be characterized both by a spirit of business and of reform. We expect much of it, and hope that we shall not be disappointed.

—A dispatch from Berlin, of recent date, says: "At to-day's session of the Reichstag, Dr. Stoecker, former court chaplain, said, with reference to the situation in China, that he had received private letters stating that the reason the Empress Dowager 'hates' Emperor Kwang Su is that the latter has actually become a Christian, having been converted by American and British missionary books that came under his eye. At the close of the session, Dr. Stoecker was interviewed and gave a number of corroborative details. His informant is supposed to have been Count von Waldersee, with whom Dr. Stoecker is on terms of intimate friendship." This is certainly very interesting, and, if it is true, will explain a number of things which seemed strange in connection with the recent troubles in China. We await further information with reference to the matter.

—The United States Senate on last Friday adopted the following resolution: "That, in the opinion of this body, the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants, should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages." This is good, very good, exceedingly good, as far as it goes, and we commend the members of the Senate very cordially for their action. We should like to suggest to them, however, that if intoxicating liquors are bad for uncivilized nations, are they not also bad for civilized? And if a resolution should be adopted forbidding their sale in Africa, should there not be a similar resolution adopted forbidding their sale in America?

The Golden Year.

We sleep and wake and sleep, but all things move;
The sun flies forward to his brother sun,
The dark earth follows, wheeled in her ellipse;
And human things returning on themselves,
Move onward, leading up the golden year.

Ah! though the times when some new thought can bud,
Are but a poet's seasons when they flower,
Yet seas, that daily gain upon the shore,
Have ebb and flow conditioning their march,
And slow and sure comes up the golden year.

When wealth no more shall rest in mounded heaps,
But, smit with freer light, shall slowly melt
In many streams to fatten lower lands,
And light shall spread and man be liker man,
Through all the seasons of the golden year.

Shall eagles not be eagles, wrens be wrens?
If all the world were falcons, what of that?
The wonder of the eagle were the less,
But he not less the eagle. Happy days,
Roll onward, leading up the golden year!

Fly, happy, happy sails, and bear the press;
Fly, happy with the mission of the cross;
Knit land to land, and, blowing heavenward
With silks and fruits and spices clear of toll,
Enrich the markets of the golden year.

But we grow old, Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year!

—Alfred Tennyson.

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Ministerial Education in the Twentieth Century.

BY W. O. CARVER, TH.D.

In every century the minister has been the best educated man in his community. This will remain a fact for the new century. Heretofore this has been naturally true and has attracted little attention, hereafter it will be imperatively demanded. The minister will need thorough and broad general education and accurate technical training that will make him master of a department of progressive learning. The first he will need to place him in universal sympathy with all classes and professions, without which he cannot be the pastor of "all the flock over which the Holy Spirit hath made" him overseer. He will need this also to enable him to understand and rightly deal with the frequently appearing, rapidly shifting, influential trends and movements in philosophic, socialistic and political as well as in religious thought.

Other men may be interested in all lines of human activity, physical, mental, and spiritual; the minister must be so intended. In an age of specialization the preacher must stand in a central sphere at once acquainted with the various divergencies, interesting all specialists in his own supremely important specialty and forming the bond of union for the divergent classes. In an important sense, with many applications, the preacher is a mediator and he needs to have intelligent sympathy with all the men for whom he does this service. But the minister's chief concern, for which all else is means or method, is to bring Jesus to men, that men may be brought to Christ. For this he needs special theological training, and this need is to be recognized with unprecedented emphasis.

The time is yet distant when our Lord can use and desires to use only college and seminary bred men for the work of extending his kingdom, and let us devoutly hope that the time will never come when the notion shall be held that only the disciple of the

schools can practically so interpret the word of God as to reveal the Christ saving and sanctifying sinners. Professionalism in the ministry is both gaining and losing ground, gaining in that the better understanding of the Scriptures on the part of ministers begets a disposition among the masses to allow the minister to monopolize the study of the Bible; losing in that the average man no longer regards the minister for the sake of his office, but only as the personality of the minister commands reverence and asserts authority by revealing the authority back of the minister. The minister can afford, must afford, to encourage the latter feeling—for was not Jesus himself only a layman throughout his entire ministry?—but he must learn how to compel the multitudes to be interested in the Saviour pictured in the word of Bible truth, to love His story and study it for themselves. Specialists in other departments will demand, and all the people will join in the demand, that the preacher speak with authority—the authority not of dogmatism but of knowledge of his ground. The currents of destructive criticism, scientific unbelief, philosophic skepticism, socialistic heresy reach all men; but few will understand them or have the means or wish to investigate them. They shall expect of their minister that he shall not merely assert the Faith on the ground of traditional conviction against unknown theories, but that the truth of the Faith shall be maintained by him in full light of frank consideration of all new theories, whether these contain false principles or set forth newly discovered truth. The people do not expect their minister to discuss all these things in the pulpit, but they will demand to be sure that he could on occasion do so and that he does in private dispel the darkening doubt and strengthen the faltering faith of honest souls.

Now for all this and all that this is meant to suggest there will be needed a thorough knowledge of the history of the Scriptures as God's word to men revealing his love in Christ Jesus, of the history of Christianity which is God's work of applying his love as a motive power in the world's uplift, of the content of the Bible general and in detail, theological and exegetical, and of the ways and means for effectively bringing this wealth of age grown gospel to bear upon the individual, upon society, upon the world.

The education for the minister of the century upon which we this week enter will tend toward these results:

1. Scholarship; broad, generous, genuine learning; ability and inclination to think, with a sufficient store of knowledge for advantageous thinking in general lines and in specific questions. We are to have a more learned pastor, but not a stilted preacher nor an unsympathetic, impractical theorist and bookish lecturer. For our theological education is to be in the direction of—

2. Humanity. Just now there is a counter current of socialism beating against the tide of individualism that has been rising since the Reformation. But this can be turned to good account. Individualism has emphasized the Godward side of religion, but the manward side is now coming into prominence and our minister must be taught and trained to enter into all that pertains to man carrying God with him. It will not be sufficient to divide men into classes and to deal with humanity in the mass nor even in sections, but the minister must still deal with the individual, and with enlarged understanding. He must be interested not merely in man, but in men, and all men. We must adopt Paul's motto, "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." But we must also know how to lay hold on groups of men, whether bound together by organic forms or simply by the more fundamental and inexorable bonds of common lot and sympathies. We must carry Christ not only to individuals, but through individuals to all the associations and relationships