

Teachers

And employers should correspond with **ROBERTSON'S TEACHER'S AGENCY**, Equitable Bldg. Memphis, Tenn. Has filled vacancies in 19 States. Faithful and efficient service.

ORTON'S PREPARATION.—A most excellent cure for the Tobacco Habit. Pleasant to the taste. It completely destroys all desire or appetite for tobacco in any form. Builds up failing health, strengthens the nerves, is used same as chewing gum. Has been tested and recommended by BAPTIST AND REFLECTOR. There has already been sold in some States when it was first offered over 2500 boxes of this Preparation. Agents now wanted. On receipt of \$1 by mail, I will forward one box of the Preparation, securely sealed, with pamphlets showing the evil effects of tobacco upon the health and morals of the human family, with Agency Card, etc. A great opportunity to do good and to get good is here offered. The Lord will bless every one who helps check this great and growing evil, the Tobacco Habit. Address all letters to C. B. Cotton, Proprietor, Gorham, Maine.

The Music of Our Churches would be greatly improved if more organists and singers knew of our methods. We will send to any one interested our handsome illustrated pamphlet and all particulars that may be desired.

GEORGE W. CHADWICK,
Musical Director.

Address all correspondence to
FRANK W. HALE,
Gen. Man.,
Boston, Mass.

**NEW
ENGLAND
CONSERVATORY
OF MUSIC**

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.

CATARRH

Send for FREE TRIAL TREATMENT of the "Sana-Cera Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared specially 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. M. BEATY, 202 West Ninth Street, Cincinnati, Ohio. Mention this paper.

EVANSVILLE AND TERRE HAUTE R.R.

TRUNK LINE TO THE NORTH

CHICAGO
DANVILLE
TERRE HAUTE
VINCENNES
EVANSVILLE
NASHVILLE
BIRMINGHAM
MONTGOMERY
NEW ORLEANS MOBILE

THROUGH SERVICE

Via L. & N., E. & T. H. and C. & E. I.

2 Vestibuled Through Trains 2
Daily, Nashville to Chicago 2

Through Buffet Sleeping and Day Coaches,
New Orleans to Chicago.

F. P. JEFFRIES, G. P. A. D. H. HILLMAN, G. P. A.
EVANSVILLE, IND. NASHVILLE, TENN.

—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.

Obituary.

WHITAKER.—Whereas, Our Bro. Lucius J. Whitaker died on Dec. 15 1900. We can but faintly express our loss and his devotion and faithful work in the church, and especially his work in teaching the Bible class. No one left to fill his place. He united with the Baptist Church about thirty years ago, and was in the constitution of this church and has always been an active, prompt and faithful brother. As a citizen he was held in high esteem, as shown by the large attendance upon his funeral services. As a soldier boy from a private in the Eight Tennessee, he rose to the position of Adjutant Major at the close of the war. Therefore be it,

Resolved, That we bow to the will of God and try to rise up another to take his place.

Resolved, That we commend his widow, children and friends to our Heavenly Father for that comfort and resignation they so much need and he only can give.

Resolved, That a copy be forwarded to his family and one to the BAPTIST AND REFLECTOR for publication.

MISS KATE THWEATT,
THOMAS G. MOSELEY,
I. W. ACUFF,
Committee.

PARKER.—Dr. Walter Parker was born near Wildersville, Tenn., April 13, 1872. At the age of 15 he joined the church and was an active member of the Wildersville Baptist Church up to his death, which occurred on Saturday night, Dec. 15, 1900. Dr. Baker attended lectures at Nashville, Louisville and Chicago. After graduating he began the practice of medicine in his hometown and was doing an extensive practice. The night of his death his brother, L. J. Parker, was in his office and left him in his usual jolly mood, but said his head ached. This same brother found him at 8 o'clock the next morning, lying in his usual position, but dead. The writer was for some time his pastor. While in school at Nashville, he boarded with us. I learned to love him as my own brother. He was brave, but kind and gentle as a woman. Being the youngest son of his parents, he was naturally the pet of the family, and loved and obeyed his parents as in childhood. I well remember how he would beg me to pray for father, who was then 71 years of age, and whom he afterwards saw me bury with Christ in baptism. It is so sad to give him up in his young manhood, but God knew best. He being a Christian, died without a struggle, or rather fell asleep in Jesus. His remains were buried on the 17th with Masonic honors in the presence of the largest funeral gathering ever seen in that community. He leaves his father, mother, four brothers and a large circle of relatives and friends to mourn his loss. May God comfort all hearts. May he be very near the devoted father and mother. May his sudden death be a warning to us all, and may we be as ready to go as was this noble young physician. His friend and former pastor,

WILLIAM I. FEAZELL.

DeQueen, Ark.



DON'T BE HARD UP. \$30 A WEEK SURE.

GOLD, SILVER, NICKEL AND METAL PLATING. NEW, QUICK PROCESS.
You can positively make \$5 to \$15 a day, at home or traveling, taking orders, using and selling Prof. Gray's new line of Dynamos, complete Plating Outfits and Supplies. No toys. Unequaled for plating watches, jewelry, tableware, bicycles, all metal goods. Heavy plate. Warranted. No experience necessary. LET US START YOU IN BUSINESS. We do plating ourselves. Have years of experience. We manufacture the only practical outfit, including all tools, baths and materials. All done complete, for jewelers, agents, shops, manufacturers and factories. Ready for work when received. Guaranteed. New modern methods. WE TEACH you the art, furnish recipes, formulas and trade secrets FREE. Goods dipped in melted metal, taken out instantly with finest, most brilliant plate, ready to deliver. Tableware daily. No electricity, feed 5 to 10 years. A boy plates from 200 to 500 pieces tableware daily. No electricity, dynamo or plating necessary with this process.
DEMAND FOR PLATING IS ENORMOUS. Every family, hotel and restaurant have goods plated instead of buying new. Its cheaper and better. Every dealer, shop and factory want an outfit, or plating done. You will not need to canvass. Our customers have all the work they can do. People bring it. You can hire boys cheap to do your plating, the same as we, and collectors to gather work for a small per cent. Replating is honest and legitimate. Customers delighted. WE ARE AN OLD ESTABLISHED FIRM. Been in business for years. Know what is required. Our customers have the benefit of our experience.
WE ARE RESPONSIBLE and Guarantee Everything. Ready, here is a chance of a lifetime to go in business for yourself. WE START YOU. Now is the time to make money. **WRITE TO-DAY.** OUR NEW PLAN, Samples, Circulars, Etc. FREE Address GRAY & CO., PLATING WORKS, 747 Miami Building, CINCINNATI, OHIO. Don't wait, send your name and address anyway.
[We recommend above Company as thoroughly reliable.]—EDITOR.

SUNDAY SCHOOL BOARD

Southern Baptist Convention.

J. M. Frost, Corresponding Secretary.

Each Order contributes to the Bible Fund and fosters the Sunday-school interests of the Convention.

ITS PERIODICALS

To be changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher	12
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Kind Words (weekly)	18
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	6
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c single copy; ten or more to same address, 6c each.

BIBLES

26, 20 and 17 cents.

TESTAMENTS

6, 5, and 4 cents.

According to size of type and number ordered.

TEACHERS' BIBLES,

FAMILY BIBLES,

PULPIT BIBLES

From Lowest to Highest in Make and Prices.

Large descriptive catalogue sent free on request.

\$10

**A WEEK
REGULAR
SALARY**

WE PAY TO BEGINNERS TO
SELL OUR BOOKS

\$10 A WEEK

Straight Salary Basis, Direct from our Office.

Rapid advancement. Experienced persons, either sex, more to begin. Handsome pay for only part of your time. We want high-class workers.

IF YOU WANT WORK, CALL ON US OR WRITE.

C. R. FOREMAN & CO, Publishers, 346 Court Square, Nashville, Tenn.

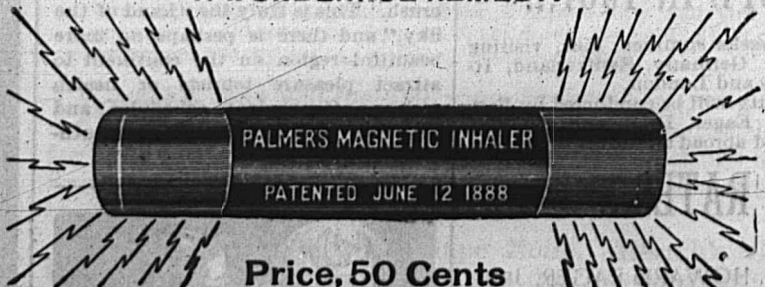
Do You Want An Organ?

If so, we can save you money if you will buy through us. Any Church or Sunday-school considering the question of purchasing one will do well to write us for prices and catalogue. Let us hear from you.

BAPTIST AND REFLECTOR, Nashville, Tenn.

THE LITTLE DOCTOR.

A WONDERFUL REMEDY.



Price, 50 Cents

For the prompt relief and speedy cure of Cold, Catarrh, LaGrippe, Hay Fever, Asthma, Headache, Bronchitis, Sore Throat, Hoarseness, and all Head, Throat and Lung Diseases. A Sure Preventative of all Contagious Germ Diseases. Unequaled for Convenience, Durability, Neatness, Power and Immediate Results. Always Ready. Vest pocket size. One minute's use will convince you that it is an absolute necessity for every one in every family.

REV. EDGAR E. FOLK, D.D., Editor of Baptist and Reflector, Nashville, Tenn.: Though previously very susceptible to colds, from which I suffered a great deal, I have had only one cold during the time I have been using the Inhaler, and that did not last long. The Inhaler has saved me, I believe, from many a threatened cold, besides relieving catarrh, headache, etc.

Extraordinary Inducements Offered to Active Agents. Write for Terms. Who would not give 50 cents for speedy relief from severe Headache, Hoarseness, Asthma, Catarrh, etc? Hundreds will testify that the Inhaler has done this for them and it will do it for all. Six millions sold. Price 50 cents, postpaid. Remit by money order or stamps. Address all orders to the

BAPTIST AND REFLECTOR, Nashville, Tenn.

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., JANUARY 17, 1901.

New Series, Vol. XII., No. 23.

CURRENT TOPICS.

—The Duke of Norfolk, an English Catholic, recently went on a pilgrimage to Rome, and in his address to the Pope he expressed the hope that the temporal power of the Pope would soon be restored. The utterance was greeted by an almost universal condemnation. The denunciations of the Italian press were very bitter, while the comments of the English press were scarcely less caustic. The incident shows that the time for the coveted restoration of the Pope's temporal power has not yet come, despite all of his pleadings and schemings—and we doubt if it will ever come.

—As we predicted last week would be the case, the Chinese plenipotentiaries, Princes Li Hung Chang and Ching, have signed the joint note presented to them by the powers, thereby agreeing to its terms. They did so under protest from the Empress Dowager and her advisers, but it was that or war and consequent partition of the Empire. Now will come the battle of diplomacy between the representatives of the powers and of China. The Chinese are not much on force, but they are great on lying. Besides, they will have the advantage of divided interests and perhaps divided counsels among their opponents.

—Representative Peeler, of Huntingdon, has introduced in the Legislature a bill proposing to amend the four-mile law so as to extend its provisions to incorporated cities and towns of 5,000 and under, instead of 2,000, as now, and striking out the words, "hereafter to be incorporated." The result of the passage of the bill would be that saloons would be driven out of all towns of 5,000 and under without the necessity of their having to surrender their charter and reincorporate. The *Nashville American* well said that this bill would draw the fire of all the liquor interests. So it will. But it should also draw the fire of all the temperance forces in the State in its favor. Suppose you sit down at once and write a petition to your senator and representative—especially your senator—asking them to vote for it. Then get as many others as you can to sign it, and forward it to the senator. It is believed that the bill has a good chance of passage before the Legislature if only it is understood that public sentiment is in favor of it. But what is done must be done quickly.

—The message of Gov. McMillin to the Legislature was an able and statesmanlike document. So far as we can tell his various recommendations are wise. With those of a purely political character we have nothing to do. But here is one of a moral character for which we most heartily commend him. He says: "The unwisdom and inconsistency of our present laws are illustrated by recounting the fact that under them if the son swaps horses and gets cheated when he is 20 years, 11 months and 29 days old, the irate father can go out and proclaim that his son is yet an infant, has not arrived at the age of discretion, and hence cannot consent to part with his horse, and revoke the trade. But if the sister of the same boy meets one of years, worldly wisdom and unscrupulousness, who is unprincipled enough to take advantage of her youth and work her ruin, destroying both her hope and happiness, if she is 16 years and 1 day old, our law says she has reached the age of discretion, and that crushed father, broken-hearted mother and penitent child have no remedy more potent than tears and grief. This law should be changed from 16 to not less than 18 years." This is eminently true and just. We thank Gov. McMillin for putting it in his message. We trust the recommendation may be speedily enacted into a law.

A Starry Crown, a Flowery Wreath.

BY EDGAR E. FOLK, D.D.

(Written in a young lady's album.)

A starry crown, a flowery wreath

This page presents to view;

Each has a meaning hid beneath,

Both beautiful and true.

The flowers, they speak of rosy bowers,

Where fragrance fills the air;

And where our weary, gloomy hours

Are cheered by being there.

The stars, they tell of silent night

When set the orb of day,

And not a single ray of light

But theirs illumines our way.

The wreath speaks of the conqueror's fame.

It speaks of victories,

As in the ancient Grecian game

It was adjudged the prize.

And what's the meaning of the crown?

It speaks of power and might,

When every foe is beaten down

And banished from our sight.

Oh! may your life be like those flowers,

Dispensing sweet perfume;

And like those stars, in weary hours

To brighten and illumine.

And when has come the hour of death,

When ends this mortal strife,

Oh! be yours then the victor's wreath,

Be yours the crown of life.

And round that wreath may sweet flowers twine—

Earth by flowers is paved.

And in your crown may bright stars shine—

The souls which you have saved.

Our Denominational Work in the Twentieth Century.

The Old Minister in the Twentieth Century.

BY REV. CHAS. L. ANDERSON.

We speak of time; God speaks of eternity. We break time into short periods, as hours, etc.; God breaks it into ages. Many centuries may be included in one age and many ages are included in time. The human family has already passed the boundaries of several ages and others are yet to be crossed before "time shall be no more." Time is only a parenthesis in eternity. I know not when time will complete its course, but I know it will complete it, for it never stops to wait for anything, but is speeding on at a rapid rate—the same uniform velocity at which it has been moving since its beginning. However, it may seem to some that time never "drags," but to most of us it seems to be in a hurry to finish its course; to make the miles of level surface to the "sudden dip down of the cliffs in the face of the ocean of eternity."

How rapidly we are moving! It will be only a few days till those raven locks will turn to gray and form a white chaplet around that once smooth but now furrowed brow; those eyes that are to-day keen, clear and full of lustre will soon grow dim with age; that strong and stalwart form will soon be bowed under the weight of years; that firm and elastic step will become uncertain and you will have to lean upon a staff; that ruddy glow on thy cheeks will fade and the bloom of youth will wither and fall ere many winters have sent their chilling blasts against them. Only a few days ago and I was a little babe in my mother's arms and playing at her feet; but now that fond mother has gone to the other shore and I am grown, a young man, with the cares, duties and responsibilities of life resting on me. It will be only a few more days and I will be an old minister; only a

few more and my feet shall stand within the gates of the city of God and my eyes behold the King in his glory.

The young men of to-day will be the old men of to-morrow. The young ministers of the nineteenth century will be old ministers in the twentieth century. But what of the old minister in the twentieth century? Will he be loved better than now? Will he be honored more by his denomination than now? Will his value to the denomination be more fully recognized? Will better provisions be made for his physical and earthly comforts than now? These are some of the questions that I wish I could answer accurately, but as I am not a prophet I can only conjecture what will be the situation. The tendencies and signs of the times and faith in the future clearly indicate that the condition of these old soldiers of the cross will be much improved. I do not think the old ministers of the future will be more faithful than those of the past and present. They will not be any more pious in their lives nor correct in preaching. The change will be wrought in the membership, which will be more thoughtful and appreciative of the heroic sacrifices which these godly men have made in the defense and propagation of the truth. Those who have helped to build the house will not be left standing without, shivering in the cold.

There will be very little change for the first few years. We will not receive any great jar nor feel any peculiar sensation as we cross the imaginary line that divides the centuries. Judging from the great activity and forward movements now being made in all lines of religious work, I think we will not advance very far into the new century before our people will be awakened to a deeper interest in those whose arduous labors and self-sacrifices have made possible this great forward movement. The churches, the noblest institutions of the world, will not permit any earthly institutions to surpass them in devotion to and work for the poor and destitute. The church has just awakened to its God-given mission—preaching salvation to all the world. So this has been a century of great missionary movements. Mission work has developed educational enterprises. As our people are becoming better educated they are recognizing their duties and obligations. Our people rejoice in the widespread knowledge of the Lord, and in their enlightened state they will not forget those who have sown the precious seed of the gospel; who have faithfully heralded the proclamation of the King.

Our churches are developing in liberality. During the last quarter of the nineteenth century the liberality of our people has wonderfully increased, and I believe the per cent. of increase will be even greater in the first quarter of the twentieth century. The number of givers will increase. Many of those who are not giving to the work now will learn and love to give. Most of those who are not giving now are not opposed to the work, but only need information and development. This they will receive from the ministry of to-day and the future, and the Lord's treasury will know of the development. There will be more small givers and also more large givers. There are some to-day who are devoting much of their wealth to benevolent objects. This class of givers will surely increase. More of those who have large fortunes will not leave it all to the family nor to some worldly institution, but will give a large part of it to the Lord's work. Will it be possible that those who have been foremost in developing this spirit of liberality will be forgotten by the liberal giver? I think not.

Where shall the old minister live during the twentieth century? I know there will be a difference of opinion among our brethren as to the home equipment for our aged ministers. Some in their vivid imaginations can see a beautiful and substantial annex built to our Orphans' Home, where the old minister and the poor and destitute widows may go and find all the attention and comforts which their enfeebled conditions require. They will become the wards of the denomination, as are the orphans now.

Some could be induced to go there, while others would be unwilling to leave what little earthly possessions they have and leave the friends and associations of their ministry.

Others, as they pierce into the new century, can see a magnificent home on a good tract of land near some city or town. Around this house will be orchards, vineyards, gardens and fields. Those who have been active all their lives and as they feel disposed can find whatever recreation they desire in these. They would not be expected to do anything except as they desired. The superintendent would have all that done. In this home would be every convenience and comfort for the old. They would have a chapel, library and reading room, where they could spend many happy hours.

Still there are many who think that neither of these visions will ever become real. They think it best that the old minister shall continue to live as now on whatever little possessions he may chance to have, or if destitute of these, with some relative or friend, and receive aid from the Relief Fund. They think this will be the most economical way.

Wherever they live they will be better cared for in the future than they are now. The chief source of support will be free-will offerings from the churches. I do not think this plan will ever be abandoned, nor do I think it ought to be, for the churches need these benevolent objects constantly before them to develop them and to sustain their interest in them.

There will also be small endowments, the interest of which will be used to supplement the voluntary contributions. Should they ever be gathered into a home on a farm, as above mentioned, the proceeds from the farm would aid largely in paying expenses. Also many young ministers to-day are taking out life insurance policies so arranged as to be paid in installments when they are old.

Another consideration. I believe the coming ministry will be better paid for its services, so they can make better provisions for themselves in the future. Country churches will group together and locate a pastor among them, and there will be longer pastorate. Many men will spend the last half, if not more, of their ministerial service in one field. When they have grown old in the service the churches will not turn them away empty-handed, but will retire them as emeritus pastors with a small salary sufficient for their needs.

We are doing more now than we did a few years ago, but not as much as we ought to do nor as much as we will do in a few years. Our people only need information and a little urging along this line. The pastors of the present and future will give the information and the urging. This Relief Fund will be enlarged and the Board will be able to greatly enlarge its usefulness by seeking out the needy and giving them a better support.

President of the Board of Ministerial Relief, Brownsville, Tenn.

Missionary Indemnities.

BY EDWIN MUNSSELL BLISS, D.D.

Author of "Cyclopedia of Missions," etc.

The question of indemnity to missionary boards for losses sustained in such disturbances as those of recent years in Asia is brought sharply to public notice by the decision of the Turkish Government to pay the claim for losses at Harpoot, and by the discussion as to what it is proper to ask from China. While there are but few who doubt the abstract right of the missionary to remuneration for such losses, there are a good many who question the wisdom of placing the missionary work on the same basis as any commercial, manufacturing or other business undertaking. Without denying in any respect the citizenship, and its attendant rights, of the missionary, they urge that it is harmful to his work if it becomes difficult at any time to note the clear distinction between it and secular enterprises. A few avow, indeed, that the missionary, by virtue of his office and his style of work, demits his rights as citizen, and has really no claim at all on his government. That this claim is not well founded is sufficiently disproved by the fact that in no case has it ever been supported by any diplomatic representative of this country before whom the question has come up, whether interested in mission work or not. One and all recognize the legitimacy of the claim. The only question is as to its expediency.

The object of an indemnity is two-fold: The remuneration of individuals for losses sustained through no fault of theirs, and the prevention of similar disaster in the future. That prevention is secured both by the dread of a recurrence of the demand, should occasion arise, and by the recognition, at no time agreeable, which it compels, of the superior power of the government which compels the payment. From time immemorial payment of money to another

government has been regarded as tribute, and has involved deference to and respect for the government exacting it. As a rule, it is this somewhat indirect result of the indemnity which is regarded as the most valuable, and upon which missionaries themselves lay the most stress. Take, as an example, the Harpoot disaster in Turkey. Several of the buildings belonging to Euphrates College and the American Board were destroyed, together with much personal property belonging to the missionaries, by a so-called mob, which included, however, a large number of Turkish soldiers and officers. The missionaries themselves were driven from their homes and barely escaped with their lives. These missionaries were known on every hand to be Americans. If the American Government allowed such things to be done to its subjects, it would be perfectly evident to the entire country that America was far inferior to Turkey, and in the future American life and property, not merely that of missionaries, but of merchants, travelers, and even officials, would be held by the people to be at the mercy of any mob that could get some sort of official backing. Accordingly, the United States Minister, himself in no way directly connected with or interested in missions, called for a statement of losses, and the Government presented a claim for indemnity as the most effective if not the only means of convincing both the Turkish Government and the Turkish people that American life and property must be respected. For these five years the Turkish Government has been doing its best to evade the payment, not merely because of unwillingness to part with the money, but because its pride would not permit it to recognize that another Government could make and enforce such a claim. It has practically yielded, and after such an experience it is not likely that it will allow another similar demand.

In China the situation is much the same, only stronger, by virtue of the treatment of Legations. In some way the Chinese Government and the Chinese people must be made to understand that American life and property are not at their disposal to do with as they please. It is very well to secure the punishment of individuals for their share in the crimes, but after all that amounts to comparatively little. Human life is cheap in China, and the wholesale executions that have been going on for the past three years, of those who, in one way or another, have incurred the displeasure of the Empress Dowager, deprive any similar punishment of much of its force. It will be the indemnity that will bear most severely upon the nation, and that will act most effectively as a deterrent in the future. In estimating the amount of that indemnity every element of loss must be taken into consideration. To include the Legations, travelers and merchants, and omit the missionaries, would simply be to put a premium upon outrage and robbery, and not a missionary would be safe in any part of the empire. More than that, no foreigner whatever his name or calling, would be safe. The ordinary Chinese villager, or even mandarin, does not distinguish between foreigners. He classes them all together as the cause of his woes, and he will be restrained from violence to any one only by his fear of and respect for all. It is essential for everybody else as well that the missionary losses be included in the demand for indemnity.

This general principle settled, there remains the question as to the amount and nature of the indemnity to be required, and here there is not only opportunity, but a duty, for such statements as shall minimize as much as possible the evil effects of applying to the civil power for the protection of spiritual interests. That there are such evil effects is patent to every one familiar with mission work, and missionaries, with rare exceptions, are exceedingly loth to incur the danger of them. There is no popular conception of missionaries more absolutely mistaken than that which represents them as constantly seeking the aid of the gunboat and running to the consul or ambassador on the least provocation. That is not, and never has been, the habit of missionaries of the Evangelical churches. Unfortunately, as much cannot be said of the Roman Catholics; witness the course of Bishop Anzer in securing the seizure of Kiaochau by the German Government. Evangelical missionaries, whether in Asia, Africa or the Pacific, use every other means first, and appeal to the civil and military power only as a last resort, just as did Paul at Jerusalem. It is not to be supposed that there had passed from his mind that scene, years before, not far from that spot when he had stood by and shared with those who had stoned Stephen. Behind him now was the mighty power of the Roman Empire, invoked by himself for his protection, that he might continue to preach the Gospel, even at Rome itself. For the other not a finger was lifted in defense. Yet the spirit of Stephen was in Paul; witness the record of those years of scourging, imprisonment and suffering.

So modern Pauls look to modern empires for the protection which is their right, but only when all other means fail.

In this appeal, however, care should be taken to keep clearly in mind the two objects of all indemnity, and to lay the stress where it will do the least harm and most good. The great danger in such a matter is that of leaving the impression upon the people of the land that the missionary is securing some personal advantage. He goes to the people nominally seeking not theirs but them. He has no interest in their lands or their money, but in their souls. He is the representative of Him who came not to be ministered unto, but to minister, and even to give his life for those who spurned him. His success, therefore, will depend in great measure upon the degree to which he can impress this element of his service upon the people. On the other hand, he stands for justice and right. Even as his Master drove from the temple those who profaned it, and visited with the severest condemnation those who transgressed law and right, so the missionary must always be found closely identified with the punishment of evil doers, the protection of the innocent, the vindication of justice. In this case he must appear to the people in full harmony with the government, which demands punishment of the guilty and reparation for wrong done, yet in such a manner as that he himself shall seem as little as possible to gain personal advantage from the reparation, especially when it be at the expense of the people for whom and among whom he labors.

It was with these principles in mind that at the recent conference of officers of the boards interested in mission work in China, it was decided to present claims only for actual loss of property, and to make no mention of loss of life, except where the breadwinner of a family had been taken, leaving others in want. It would have been better had even this been waived, as a minority of those present wished it to be. Such families should be a charge upon the churches at home, not on the heathen abroad. The purpose of the indemnity is, for the missionary, primarily moral, not material, and only such should be demanded as is absolutely essential for the prevention of future disaster. The life is consecrated to the people in a sense that property never can be. However afflicted up, whether in disease, the result of privation and exposure, or as the victim of heathen violence, it is a sacrifice to God, and for it there should be no claim. Notwithstanding the assertions of some whose ignorance of the situation far transcends their knowledge, those in charge of this question are following, in the main, the wisest possible course, and the result cannot but be for the furtherance of the cause for which so many have laid down their lives. The indemnity is right. Missionary Boards must participate in it. Whether it prove fully advantageous or not will depend upon the method adopted, and the emphasis laid.

Borough of Manhattan, New York.

We Must Work.

BY CHARLES BRANSON.

The Christian religion is not a religion of idleness. Never entertain such an idea for a moment. On the other hand, it is pre-eminently a religion of hard, faithful work. Its Founder was the hardest kind of a worker. His apostles, too, were diligent laborers. Every disciple since, if he has been of any account to the Master, has been a zealous, hard worker. O, how many profess to be Christians and never do anything! Never vote in church business meetings! Never pay a dollar to the pastor! Never give a dime for missions! Never do a thing to make this world any better! *These things ought not to be!* There is enough for us all to do. Enough for laymen and preacher.

The young minister must work. He should work hard to get an education. A man to teach the purest, sublimest truths ever given to man ought to take all manner of pains to get a fair amount of culture. The chances for college and seminary culture are good. More still, the work of the Christian ministry, the needs of this age, demand that we make good use of all the advantages of educational improvement that may be within reach. Therefore, go to college, my young brother. Having done what you can in college, then go the Seminary. You may be a poor man, but go anyway. You can go if you will try hard. Then work hard in college. You are working for the Prince of Peace. Work as one who is aflame with consecrated zeal to get ready to deliver the Lord's message. Your work is the Lord's work. So spare no toil in getting ready for doing the Father's business. Study your Bible. Get all the sound and helpful theological books you can. Read them, too.

Then the work of the older preacher demands a vast deal of self-sacrificing toil. Yes, one may go to college and to the Seminary, and if he does not labor hard

and faithfully, his name will be Failure. His study, his pastoral work, his preaching, if well done, seems almost enough labor for an arch-angel. Ah! how many work so lightly at their calling.

Every church must be a working body, if it is worth the paper on which its records are kept. A church that never does anything will come to nothing. Sometimes you will find a church that runs no Sunday-school, has preaching only once a month, does not pay its pastor ten dollars a year, does not give a dollar a year for missions. What is it worth to Christ or the world? NOTHING. What goes with it? Russellism or some other abominable heresy invades it. Why? Because they have not paid the poor pastor so as to enable him to do good work. Because they have done nothing! Such disasters are not apt to befall a hard-working, wide-awake church. What do we need to prevent these disasters and to secure good working churches? A properly educated ministry and plenteous grace from the Most High. May the Lord give us a plenteousness of both!

Mossy Creek, Tenn.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

THE ATONEMENT.

Let us consider,

II. The nature of the atonement.

The literal meaning of our English word is simply at-one-ment. The word occurs only once in King James' version of the New Testament: "And not only so, but we have also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 2). The proper translation of this word, however, should have been, as in the Revised Version, reconciliation or restoration to favor, as it refers to the effect upon man, and not upon God. In the Old Testament the word occurs twenty-one times. The following passage will serve to show its use there and to give a clear idea of its meaning: "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly into the congregation and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people; and he put on incense and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed." (Num. xvi. 46-48).

As the word atonement indicates, there is a double idea contained in it. An at-one-ment necessarily implies that there were two persons who in some way had become alienated, but who now have become reconciled and made one. Consequently it must have a two-fold aspect. When used with reference to God and man, it must look both Godward and manward. Let us consider it thus in its two-fold relation.

1. Looking Godward. The first fact which meets us along this line is the tremendous fact of God's wrath against sin. His law has been violated. His justice demands punishment. Satisfaction must be rendered to it. His wrath must be propitiated. It is not a petulant, passionate wrath, but a calm, dignified, determined wrath, a righteous indignation against sin. "The wrath of God abideth on him!" Who can tell the terrible weight of that wrath? It must be appeased in some way. How can it be? Only by satisfying the claims of justice. Its claims are inexorable and must be met. They cannot be evaded. The penalty of violated law must be paid. An angry God must be reconciled. Who can do it? But here comes the other side of the atonement.

2. Looking manward. On one side stands God demanding satisfaction for his outraged law. On the other side stands man the sinner, guilty, condemned, helpless, his nature weakened by sin, and unable to render to God the satisfaction he requires, or to offer the sacrifice necessary to procure propitiation and thus bring pardon and peace and life to himself. The law threatens. Sinai thunders forth its terrors. Man stands in blank despair, not know-

ing whither to turn. What shall he do? What can he do? He cannot save himself. Is there no one to help? Must he be left to perish thus? Is there no balm in Gilead, no eye to pity, and no arm to save? We have reached this stage in our inquiries once before. We are now ready for the answer to our questions. Thank God there is an answer. He does not leave man in utter helplessness and hopelessness. Whence comes the answer? From the skies. When Paul uttered that cry of despair, "O wretched man that I am, who shall deliver me from the body of this death?" its echoes did not die away in the distance unheard and unheeded. But before the air had ceased to vibrate there came a response from Heaven, and in the same breath he exclaimed: "I thank God, through Jesus Christ our Lord. It is through him that I shall find deliverance from this dead body of my sinful nature to which I am chained." And each one of us may join in that song of thanksgiving for deliverance.

There must be some one to take man's place and pay the penalty to the violated law in his stead, and thus render satisfaction to God if man is to go free. He must be able to stand between God and man, with one hand in God's and one in man's and bring the two together, make an at-one-ment between them. He must be a person so pure and holy that he needed not to make expiation for his own sins. And then he must be so united to man as to be able to take his place under the law. In other words, he must be both God and man. There was only one being in the universe who could fulfill this requirement, and that was the God who became man, "who was manifest in the flesh," the God-man, Christ Jesus our Lord. "For there is one God, one mediator between God and man, the man Christ Jesus." (1 Tim. ii. 5). "Hereby perceive we the love of God, because he laid down his life for us." (1 John iii. 16). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." God is a God of justice. But he is a God of love also. When the apostle John went to define God, the one word which best expressed his nature, which comprehended within itself all of his attributes, was love, and he said, "God is love." Justice demanded man's punishment. But love sought out some way by which he might be saved. That way was found in Christ. He is "the way, the truth, and the life: no one cometh unto the Father, but by him." (John xiv. 6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12). In Christ justice and mercy meet. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God." (Heb. x. 4-7).

Let us notice the Scriptures in their bearing upon the two aspects of the atonement which we have been considering, Godward and manward.

1. Those looking Godward. (1) Christ came to fulfill the law of God. Said he, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil." (Matt. v. 17). Paul says: "But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4, 5). "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. iii. 10, 13). "For Christ is the end of the law for righteousness

to everyone that believeth." (Rom. x. 4). The law's claims are spent on Christ, it can make no further demands upon the sinner, if he believes on Christ and thus accepts the offering which he has made in the sinner's stead. God accepts it. Will the sinner do so? The law demands perfect obedience. The sinner could not render it on account of his depraved nature, which is constantly leading him to acts of disobedience. But Christ "became obedient unto death, even the death of the cross." He "tasted death for every man." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v. 19). Please mark and emphasize that expression: "By the obedience of one"—of ONE, of ONE, and that one the perfect one, Christ Jesus—"shall many be made righteous." It is not upon our obedience that salvation depends, but upon the obedience of Christ. Let me impress that thought. Our obedience must necessarily be imperfect, incomplete, unsatisfactory. His is perfect, complete and satisfies every demand which the law can make. Instead of bringing the law into disrepute by preventing the enforcement of its penalties upon man, by his death he magnified the law, made it honorable in the sight of all men, as demanding a perfect obedience to it, showed the majestic dignity of it as nothing else could have done. (2) The death of Christ was a propitiatory offering to satisfy the claims of justice, and so to procure the reconciliation of God to the sinner. "And he is the propiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John ii. 2). "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." (1 John iv. 10). He is "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. ii. 17). "All things are of God who hath reconciled us to himself by Jesus Christ." (2 Cor. v. 18). "God was in Christ reconciling the world unto himself, not imputing their tresspasses unto them." (2 Cor. v. 19). Their tresspasses were imputed unto Christ in their stead and he suffered their penalty, so that God was reconciled to them. "When we were enemies we were reconciled to God by the death of his son." (Rom. v. 10). "But now in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of the commandments contained in ordinances: for to make in himself of twain one new man, so making peace: And that he might reconcile both unto God in one body by the cross, having slain the enmity." (Eph. ii. 13-16). "For it pleased the Father that in him should all fulness dwell; And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblemished and unrepentable in his sight." (Col. i. 19-22). "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." (Eph. v. 2). These passages are all beautiful and striking. But perhaps the most significant of them all is the following: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." (Rom. iii. 25, 26). "That he might be just and the justifier of him which believeth in Jesus!" That was the problem presented to God—to be just, to be true to his law, to his own nature, and yet at the same time to justify the sinner who had violated that law. How could it be

done? It seemed a paradox, an insoluble problem.

But there was one solution. It was found in Jesus Christ. By laying upon him the sinner's guilt and penalty God could still be just and at the same time could justify the sinner if he accepted Christ as his substitute. O gracious solution! But this brings us to consider the passages bearing upon man's side of the question.

2. Those looking manward. These passages may be divided as follows:

(1). Those which speak of a sin offering. "Thou shalt make his soul an offering for sin." (Is. liii. 10). "He was led as a lamb to the slaughter." (Is. liii. 7). "Behold the lamb of God which taketh away the sin of the world." (John i. 29). "And walk in love, as Christ also hath loved us, and hath given himself for us as an offering and a sacrifice to God for a sweet smelling savour." (Eph. v. 2). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? And almost all things are by the law purged with blood: and without shedding of blood is no remission. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. ix. 14, 22, 26, 28). "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 18, 19).

(2). But not only was he a sin offering for us, He also bore the penalty of the sin which would have fallen upon us. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. iii. 13). "Who was delivered for our offences, and was raised again for our justification." (Rom. iv. 25). "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh." (Rom. viii. 3). "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him." (2 Cor. v. 21).

(3). This atonement is represented as a ransom also. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20, 28). The same expression occurs in the parallel passage in Mark. Paul says, "Who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 6). I shall not stop now to harmonize the "many" in one passage with the "all" in the other. That will come later. Let me call attention to the fact that the preposition used in these passages is *anti*, which means "for" in the sense of "instead of." It has the significance of the price which is given in exchange for anything. The idea is that our souls were held in captivity by Satan, who refused to let them go. But Christ came and gave himself in exchange for our souls, which were thus redeemed and released from captivity.

(4). It was a substitution. That is to say, Christ took our place, and suffered not only in our stead, but on our behalf, for our benefit. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned aside every one to his own way; and the Lord hath laid on him the iniquity of us all." (Is. liii. 5, 6). "I am the good shepherd: the good shepherd giveth his life for the sheep." (John x. 11). "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die." But God commend-

eth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. v. 6-8). "Christ died for our sins according to the Scriptures." (1 Cor. xv. 3). "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him." (2 Cor. v. 21). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. iii. 18). In each of the above passages the preposition used is *huper*, which carries with it the idea of substitution for the benefit of some one. Peter also says: "Who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. ii. 24). It is evident from these passages that the atonement is in its very essence vicarious or substitutionary, regarded from man's standpoint, which means simply that Christ became man's substitute to suffer the penalties of the law in his stead and in his behalf, and that in this way also could man be saved from the guilt and penalty of his sins. Take away its vicarious nature, and the essential element of the atonement will be lacking. It will be Hamlet with the prince of Denmark left out.

Chattanooga News.—A Red Letter Day.

Sunday, Jan. 6, 1901, was a memorable day in the annals of the First Baptist Church of Chattanooga, the grandest day in all its history. At 9:30 a. m. a special service was held for the Bible School, and there were 350 in attendance. Prizes were given to the best "fishermen," for the longest strings landed in the last three months. A number of great weight (deacons and trustees) were reported, the "catches" aggregating 107 of all kinds. The pastor made an earnest talk and some 75 of the Sunday-school pupils expressed a determination to begin a Christian life. The auditorium was beautifully and lavishly decorated with palms, ferns, and Christmas holly and vases of narcissus.

As 11 the large auditorium was filled to overflowing with chairs in the aisles, and standing room at a premium. The roll of 700 members were called, and more than 600 answered "present" or were "accounted for." Some 50 wrote letters regretting their enforced absence. The pastor spoke briefly, but eloquently, giving the church as a motto for the New Year, "For to me to live is Christ." The regular collection amounted to more than \$120.

At 3 p. m. about 400 assembled to partake of the Lord's supper, using for the first time the individual cups. The service was very impressive, all raising the cup and drinking the wine at the same moment. The First is the first church in the city to adopt this up-to-date improvement, and it proved highly satisfactory.

At 7:30 p. m. another immense audience listened to the sixth of Rev. J. W. Brougher's sermons on "Home, Sweet Home," and at the close a number came forward for prayer and conversation with the pastor. The hand of fellowship was extended to four recently baptized and two united with the church.

The music was in the hands of Bro. James Brown, the sweet singer and harpist of South Chattanooga, and was greatly enjoyed. Mrs. Annie Wiseman Frezier also sang two beautiful solos.

Never before have so many members of this church been present at a service. All were edified and strengthened, and all hearts were full of praise to God for his mercies.

At the afternoon service, Deacons Merriam, Woodward, Wise and Allen, and Trustee Sanders and Hon. A. W. Chambliss made excellent talks, mostly reminiscent, but full of gratitude and hope for the future.

Pastor Brougher has been in charge of the First Church only 14 months, but all are agreed that he has done a great work. He is the prince of organizers, and has a wonderful tact for getting work out of his people. He is deeply in earnest, and no business man in this city works more continuously, more intelligently, more zealously than he. He is very popular with outsiders, and attracts full houses on all occasions. Best of all, he believes in a perpetual revival, and baptisms are a part of almost every service.

The pastor's principal helpers, Treasurer Parrent and Superintendent Merriam, with the Sunday-school Missionary, Miss Hill, and Financial Secretary, Miss McNeal, and the Editor of the church paper, Mrs. Eakin, all came in for a share of the congratulations, offered by large numbers of delighted friends, and the day will be marked forever "with a white stone."

L. D. E.

Wm. Carey Notes.

The outlook here is more glorious than ever before. Our new house of worship will soon be completed. We have longed to see the time when the Baptists of Mulberry could go into a neat, commodious building of their own, and thank the Lord that time will soon come. Our people are full of hope and encouragement. This is a Baptist country, but not all of them of the Bible kind. We are praying and preaching that God may extend the horizon of every Baptist in this country until they shall see that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.

We had services on the first day of the new year, reviewed the work of State Missions and took a collection for same.

The congregation here is growing and membership increasing in spirituality as well as numerically.

I gave up the church at Charity, in Duck River Association, and accepted Hannah's Gap instead. Bro. B. McNatt, of Wartrace, was pastor of this church for about twelve years, and the condition of the church shows that he is a man of ability and leadership.

Norfolk Creek is moving along very well. This church is small, but the membership is live for the most part. Our embarrassment here is the spirit of anti-missions. The anti-mission brethren own an interest in our house of worship, and they are here to stay unless their shells can be broken.

Brother Folk, that sermon Brother Kimbrough, of Shelbyville, preached at our Association (Wm. Carey) created quite a stir among the anti's. They told H. P. Walker, their pastor, that he would have to answer it. Bro. Walker said he would have addressed himself to the easy task but for your speech on missions. He said your speech on missions only carried that work back a few score years, which showed, he said, that mission work was a new thing under the sun.

Petersburg Church is growing. We have received ten members in the last two months, some of them by experience. The Christian people of the town have petitioned the Legislature to repeal the charter allowing whiskey to be sold, and give us a community free from this awful evil. We have two saloons in the town, but we hope to see them banished in a few days. This sentiment against the whiskey traffic in Petersburg was created from the pulpits. To be a Christian does not mean simply to be right, and do right, but it means that we must *oppose* the wrong.

L. H. HUFF.

[The name of the Association, the Wm. Carey, suggested to us to tell something about the beginning of the modern missionary movement under William Carey. That this modern missionary movement did begin under him the whole world knows, and it is the special pride and boast of Missionary Baptists that it was so. That is the reason why the Association was named after him, being organized in 1892, the centennial year of this movement under Carey. But it was only a revival of the missionary spirit which had lain dormant for some time. The principle of missions was given by the Master on Mt. Olivet when he said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." That commission was given to Baptists—of course to Missionary Baptists. In fact, there is and can be no other kind of Baptists. There may be such a thing as an omissionary Baptist, but an anti-missionary Baptist is a misnomer. He is an impossibility.—Ed.]

—We have just moved into our neat little parsonage, built on our church lot here since my pastoral work began in September. It is a well-arranged, strongly-built and tasteful cottage of three rooms and reception hall. It is ample for present needs, and, best of all, the small debt upon it will not cripple us in our earnest desire and purpose to press forward in the Lord's work. Personally, the completion of this pastor's home is a great joy to me. I have been much handicapped in my work ever since I came. Now I shall be able, I trust, to give myself wholly to my ministry among my people. Our moving into the parsonage was celebrated by the gathering in of scores of our dear brethren and sisters, bringing with them gifts, many and varied, of things needful for the physical man—notably, a barrel of flour from our band of "Earnest Workers." It is a blessed privilege and a rich spiritual joy to be the pastor of a people so loving, appreciative and eager to do good as are mine at Howell Memorial. We are going to attempt great things for God, and we expect great things from God.

O. C. PEYTON.

West Nashville, Tenn.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Dr. Kerfoot preached in the morning on Home Missions. Dr. Burrows preached at night. One conversion and one addition to the church. The pledges for Home Missions were \$320 and more to follow. Three received by letter and one by restoration.

Central—Two large congregations. 300 in S. S. Received two by letter.

Third—Pastor preached to splendid audiences. All round day. Large communion service. 184 in S. S. 121 in Mission S. S.

Seventh—Pastor Lannom preached to a splendid audience in the morning and a packed house at night. One conversion and one addition by experience. 139 in S. S.

Immanuel—Pastor Ray preached. One received by letter and one for baptism. Good day.

Centennial—Pastor Stewart preached. 171 in S. S. One baptized.

North Edgefield—Pastor Robinson preached at both hours. Good S. S. and good B. Y. P. U.

Howell Memorial—Pastor Peyton preached at both hours. 112 in S. S.

Mt. Olivet—Good S. S. in the afternoon. Bro. Swift preached to an appreciative audience at night.

Murfreesboro—Dr. Van Ness preached to a good congregation. Promising outlook for Murfreesboro Baptists.

Columbia—Dr. A. S. Pettie preached in the Methodist Church on repentance. Three conversions. At night preached at a union service.

CHATTANOOGA.

First Church—Good day. Large S. S. Pastor preached to crowded house at night. H. A. Wolfsohn was present and began his work as musical director and pastor's assistant. One received for baptism and one baptized.

Second—Pastor preached at both services. 236 in S. S. One received by letter, two for baptism, two baptized, three professions. Average attendance in S. S. last year, 177.

New Century—Two good services and good S. S. One addition by letter.

Central—Dr. A. J. Holt preached at both hours. It was Mission Day and Dr. Holt was at his best. The church is conducting a Mission Institute. Dr. Kerfoot is to speak to night. Dr. Willingham tomorrow night and Dr. Fristoe will conduct a Mass Meeting Wednesday night. The church gave to the Boards last year an average of \$1.33 per capita and hopes to reach \$2 this year.

Hill City—Bro. LaFerry preached at 11 a. m. and the pastor preached at night to a large audience. One profession and one addition.

Beech-street—Pastor preached at both hours to very good audiences. Administered the Lord's Supper in the morning.

Dr. George, representing the National Reform Movement, was present and spoke of its aims. The pastors endorsed the movement and Dr. George will hold a convention in Chattanooga soon.

Mr. H. A. Wolfsohn was present and spoke of his work which he has begun in connection with the First Church. He will soon issue his new son-book.

Bro. G. W. LaFerry, who has been in the Seminary at Louisville for the past four months, was present and expressed himself as highly pleased with the Seminary.

KNOXVILLE.

Centennial Church—Pastor Snow preached at both hours. Seven additions by letter, one baptized, two approved for baptism. 431 in S. S.

First—Pastor Egerton preached at both hours. One profession, one addition by letter. 451 in S. S.

Bell Ave.—Pastor Murray preached at both hours. 133 in S. S.

Second—Pastor Jeffries preached at both hours. 333 in S. S.

Third—Pastor Murrell preached at both hours. 183 in S. S.

Maryville—Pastor Cate preached at both hours. Two approved for baptism, one restored.

Flat Creek—Pastor Clapp preached at both hours. Two received by letter.

MEMPHIS.

Central Church—Pastor Potts preached to good congregations. Three additions by letter. Pleasant day.

First—Pastor Boone preached. Four additions by letter and one approved for baptism. Elected four new deacons—Dr. A. G. Sinclair, Samuel Holloway, E. E. George and Gus Ennis.

Johnson Avenue—Pastor Thompson preached to good crowds. Pleasant day.

Rowan—Bro. R. M. Richardson, the new pastor, preached to good congregations. One received by letter. Work altogether promising.

Dr. W. J. Cox of Bolivar reports a good Sunday-school and good interest.

JACKSON.

First Church—Pastor Haywood preached to a crowded congregation in morning and full house at night. Two additions. The church begins the new year with current expenses paid and a surplus.

Second—Pastor Inman reports a good day.

Highland Avenue—Pastor Moore preached to large congregations. Good collection for missions.

—Please change my REFLECTOR from Corbin, Ky., to Newtonville, Ind. I have accepted the calls to three churches here—Newtonville, Little Pidgeon and Pleasant Valley. I am much pleased with my new field. I don't want to miss a copy of the dear old BAPTIST AND REFLECTOR. It seems like one of the family. I received a royal welcome and a severe pounding.

J. E. WATSON.

Kentonville, Ind.

—Sunday at 11 a. m. and 7 p. m. I preached at Lebanon to large and enthusiastic audiences. The church is on the look out for a pastor, and after some months of inactivity will move forward. There is no reason why this church should not advance in every good word and work. I am now on my way to the Minister's Institute at Watertown. The outlook is promising for a fine attendance.

J. T. OAKLEY.

—I filled my first regular appointment here on Sunday, the 6th, with good congregations and a hopeful outlook. Christians and the surrounding country is a great field and we hope for good harvests for the Master, for good seed have been scattered by Bro. Oakley and others in the past. Sunday, the 12th, I am at Mt. Hermon, with the third and fourth Sundays at Dickson. These three spheres will fill my heart and hands.

C. W. GREGORY.

Christiana, Tenn.

—Our work here seems to have taken on new life. We closed the year with a very interesting meeting at Rock Springs. Collected \$6.70 for the Twentieth Century Fund. We began the year and century by having a new century meeting and collected \$12.50 for the New Century Fund. There seems to be a rivalry between Friendship Church here and Pleasant Hill, nine miles away. They have started vying with each other as to which will do the most work. They deserve credit for the renewed efforts.

Culleoka, Tenn.

W. L. HOWSE.

—Since my coming to this field two weeks ago the people have been cordial and kind beyond precedent. The pastor and his family have been almost overwhelmed with kindness of a very material sort. A goodly company of the members of the church and friends visited our home a few nights ago and came near completing the work of furnishing the house, which up to that time had been hardly more than begun. The church seems to be in good condition for work and we are praying that our labors here may be richly blessed.

R. B. DOWNER, Pastor.

New Providence, Tenn.

—A very interesting and profitable meeting was held at Gravel Hill Church Christmas week. This, I think, is the proper way to commemorate the birth of man's Redeemer. It was a real pleasure to preach to the church that ordained me, and try to point them to a higher life. Dr. T. J. Perry is the pastor, and a more beloved disciple could scarcely be found. Many changes have taken place since I left there, ten years ago, for the Jackson University. Many familiar faces were conspicuously absent, among them James Huggins, who was a pillar in the church since my earliest recollection. Born in the first year of the nineteenth century, died in 1892, in his almost century-long life he was true to God, loyal to his church, and faithful to his friends. In the corner of the cemetery nearest the church, at his own request, lies the body of Bro. Norwood, for a long time the pastor. He preached the gospel as long as he could go to the church, and when he could no longer go he had his brethren carry him. He preached Christ from his dying lips. When he could no longer speak to warn the lost he raised his hand toward heaven to point poor sinners home. Near by this grave is a spot most sacred, where lies buried the mother of the writer. When she saw the hand of God had been laid upon her son, calling him into the ministry, her walk seemed to be exceedingly humble and near God. As she had trusted God in life she leaned upon him in death, and well could she exclaim in that hour, "One

moment's joy now repays me for all the suffering I have ever endured," and she was a sufferer much of her life. Her prayers, methinks, have upheld me through the years I have tried to labor for the Master since she left this world. Encouraged by her noble example and her kindly precepts, "I am pressing toward the mark."

W. A. JORDAN.

Dyer, Tenn.

Eastanallee Notes.

Our recent Fifth Sunday meeting at Hiwassee, Union Church, was nearly rained out, hence a light attendance and collection. However, we are about out of debt to our missionary.

That veteran in educational and missionary work, Rev. Dr. N. B. Goforth, though a cripple, still gets out to all our district and associational meetings.

Rev. J. W. Townsend, one of our earnest and growing young preachers, has entered school at the Riceville Institute; also Bro. Hubert Miller, the son of our missionary. There are several other of our preacher boys who ought to be with us this spring.

The Rogers Creek Church has called our associational moderator, Bro. Watson, to her pastorate.

Bro. K. Ownby, one of our most consecrated laymen, was killed by the train some time during Monday night. He will be much missed by his church and by the community in general. There was a very large attendance at his funeral Wednesday.

Our whole church is being organized into what might be called a "Good Things Society." On the night of the first day in each month we meet at our church house, and after a short season of prayer and song we have an experience meeting, in which each member is expected to tell some good thing—never anything bad about any other member—and this is followed by an informal social meeting wherein all get better acquainted.

We are striving to make January and February Foreign Mission months.

We need a freshening, reviving shower, and are praying and trusting that the gracious Lord may soon give it to us.

L. R.

Howe Institute.

Dear Brother:—The Negro Baptists of Tennessee have it in their hearts to labor, even as you labor, to wrest our State from the clutches of the evil one and deliver it to Jesus Christ as a choice part of his kingdom.

One of the agencies which we are employing to win our people to God is a Christian institution of learning, known as Howe Institute, Memphis, Tenn., where the young men and women of the Negro race are gathered together and given a Christian education. With heads, hearts and hands trained for service in Christ's Army, they leave this school and become as leaven in the various communities whither they go.

Too high an estimate cannot be placed upon the Christian education of the young people of our race. But our wings are clipped by poverty so that we must walk where we would otherwise soar. The cause of Christ languishes for the want of means. The Heavenly Father has blessed you with a portion of this world's goods, and we now beg you to spare a measure of your blessings to aid us to carry out the will of our Master.

Our immediate need is the enlargement of our industrial department, so that we may prepare the boys and girls to "live soberly, righteously and godly in this present world." We shall esteem it a blessing of the Lord if you will lay our cause before your people, and render us assistance by the 22nd of February, the date on which our movement culminates.

Permit us to suggest that the birthday of the great father of his country could not be better commemorated than by a liberal contribution to the cause of the Father of us all. As an evidence that our cause is worthy of recognition, we add hereto resolutions passed as the enlightened judgment of the Baptist State Convention (white) of Tennessee.

The following resolution was adopted by the Tennessee Baptist Convention in regular session October 19, 1900:

"Whereas, the Howe Bible Normal and Industrial Institute, located in Memphis, Tennessee, is a worthy Baptist institution, owned and controlled by the Negro Baptists of Tennessee, and doing a good work for the race, we take pleasure,

"1. In commending the institution and the work,

"2. We also commend Rev. T. J. Searcy, the regularly authorized financial secretary of the institution, to the kindly consideration of our brethren everywhere."

Hoping that our appeal may find favor in your eyes, and that we may hear from you before the date named, February 22nd, I am yours for Christ,

T. J. SEARCY, Educational Agent.

No. 20 Turley Street, Memphis, Tenn.

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.

Storm-swept Texas.

At the late meeting of the Home Mission Board, held in Atlanta, Ga., Jan. 4, 1901, the Tennessee Corresponding Secretary was present by invitation. The State Board of the Texas General Convention applied to the Home Mission Board for help in rebuilding twenty-two houses of worship which had been completely destroyed in the storm-swept section adjacent to Galveston during the great disaster which desolated and almost destroyed that fair city. It was calculated that it would take at least \$75,000 to put these churches again on their feet. Of this amount the Texas Baptists outside of the localities devastated by the storm would furnish \$15,000. The Northern Baptists most generously and nobly volunteered to furnish \$30,000, and the other \$30,000 was asked at the hands of the Home Mission Board. That body resolved to endeavor to raise this amount by appealing to the several States outside of Texas to contribute specified amounts. It was thought by the Home Board that of this amount \$2,500 would be a fair proportion to ask the Baptists of Tennessee to furnish.

On January 7th the Tennessee State Board met in regular monthly session and heartily approved the action of the Home Board, and authorized the Corresponding Secretary to issue to the Baptists of Tennessee an earnest appeal to do their full part in the relief of our distressed sister churches in Texas. The Home Board requests that each Baptist Church in the South will please to observe some special Sunday service during the months of January or February, 1901, at which a liberal contribution will be asked for this par-

ticular interest. Some of our Tennessee churches have already sent contributions for this purpose, according to the appeal of different pastors in the desolated district. Such contributions will be credited to the amount asked of Tennessee. Will not every Baptist Church that has not already done so, make an especial contribution to this most worthy object? Let us not be a with behind our sister States in the readiness and liberality of our assistance. We are assured that the distribution of this aid will be wise, just and equitable. The fact that it has been taken in hands by the special representatives, assures us that the work will be successful. Let us remember that the same storm that demolished these houses of worship, also destroyed thousands of homes and lives of the members of these churches, so that they are utterly unable to help themselves. This is the most appalling calamity that ever visited this continent, and we must set ourselves resolutely to work to repair it. The public collections generally have gone to the immediate relief of families and individuals. Now the several denominations are endeavoring as best they can to rebuild their churches. Baptists must not be behind. Let Tennessee roll up her \$2,500 nobly within six weeks. Send the money, designated for rebuilding destroyed churches in Texas, to W. M. Woodcock, Treasurer, or, if more convenient, to the Corresponding Secretary. If those that have already contributed will please to state the amount of their contribution it would aid us in making up the amount asked of us. Will each pastor please to make known this appeal to each church and urge that a generous contribution at once be raised for this most worthy cause in the name of the Lord?

A. J. HOLT, Cor. Sec.
Nashville, Tenn.

Woman's Missionary Union.

Educational Progress of the Negro.—"It is well worth while just now to glance at the progress the negro has made educationally. Prof. DuBois, a negro alumnus of Harvard, and now a resident of Atlanta, Ga., supplies the statistics. He has been able to find 2,414 negroes, including 235 women, who have taken degrees from institutions of every sort. So far as he could learn, all of these have been self-supporting, and letters from half of them report an average assessed valuation of real estate of \$2,500. The fact must be taken into consideration that the negro has had little time and small means since his emancipation for self-advancement, and there is plenty of hope for the future, if only the white man will treat him fairly."

A Good Word for Hampton.—"If he paid \$10,000 a year for it he could not possibly give his small boy anywhere in or about New York City the advantages of as good a school as the raggedest little negro child of Phoebus, Va., freely enjoys whose education is under the care of the Hampton Institute," and he affirms unhesitatingly that "by all odds the finest, soundest and most effective educational methods in use in the United States are to be found in certain schools for negroes and Indians, and in others for young criminals in reformatory prisons." And this because they give what he calls "integral education." He saw no evidence at Hampton of that "pressure or anxiety, or that pitiable condition that results in schools where learning is merely based on books, and where the supreme test of knowledge is the successful passing of examinations."—*Review of Reviews.*

"Let us have a praise-meeting," said a rosy cheeked member. "We Chris-

tians should not go with mournful countenances. 'Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad!' I believe," she continued, "that we should make it a principle to appear cheerful, whether we really feel so or not."

"Indeed, I agree with that," rejoined a serious-faced member. "I know that when I have had but little on the table, it has been made to pass as a good meal, because of the lively talks and high spirits. If cheerfulness works so well with dinners, I am sure it would be valuable everywhere."

"Well, what I most wish," said a burdened member, "is that people would not act as though they were giving to me. I know some who pay their dues, merely because I call for them; they make the act a personal favor to the collector. I believe I will stop working with such givers."

"Isn't it strange," queried another, "how large the monthly dues seem to some? I know one woman with small means and many children, who welcomes me gladly, and takes down the mite box where her own contribution and those of the children are ready and waiting. At the next place, the mother has only two children and larger means, but she complains each time that 15 cents a month is so much to give. She would regard a 15 cent grocery bill as a very small matter."

"It is certainly discouraging," sighed a doleful member. "I am just about to give up. Why, I've tried and tried for two years to interest some of our church folks, and they care no more for missions now than when I began."

Then an unaccustomed voice set the sound-waves vibrating. The silent member spoke, and spoke to good purpose. The members straightened in their seats. They held up their heads, and new vigor shone in their eyes. Such is the power of earnestness and sincerity. Said she:

"Give up! give up! Oh, no, never give up. When I remember how indifferent I was, how I forgot the day when the society met, how Mrs. S. and Mrs. J. jogged my memory time after time, until now I can no more forget the day than I would forget my breakfast, I say, never give up! And they used to give me copies of the *Foreign Mission Journal* till I learned to want it. Then I became a subscriber, and now I enjoy it as much as a good story. Go on, go on, if they are indifferent, be anxious for them, as you would be for the soul of an indifferent sinner. If you gained one out of ten, would not that one be worth the exertion? Never mind what they may say of us—we are working for our blessed Savior."

"I had a beautiful dream about you," said a friend.

"I thought we were together in a most magnificent palace, which you had for a long time been constructing. I had seen the older portions before, but now you were leading me on and on through new and spacious galleries, explaining your plans for future building. There were colonnades, sculptures, splendid windows, carvings, all

exquisite in design and promising to be artistic in execution. I marvelled at your taste and exulted in the beauty on every hand, and rejoiced that you allowed me to share it—oh, it was a lovely dream, I was sorry to wake and lose it."

But the dream was not lost. It aroused a train of thought. Do not we each build a palace, a temple for the soul? And have not we the opportunity of continually enlarging and beautifying and adding to its treasures? And may not we share our gifts of mind and heart with others, enriching them while in no wise diminishing our store?

"Build thee more stately mansions,
O my soul
While the swift seasons roll."

An all day woman's meeting in the interest of the New Century Movement is to be held at the First Church, Nashville, Tuesday, Feb. 5th. Each church of Nashville Association will be represented on the program, and it is hoped that there will be a good attendance, not only from the city, but from the community surrounding. Any desiring further information may apply to Mrs. A. J. Wheeler, 315 North Vine Street, Nashville.

Orphans' Home Report.

Contributions to the Tennessee Baptist Orphans' Home for December:
One box of clothing and substantial provisions.

Centennial Church, 1 suit of clothes. Ladies' Society from the birthday offerings at Carthage.

Mr. E. A. Headen, 1 box of nice sausage.

Mrs. J. F. Russell, Maury City, one box, and among things which it contained were some fine butter, to the great delight of every one in the Home, and it certainly was a very rare treat. Mrs. Russell, we thank you so much for it.

Sadlersville Baptist Church, an excellent box containing clothing, flour, dried fruit, meats of various kinds preserves and potatoes, and 2 coops of nice chickens, very much appreciated by all.

Mrs. Dodson, New Hope Church, one-half dozen jars of nice fruit.

The Ladies' Aid Society, Frazer, Tenn., 1 box containing new goods and stockings.

East Chattanooga and Sherman Church, a handsome box of clothing.

Mt. Olivet Church, a contribution of substantial provision.

Lovelace, a very nice contribution of clothing and provisions.

Mr. W. C. Ritchie, Niota, Tenn., box of potatoes.

Centennial Church, Knoxville, an excellent box of clothing and four boxes of canned goods.

Spring Creek Church, St. Bethlehem, Tenn., 54 jars of fruit, preserves, ham, pickles, potatoes and underwear.

First Church, Nashville, a beautiful contribution of fruits and substantial provisions.

Trenton, Tenn., one box of clothing. Rev. N. O. Lovelace and family, 1 turkey, 1 chicken, 2 cakes and 1 bushel of meal.

Una Church, Tenn., a very fine box of clothing and a bundle from Hickory Grove Church.

Fruitland, Tenn., the Ladies' Aid

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK

Society, one box of provisions and clothing.

Mr. W. H. Sledge, 4 sacks of potatoes.

Milan, Tenn., one large box containing many very useful articles of provisions and clothing.

Hartsville Church, one box of clothing and dried fruit.

Seventh Church, a contribution of clothing and toilet soap.

Palestine Church, Christiana, Tenn., one barrel of such nice molasses, enjoyed so much by the little orphan children.

Knoxville First Church and Ladies' Aid Society and Mrs. Flippen's Sunday-school class and Mrs. Lee's children, gave each child a nice pair of rubbers for Christmas, articles which were very much needed on account of the distance they have to go to school and church. Mrs. Lee's children gave us a beautiful lamp for the children to study by. Our children now say they are going to study hard.

Mrs. Flippen's Sunday-school class gave us a nice preserving kettle, which the children, as well as the matron, certainly appreciate very much.

Immanuel Sunday-school, groceries, etc., amounting to \$8.65.

Shady Grove Church, one box containing cakes, 2 pounds of butter, etc., all of which were very much enjoyed.

From Second Baptist Church, Chattanooga, an excellent barrel of provisions and clothing.

The Golden Rule Mission Band, 2 barrels of fine potatoes and 1 box of clothing and other provisions. They are certainly carrying out their part of the Golden Rule.

Oakland, Tenn., one box of Christmas goods and clothing, all of which were so nice.

Clarksville Baptist Church, one box containing many Christmas toys, games, clothing, etc.

Centennial Ladies' Auxiliary Board as a special Christmas offering, one dozen glasses, 3 pitchers and 4 fruit dishes.

The First Church Ladies' Auxiliary, Memphis, 2 dozen knives and forks, 2 dozen spoons, 3 stove pans and 2 baking tins.

Murfreesboro, 1 new coat for one of our boys, and 1 granite boiler.

Mr. Walters sent us a lovely basket of apples.

The following is a list of contributions whose givers are unknown to us, but not to God, and we thank them very much, and are sorry that we do not know their names: One barrel of sweet potatoes, and a number of articles sent loose. Two large boxes of clothing, flour, sugar, canned goods, toys, etc. One box containing pickles, clothing, books, etc. One box of oranges which were so much enjoyed. One sack of meal, 6 jars of fruit, 1 package of coffee. Another box of useful articles. One barrel of potatoes and turnips.

We had an exceedingly merry Christmas and happy new year. The Edgefield Church delightfully entertained the children of the Home on the evening of December 21st by many touching illustrations shown from the magic lantern; besides the candles and oranges which the children received, each child was given a pair of nice hose and a handkerchief from Santa Claus. Every child was well, so all went and enjoyed it all immensely; even the car ride was a great treat.

Howell Memorial Church gave and decorated a beautiful tree at the Home on Christmas morning, and Mr. Fred Fuller gave each child a present and candy, nuts, raisins, oranges and cakes. Misses Webb, Frost, Cheek and Roth came out and distributed the presents and arranged the tables for the children's Christmas dinner. The children sang a few songs and some recited

before receiving their presents, which they were so eager to open. Could any children have been happier than they were on this Christmas morning?

The Sunday-school that our children attend gave an entertainment on Dec. 24th, and the children were all present and received a stocking filled with good things from Santa Claus.

The children all join with the matron in thanking all kind and generous friends. May God bless you all,
MISS MINNIE DAVIS, Matron.

The Church.

Some say that all the human societies that exist calling themselves churches form the church. If this be true, I cannot see why Jesus organized his church. If it is right for some to join the societies of men instead of joining the churches of Jesus Christ, it is right for all of God's people to join them. And if they do so, then the church that our Lord organized has come to an end. But the Savior said that "the gates of hell should not prevail against his church." Matt. xvi. 18. Therefore it is wrong for the believer to join societies of men. A great many people believe that the hundreds of societies erected by men are churches, and just as much so as the churches of Jesus Christ. And they say that "it does not make any difference which church we join, that one church is just as good as another."

When I use the plural form of church I use it as it is used in Rev. i. 4: "Seven churches which are in Asia." These churches were alike. Just like the one Jesus organized. When John wrote to the seven churches in Asia, the hundreds of societies did not exist. While on earth the Savior established his own church. He never organized but one. He did not authorize the Catholics, Luther, Wesley, Campbell, Calvin or any one else to organize societies and call them churches. The church is frequently called kingdom, especially when all the churches are included, and churches when they are taken separately. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. vii. 27. "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. xxviii. 16. "The stone which the builders refused is become the head stone of the corner." Ps. cxviii. 22. "Jesus said unto them, did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner." Matt. xxi. 42. "This is the stone which was set at naught of you builders, which is become the head of the corner." Acts iv. 11. "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. ii. 20. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. "A living stone, disallowed indeed of men, but chosen of God and precious." 1 Pet. ii. 4. "A kingdom which can not be moved." Heb. xii. 28. "Everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 11. "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 33. "Upon this rock I will build my church and the gates of hell shall not prevail against it." Matt. xvi. 18. The kingdom is an "everlasting kingdom. It shall

never be destroyed. It shall stand forever. It cannot be moved. It has no end. It has a sure foundation, which is Jesus Christ."

With all of these passages of Scripture, and many more, proving so fully that Christ is the foundation of the church, and the church is to continue forever, how anyone can believe that the church was built upon Peter, or upon his faith, or upon any person or thing but Jesus Christ, and that there was a time that the church became extinct, is a mystery. "Thou art Peter, and upon this rock I will build my church." It will not do to say that Jesus referred to Peter as the rock, for it will make Peter the foundation of the church, and contradict all the foregoing Scripture just quoted, showing so clearly that Jesus Christ is the rock or foundation of the church. Jesus asked his disciples "who the people said he was." Peter told him. Then Jesus asked them who they said he was. Peter said that he was "the Christ, the son of the living God." Anyone will admit that Jesus himself is the subject of the conversation so far. In the expression, "Thou art Peter," Jesus just addressed Peter, and said that he would "build his church upon this rock." That is, upon Jesus Christ, himself being spoken of. An illustration: Jones is building his house upon a rock. He and I talk about the rock. Then he says: "Thou art Dorris, and upon this rock I will build my house." No sane person can believe that Jones meant that he would build his house upon me, but upon the rock spoken of. "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 19. Some claim that this passage confirms the doctrine that Jesus built his church upon Peter. Jesus said to all of his disciples, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii. 18. With the same reasoning we can say that Jesus built his church on all of his disciples. How contrary to the Bible and how foolish it is to say that God built his church upon one so weak as man.

The church that our Lord organized was a Baptist Church, for it was composed of Baptist converts. John the Baptist prepared them. He was sent before Christ "to make ready a people prepared for the Lord." Luke i. 17. He prepared them just like the Baptists do now. He preached that the people should repent of their sins and believe on Jesus Christ for salvation. Mat. iii. 2, 8; Acts xix. 4. He baptized them just like the Baptists do now, in the river Jordan and in Enon. Matt. iii. 6; John iii. 23. "The law and the prophets were until John. Since that time the kingdom of God is preached and every man presseth into it." Luke xvi. 16. "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: Notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent taketh it by force. For all the prophets and the law prophesied until John." Matt. xi. 11, 12, 13. When John the Baptist came the law and the prophets (that is, the Abrahamic or Jewish society) ceased, and the church of Jesus Christ was established. That is, in a preparatory state. John the Baptist prepared the converts for the church. They pressed into the kingdom. Suffered violence and were taken by force in a prepared condition for the church. For the church was not organized

Smile and Suffer.

That's the motto of many a woman's life. She manages the house, receives friends, entertains company, with a moan in the mouth which is stifled and a smile on the face which is a mask to cover up her pain. Only those who note the dark ringed eyes, the lines about the lips, the occasional pallor of the cheek, know the real story. Such women are among the most grateful for the cures performed by the use of Dr. Pierce's Favorite Prescription. To smile and not to suffer is something wonderful to them. Women suffering from female weakness, inflammation, ulceration or the drains that so weaken the body, may take "Favorite Prescription" with almost absolute certainty of cure. It's sure to help. It's almost sure to heal. It has cured ninety-eight per cent. of those who gave it a fair and faithful trial.

Mrs. H. A. Alsbrook, of Austin, Lonoke Co., Ark., writes: "After five months of great suffering with female weakness I write this 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.'"

Sick women are invited to consult Dr. Pierce by letter free. All correspondence confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

until Jesus came and organized it out of the converts of John.

It is said that "the least in the kingdom of heaven is greater than John the Baptist." Great in privileges, in enjoyments. John had to die. He could not live to enjoy the benefits of the church, by being a member of it in organized form. John was with his converts, in a prepared condition for the church, supernaturally prepared. "Filled with the Holy Ghost, even from his mother's womb." Luke i. 15. "The kingdom taken by force," but not destroyed. For "the gates of hell shall not prevail against the church." G. H. DORRIS.

Gallatin, Tenn.

(Concluded next week.)

—The fifth Sunday meeting of Ebenezer Association was held at Rock Spring Church, eight miles northeast of Columbia, Dec. 29th, 30th. The attendance was good considering the unpleasant weather. The subjects arranged were upon the "New Century Movement." They were very interesting and discussed with ability and fervor by Brethren G. H. Crutcher, W. L. Howse, R. A. Fitzgerald, W. R. Puckett, J. P. Brownlow, W. E. Walker and Joe W. Vesey. Sunday morning Rev. G. H. Crutcher, returned missionary from Mexico, made a very interesting talk on Mexico, life, manners and customs of the Mexicans. The mission spirit ran high and a free-will offering was made amounting to \$6.51. We feel assured that much good was accomplished, one of the results being the reorganization of the Sunday-school there. J. W. V., Clerk.

Mt. Pleasant, Tenn.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO. Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists. Hall's Family Pills are the best.

BAPTIST AND REFLECTOR.

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

NASHVILLE, TENN., JAN. 17, 1901.

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

SUBSCRIPTION PER ANNUM, IN ADVANCE.

Single copy, \$2. In clubs of 10 or more, \$1.75.
To ministers, \$1.50.

OFFICE—No. 150 N. Cherry Street. Telephone No. 1543.

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

PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
3. If you wish a change of post-office address, always give the post-office from which as well as the post-office to which you wish the change made. Always give in full and plainly written every name and post-office you write about.
4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.
6. Advertising rates liberal and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

BIBLES.

As we announced a week or two ago would be the case, the price of Bibles has advanced since January 1st, and hereafter we shall have to charge \$3.25 for the BAPTIST AND REFLECTOR and our premium Bible, or \$3 to ministers. This is a remarkably low price for Bibles of the kind, the retail price of which is \$4. We are enabled to offer them so cheaply for the reason that we buy them in large quantities and give our readers the benefit of the reduction in the price.

"WE WOULD SEE JESUS."—*Jno xii 20-33.*

CIRCUMSTANCES.—It was Tuesday, April 4, A. D. 30, before our Lord's crucifixion on Friday. As related in our last lesson, after the exciting scenes in connection with the triumphal entry, he went out to Bethany to spend the night in quiet rest—probably in the home of his friends, Lazarus and Martha and Mary. Returning to the city the next morning he noticed the fig tree which he had cursed the previous day withered away, and he drew from it lessons of prayer and faith. Going to the temple, the beautiful incident of the widow's mite occurred. By this time the temple was crowded with worshippers. There were 1,500,000 strangers in the city who had come up to the Passover, besides the 1,200,000 inhabitants of Jerusalem. The throngs were pressing upon him to hear the gracious words which fell from his lips. Among the visitors from a distance were some Greek proselytes. They had witnessed his wonderful triumphal entry into the city the day before. They, perhaps, had been among those who had inquired who it was who was creating such a sensation. They had become greatly interested in his history, and attracted by his personality. Seeing him in the temple again they desired to meet him. So they sought Philip, whose name would indicate that he was of Greek descent, and asked to be introduced to Jesus.

"WE WOULD SEE JESUS."—"Sir, we would see Jesus." This is what every person is constantly saying in his soul, if not in words. The world is longing to see Jesus. Those who have seen him desire all the more to see him again. The more they see him the more they love to see him. "The

old, old story of Jesus and his love" never grows old to them. It is ever new. And those who have heard of Jesus, out have not known him, desire to see him, as was true with the Greeks. There is an attractiveness about him which leads them to desire to see him. They love to hear about him. They are almost as eager to do so as are those who have known him. And those who have never heard of him at all are longing to know him. They are feeling out after him, groping in the darkness for they know not what, but it is for him. Let preachers take note of these facts, this universal longing to see Jesus, and let them hold him up continually before the people. Let Jesus and him crucified be their constant theme. The story is told that a pastor in Scotland found upon his pulpit one Sunday a little slip of paper on which were inscribed the words, "Sir, we would see Jesus." This set him to thinking. He found that he had not been as faithful in holding up the Savior before the people as he ought to have been. So he determined to be more faithful in the future. After awhile he found on his desk another slip of paper on which was written, "Then were the disciples glad when they saw the Lord." Learn a lesson from this. So it is always. Do you desire to see Jesus? What prevents you from seeing him?

WHY?—Why the Greeks desired to see Jesus we do not know. It may have been idle curiosity. It may have been the natural desire of polite and cultured men to meet one who had been creating so much sensation. Or it may have been with a wish to know more about his doctrines. Or it may have been with the purpose of inviting Jesus to leave Palestine where there was evidently so much hostility against him, and go with them to Greece, where they thought he would have a cordial reception.

GLORIFIED BY DEATH.—At any rate Jesus took the occasion to impress once more upon his disciples his approaching sufferings and death. "The hour is come when the Son of Man must be"—what? Crucified? no, "must be glorified." *Glorified!* How? By death. How can death bring glory? By its fruitfulness. Here is a grain of wheat. Keep it; you have only one. Bury it in the ground; it germinates and produces many other grains. So with life. He that loves his life and tries to keep it, he that is concerned only about this life and lives only for that, shall lose it—lose it by death, lose it in a higher, truer sense. But he that hates his life in this world, that counts it as of little value in comparison with duty to others or with the eternal life, he that is willing to lay it down for others, shall keep it forever. Love it—lose it. Hate it—keep it. It is a universal law. Give—live. Deny—die. It is only as we give we get, only as we help others that we receive blessings. Through death to life. Through sacrifice to glory. Through humiliation to exaltation. Through service to honor. The greater the service, the greater the honor. The greater the humiliation the greater the exaltation. The greater the sacrifice the greater the glory. The greater the death the greater the life beyond.

THE SOUL BATTLE.—Then the shadows of Calvary loom up before him in all their blackness. His soul is agitated as by a storm. A battle goes on in his soul. He holds a dialogue with himself: "What shall I say? Father, save me from this hour of humiliation and death which is impending over me? The Father can do it. He can send twelve legions of angels, if necessary, to deliver me. But that will not do. It was for this cause I came to this hour. I came into the world to save sinners. To do so I must die for them to take their place under the law. To refuse to do so now would be to fail in the accomplishment of my mission. The agony of the cross will be awful. But it is necessary. I submit. Not my will but thine be done. The battle is ended. I cannot yield to the solicitations of these Greeks to run away from duty. My path is plain. Father, glorify thy name in my death. Thy will be done."

THE VOICE FROM HEAVEN.—The father had been watching this soul battle with intense eagerness, if we may speak in anthropomorphic terms. Now that the victory is won and the decision announced he breaks through the silence of the skies, "I have both glorified it and will glorify it again.

I have glorified it many a time in your life, my son, and I will now glorify it in your death. That will be the crowning glory of your career." This was the third time the father is recorded as having spoken while the son was on earth, once at his baptism, once at his transfiguration, and once here—at the beginning, in the middle and at the close of his career. The people heard the noise, but they could not understand the voice. Some said it thundered. Other thought an angel spoke to him. But he understood. Blessed is the man who hears the voice from heaven speaking to him, comforting him, inspiring him, strengthening him. More blessed is the man that can understand it when he hears it. Did you ever hear that voice from heaven? Could you understand it?

A NOTE OF TRIUMPH.—After that voice, which though not given so much for his sake as for those who stood by, still seems to have had an inspiring influence upon him, he sounds a note of triumph. The hour of victory has come. Now is the world condemned. The kingdom of God begins its triumphant course. The crisis of the great battle in the world between the forces of good and evil has arrived. Beginning with this hour the prince of this world, satan, shall be cast out of authority and power. As for myself, if I am to be lifted up from the earth, if I am to die on the cross, I will draw all men unto me. The cross, though it seems so repulsive and so horrible to me, shall still have an attractive power about it to draw men, all men, to me.

THE ATTRACTION OF THE CROSS.—Ah! yes, there is no magnet in all this world which has the drawing power of the cross. Repulsive as it is in itself, it still represents an exhibition of love, of sacrifice which compels admiration and fascinates all men whether they bow before it or not. O man of God, O minister of the gospel, remember that cross has never lost its attractiveness. Hold it up before men. It still draws them as of old. And it will continue to draw until all men shall be brought to him and shall acknowledge him as King of kings and Lord of lords.

IN THE TWENTIETH CENTURY.

We have spoken of the inventions of the nineteenth century—the railroads and steamships and telegraphs and telephones—and of the probable inventions of the twentieth century—the airship, the wireless system of telegraphy and the long distance telephone, both perfected so as to reach around the globe.

What do all these things mean? They mean more than commerce. We despise this materialistic tendency which would interpret everything in the light of money. That is what man may have meant by them. But what God meant was that these railroads and steamship lines were to be highways for the king coming to his kingdom, on which the messengers of the cross might travel more swiftly in carrying the message of salvation to a lost world; and that these telegraphic and telephonic wires were to be the means of spreading the glad news more quickly, making of this old earth one great whispering gallery where the name of Jesus should be spoken around the globe.

The Suez Canal, the Siberian Railway, soon to be completed, the Nicaragua Canal, which we trust will be built in the near future, the Cape to Cairo Railroad in Africa, which the success of the British in the Boer war will make sure—all these are bringing the nations of earth closer together. We talk about expansion. It seems to be in the air. But the world, which used to seem so big, is continually contracting. It is growing smaller every day. The ends of the earth are coming together. Space is annihilated, and we measure distance by minutes, not by miles. By the aid of the telegraph, and the typesetting machine, and the perfecting printing press, we read at the breakfast table every morning the occurrences of the day before all over the world. There are no strangers and foreigners now. We are all neighbors and friends. We touch elbows and join hands around the globe.

But while the world is getting smaller, nations are getting larger. At first people band themselves together into tribes, then into States, and then into Empires. This process has been repeated several times in the history of the world. At the

time of our Savior's birth the world had reached its Empire period, and the Roman Empire covered most of the then known world. But after its conquest by the Goths it went to pieces, and broke up into numerous States. Now we have reached the Empire stage again—the period of expansion, when the big States swallow up the little States. The great nations of the earth to-day are the United States, England, France, Germany and Russia—just five. They own, or control, perhaps three-fourths of the world's surface. The law of the talents is being applied to nations, and when a nation fails to improve the opportunities which God has given to it, he takes them away and gives them to another nation which seems disposed to use its talents in the direction of civilization and enlightenment. This was true with Spain as regards Cuba, Porto Rico and the Philippine Islands. It is true with China. The same process is going on in Africa, which has already been divided among the five nations we have mentioned—all of which are Christian nations; at least nominally. We do not by any means endorse everything they do. But we believe that God is using them for his own purposes.

It is the principle of the survival of the fittest which is at work. Through a process of evolution the world is struggling upward toward God. And after awhile France will be crushed between England and Germany, and Germany between England and Russia, leaving the Anglo-Saxon and the Slav confronting each other, the Lion and the Bear, with the Eagle hovering around assisting the Lion. When that time comes the Lion shall prevail, and the ever victorious Anglo-Saxon shall become the world conqueror, and there will be a universal Empire with separate nations all banded together under one rule, and the Emperor shall be, not an Englishman nor an American, but the Lord Jesus Christ, whose right alone it is to rule.

The same process is going on with reference to languages. At first every tribe had its own dialect. But as the tribes grew into States and the States into Empires, the tendency was to have a common language for the people of that country. And as the various countries are brought nearer together, the railroad and the telegraph and the telephone and the printing press, the tendency is for the nations of earth to use a common language. That language is coming more and more to be English, which has more elements of the universal language than any other. A distinguished philologist has predicted that before very long there will be only three languages in the world—the English, the Russian and the Chinese. But the Russian will swallow the Chinese, leaving the Lion and the Bear again confronting each other, this time on the literary field. And again will the Lion be victorious.

THE ANTI-CANTEEN LAW.

We mentioned the fact that the House of Representatives recently passed an amendment to the army reorganization bill forbidding canteens, as they are called, or saloons as they really are, in connection with the army. This was done by the decisive vote of 159 to 51. It was openly and freely charged that the votes of many representatives for the measure were due to the presence in the hall at the time of a large number of ladies, who were attending the meeting of the Woman's Christian Temperance Union then in session in Washington, and it was said that when the bill came to the Senate it would be amended by striking out this amendment, and that the House would readily concur in it. Sure enough the Senate committee on military affairs recommended that the anti-canteen clause should be stricken out of the bill. But when the bill came before the Senate on Dec. 9th, a motion to lay this recommendation on the table was carried by a vote of 34 to 15, as follows:

Yeas—Allen, Allison, Baird, Bate, Berry, Beveridge, Burrows, Butler, Chilton, Clay, Daniel, Deboe, Dooliver, Fairbanks, Foster, Frye, Gallinger, Hale, Hansbrough, Hoar, Jones of Arkansas, Lodge, McComas, McCumber, Nelson, Perkins, Pettigrew, Platt of Connecticut, Platt of New York, Simon, Teller, Towne, Turley, Wellington—34.
Nays—Caffery, Clark, Cockrell, Elkins, Hawley, Helfield, McLaurin, Mallory, Morgan, Pettus, Pritchard, Sewell, Shoup, Spooner, Stewart—15.

It is gratifying to see the names of both Senators Bate and Turley, our two Senators from Tennessee, in the affirmative list. This, however, was to be

expected. Senator Bate is a Baptist. Senator Turley, while not himself a member of a Baptist Church, is a regular attendant upon the Central Baptist Church, Memphis, of which his wife is a member, and of which his mother was one of the constituent members.

The law as it now stands reads as follows:

"The sale or dealing in beer, wine or any intoxicating liquors by any person in any post exchange or canteen or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect."

Now we will see what Attorney-General Griggs will do with this law, and whether he will be able to twist it out of all shape, as he did a similar one passed by Congress several years ago.

QUESTION BOX.

Ques.—1. A obtains a divorce from B on other than the Scriptural reason. Then B marries another. Afterward A marries another. Has A the Scriptural right to marry?

2. Has a Scripturally divorced party the right to remarry during the life of the other?

Ans.—1. Yes. For the reason that B in marrying has committed the Scriptural offense and so has released A. Otherwise A would not have had the right to marry again.

2. Yes. If Scripturally divorced the other party is to him (or her) as if dead.

PERSONAL AND PRACTICAL.

—The *Arkansas Baptist* well says: "Looking for faults in our fellow-men requires neither skill nor wisdom. The habit of fault finding neither develops the highest faculties nor satisfies the noblest desires."

—Ex-President Benjamin Harrison recently said: "God forbid that the day should ever come when, in the American mind, the thought of man as a 'consumer' shall submerge the old American thought of man as a creature of God endowed with inalienable rights." We join the *Western Recorder* in saying "Amen and amen" to this sentiment.

—Of course you made your new year's resolutions. We hope you have kept them. What! "Broken them already?" Well, that is too bad. "Not going to make any more?" Oh! don't say that. Better make them if you break them than not to make them at all. Better struggle if you fall than not to struggle at all. The ignoble man is not he who tries and fails, but he who never tries.

—The *Liberty Baptist*, of which Rev. W. H. Smith is editor, very pointedly says: "The man who spends his time growling and snarling about mission methods is an exceedingly hard mission field himself." We find the following paragraph also in the *Liberty Baptist*: "He who sees nothing but good in his way of doing things and nothing but wrong in those who do not precisely agree with him is to be pitied." There is certainly much pith and point in both of the above paragraphs.

—Hon. James D. Richardson of Murfreesboro, member of Congress from the Fifth District of this State, leader of the Democratic party in the House of Representatives, is now the world's ranking Mason. He will receive a salary of \$3,000, and when he has occasion to travel on official business all of his expenses will be paid. He will also have at his disposal a palatially appointed dwelling in Washington. At the same time he will be permitted to retain his seat in Congress, and draw his salary of \$5,000. We congratulate Major Richardson upon his good fortune.

—In discussing last week the probable inventions which would be made in the twentieth century, we said that there would be submarine telephonic cables as there are now submarine telegraphic cables. Now comes the announcement from New York under date of Jan. 12th that the American Telephone and Telegraph Co. (parent Bell Company) has purchased from Dr. Pupin of Columbia College patents which it is said covers the art of ocean telephony and which enable telephone messages to be sent over any length of land lines. The sum of \$500,000 has been paid to Dr. Pupin for the invention with an annuity during his lifetime of \$15,000. And so our prediction is to come true sooner than we expected. It will probably be only a short while until we shall be talking with our missionaries in China and Japan, as we now talk to our friends in the city.

—Now it is announced that common salt is being employed very generally and efficaciously as a medicine. Instances are given in which the hypodermic injection of a quantity of warm water containing 25 per cent of salt has resulted in stimulating patients who had been apparently dead and restoring them to life. It is also stated that a teaspoonful of salt dissolved in a glass full of water and taken half an hour before breakfast will relieve dyspepsia and kindred troubles. If it shall turn out that salt can cure all the ills that flesh is heir to, then there will be no need of people dying. Perhaps that was the reason that the Lord put it here in such great abundance. It seems strange, however, that it has taken the world so long to learn its medicinal value.

—The Anti-Saloon League of Tennessee met in this city last week. The report of Superintendent A. S. Pettie showed that a fine work had been done during the year in the way of organizing Leagues over the State and developing temperance sentiment. The contributions to the work, however, have not been as large as they should have been. Dr. Pettie offered his resignation as Superintendent. He has received a call to the church at Lawrenceburg, Ky., and felt it his duty to accept, though he regretted very much to leave the work. His resignation takes effect February 1st. The League will soon take steps to secure his successor. There are several good men in view for the place. His many friends over the State will join us in expressing regret that Dr. Pettie is to leave Tennessee. He is a fine preacher as well as an able temperance lecturer. We wish him much success in his new work.

—In our Sunday-school lesson for next Sunday there is an account of God the Father speaking from the skies. In response to the prayer of the Son, "Father, glorify Thy name," he says, "I have both glorified it and will glorify it again." This is the third time he is represented as speaking while Christ was on earth. The first time was at his baptism, the second at his transfiguration, and the third in this last week of his life—at the beginning, in the middle and at the close of his ministry. We were surprised that the writers in the *Convention Teacher* got mixed as to the occasion upon which God spoke the second time. Two of the writers refer to his having spoken three times. Both give a different time for the second occasion—and both get it wrong. One says that it was when he sent forth the seventy, and the other that it was at the raising of Lazarus. But as we said, it was at the transfiguration.

—The *Midland Methodist* says: "We are greatly surprised, once in a while, to see a Methodist pastor open the door of his church and proceed to take in, then and there, all who present themselves for membership. We saw an old presiding elder (not in Holston, however), thus receive members by baptism. There was no opportunity to question the candidates, to ascertain their fitness, faith, sincerity, or anything else. On the spot they were made church members. That thing is not an uncommon thing among some of our preachers. It ought to be stopped." To remedy the matter the *Methodist* suggests: "We should interview the candidates privately, and at another time call out only those whom we think are ready for the church relation." Is there not a better way, Brother *Methodist*—and that is to have the candidate examined in the presence of the members of the church, and let them judge as to his fitness for membership with them?

—In an interesting letter from Virginia to the *Baptist Standard*, Dr. W. E. Hatcher says: "Dr. Folk, our cheery neighbor of the BAPTIST AND REFLECTOR, has adopted for his watch-word, 'The Baptists of Tennessee Against the World,' and as Bristol is on the Tennessee border, we think it well to put Henning there to see whether our lovely Dr. Folk considers Virginia as any part of the world he is against." Of course we do not exactly mean to place the Baptists of Tennessee in antagonism to the whole world, or that they are actually in such antagonism, but that we stand for Christians, among Christians for Baptists, and among Baptists for Tennessee Baptists in preference to any others, and if there should be any antagonism between Tennessee Baptists and the rest of the world, then we are for Tennessee Baptists first, last and all the time. We are glad to have Bro. Henning so near our borders and hope that he will catch the breezes which blow from the Tennessee side as well as those which come from the Virginia side of the line. We should be glad also to see him in Tennessee occasionally.

THE HOME.

Gerald Gardiner.

BY HELEN HAWKINS.

Down by a river side, where there was a deep ravine made by a stream that came rushing from a rocky ledge, stood a weeping willow, its branches drooping over a natural bridge, half covered with creeping vines.

Gerald Gardiner stood on the bridge, contemplating the scene before him. The river widened into a mimic lake below the bridge and the rays of setting sun caused its waters to glitter in burnished gleams like the brilliant pavements and the glowing walls of the celestial paradise.

He was a handsome youth, who possessed a rare combination of moral and intellectual attributes (a possession that too often renders its possessor more or less alone), and endowed with a marked individuality. His nature was very aesthetic, and that being the case, he sought his favorite retreat to gaze on the glowing panorama of the heavens at that quiet hour. His thoughts were pure, his aims were noble, and his hopes high.

As he looked by the light of "Fancy's eye" into the future, his mind was filled with ambition. Although endowed with an ardent, enthusiastic disposition, he seldom made a manifestation of his latent enthusiasm, but there alone in the silence, he raised his brown eyes heavenward and impulsively stretched out his arms, exclaiming: "Fates, help me in attaining highest mental culture, and I shall be satisfied!"

Ten years passed by.

Again Gerald Gardiner stood in the self-same place. The sun was near setting. It shone through the foliage of the weeping willow and glinted up the shining waters in a glory too bright for mortal eyes to view. The waters rippled over the rocks with a musical rhythm, hastily flowing to the depths below; the cowbells tinkled with the familiar sound of old; and the low, soft whirling of the home flying birds betokened the deep repose of the secluded valley. How quiet and how peaceful was the scene!

His dreams had been realized. He had attained what he desired, yet there lingered a "shade of disappointment" on his face. He was a man of rare gifts and attainments, of gentle manners; with tact and talent for every emergency.

His personal appearance was noble and impressive. Just the faintest line of thoughtful care was discernible on his broad fair brow, and the "suspicion of wrinkles" might be traced around his dark brown eyes, which seemed ever to be looking away to discern something beyond the ken of mortals. The elastic, springing step of youth had acquired the firmness and dignity of manhood.

As he stood there, he realized how utterly he had failed in his attempts to attain perfect satisfaction. He covered his eyes with his right hand, while the elbow rested in the palm of the left. Thus he stood moveless

as a statue, while the glossy tips of the leaves rested lightly on his wavy brown hair, over which the gleam of sun-light, shining through the branches, flickered. A breeze gently stirred the branches and he seemed to hear the words: "One thing thou lackest."

Instantly he raised his eyes heavenward, while his hands dropped like lead to his side. Again the breeze blew and he seemed to hear the words:

"My son, give Me thine heart."

With a look of holy entreaty, he exclaimed: "My God, I consecrate to thee my life. Help me to attain highest spiritual culture, and I shall be satisfied."

Then came peace, hope and joy. The sun of God's love shone upon his countenance, giving to it an appearance almost seraphic.

To-day Gerald Gardiner is a minister of the gospel. Although he is prepared to enjoy and fully appreciate beauty, refinement, and intelligence, and worthy of powers, dignities, and high places, a lowly position is his. His work is mostly among the rude and uncultivated. Seeking not the applause of men, he is willing to labor among them as an exclusive devotee to the concerns of Christ and humanity. He bends with humility from his moral exaltation of superior knowledge, virtue, and goodness to mingle with the lowly, the ignorant, the suffering, and even the criminal of earth. The attractive graces of his person, the eloquence of his preaching, the sanctity of his life, the intelligence and wisdom of his instructions, combined with his fascinating conversational powers, make him a favorite of all who know him. He is content to labor for the Master till he hears the welcome: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord."

Tommy's Colored Glasses.

It was a bright December morning when Tommy came down stairs. The snow-birds were twittering in the little clumps of shrubbery, the hens were cackling merrily out by the hen house over the new laid eggs, the ducks were quacking their "quack, quack, quack," the old gobbler was strutting his gayest strut, old Towser was bounding cheerily along with his younger playmate, the bossies in the barn yard were chewing their cud in blissful contentment, and all the world seemed happy over nature's brightness; all except Tommy.

"What was the matter with Tommy?" you ask.

Mamma said that Tommy had on blue glasses this morning. I looked at him and I couldn't see any glasses. His eyes were as brown as hazel nuts, not a blue spot on them. I wondered what mamma meant.

Later I found out that the cause of the pout on Tommy's lip was because it was such a warm December morning he couldn't go out to skate on the pond with Charlie Robbins and Johnnie Crampton. Papa had said the night before that if the cold snap continued the ice would be two inches thick on the mill pond and the boys could have a gay time. But the light fall of snow was already

beginning to melt under the bright sun.

Another time I chanced to visit Tommy's home and I found him cross. Mamma said he had on his green glasses. I didn't know what that meant, because I couldn't see any glasses resting on Tommy's nose, and not a green spot in his eye. They were just as bright as new silver dollars fresh from the mint.

Mamma explained to me, after Tommy had gone out to feed Towser, that Robbie Strong had a new sled painted in bright colors and Tommy envied him. He said: "If Robbie can have a nice new sled, why can't I?" Mamma had told him that Robbie had been saving up the pennies he had earned by running errands for old Mr. Dobbs and had bought the sled out of those earnings. Strange, but Tommy couldn't understand how it was that Robbie had money and he didn't. Yet mamma remembered that it was no other than Tommy who had said he would never run an errand for ugly old Mr. Dobbs if he got a dollar a trip.

Another time I visited Tommy's home and Mamma said: "Tommy cannot see you just yet for he has on his purple glasses to day." Well, I wondered what was the matter now. I asked mamma what Tommy wanted to wear purple glasses for, I had

never heard an oculist prescribe purple glasses.

Then mamma said that Tommy got so angry because Willie Smith tripped him up in play that he was fairly purple in the face and when he got home from school he said he would whip Willie if he ever got a chance. Then mamma had given him a private talk about getting so angry. The upshot of it all was that Tommy had to stay in his room a whole hour to think the matter over. His purple glasses had evidently been hard on his eyes, for these were very red when I saw him later, and there were some big tear stains on his face.

After that, I decided I didn't want to wear any of Tommy's glasses. They were too hard on the eyes. His blue ones made him unhappy, his green ones made him envious, and his purple ones made him angry. If I were to be a little boy or a little girl I should try to let the colored glasses of the oculist alone.—*Ram's Horn.*



DROPSY

Treated Free.

We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DAYS treatment FREE. DR. H. H. GREEN'S SONS, Box K. ATLANTA, GA.

Our Premium Offers.

1. The Baptist and Reflector and a Self-Pronouncing Teachers' Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for 3.25, or 3.00 if a minister.
2. The Baptist and Reflector one year and a Post Fountain Pen, self-filling and self-cleaning, will last a life time, price 3.00; both paper and pen for 3.00, or 2.50 if a minister.
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 3.25, or 3.00 if a minister, we will send the Teacher's Bible.
2. For two new subscribers and 4.00, or 3.25 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.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

804 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.

Young South Bible Learners.

Learn John xii. 22, 23.

YOUNG SOUTH CORRESPONDENCE.

Thank you! The Young South is opening the new century fairly well. There are 19 letters before me. I have just counted them. So I dare not indulge in preliminaries to day.

Let me give you a sweet letter from — Well! You would never guess in the world. It is dated Watertown, but that will not enlighten you, because the writer has not lived there long. Just look over my shoulder and read:

"Have I written the Young South since I joined the Babies' Branch? So many things have been crowded into my life lately that I forget some of them. First of all, I will tell you about my new home. Papa and Mamma Bass sent to the Orphanage for me, and now I am their own little boy! Miss Lucie carried me to the street car line and I hardly knew that I had changed hands, for I went fast to sleep. When I waked I was in that big, new depot and I thought I had never seen anything half so beautiful in my life. I haven't lived long, to be sure, but my life has been quite eventful. I was perfectly amazed. Everything was so lovely. I was at the station about an hour, and then we started for home, a gentleman carrying me in his strong arms to the train. Before we reached Lebanon everybody on the car knew that I came from the Orphanage. Lots of people came and talked to me, and said nice things about me, and the conductor was so good to me, I hope some day to see him and thank him for his kindness to a poor little orphan baby. I hope he is a Christian and on the heavenly train, where Jesus is the conductor, and that he will one day get off at New Jerusalem, where the 'many mansions' are, and never hear any sad farewells spoken. When we reached Watertown, a lady, whom I now call 'Mamma,' took me in her arms and said, 'God bless you, my boy!' Tell Papa Holt I am living in Maggie Bass's home, and her home is mine. Everybody treats me well, and I like everything, even down to the little bantams. No, there's one thing I don't like! That's the pug dog. He has such ugly eyes. Please tell Mamma Saunders that her baby will never forget her, and he hopes to see her again some day. Next summer I am promised a visit to the dear ones at the Orphanage. I enclose 50 cents for them, and I wish every one a happy New Year."

CAREY FOX BASS.

So the yellow-haired, blue-eyed baby boy has found a home! God be praised! May he grow up a joy and a comfort to the kind friends who have taken him to their hearts, and honor his new name by making of himself a good man, by God's help.

On the same subject No. 2 from Nashville says:

"Little Carey Fox has been taken into a lovely Christian home. He now lives near Watertown, Wilson County, and has a home second to none. He rules as an only son, and has for his loyal subjects, a dear father and moth-

er and a big and little sister. He is greatly missed at the Orphanage, and the children grieved for him sorely, but we feel he is well cared for, and will be carefully trained in the way he should go, and are grateful to God. Our Home is now doing well. The children are back at their lessons, and all are in good health. The contributions for the Christmas time, that came in after I wrote you, were excellent in quality and quantity. Thank our many little friends, as well as the 'grown-up children,' for us."

MRS. W. W. KANNON.

When you say your prayers this very night thank God for his merciful kindness to the fair little "Orphanage baby." We are always glad to hear directly from this refuge for the homeless little ones, and we thank Mrs. Kannon for her letter.

No. 3 is from Antioch:

"We want to begin this new year with offerings for China and Japan. Find enclosed \$1. We sincerely regret that our contributions are so small, but we give our birthday offerings into the S. S. fund, and we give to other objects also, and so do the very best we can now, and earnestly pray that we may soon be able to do more for the spread of the gospel. We mean to have a part in the Twentieth Century Movement, and we begin this morning to save for that purpose. We wish you a happy new year and great success in this grand work."

ANTIOCH HOME BAND.

We are delighted to carry this faithful circle into the new century with us. They fill a large place in Young South annals, and some way we feel even nearer to them since their pictures look out from our gallery. By the way, let us make this interesting department grow faster. I want a large number of Young South faces to beam on Mrs. Maynard when she comes in the spring.

Next comes No. 4 from Harrison:

"I want to enroll my two little ones, Jessie Lee and William Howel, in the Babies' Branch. I enclose 75 cents. Give 25 cents to the Orphanage and use the rest as you think best. It is our New Century gift. You have our best wishes."

MRS. SUSIE HODGES.

All B. B. offerings are divided equally between Home and Foreign Missions. We welcome these little new members with great pleasure, and we hope to keep them with us many years to come. Thank you very much, Mrs. Hodges. I send the little ones certificates. I wish you would enroll other babies at Harrison.

No. 5 is from Harriman:

"We send you to-day \$2, our December collection. This rounds up our year's work, and we are so thankful that our attempt to pay regularly each month has been so successful. This makes \$24 we have sent for Mrs. Maynard's work, and we have helped in many other ways. Thank God for such a band! I believe the others could do as much if they would only try. We wish the Young South a happy new year."

HARRIMAN JUNIOR B. Y. P. U.

By Mrs. Sublette.

We are certainly proud to number this working circle in the Young South list. God send them another such year of persistent, systematic effort, crowned with even greater success.

Missouri sends No. 6.

"This day ushers in a New Year and a new century. What do we bring from the years that are passed? What are our aims now we are entered in? I enclose you \$1 to be divided between Japan and Orphanage repairs. A few months ago, as I journeyed from East Tennessee to Missouri, I had to lie over a few hours in Chattanooga. As the

transfer agent was conducting me to a vehicle, I noticed that he turned back and brought forward a little girl, who had a card attached to a cord about her neck. When we reached the waiting-room, I lifted it and read, 'Anna Bell Boyd, Orphans' Home, Nashville, Tenn.' As I drew my arm about her, my heart swelled with emotion, and I thanked God for the great Baptist body in my own beloved State, who sustained a Home for such helpless little ones. When shall we have a Home for our aged?"

MARTHA ELMORE THOMPSON.

Yes! It is a grand work, a noble work! The great Baptist heart responds to it generously. We want a "Home for the Aged" here in Chattanooga. We need it very much. God send we may soon see its beginning. Thank you very much for this help. Won't you let us hear from you often in 1901?

No. 7 is from Whitesburg:

"Enclosed find \$1 for Japan, a new century offering."

EARNEST L. RADER.

A fine way to begin the year and the twentieth century! Thanks! Who else will do as Earnest has done?

No. 8 is from Sweetwater:

"Enclosed find \$1 from my little class of boys, most of whom work in the Woolen Mills, and saved it out of their small earnings for the support of Bro. Peyton Stevens. I hope the Lord will call some of them to be missionaries. May the dear Father give the Young South richer success!"

A. M. TREDWAY.

May God bless those lads in their self denial, and restore their teacher to perfect health. The editor thinks often of the pleasant little visit in Mrs. Tredway's sweet home last spring. Many thanks for the offering. China is "looking up" this week.

Sevierville sends No. 8:

"Enclosed find \$2.85. The Sunbeams send a star dollar and the Infant Class the rest, all for China. Our Sunbeams have only recently been organized, and hope to do more next quarter. We send a 2-cent stamp for another star card. The Young South has our best wishes."

MRS. H. B. CLAPP.

We welcome you with great joy and are most grateful. We send card with pleasure.

Clarksville is next in No. 9:

"Enclosed find \$1 from three of our earnest little workers for Japan. May the Young South work prosper in 1901!"

MISS JOSEPHINE WINN.

See "Receipts" for names and credits. We appreciate your help very much and are so glad to pass you over into the new century.

No. 10 brings good news from those fine bands in the Third Church of Nashville:

"Enclosed find \$3 from our Juniors and Babies' Branch, to be divided equally between State, Home and Foreign Missions. The first event of importance in the lives of the babies in the Third Church families is joining our Babies' Branch. Some who are not members are pleased to enroll their babies. One little boy who has been in long enough to know what it means said to me the other day, 'Come round, I have a little barrel of coppers for you.' He seemed so delighted that he could give to the Lord's work. The children do not discourage you. They do as they are told. I could not keep contrasting this little boy with some who give grudgingly or not at all. But this child's parents teach him by precept to give cheerfully. No wonder Christ said, 'Become as little children.'"

MRS. A. C. S. JACKSON.

How I wish every church had such an enthusiastic worker among the little ones as Mrs. Jackson! Thank you

very much for using the Young South as the medium of your offerings. It may provoke others to like good works. We wish the Third Church bands much good this year.

In No. 11, "A Friend" at Paragon Mills sends 10 cents and wishes it was dollars. We are so grateful for her interest in our work and her prayers, and we know God has power to "multiply."

No. 12 comes from Texas:

"Enclosed find an offering from two little Tennesseeans, Crutcher and Aleen Derryberry. They get very lonely so far from home. Crutcher is a namesake of our missionary to Mexico. I trust both may be useful workers as they grow older. We hope to send more next time."

MRS. W. D. DERRYBERRY.

Thank the little ones so much. We enroll Aleen with great pleasure in our B. B. and we shall be delighted to hear often from you this year. We hope the Young South will brighten your lonely hours.

Lebanon is here in No. 13 with a star dollar from John Rushing, and we are most grateful.

Another "Friend" in Murfreesboro sends \$1 for Japan. We are most thankful for both the offering and the giver's prayers.

In No. 14, the "Kirby Band" of Lenox send a star dollar, and ask our prayers. May they soon have a Sunday-school. We are so much obliged. We send another card most gladly. Come again!

Little Doe sends No. 15 and a new year's offering from Murray C. Shoun of \$1 for Japan and the Orphanage, and postage for star cards, which has been sent him. We are much indebted to this little lover of missions.

In No. 16 Mrs. P. L. Saunders, Brooklyn, sends \$1, a Christmas offering for the Orphanage. We are deeply grateful. This letter was greatly delayed by being directed to Nashville instead of Chattanooga. Remember that your editor dwells in the shadow of Old Lookout.

No. 17 comes from an old friend at Eureka, and sends another Christmas offering of \$2.30, collected at the breakfast table on Dec. 25th, from big and little people for the orphans by Miss Pattie Powell. That's well done! Will Miss Pattie thank each one? Now, if I should close here, it would be an excellent record for the third week of this new century, but there is more to follow. Just read No. 18 from Oakland:

"Enclosed find

FIVE DOLLARS

for our dear missionary, and \$1 from Mary Jones on her star card. It was intended for a Christmas offering, but we hope it is not too late to do good."

NO NAME.

Oh! no indeed. It is never too late to do good. We are so much obliged. This is a grand new century offering, and I feel sure comes from a grateful Christian's heart.

Humboldt ends our long list with No. 19:

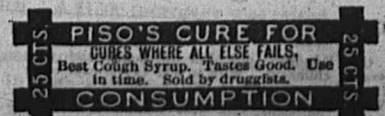
"Enclosed you will find

FIVEDOLLARS AND TWENTY ONE CENTS from the Humboldt Sunbeams, a Christmas offering for China."

MRS. J. R. JARRELL.

How is that for a glorious ending of the third week of our last quarter? God bless those Sunbeams! How brightly they shine! May no clouds obscure them in 1901.

Tired but happy, I say "good bye" with love and thanks to each of to-



day's helpers, and I am, yours most sincerely,
LAURA DAYTON EAKIN,
Chattanooga.

Receipts.

First half year's offerings	\$418 49
Third quarter	223 76
First week in January 1901	27 82
Second week in January	14 92

FOR JAPAN.

Antioch Home Band	50
M. E. Thompson, Missouri	50
Harriman Junior B. P. U. by Mrs. Sublette	2 00
E. L. Rader, Whitesburg	1 00
A. D. and J. Davis, Clarksville, by Miss Winn	1 00
Third Church Nashville, Jr. B. Y. P. U. by Mrs. Jackson	50
A Friend, Paragon Mills	10
Crutcher Derryberry, Texas	10
Aleen Derryberry	10
John Rushing, Lebanon, star	1 00
A Friend, Murfreesboro	1 00
Kirby Band, Lenox, star	1 00
M. C. Shoun, Little Doe	50
No name, Oakland	5 00
Mary Jones, Oakland, star	1 00

FOR ORPHANAGE (SUPPORT).

M. E. Thompson, Missouri	50
Jessie and William Hodges, Harrison	25
Crutcher Derryberry, Texas	10
Aleen Derryberry	10
Carey Fox Bass, Watertown	50
M. C. Shoun, Little Doe	50
Mrs. P. L. Sanders, Brooklyn	1 00
Pattie Powell, Eureka	2 30

FOR CHINA.

Antioch Home Band	50
Mrs. Fredway's Class, Sweetwater, star	1 00
Sevierville Sunbeams, by Mrs. Clapp	1 00
Invent class, Sevierville S. S.	1 85
Humboldt Sunbeams, by Mrs. Jarrell	5 21

FOR BABIES BRANCH.

J. L. and W. H. Hodges	50
B. B. of Third Church, Nashville, by Mrs. Jackson	1 00
Aleen Derryberry	10

FOR STATE MISSION.

Jr. B. Y. P. U. Third Church, Nashville, by Mrs. Jackson	1 00
--	------

FOR HOME BOARD.

Jr. B. Y. P. U. Third Church, Nashville	50
---	----

Total	\$717 76
Received since April 1, 1900:	
For Japan	\$501 72
Orphanage (support)	105 92
Orphanage repairs	16 60
Orphanage annex	1 00
Orphanage special	2 00
Pictures	1 00
For Home Board	83 25
State Board	21 00
Babies Branch	25 10
China	21 31
For Mexico	5 58
Postage	8 88
Total	717 76
Star card receipts	\$226 87

RECENT EVENTS.

—Rev. E. T. Mobberly of West Point, Miss., has accepted a call to the church at Indianola, Miss.

—We sympathize with Dr. R. H. Harris, pastor of the College Park Church, near Atlanta, Ga., in the recent death of his beloved wife.

—We are sorry to learn of the recent sudden death of Rev. Henry Ferguson of Midway, Ky. He was said to be a "bright and effective" young man.

—During the year 1900 there were 64 additions to the church at New Albany, Miss., under the pastorate of Rev. E. E. Thornton. This is a good record.

—We enjoyed a visit to Sadlersville last Sunday to preach for Pastor W. C. Cleveland. He has a noble church there and they are very devoted to their pastor.

GLT Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident. They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little

for GLT Macbeth's "pearl top" and "pearl glass" lamp-chimneys. With it you can always order a chimney for any lamp who writes for it.

Address: MACBETH, Pittsburgh, Pa.

—It is announced that Rev. A. C. Dixon, D.D., of Brooklyn, N. Y., has been called to the pastorate of Ruggles Street Baptist Church, Boston, at a salary of \$5,000.

—Rev. T. Bright has resigned the pastorate of the church at Murphy, N. C. Through his untiring efforts the parsonage has been paid for and the church built up.

—Rev. G. A. Grammer has resigned the pastorate at Fayetteville to take effect February 14th. He has no field of labor at present. We hope to see him called to some church.

—Rev. A. G. Moseley of New Orleans was married to Miss Lena Sherrouse of that city on Jan. 10th. We extend to them our congratulations, together with best wishes for their future success.

—Rev. S. N. Fitzpatrick has moved from Carthage, Tenn., to Lebanon, Tenn., having exchanged his farm for one near Lebanon. His correspondents will please note the change in his address.

—We are glad to know that Dr. L. G. Broughton is improving after his recent serious illness. We hope that he will soon be restored to health and strength. He is doing a great work in Atlanta.

—The next annual meeting and reunion of the United Confederate Veterans is to be held in Memphis, Tenn., on May 28, 29, 30, 1901. The people of Memphis are making great preparations for the occasion.

—Rev. J. T. Early requests that we change his paper from Jackson, Tenn., to Kenton, Tenn. His correspondents will please note the change in his address. He has taken charge of the church at Kenton. We wish him much success in his work.

—Mr. M. W. Sherrill of Louisville died on Jan. 5th at the age of 91 years. He was the last of the organizers of the General Association of Kentucky, had been for many years deacon in the Walnut Street Church and long active in Baptist affairs in that city.

—Chief Justice Wm. T. Faircloth of North Carolina, whose recent death we mentioned last week, left \$22,000 in his will to the Baptist Institutions in that State. The Female University at Raleigh receives \$20,000 and the Orphanage and Wake Forest College each \$1,000.

—A society has been formed under the name of the Trans-Atlantic Society of America, the object of which is to bring into closer relation the peoples of the United States and the British Empire by a general strengthening of the social and commercial bonds which unite the two countries.

—We mentioned recently the fact that Dr. E. E. Chivers had resigned his Secretaryship of the Baptist Young People's Union of America for the purpose of entering the pastorate. Dr. Chivers has now announced his acceptance of the call to the pastorate of Sixth Avenue Church, Brooklyn, N. Y., to begin work in March.

—Mr. A. D. Brown of St. Louis has contributed \$25,000 to the endowment fund of William Jewell College on condition that more be secured during the year. The *Central Baptist* says that this is twice as large as any single gift ever made to that institution. Its property of nearly \$400,000 has been built up chiefly by small contributions through its history of half a century.

—Dr. H. F. Sproles of Vicksburg, Miss., was a valiant soldier during the war and received a dangerous wound. He has been carrying a piece of lead in his face since April 5, 1865—nearly thirty six years. Being sharp and jagged it was a constant source of irri-

WHAT'S THE DIFFERENCE



OUR NEW QUAKER Folding BATH CABINET

Between our genuine Cabinet and other makes? These cuts speak plainer than words.

is not a cheap, shoddy, flimsy affair, but is GUARANTEED TO BE THE BEST CABINET ON EARTH, OR YOUR MONEY CHEERFULLY REFUNDED. Has latest improvements—a real door, on metal hinges, not a bag to pull on over head, or a hole to crawl through. It has a strong, rigid, galv. steel frame. Covering best, antiseptic, hygienic cloth, rubber lined. Our Cabinet does not rest on the shoulders, nor pull on over head. No woodwork to rot, warp, crack or pull apart. A wooden frame for a Cabinet would be about as valuable as a wooden stove. Our Cabinet will last 20 years. Is large and roomy, knees, arms and legs do not touch the sides. Plenty of room for hot foot bath and to sponge, towel and cool the body while inside. Our New Heater, Back and Vapor Cup are the best. TO OPERATE simply open door, step in, sit down. (All done in one minute). Bathe, open top curtains, cool off perfectly, step out. Only perfect Cabinet made. Folds flat in 1 inch space. Weighs but 10 lbs. Easily carried. RECOMMENDED BY OVER 1,000,000 HAPPY USERS—such eminent people as Alice B. Stockham, M. D.; Chicago, Editor of "Tokology"; Hon. Chauncey M. Depew, U. S. Senator; Congressman John J. Lentz; Louis Morrison; Rt. Rev. Bishop J. I. Spaulding; Rev. O. M. Keith, Editor "Holiness Advocate"; Senator S. McCarrell, and thousands of others.

WE ALSO FURNISH \$2.00 Book FREE to Patrons. Gives nature's treatment for every disease, as followed at Health Resorts in Europe and America. Tells how to live, etc. It's a mine of knowledge.

HOT QUAKER BATHS BENEFIT every MAN, WOMAN AND CHILD.

Open the 5,000,000 pores of the skin, sweat out all the poisons in the blood, which if retained, overwork the heart, lungs, liver and kidneys. Make clear skin, bright eyes. Keep you strong, vigorous and healthy. Prevents Colds, Grippe, Fevers, Consumption, and all diseases.

WE POSITIVELY GUARANTEE RESULTS. Our medicated bath treatment will cure Nervous Troubles, Debility, Weakness, Sleeplessness, Neuralgia, Aches, Pains, Colds, Grippe, Obesity. Cures Rheumatism (we offer \$50 reward for a case that cannot be relieved). Cures Headache, Gout, Sciatica, Piles, Dropsy, Diabetes, Indigestion, all blood, skin, liver, stomach and kidney troubles. Not only cures, but prevents all ailments peculiar to ladies.

With the Cabinet, if desired, is a Head and Complexion Steaming Attachment. Beautifies complexion. Cures and prevents skin eruptions and diseases, Eczema, Pimples, Blotches, Blackheads, Asthma, Catarrh, Bronchitis, all Throat Trouble. IF DUBIOUS IS NOT THE BEST CABINET MADE. WE DON'T WANT YOU TO KEEP IT, but so confident are we that it will please you, that

WE SEND IT ON 30 DAYS TRIAL, to be returned at our expense and your money refunded if not just as represented. What could be more fair? We have been making genuine Bath Cabinets for years, are the largest mfrs in the world. Sold 300,000 last year. We're respectable, capital \$100,000.00.

OUR PRICE IS WONDERFULLY LOW. Sent to any address upon receipt of \$5.00 complete with best heater, vapor cup, directions, formulas for medicated baths, and "Prof. Gering's \$2.00 book." Face Steamer, \$1.00 extra. Remit by Bank Draft, P. O. or Express Money Order, or Certified Check. ORDER TODAY. You won't be disappointed. Money refunded after 30 days' use. If Cabinet not just as represented, WRITE US ANYWAY for our "Book on Baths," Testimonials, etc., FREE

Agents and Salesmen Wanted \$18.00 to \$50.00 WEEKLY MEN AND WOMEN—At Home or Traveling. Our Agents Made Over \$500,000.00 Last Year. Albert Hill, of N. Y., \$300,000 month. John Hannibal, R. R. Conductor, \$334. Mr. Munger, of Texas, \$12.50 first two hours. Rev. McDaniel, \$300 while preaching. Lida Kennedy, \$34.00 while teaching. Mrs. Hitchcox, \$222 besides housekeeping.

LET US START YOU—BE A MONEY MAKER. We are spending \$350,000.00 adv. this Cabinet, creating an enormous demand right in your locality. You supply it and make a handsome income. Failure impossible. Every energetic man or woman makes \$3.00 to \$10.00 daily. Plenty good territory. Write for 1901 Proposition, New Plan, Terms, etc., (stating age, town and county wanted). Address THE WORLD MANUFACTURING CO., Sole Mfrs., 2777 World Bldg., Cincinnati, O. [The above firm is thoroughly reliable.—Editor.]

tation. A few days ago he had it cut out, and he now hopes for relief from the irritation. He is one of our finest preachers as well as truest men.

—The *Religious Herald* states that Mr. John D. Rockefeller has made a gift of \$5,000 to the Broadus Institute, West Virginia, on the condition that the Baptists of West Virginia shall raise the sum of \$20,000 and set half of that sum for endowment. Dr. Swartz, the principal, is confident that the conditions will be met and the Broadus firmly established. The school is now in a most flourishing condition.

—The first Baptist Church of Baltimore on Jan. 6th celebrated the 116th anniversary of its founding. The church has had three houses of worship, one from 1785 to 1818, another from 1818 to 1878, and the present one since 1878. During this whole period of 116 years it has had only six pastors. Dr. J. W. M. Williams, the immediate predecessor of Rev. Curtis Lee Laws, the present pastor, was pastor for forty-three years.

—We are very sorry to learn of the recent death of Mrs. B. W. Bussy at her home in Columbus, Ga. She was the only daughter of Dr. Sylvanus Landrum of blessed memory, the former beloved pastor of the Central Baptist Church of Memphis and of other churches in the South, and was the sister of Dr. W. W. Landrum, now pastor of the First Church, Atlanta, Ga. We tender our deep sympathy to the bereaved husband and brother and other friends.

—The *Biblical Recorder* says that "our new church at Louisville when completed will be the prettiest Baptist church building in the State. The best pressed brick has been used, the style of house is beautiful and the architecture is simply perfect. Anyone seeing this church can not fail to appreciate the value of exercising taste and good business judgment in the erection of a house of worship. The

house, when complete, will cost about \$12,000, and will be sufficient for our people for all time to come." Rev. Forrest Smith, a Tennessee boy, is pastor at Louisville. His many friends in this State will be glad to know that he is doing so well.

—The reports of the Treasurer and the Missionary Treasurer of the Edgefield Baptist Church at the annual meeting of the church last week showed the church to be in fine condition financially. More money was given for missions last year than any year in the history of the church, with one exception, about fifteen years ago. More money was also raised for current expenses than any other year except one. The church is practically out of debt. Missionary Treasurer Woodcock claims that the good showing as to current expenses is the result of the good showing in regard to missionary contributions, that the two generally go together. And he is right. Dr. John O. Rust, the pastor, is more strongly entrenched in the affections of his people than ever before.

The Boscobel Record.

This is the name of a new publication just issued. It is published by the Athenaeum and Zsigist Literary Societies of Boscobel College. The following is its table of contents:

Literary Department—John Ruskin, Apostrophe to a Slumbering Child, Message of the Violets, The Reign of Law, A Reply.

Editorial Department—Salutatory, Dr. Burrows's Lectures, The Drama, Our Literary Societies, The Social Side of Boscobel, To the Vergil Class.

Local Items—Music Notes, Among Our Alumnae.

This makes a very interesting menu. The local items are especially bright. The magazine is gotten out in very attractive style. We congratulate the faculty and the students of the college upon the excellence of the magazine.

Lost

Temper, Leisure and Energy by the housekeeper who neglected to use

GOLD DUST Washing Powder



AMONG THE BRETHREN.

The two churches in Tampa, Fla., are building homes for their preachers. A good example for several Tennessee churches.

The church at Lithonia, Ga., is pastorless, Rev. A. J. Beck having resigned. His work has been eminently successful.

Rev. M. W. Gordon has been called to the care of the church at Abbeville, S. C., and has accepted. He is a fine preacher and a wise pastor.

Rev. J. H. Taylor, who several years ago went to Texas from Mississippi, has become pastor at Clarksville, Tex., having resigned at Dodd, Texas.

The "Uncle Dan" sketches published in the *Baptist Courier* every week from the pen of Dr. C. C. Brown are articles of great literary merit and intensely interesting.

The new church recently organized at Sumter, S. C., known as Bartlett-street Church, has called Rev. J. I. Ayres, formerly pastor at Belle, Tenn. We do not know what his decision is.

Dr. Fred D. Hale of the Third Church, Owensboro, Ky., recently assisted Rev. Preston Blake in a precious revival at the First Church, Lexington, Ky., in which there were 88 additions.

The Second Baptist Church has been organized at Bonham, Texas, and starts off with a bright outlook. It is located in the southern part of the city where the new cotton mill is being erected.

Evangelist L. D. Lamkin, who is holding such great meetings in Arkansas is now conducting services at Helena, Ark., with Rev. H. C. Rosamond. Already there have been a number of professions.

Asthma Can Be Cured

Statement of a Noted Physician

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisis, and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who during a practice of over thirty years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before March 10th. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation it reaches the seat of the disease direct, stops the spasm instantly, and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring to try a free sample should address Dr. R. Schiffmann, 278 Jackson St., St. Paul, Minn.

One of his members writing of Rev. M. W. Egerton of the First Church, Knoxville, says: "We think we have the best pastor in the State." How this must encourage the heart of the faithful pastor!

In the near future Evangelists Sid Williams and J. A. Brown are to hold a revival with Rev. J. B. Fletcher at Stephenville, Texas. We anticipate a great meeting. Bro. Fletcher is well known in Tennessee.

We note improvements in the *Arkansas Baptist* under the new management. The first page is full of interesting matter under the topic "secular and serious." We wish this excellent paper continued prosperity.

Rev. Thos. F. Moore, the aggressive pastor at Lexington, Tenn., has begun the publication of a paper called *The Baptist Reaper*. He hopes to use it to advance the work in his church and the adjoining Association.

The revival at Fayetteville, Ark., in which Evangelist Sid Williams assisted Rev. Harvey Beauchamp resulted in 50 conversions and 30 accessions. It was one of the best meetings in the history of the church.

The Orangeburg, S. C., Church has been compelled to accept the resignation of Rev. T. M. Galphin, though not without great protest. Bro. Galphin is one of the best pastors and preachers in South Carolina.

The *Christian Index* wisely takes the position that an excursion from the Convention in New Orleans next May to Havana, Cuba, would be a useless expenditure of about \$15,000 which could be used in supporting missionaries.

Rev. J. S. Compere was ordained to the full work of the ministry by the church at Arkadelphia, Ark., on Jan. 2, 1901. He was examined by Revs. J. H. Peay and F. D. Baars. Bro. Compere is a young man of great promise.

Rev. J. M. Weaver, D.D., has entered upon his thirty-seventh year as pastor of Chestnut-street Church, Louisville, Ky. The *Western Recorder* felicitously remarks: "We hope he will celebrate his fiftieth anniversary in A. D. 1915."

The State Mission Board of Kentucky starts a school with the new century at Pineville, Ky., which will be known as the Theodore Harris Institute. It is located in the mountains of East Kentucky. Prof. J. T. C. Noe is the principal.

The Temple College, which is one of the features of the wonderful work of Dr. Russell H. Conwell in Philadelphia, is in point of attendance of students one of the largest institutions in the world. The number in attendance last year reached 8,000.

Rev. Leon W. Sloan, late pastor at Ripley, Tenn., recently preached for the church at Huntingdon, Tenn. 'Twould be a consummation devoutly to be wished were he to be chosen as pastor there. He is an able preacher and a wide-awake pastor.

Broadway Baptist Church, Louisville, Ky., of which Rev. Carter Helm Jones, D.D., is pastor, has contributed to all objects during the year \$19,000, of which \$11,000 was for missionary and benevolent purposes. These brethren have the grace of liberality.

Dr. A. J. Barton, corresponding Secretary of missions in Arkansas, went recently to Conway, Ark., to deliver some missionary addresses for Rev. H. H. Street, and under his effective preaching the meetings took an evangelistic turn and have resulted in a gracious revival in which scores were saved.

DO YOU GET UP WITH A LAME BACK?



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

To Prove what Swamp-Root, the Great Kidney and Bladder Remedy, will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

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

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

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

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

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance,

it is evidence that your kidneys and bladder need immediate attention.

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

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

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

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

Friendship Church near Paris, Tenn., enjoyed a delightful day last Sunday. Large attendance. One excluded and one added by letter. The pastor, Rev. Fleetwood Ball of Paris, preached. Bro. Ball is fortunate in being pastor of such an excellent church.

Rev. Geo. W. Baines at last decides to accept the position to which he was elected by the State Mission Board of Texas, and has accordingly resigned the care of the First Church, Cleburne, Texas. He will hold Bible and Sunday school Institutes throughout the State.

Dr. J. H. Foster of Alabama, has a unique sermon in the *Alabama Baptist* of last week in which he argues that Christ was crucified on Wednesday, otherwise it is impossible for him to have been in the heart of the earth three days and three nights. The treatise is exhaustive.

The Adams street Church, Montgomery, Ala., had a great day Sunday, Jan. 7th. A \$1500 mortgage was raised amid great rejoicing. This church purposes now to support ten missionaries in the foreign field. Many of these people advocate the doctrine of the spirit-filled life.

POSITIONS GUARANTEED under reason-
able conditions; car fare paid;
board, \$10-\$11; catalog free; no vacation.
DRAUGHON'S PRACTICAL BUS. Colleges,
St. Louis, Nashville, Tenn.; Savannah, Ga.;
Montgomery, Ala.; Galveston, Tex.; Fort Worth, Tex.;
Little Rock, Ark.; Shreveport, La. Indorsed by mer-
chants and bankers. Best patronized in South. Book-
keeping, shorthand, etc., taught by mail. Begin any
time. Address (at either place) Draughon's College.

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 sani-
tarium for the cure of a pulmonary or
bronchial nature.

Asheville, the centre of this moun-
tain-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 Swan
nanoo 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.
Bensepfer, A. P. A. Chattanooga
Tenn.

Dixie Flyer

and the Day Express over the



from

JACKSONVILLE

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

CHATTANOOGA

and

NASHVILLE

at the Nashville, Chattanooga & St.
Louis Ry.,
arriving

ST. LOUIS

over the Illinois Central R. R. from
Martin, Tenn.

Double Daily Service

and

Through Sleeping Cars
maintained over this

Scenic Line

Ticket Agents of the Jacksonville-St. Louis
line, and agents of connecting lines in Flor-
ida and the Southeast, will give you full in-
formation 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 ex-
ceeding 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.

SELPH.—Mrs. Lavinia E. (Lily)
Burton Selph was born near Mur-
freesboro, Tenn., Oct. 18, 1829, and
died at the residence of her son, Mr.
Hardy B. Selph, May 28, 1899, being
in the 70th year of her age. She
was the daughter of Col. F. N. W. and
Mrs. Lavinia Murfree Burton, who
were among the first settlers of this
country. She had a number of broth-
ers and sisters, the majority of
whom lived to mature age, each one
being well-recognized as educated
and refined, possessing minds that
were gifted and cultured.

Mrs. Selph was reared in this com-
munity, and in her girlhood was be-
loved by her companions for her ef-
fervescent spirit, hereafter affection
and her rare cordiality. She was al-
ways kind and loving in her demean-
or, cordial and confiding in her rela-
tions with others, yet withal full of
mirth, with a ringing laughter that
went to the heart of every one; and
these qualities of heart and mind
were not confined to her girlhood,
but went with her through life. She
was educated in Murfreesboro under
the tutelage of that accomplished
lady and learned instructor, Mrs.
Blackington, where she received that
mental training so forcibly exhibited
in her later years.

In 1844 she made a public profes-
sion of religion and joined the Bap-
tist Church at this place, being im-
mersed by the distinguished Dr.
Howell of Nashville.

In June, 1850, she was married to
Dr. James Stewart, who died a few
months after their marriage. On
Dec. 22, 1852, she was married to
Rev. Duncan H. Selph, with whom
she lived many years in love and
confidence. Dr. Selph was a man of
great culture and literary attain-
ments, being for many years Presi-
dent of Union University, at one
time a flourishing college at Mur-
freesboro. In 1874 Dr. Selph died,
leaving Mrs. Selph with quite a
number of young children to care for,
which responsibility she well and
faithfully met. Her widowhood was
for twenty-five years, during which
time she lived with and for her chil-
dren. Mrs. Selph was a woman of
fine physique, being tall and stout,
with an intellectual face that always
displayed a kind expression, that
was the index of a kind and loving
heart. Mrs. Selph was accomplished
in mind, being well educated and
having a great fondness for books,
she possessed a vast store of knowledge,
which was always readily available.
In her conversations she was inter-
esting and instructive, at the same
time refined and free from self-lauda-
tion. She was gentle and lovely in
her disposition, always having a
kind word for every one, which was
spoken in a good humor.

As a friend she was faithful and
true, without ostentation, sharing

Continued on next page.

Do you read the BIBLE every day?

If you carry a copy of our premium Testament
in your pocket this will be possible

For \$2.25, or \$1.75 if a minister, we will send the BAPTIST AND REFLECTOR
to any one for one year and a beautiful HOLMAN VEST-POCKET SELF-
PRONOUNCING NEW TESTAMENT bound in fine grain morocco, flexible
cover, rounded corners and red under gold edges.

Printed from the Largest Type ever used in a small Testament

This is the handsomest, prettiest and most useful edi-
tion of the New Testament ever published. It takes
up so little room that it can always be kept near
at hand ready for use. It is easy to read because
the type is large, sharp and clear. All those hard
proper names are so clearly marked that mispro-
nunciation is well-nigh impossible. It is a book not
only for Christian men, but one needed by every
Christian Worker.

STYLE OF BINDING
(reduced size).

EVERY SUBSCRIBER SHOULD HAVE ONE.

Send all orders and subscriptions to

BAPTIST AND REFLECTOR, Nashville, Tenn.

GOSPEL VOICES,

Inspiring in Gospel Sentiment,

Eloquent in Words,

Sublime in Music.

By Rev. D. E. DORTCH.

This book is full of gospel truth and sweet flowing music,
comprising 134 songs. Here is proof positive that

"Dortch's Gospel Voices"

cannot fail to please all music loving people. Never such a
book for the money. Thousands testify to the truth of this
statement.

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 reason-
able cost."

Prof. B. G. Tartar, teacher of vocal
music, Kimble, Ky., says: "I highly
recommend the use of this book to all
teachers of music, Sunday Schools and
Gospel meetings."

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."

Rev. J. H. Snow, pastor of one of
the leading churches, Knoxville,
Tenn., says: "We have been using
Gospel Voices for some time in our
church and Sunday-school. It is an
admirable book for Sunday-schools
and churches. The book has many
good points, and for the cost I know
of no better."

Rev. Geo. W. Sherman says: "I
think it a good song book for the Sun-
day-school and especially good for re-
vival meetings."

A. J. Timmons, Godwin, Tenn., a
great Sunday-school worker, says: "I
think Gospel Voices equal, if not supe-
rior, to any other book of the kind
that I have examined."

Prof. W. F. Gerald, a prominent
music teacher of Jennie, Ky., says:
"I need them in my class. I am well
pleased with Gospel Voices."

Dortch's Gospel Voices No. 2.

The latest work of the author. Published in both round and shaped
notes. Music on every page, and is forty pages larger than, and the
price same as No. 1.

Dortch's Gospel Voices No. 1 and 2 Compined

These two books combined constitute the latest and best work of the
author's life. Published in either notation. If you wish a Grand
Song Book for all purposes, send for a sample copy and you will be
convinced. 40 cents per copy, \$4.80 per dozen, prepaid; \$4.00 per doz,
\$30.00 per 100, by express or freight, not prepaid.

Don't pay \$30 for 100 song books when you can get
one that will be equally as good, if not better,
for only \$20. There are the most desirable selections for the
Sunday-school, prayer meeting, young people's societies and
the regular preaching service.

Printed in Round and Shape Notes. Dortch's Gospel
Voices No. 1, 25c. postpaid, \$3 per doz. prepaid, \$2 50 per
doz. not prepaid, \$20 per 100 not prepaid, 25 copies at 100
rate. Address **Baptist and Reflector.**

Our New Church Roll and Record

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

ORTON'S PREPARATION.—A most excellent cure for the Tobacco Habit. Pleasant to the taste. It completely destroys all desire or appetite for tobacco in any form. Builds up failing health, strengthens the nerves, is used same as chewing gum. Has been tested and recommended by BAPTIST AND REFLECTOR. There has already been sold in some States when it was first offered over 2500 boxes of this Preparation. *Agents now wanted.* On receipt of \$1 by mail, I will forward one box of the Preparation, securely sealed, with pamphlets showing the evil effects of tobacco upon the health and morals of the human family, with Agency Card, etc. A great opportunity to do good and to get good is here offered. The Lord will bless every one who helps check this great and growing evil, the Tobacco Habit. Address all letters to C. B. Cotton, Proprietor, Gorham, Maine.

"LAND OF THE SKY."

In Western North Carolina, between the Blue Ridge on the East and the Alleghenies on the West, in the beautiful valley of the French Broad, 2,000 feet above the sea, lies Asheville, beautiful, picturesque and world-famed as one of the most pleasant resorts in America. It is a land of bright skies and incomparable climate, whose praises have been sung by poets, and whose beauties of stream, valley and mountain height have furnished subject and inspiration for the painter's brush. This is truly the "Land of the Sky," and there is perhaps no more beautiful region on the continent to attract pleasure tourists or health seekers. Convenient schedules and very low rates to Asheville via Southern Railway.

MORPHINE. Opium, Cocaine, Whiskey habits cured at home. No suffering. Cure Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. free. Tabaccoline, the tobacco cure \$1. Established 1892.
WILSON CHEMICAL CO., DUBLIN, Tex.

Wonderful Grate. Heats two rooms. Saves $\frac{1}{2}$ in cost of chimney, and $\frac{1}{2}$ the fuel forever. Address BURNHAM GRATE CO., Huntsville, Ala.

Church Bells, Chimes and Peals of Best Quality. Address: Old Established
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO., Cincinnati, O.

BELLS

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

BLUMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.



EUROPE IN 1901...

Ten weeks summer tour, visiting Holland, Germany, Switzerland, Italy, Paris and London. The party will be conducted by Rev. John H. Eager, D.D., and son, who have lived abroad a number of years.

LOW RATES...

Address:

J. HOWARD EAGER, JR.,
Johns Hopkins University, Baltimore, Md.

alike with her companions whatever their conditions might be. In their joys she was happy and in their sorrows she was sympathizing. To her neighbors she was open-hearted and obliging. To the poor she was always kind and helpful, her hand was ever open to relieve their sufferings.

As a mother she here more than elsewhere displayed a soft, gentle disposition and her great loving heart. While ever watchful of their welfare and bending the energies of her mind and soul to train them up in the way they should go, yet she was lenient and indulgent. She chose rather to lead them by the chords of love than to force them by harsh measures. And in her last sickness it was beautiful to see the deep affection and earnest solicitude for her which was exhibited by her children and grandchildren. Day after day, night after night they tarried by her bedside, vying with each other in their attentions to her.

Thus has passed away one who while living was a blessing to those by whom she was surrounded, and in dying left them the rich legacy of a Christian life. But alas! she has gone and we shall never again see that kind face or hear that cheery voice, but through our tears we can look up to a loving Father and feel that in mercy he has taken our loved one home to rest. She longed for rest; she sighed for rest, sweet rest; there is rest in heaven.

"The winged hours fleet, the brief months flash the years,
There seems scant space for laughter or for tears.

Remember.

The seasons die, spring hastens, summer flies,
A flash, and autumn fades in frosty skies.

Remember.

Be on our souls this truth eternal given

Beyond the imminent deep there lies a heaven

Forever.

Whither unmoved by life's impatient surges

Beckons a hand, a voice eternal urges

Forever.

There time nor change shall come, but only rest

And blessed contemplation of the best

Remember."

J. B. M.

The Celebrated "Sunset Limited."

Sunset limited, a train made famous the world over by the Southern Pacific "Sunset Route," is undoubtedly one of the most magnificent edition de Luxe trains in the United States. Its operation between New Orleans and San Francisco in 1894 revolutionized trans-continental traffic and set a standard which its competitors have found difficult to follow.

In addition to composite and beautiful compartment cars, a new combination compartment sleeping car, and a 14 section drawing-room car has been added to the train; the celebrated dining service being again a feature of this "Hotel on Wheels."

The train will leave New Orleans three times per week, Thursday, Saturday and Monday, and offers one of the most delightful methods extant for reaching west Texas, Arizona, New Mexico, and California points. For information or literature, address S. F. B. Morse, Passenger Traf. Mgr., L. J. Parks, G. P. & T. A., Houston, Texas; R. O. Bean, Trav. Pass. Agt., Nashville, Tenn.

Calvert Bros. & Taylor, ARTISTIC PHOTOGRAPHERS. NASHVILLE, TENN.

Reference: Editor of Baptist and Reflector.

It Won't Go!

You can't get a Piano into a Christmas Stocking; but nevertheless, nothing makes so acceptable a CHRISTMAS PRESENT, especially if you select a JESSE FRENCH, STARR or RICHMOND.

We manufacture them, and have a lot of beauties for the Christmas trade. Come now and make your selection, and we will send it out just before Christmas.

JESSE FRENCH PIANO AND ORGAN CO.
NASHVILLE, TENN

HILL TRUNK COMPANY.

New Store, 236 N. Summer St.

Our line of trunks and bags embraces every style and grade. Ladies' shopping bags, chatelaine bags and satchels in all the styles. Pocket-books, bill-books purses and finger purses in great variety. Mexican hand-carved leather goods. Dressing sets, manicure sets, and collar and cuff boxes, in leather, aluminum and celluloid.

Stock very attractive and goods sold at popular prices.

WHOLESALE DEPARTMENT, 200 PUBLIC SQUARE. ☞ ☞

Do You Want An Organ?

If so, we can save you money if you will buy through us. Any Church or Sunday-school considering the question of purchasing one will do well to write us for prices and catalogue. Let us hear from you.

BAPTIST AND REFLECTOR, Nashville, Tenn.

\$10

WE PAY TO BEGINNERS TO
SELL OUR BOOKS

A WEEK

\$10 A WEEK

REGULAR

Straight Salary Basis, Direct from our Office.

SALARY

Rapid advancement. Experienced persons, either sex, more to begin. Handsome pay for only part of your time. We want high-class workers.

IF YOU WANT WORK, CALL ON US OR WRITE.

C. R. FOREMAN & CO, Publishers, 346 Court Square, Nashville, Tenn.

About Printing.

We are prepared to do any and all kinds of JOB PRINTING on short order, and to the entire satisfaction of our patrons. All orders, whether large or small, receive the same careful attention. Write us for an estimate when in need of any printing

BAPTIST AND REFLECTOR.

FREE A NEW CURE FOR KIDNEY and BLADDER Diseases, Rheumatism, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the back, Bladder Disorders, difficult or too frequent passing water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by drawing out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease. Rev. John H. Watson, testifies in the New York World that it has saved him from the edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr. Jos. Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of Dropsy and swelling of the feet, Kidney disorder and Urinary difficulty. Many ladies, including Mrs. C. C. Fowler, Locktown, N. J., and Mrs. Sarah Thayer, Moochlar, Ind., also testify to its wonderful curative power in Kidney and allied disorders peculiar to womanhood.

That you may judge of the value of this Great discovery for yourself, we will send you one Large Case by mail Free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and can not fail. Address: The Church Kidney Cure Company, 401 Fourth Ave., New York.

—The Second Church has closed its first year's work under the present administration. The work of the past year was reviewed yesterday. The records show that during the year ending Jan. 1st there have been 44 accessions by letter and 52 by baptism, an average of one baptism for every Sunday in the year. The church has decreased by letter 36; by exclusion, 12, and by death, 5, making a total decrease of 53. The net gain for the year has been 43. The church has raised and expended over \$1,650 for all purposes. The outlook for the coming year is very encouraging. The Sunday-school and congregations are steadily growing. We need additional room for our Sunday-school. We are planning and praying for a larger room for the primary department. May the Lord continue his blessings upon the BAPTIST AND REFLECTOR and the editor. T. G. DAVIS, Chattanooga, Tenn.

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., Has Discovered a Wonderful Cure for all Catarrhal Diseases.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice he makes no extra charge. This remedy has met with wonderful success curing cases of 15, 20 and 25 years standing. If you wish a box containing a month's treatment, send \$1, and it will be forwarded, postage paid. Address Dr. J. W. Blosser, 68 Broad St., Atlanta, Ga.

—The second Sunday was a busy and a sad day with us. We attended two funeral services and tried to preach at home at night. Sunday morning at 11 a. m. quite a large crowd gathered at the funeral of Miss Vera Fonville, daughter of Deacon Frank P. Fonville. She was an excellent Christian woman of only 19 years. Her sole ambition was to live for her Master. Truly she walked with the Lord, and is not, for he has taken her to himself. A happy family and many friends are left in mourning. At 3 p. m. at the family burying ground, we held a short funeral service and there was a Masonic burial of old Bro. L. D. Pointer. He had rounded out 75 years and died in the sweet hope of an eter-

nal heavenly rest. Old Bro. J. H. Davis filled our appointment at Gardner yesterday, to the delight of our people. He is about 80 years old, but exceedingly strong both in mind and body. We had two additions here last night and about 120 in Sunday-school. Our superintendent, R. E. Nowlin, and all the teachers are happy over the growth of the school. We hope to need more room soon.

I. N. PENICK.
Martin, Tenn.

—Last Saturday, Jan. 12, was a most enjoyable day at the home of Mr. James Sirls at Antioch, the occasion being the 69th anniversary of Mr. Sirls, the 66th of his brother Charles, and the 35th of his oldest son George. All of the children, four sons and four daughters, 22 of the 26 grand-children and a number of other relatives and friends were present. Many schemes were resorted to in order to have the celebration a surprise to Mr. and Mrs. Sirls. In the morning they were coaxed away to spend the day with a brother. When all the guests had arrived and the table set for the elegant dinner that had been prepared at the homes of the children, they were sent for, and the expression of wonder and surprise on their faces was laughable indeed when they came in. The pastor enjoyed the day with them and we wish for the return of many happy birthdays. E. S. BRYAN.

CURES DEADLY CANCER.

Scrofula, Ulcers, Old Sores, Bone Pains—Treatment Free.

Cancer in any form positively cured by taking B. B. B. (Botanic Blood Balm.) Blood Balm kills or destroys the Poison in the Blood and expels it from the system, making a perfect cure. Have you persistent pimples, old festering eating sores, ulcers, swellings, scrofula, itching skin, aches or pains in bones or joints, sore mouth or nose? Then Botanic Blood Balm will heal every sore, stop the aches and make the blood pure and rich and give the rich glow of health to the skin. Over 3,000 testimonials of cures. B. B. B. thoroughly tested for 30 years. Drugstores \$1. Trial Treatment of B. B. B. free by writing Blood Balm Co., 78 Mitchell Street, Atlanta, Ga. Describe trouble and free medical advice given. Don't despair of a B. B. B. cures when all else fails.

Seminary Notes.

Bro E. K. Cox was called home on account of the sickness of two of his brothers. We regretted to see him leave, particularly under such circumstances. He was one of our best men.

Bro. Maddox is to leave the Seminary soon to take charge of a church in Tennessee. We are sorry to have him leave here, but glad to have him in Tennessee.

J. F. Vines supplied last Sunday at Midway. This church has recently called J. T. McGlothlin.

Examinations began last Monday to last for two weeks. We are now in the midst.

Dr. Carver gave several lectures to the New Testament class preparatory for the examination. The boys enthusiastically appreciated his kindness.

Dr. A. C. Dixon is to hold a meeting at McFerran Church in February, and while here is to deliver a number of lectures to the students at the Seminary. H. B. FOLK.

ARKANSAS NORMAL COLLEGE, Jamestown, Ark.

Offers special Courses, resident and non-resident, leading to any degree. Get our special terms on course leading to Ph.D. Address

Dr. GRAHAM, President.

—Bro. E. H. Yankee conducted a meeting of eleven days and nights for me at Limestone, closing last Thursday night. The church was revived very much. About 45 souls were saved. There were 18 added to the church by experience. Sunday morning, in the presence of a great crowd of people, the writer baptized these young converts. As an appreciation of Bro. Yankee's services the church paid him \$45. To God be all the praise for his great blessings. R. E. DEAKINS.
Harmony, Tenn., Jan. 7th.

Oh! My Head.

Everybody has the Headache occasionally. But it is all nonsense to suffer with it when 25c. in P. O. stamps will bring by mail a box of Burge's Headache Knockers. Cures 12 times. Send to

BURGE, THE DRUGGIST, NASHVILLE.
Broad and Spruce.
Mention Baptist and Reflector.

Carson and Newman College.

When I left home Saturday there were seven cases of small-pox among the negroes of our community, all of whom are carefully guarded in the pest house outside the town. A guard is also stationed around each infected house and Prof. Russell, a member of the Board of Health, thinks they will be able to control it. He also thinks the students are less exposed at the college than they would be on the trains, as the malady is now pretty general. It is so mild that some do not regard it small-pox.

I have been presenting only the hopeful aspects of our endowment work. I meet some conditions, however, which are poorly calculated to inspire hope. We must not close our eyes to these things. In the first place little work is done except in connection with my visits and I can't reach more than one-eighth of the churches in the time allotted me. Again, I go to some well-to-do Baptists who ought to appreciate the value of this movement, and yet they put me off from time to time. To make a half dozen calls on a man who is able to make up his mind in a few minutes on a large deal for his own profit, is both discouraging and embarrassing. I have much of this to do. It takes some brethren months to decide on a \$50 contribution to the Lord's cause, while they do not hesitate to incur a debt of hundreds of dollars if they see some personal profit to come of it. These brethren owe it to this cause to be both prompt and generous. In the third place our influential men do not help me much to write and talk it up, except as I come among them. It should not be thought strange if I sometimes faint by the way and long to live a quiet life in the midst of my family. Few have as yet made any sacrifice for the success of this vital movement. When a man with an estate of \$10,000 and a good income, pledges only \$5 a year under pressure to this cause, it is hard to feel very enthusiastic. I can hardly be expected to travel and labor for two or three years in a work that could be completed in a month with the co-operation which it merits.

Yesterday I was with the church which is at Elizabethton, the capital of Carter County and nestled on the banks of the beautiful Watauga. The

ASTHMA

Send for FREE TRIAL TREATMENT of the "Sana-Cera 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. M. BEATY, 202 West Ninth Street, Cincinnati, Ohio. Mention this paper.

MANAGERS, AGENTS, SALESMEN,
WANTED. \$30 WEEKLY AND
EXPENSES.

Are you honest, sober and industrious? If so, engage with us for 1901. \$30.00 weekly and expenses; 6 hours a day. Enormous demand for our Quaker Vapor Bath Cabinet. No trade to learn. No experience necessary. We furnish everything. We only want hustlers. Write quick to THE WORLD MFG. CO., 51 World Bldg., Cincinnati, O., for instructions.

Teachers

And employers should correspond with ROBERTSON'S TEACHERS AGENCY, equitable Bldg. Memphis, Tenn. Has filled vacancies in 19 States. Faithful and efficient service.

church is only twelve years old, but it is alive and vigorous. They employ Pastor Waller for all his time and freedom have I seen a pastor so thoroughly appreciated. He ranks high as a preacher and is heard by large congregations. The church will give more than \$100 to missions this year. Our public collection for the endowment was \$210 and Bro. Waller says some private work will increase this sum.

The recent visit of Dr. Holt made a profound impression on the church and town, and his two great sermons will be remembered for many days. It was a great pleasure to be in the homes of pastor Waller and L. F. Miller, the latter being a prosperous lawyer and enthusiastic Christian.

J. T. HENDERSON.
Mossy Creek, Tenn.

Teachers, Students, Agents.

By our high-class subscription and RELIGIOUS PUBLICATIONS induce your neighbors to empty their purses into their heads, earn their eternal gratitude acquire your independence. Pleasant and profitable employment. Good Books to gladden hearts and enlighten heads. Write for particulars. ATLANTA PUBLISHING CO. 408 Lowndes Building, Atlanta, Ga.

—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.

Baptist Orphanages 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.

OPIMUM COCAINE AND WHISKY
Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialist. Book on Home Treatment sent FREE. Address R. M. WOOLLEY, M. D., Atlanta, Ga.

THIS entire building and two annexes are devoted exclusively to the work of the
**New England
Conservatory of Music,
Boston, Mass.**

Accessible to musical events of every nature. The best masters in music, elocution and languages that money can command.

GEO. W. CHADWICK,
Musical Director.
Prospectus sent free.
Address Franklin Square, Boston, Mass.



Are You Deaf??

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. 506 La Salle Ave., International Aural Clinic, Dept. 150 CHICAGO

Write Quick
POSITIONS GUARANTEED.
Under \$5,000 Cash Deposit.
Send \$1.00 Post.
Up to you to keep going. Very cheap. Send \$1.00 Post.

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., JANUARY 24, 1901.

New Series, Vol. XII., No. 24

CURRENT TOPICS.

—Some physicians in Italy recently claimed to have discovered that malaria is conveyed by mosquitos. Now it is claimed that yellow fever is conveyed by them, and instructions are given to Americans in Cuba as to what precautions should be taken against them. We always knew that mosquitos are pesky little things, but we never knew that they were quite so bad as that malaria and yellow fever and diseases of the kind should be attributed to them. According to this theory the best way to do away with these diseases will be to kill all the mosquitos. So what we want now is a man who will invent something to destroy mosquitos. One man says that the best way to do so is to pour oil on the water of their breeding places, set it on fire and so kill off all the germs. Another suggests the planting of castor oil trees, which he claims will drive them away.

—Victoria, Queen of England and Empress of India, died at her winter home, Osborne House, Isle of Wight, Tuesday morning. She had a long and glorious reign, the longest and most glorious in the history of England. She began to reign in 1837, at the age of 18, so that she reigned sixty-four years. Her grandfather, George III., reigned from 1760 to 1820, sixty years. Henry III. reigned fifty-six years and Edward III. fifty years. Victoria's reign, therefore, has been four years longer than the longest among her predecessors. She was born in 1819, and would have been 82 years old should she have lived until May. In point of glory there is only one other reign in English annals which can be compared to hers, that of another woman, Elizabeth. She was not so brilliant in mind or striking in personality as Elizabeth, but she was a nobler and truer woman and her character is much more to be admired. In fact, it is as a woman that she will be longest remembered. As Queen of England she filled a high station and wrought a noble destiny for herself. But as a woman, as wife and mother, she filled a higher station and wrought a nobler destiny for herself than as Queen of England. She died with the universal respect and admiration of the world.

—Mrs. Carrie Nation, who was put in jail in Wichita, Kansas, recently for smashing a saloon, was released last week, and on Monday, accompanied by two other ladies, each with an ax hidden under her cloak, she smashed two more saloons. Of course her action seems undignified and unladylike. But several facts are to be considered: (1) Kansas has a prohibition law, so that all saloons in that State are contrary to law and consequently have no rights under the law. (2) In case the officers of the law do not enforce the law, private individuals are expressly given the right to do so. (3) These saloons were running in Wichita in direct violation of the law and right under the eyes of the police, and no effort was made to close them. (4) As no one else would exercise the privilege given them to enforce the law, Mrs. Nation decided to do so, unpleasant though the task may have been to her. We glory in her courage. We only regret that the men of Kansas did not have equal courage with her. For their cowardice in allowing these saloons to run openly, contrary to the law, we have only words of severest condemnation. (5) We hope that the course of Mrs. Nation will have the effect of calling the attention of the men of Wichita and of Kansas to the existence of saloons in that State and of leading them to take action to drive the saloons out of their midst. It seems that some such determination as that displayed by Mrs. Nation was needed to do this. (6) Revolutions are never pleasant. They always involve more or less of friction. But what American will say that revolutions are never right? (7) "Revolutions never go backward." And so with this Temperance Revolution.

The Star of Hope.

BY REV. WILLIAM I. FEAZELL.

(All rights reserved.)

Shine on, bright star, shine on,
And give me light from eve 'till morn;
Oh! let me in thy light abide,
Until with Christ I'm glorified.
Oh! dark has been this earth to me,
No light I had on land or sea;
Until I learned this star to know,
Whose brilliant light doth brighter grow.
Now in the future bright and fair,
Though snow-white turn my raven hair;
There is a home where I shall share
Eternal peace without a care.
Yes, in that home beyond the sky,
Where mortals do not weep or sigh;
This star of hope so bright and fair
Will guide me on my journey there.

But, should this star e'er fail to shine,
And I through tunnels dark must climb,
The hand of God will cling to mine,
Till I a star in glory shine.

REFRAIN—

Shine on, bright star, shine on,
Shine on, bright star, shine on;
Until I reach the golden shore,
And need on earth thy light no more.

DeQueen, Ark.

Our Denominational Work in the Twentieth Century.

The Orphans' Home for the Twentieth Century.

BY REV. W. C. GOLDEN.

The Orphans' Home for the twentieth century should be very much like the one we ought to have had for the closing of the nineteenth century. But to talk or write of what we need for the twentieth century is to talk of our failures in the nineteenth century. The dying century lost for the lack of this need of the new century. Let us think together about what is needed in such an institution if it does the work that it should for orphans.

1. The place for such an institution. Should it be in the country or in the city? For some good reasons it should be in the city. But for other equally good reasons it should be in the country. The city furnishes better heating, lighting and fire protection facilities, also school and church privileges. The city has advantages for visitors and those desiring to give homes to children. The country has better air and health surroundings, if an Orphans' Home is to become a permanent home for the children.

2. The construction of such an institution. Should it be one vast building, or is it best to have a number of buildings? For many conveniences one building is better, but for others and for the homelike features, there should be two or more. There should be a separate building for boys and one for girls. At least there should be a well arranged building, divided by halls and partitions, making the different apartments entirely separate from all the others, otherwise there should be separate buildings to do the best work.

3. The equipment of such an institution. It is certainly desirable that the buildings should be fire proof as far as possible, with fire escapes, well lighted by gas or electricity and well heated by steam, or hot air, which is preferable. Then there ought to be work-shops, school-rooms and mechanical departments, if boys and girls are to be reared in the Home. In this way they can be fitted for life. It is doubted by many, however, whether this is not at the loss of real home and home life.

4. The management of such an institution. It can-

not be managed by the public, though suggestions from that source should be weighed carefully. No one has a monopoly on such work, and there are doubtless many who have powers in this direction. Some experience and observation as well as personal testimony would indicate very clearly that a man should be manager and a woman should be matron. The genius of home in God's plan would seem to call for this.

5. The support of such an institution. There ought to be but one opinion on this point. It ought to be voluntary and universal. Every Christian man and woman, ah! yes, whether Christian or not, every one ought to be glad to have part in such work. But every lover of the Lord ought to feel a keen sense of duty left undone who does not have part in caring for the orphans. How about your record last year?

6. The work of such an institution. The work should be to care for the soul, mind and body of the children. To feed and clothe the body without great care for the soul is the farce of farces. Such charity is cheerless and such mercy is miserable. Every child should be taught to know books, to know a trade, and to know the Lord. This is the first duty. Then beyond the special work of the Home and its privileges to the orphans there is a home-finder's work greatly needed. The management of every Orphans' Home ought to be doing this. There are many children who for one or more reasons cannot be put into an Orphans' Home who can be put into good homes. This is a work that ought to be done by every wide-awake Board of Managers of every Orphans' Home in all this country of ours.

It will be seen that what has been said is more suggestive than argumentative. It does not seem wise to make dogmatic statements just here, but to give the picture of possibilities that will help us all in our thinking. Many of us believe that we have many things in connection with our Tennessee Orphans' Home that are approaching this high ideal of a Home. Much more could be said, but this will be sufficient for the present.

President Tennessee Baptist Orphans' Home, Nashville, Tenn.

The Church in the Twentieth Century. Men in the Church.

BY REV. J. E. C. SAWYER, D.D.

The relatively small proportion of men and boys in Christian congregations and church membership compared with that of women and girls is not altogether a new thing; but the disparity between the sexes in this respect is more marked than formerly, and in most American communities it is on the increase. One of the most important questions relating to the mission and progress of the Church in the morning of the new century is, How shall the Church increase its hold on men? It has always been easier to save women than to save men; but the men as well as the women must be saved if civilization is to progress and the kingdom of God is to triumph. If it is harder to save men, more effort should be put forth to this end. One of the most alarming symptoms of our times is the apathy with which the small proportion of men in congregations, prayer-meetings and church membership is usually regarded.

At this point some one may suggest that the disparity between the sexes in church attendance and church membership is not so great as to be a ground for anxiety. For years the writer of this article has been specially interested in religiously reaching men. As a pastor he has given special attention to men and boys; and if he were to speak of only the congregations which have been under his own care he would not have great disparity to report; but his special endeavor to arrest the attention of men, and to increase the influence of the Church over men, has led him to realize the strength of many of the influences that tend to draw men away from the Church and from Christ; and during the last year he has sought infor-