

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

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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 T. FEAZELL.

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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-

mation from both preachers and laymen of various denominations in different parts of the country, and in towns and villages as well as cities, concerning the relative proportion of men to women in church attendance and church membership. The replies received to his letters of inquiry have been remarkable for their similarity. The proportions usually given are one to two, one to three, one to four. In some cases it is one to five, and in a few the proportion is even smaller. No letter has told him of an even proportion. One of the most able, distinguished and devoted bishops of the Episcopal Church says through out his diocese the relative attendance of men at church is one to three, and that his confirmations show the same proportion. The nature of most of the replies received will be indicated by extracts from some of them. A young business man, earnestly religious, who has traveled all over the land, writes: "From general observation I would say that two-thirds of the congregations are made up of women and girls. In our own church the proportion of men attending the morning service is even less, or one to five." Another says: "Four fifths women." A prominent journalist and author writes: "In Protestant churches in Boston, I should say that the congregations are composed of two women to one man." The eloquent pastor of a prominent and historic Congregational church in a New England city says: "I suppose with us the general ratio, four to one, prevails, four women to one man." A preacher who is well known throughout his city for his influence on men, says: "A congregation in which men form a proportion as large as one-third is a rare sight." These are fair samples. The proportion of men who attend prayer-meetings is smaller than that of those who attend preaching services. The average ratio of men to women in the membership of the churches seems to be somewhat less than one to three, as indicated by many of my letters, as well as by personal examination of a goodly number of church rolls. These letters also indicate that the disparity between men and women in church attendance and church membership is on the increase in the many communities reported.

Among the chief reasons why so few men, relatively, attend church are the following: The intense rush and pressure of business; the great development of clubs, unions, lodges and other social organizations of men; the diminution of helpful maternal influence over boys owing to whist clubs, etc., the Sunday newspaper and Sunday amusements; the decay of reverence; the neglect of acquaintance with men and of effort for men by ministers; the loss of the manly element in preaching. I am now weighing these reasons. I am simply reporting the most prominent ones that have been mentioned to me by my correspondents. An active Christian layman, who is also a wide-awake business man, says his "pastor has greater influence and is more popular with the women and girls, and has little if any influence with the men." Another layman says: "When men realize that it is not dictation but teaching which they receive at church, they will be there more frequently. . . . A diet of dry husks is not conducive to large congregations. Women are more sentimental and more emotional than men, and perhaps they attend church in larger numbers than men because these senses are more frequently gratified." With these two extracts from laymen's letters put the following from two able and successful ministers: "I think the men do not come because they are not specially interested in the sermon. It so often deals with the remote past or the remote future, while men live in to-day." "I judge powerful the excessive adaption of all church matters to women and children. The manly ideal is gone—hence the awful result. Too much is made of saving one's own soul, too little of public ends."

Too many ministers seem content to go on in the old rut, preaching mostly to women and girls, and confining their pastoral work mainly to visiting from house to house. The minister who is not greatly interested in winning to Christ those of his own sex will not be likely to attract men and boys. If he is greatly interested in getting a strong hold on men and boys he will take pains to do it. If he really goes for them he will be likely to get them. He will find opportunities to manifest an interest in the daily work and trials of men, and in the innocent, manly sports of lively and athletic lads.

The sermons of many ministers would be very different if they were set on obtaining an audience of men. They would study the man's way of looking at things. They would bring the Gospel into practical touch with the life of to-day. Their aim would be direct, their earnestness intense. They would keep their eye on the men in the delivery as well as the preparation of their sermons, and would study means to secure their interested attention. One of

the chief reasons why men do not go to church is because average preaching is too vague, too sentimental, too lifeless, too formal, lacking human heartiness and spiritual vitality. The preachers who attract great numbers of men have a message, and deliver it with all their hearts. To them the sermons is a means, not an end. They mean that it shall hold. If the preacher has an active mind and a great heart, and his spirit is full of the love of Christ, he will somehow win men to hear him even in these days, when so many influences tend to keep men from church and out of the kingdom. Some of the best critics of preachers are commercial travelers; they like the preacher who knows how to display his goods effectively, one who is bound that the treasure committed to his trust shall not be undervalued on account of the apathy or the vagueness with which he represents it.

To be popular with men and boys is a worthy ambition for any preacher. They need him more than the women do. Moreover, his success with men is largely conditioned upon his own manliness. Men do not demand genius, but the preacher who gets hold of them must have grip—grip of the truth, grip of Christ, grip of human hearts, grip of the social and moral problems of the day.

But the bringing of men into the church should not be left to the preacher only. The women of our churches have effective ways of interesting those of their own sex in the different departments of church work. Their various circles and societies make them socially acquainted with each other, and are good feminine recruiting agencies. We need more work for men by men. The Brotherhood Movement is in its infancy at the opening of the new century. It is a response to a great need. It is our hope that it is to be a great factor in the work of reaching the millions of men in our own and other Christian lands who have no relation to the Church and seem indifferent to the Gospel. The Brotherhood of St. Andrew is one of the noblest and most useful organizations of the Episcopal Church. The inter-denominational Brotherhood of Andrew and Philip is doing a good work. The Methodist Episcopal Church has several Brotherhood organizations, the largest and most rapidly growing of them being the Brotherhood of St. Paul. Many of the local chapters of this society have doubled the attendance of men at church, and others have been influenced in revivals that have brought large numbers of men and boys to Christ. In other denominations are several men's societies, most of which have been comparatively recently organized, but are already fruitful of good results. There are few churches whose men could not bring in an equal number of male recruits, if they were to set about it earnestly. Some of us have personally known men who have individually brought many of their brothers to Christ.

Syracuse, N. Y.

A Preacher's Home.

Once upon a time there was a woman who was very rich—richer even than Miss Helen Gould. And it came into her mind to build a home for aged and infirm preachers; and she did it.

She bought a large lot on the top of Lookout Mountain, a short distance from the Inn, the Point, the Garden of the Gods, and whatever else of interest the place boasts of; and there in the midst of the forest trees, she built a great picturesque brick house with plenty of porches and bay windows. There were bath rooms, grates and clothes presses galore. The large, sunny rooms were so arranged that each preacher and his wife, if she still lingered by his side, could have a sitting-room and a bed-room.

The house was intended not only for a home for aged preachers and their wives, but also for a summer resort for preachers who were still doing active service, a place where they, their wives and children might, without expense, spend some weeks during the warm season. The woman who built this house was very rich indeed.

I visited it first when Summer walked among its trees. I saw as I passed through the grounds a great swing in which some boys and girls were "taking turns"; many hammocks swung from the low boughs of wide spreading trees, and in them children in light summer clothing scrambled and swung. Now and then I passed near a hammock in which lay a man not yet advanced in years, busy with book or paper, or with folded hands and closed eyes, listening to the birds which twittered above him among the whispering leaves; and I knew that the angel of some church was resting his tired nerves and brain, gathering strength for the conflict with evil to which he must return, in the world down below.

Here and there on rustic seats ladies were seated keeping watch over the younger children while they conversed. As I passed I caught such expressions as

"When my baby cut its first teeth," "Our lost missionary box," "We took a collection for the Orphans' Home," etc. Two or three times I met an aged minister walking with a younger one; and I passed two or three groups in which snow white heads shone as with a halo of glory among the darker heads of younger men; and I knew that these younger men sat at the feet of great teachers, men who, while they walked in this Beulah land, and almost heard through the quivering, sparkling air the songs of the redeemed in the City Beautiful, looked back on long lives of struggle with sin within and without, and of rich experiences of the grace of God. As I went up the walk which led through the velvety grass, bright flowers and sparkling fountains to the front of the house, I saw that there were similar groups in rocking-chairs in the shady porches.

The house-keeper, a woman of middle age in a dark dress and a neat blue and white checked gingham apron, with a snowy handkerchief in the pocket of it, took us through the house. She showed us the large parlor with its soft toned carpet, its piano, lace curtains and few well chosen pictures on the walls, and its rocking chairs which had a great way," she said, smilingly, "of getting out into the porches this weather." There was a handsome round table, too, and some straight chairs.

The library was as large as the parlor, and in it were plenty of well filled book cases, none of which were so tall that ordinary mortals could not reach the books in the topmost shelf. There were writing tables, pictures, and a few ornaments on the mantel and the tops of the book cases. I noticed a very large, strongly bound blank book lying on the floor, but fastened to the wall by means of a brass chain. Every minister who visited the house was asked to write in the book the names of the volumes which he wished to suggest as additions to the library. The preacher who was in charge of the library ordered the books at once, drawing for the purpose on the library fund provided by the Rich Woman.

The house-keeper then took us through the remainder of the house, showing us the general sitting-room, the bed-rooms and private sitting-rooms, attractive with their comfortable and substantial furniture, the cheerful dining room and the great, clean kitchen, where presided a smiling negro woman who gloried in her office of chief cook in the Preacher's Home.

Of course the larder was endowed as well as the library; there was no depending on the precarious contributions of others.

For the convenience of the aged ministers and their wives, some of whom were nervous about going up and down the mountain on the Inclined Railway, there was a small church among the forest trees in which services were held every Lord's day in the winter as well as in the summer. Here revivals were conducted sometimes in the summer, and the little church was the spiritual birthplace of many of the children of the preachers as well as of visitors at the beautiful Inn.

Many great things were planned in the Home for the extension of the Master's kingdom, for it was a favorite place for the meeting of committees. I opened the parlor door one day thinking I would get my book that I had left on the piano and read awhile in an easy chair by a window; but seeing a circle of fine iron-gray heads around the center table, I understood that, with much of the wisdom of this world, and of that which comes down from above in answer to prayer, they were planning to send the gospel to them which sit in darkness. I got my book as quickly as possible and joined the little company around the grate in the Home sitting-room where some thoughtful person had kindled a fire, for it was a little chilly that morning.

These committees sometimes invaded the Home in mid-winter when the snow drifted past the windows of the cozy sitting-rooms and lay like a symbol of peace and purity on the ground and trees outside. And what a welcome they received from these aged, shut-in brethren and sisters! What joyous conversation in the dining-room! And what prayers went up from that same dining room, during the "family" worship after breakfast, for blessings on all men everywhere it is our duty to pray!

And—and—but something waked me rudely here from my reverie. And I was forced to remember that there was no such rich woman, and that this beautiful Home was only a castle in the air, as fair but as unsubstantial as the stuff that dreams are made of. And I was very sad that it was so.

But why can it not be built? It is so needed. Dr. Holt can tell you how much it is needed. There is no rich woman to build it; but there are thousands of Baptists who together could build and endow it. If a Soldiers' Home of that kind were needed it would be built and endowed.

SARAH HALE.
Madisonville, Tenn.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

THE ATONEMENT.

But the question will come to every thoughtful mind, why was it that the penalty of our sins should be laid upon Christ? In other words, What was

III. The ground of the atonement? Here we get into deep water, and if we do not mind, it will come over our heads. We touch the profoundest mystery of the atonement. The segment of the circle with which we are dealing now seems sometimes to sweep beyond our vision, even as we gaze upon it. Why should Christ suffer in our stead? Why should the iniquity of us all be laid upon him? Why should the just suffer for the unjust, and why should he who knew no sin be made sin for us? It is not enough to say that he voluntarily offered to take our place. Grant that. But would God accept the offer? How could he do so consistently with his justice? Where was the justice of allowing the innocent to suffer for the guilty? So far as man was concerned the claims of justice were satisfied by the death of Christ for man. But so far as Christ was concerned was it just, was it right to let him die? Let us see if we can answer this question satisfactorily.

The solution of the problem runs its roots back into the mystery of the incarnation. It is found in the union of Christ with the human race. As I have shown, the consequences of Adam's sin to mankind were depravity, guilt, penalty. Had Christ been born as other men, he too would have had all these consequences. But through the purifying influence of his Father, the Holy Spirit, he escaped the depravity of the race, and "knew no sin." But still through his birth from a woman he became a part of humanity and so inherited the guilt and the penalty resting upon every descendant of Adam. Had he declined to unite himself to humanity through the incarnation he would have escaped this guilt and penalty. But voluntarily clothing himself in human flesh he incurred these two greatest ills to which flesh is heir. The guilt which he incurred was not, mark you, the guilt of personal sin, which is the result of depravity. It was the guilt of Adam's sin, of the race sin. He can justly bear the penalty, therefore, since he has inherited the guilt. But as it is not personal guilt, but the guilt of one in whom "all sinned"—the guilt, as it has been called, of "the root sin from which all other sins have sprung"—he being himself pure and needing not to suffer for his own sins, can take the place of others and bear the penalty due the sins of all. This point, which is difficult both of statement and of comprehension, will, I think, be made a little plainer by noticing the contrast which the Scriptures draw between Adam and Christ, or, as they are called, the two Adams. The Hebrew word "Adam" means a man, in the sense of mankind. It is generic like homo or anthropos. Both Adams are representatives of the human race—not in a mere formal or arbitrary sense, but by reason of their connection with it and of their typical character. The first is "of the earth, earthy," the second is "from heaven." The first "became a living soul," the second is "a life-giving spirit." By the first "sin entered into the world, and death by sin, and so death passed unto all men, for that all sinned." By his trespass "the many died. Much more, however, did the grace of God and the gift by the grace of the one man:" Jesus Christ the second Adam, "abound unto the many." "By the trespass of the one, death reigned through the one; much more they who receive the abundance of the grace and of the gift of righteousness will reign in life through the one, Jesus Christ." "Therefore, as by the offense of one, judgement came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v. 18, 19). The thought

thus elaborated by Paul in Romans he expressed more completely in Corinthians when he said: "As in Adam all die, even so in Christ shall all be made alive." I think the meaning of these passages simply that Adam and Christ are representatives of the human race. In Adam as the natural head of the race, we sinned, and so inherited depravity, guilt, condemnation and death. But in Christ, the perfect man, man but God, with both a divine and human nature in one person, who was "in all points tempted like as we are, yet without sin," the human race was again put on trial, he was again its representative, by reason of his connection with it and his typical character. But this time the results were far different. Standing the test instead of falling, rendering perfect obedience where Adam had failed, he offset the effects of Adam's sin by a sinless life, and for this reason could bear the guilt and suffer the penalty of the race. Adam and Christ were both typical men. Both were created personally holy. Adam fell; Christ stood. Adam sinned; Christ was sinless. Adam disobeyed; Christ obeyed. Adam left a legacy of depravity, of guilt and of penalty. Christ did not remove the depravity of the race by the fact of his death, for that was a part of the nature inherited from Adam, but he assumed the guilt and bore the penalty. Adam was offset by Christ. But you say: In that case there will be universal salvation. No. I am talking now about the effects of Adam's sin. The guilt and penalty of these are removed by Christ's death in his representative capacity. But the depravity is still in the heart, and it is liable at any time to break out into personal sins, and as a matter of fact does often do so, and when a person reaches the age of accountability he must be held responsible for these sins. This depravity and these personal sins are distinct, as I have said, from Adam's sin. Well, if by his death he takes away Adam's sin, can he take these away, and if so, how? Simply because, as has previously been shown, on account of his own sinless character, he needed not to make an offering for his own sins, and so could become the substitute for sinful men to make an offering for them. The satisfaction which he has rendered to God was ample for all sins and for all kinds of sin, whether the sin of Adam or the sin of depravity or personal sins. "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7). Through the purifying influence of the Holy Spirit accomplished in regeneration and by the mysterious union with Christ which faith procures, the depravity of the heart is removed, the dispositions of the soul are changed from a state of corruption to a state of holiness, from hatred to God, to love for him, and the man becomes "a new creature in Christ Jesus." So far as his personal sins are concerned these are laid upon Christ when he accepts him as his substitute and trusts him as his Savior. Christ becomes his great scape-goat and sin bearer. In the case of Adam's sin, that was removed without any effort or even any consciousness on our part, but in the case of depravity, and of our personal sins resulting from the depravity, there must be a conscious acceptance of Christ as our Savior by faith in him, if they are to be removed.

But this brings us to consider another question.

IV. The extent of the atonement. I have shown that the result of Christ's sacrifice as the second Adam was to remove the guilt and penalty entailed upon all men by the sin of the first Adam. But the corrupt human nature still clings to each man and inevitably leads to personal sins, which bring their own guilt and penalty. These must be removed in order to salvation. This can only be done by regeneration and an acceptance of Christ as a personal Savior by faith. What about infants and idiots then? We can only say that Christ has removed the penalty of Adam's sin for them, they have committed no personal sins for which to suffer penalty; and so far as the depravity of their nature is concerned, we trust that their souls are regenerated by the Holy Spirit. It should be said, however, that revelation sheds no certain light here. As to how

they are to be saved, we do not know. But we may well rest in the belief of the fact, and trust God as to how it shall be accomplished.

But what about those who have grown to years of accountability, and have committed personal sins? Can all these be saved? Is there provision for them all if they all accept Christ, or only for a select few? Is the atonement limited or unlimited? Let us appeal directly to the Scriptures, the only authoritative arbiter of this as of all other questions. What say they? "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 2). "Who gave himself a ransom for all to be testified in due time." (1 Tim. ii. 6). "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." (1 Tim. iv. 10). "For the grace of God that bringeth salvation hath appeared to all men." (Tit. ii. 11). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. ii. 1). These passages show that sufficient provision has been made for the salvation of all. Add to these such passages as, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16); "Whosoever will, let him take the water of life freely" (Rev. xxii. 17), and it will be evident that the salvation of all is possible. The very commission implies the same thing, especially as given by Mark. "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15). Essentially the same commission is given in Matthew. Would Christ have commanded that his gospel be preached to every creature, if it were not possible for every creature to be saved by it? Well, if the salvation of all is possible, why is it not certain? Why are not all saved? There are conditions attached. What? "Ye must be born again." "Repent ye and believe the gospel." "By grace are ye saved through faith." There must be a regeneration of the depraved nature. There must be repentance for sin, and there must be faith in Christ. All have not fulfilled these conditions, unfortunately. Why not? The fault is in their hearts. "Whosoever will may come." But suppose he does not will? Can he be saved? No, not unless he has a different will given to him. How can that be done? By the power of God through the Holy Spirit. "No man can come unto me, except the Father which hath sent me draw him." (John vi. 44). And this is what happens in the case of some, not all. While therefore the atonement is unlimited in its sufficiency, its application by God and its acceptance by man are limited. That is taught in the following passages: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through thy word. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world." (John xvii. 9, 20, 24). "According as he hath chosen us in him before the beginning of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 4-7). "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9). The atonement, therefore, is unlimited in the sense that sufficient provision is made by it for the salvation of

all. But its application is limited in the sense that its benefits are applied only to some. "Many are called, but few are chosen," though at the same time those chosen shall be a number which no man can number.

From South Carolina.

The State Legislature opened its annual session in Columbia last week. There has been a growing desire for some years to have biennial sessions so as to prevent so many changes in laws, but it is doubtful whether any decided action will be taken at this legislative session. There is no disposition to tinker with the dispensary, though it is admitted by its friends that it is not yet perfected. The gross sales for last year, omitting December, when the largest monthly sales of the year were made, were but little short of \$2,500,000. The total profits of the business for the same period were a little more than \$474,000, a sum that goes far towards justifying the system in the eyes of the tax-payers in many sections of the State. The system has never been so favored by the cities as during the last year, the administration having made satisfactory terms for such enforcement or non-enforcement of the law as suited local conditions. Never has there been greater dissatisfaction with the system as a "moral institution," but its legal status is also recognized as never before and its enforcement insisted upon by all classes. It is believed that the drink bill of the State is not less than \$3,000,000 annually, the blind tigers still driving a thriving business in some sections. The system measures and reports the business as the old saloon system did not, and its magnitude is appalling. The profits are put into the treasuries of the State, counties and cities rather than into the pockets of saloonists. But whatever the method or the "beer privilege" of giving strong drink to the people, its effects are as immoral and ruinous as ever.

South Carolina has ascended to second place in the United States, Massachusetts being first, as a cotton manufacturing State, and takes first place among Southern States. New industrial life is manifest in almost every section of the State, but it is attended with problems in the social order whose solution is already a matter of grave concern. On the religious side the churches of the various denominations are working zealously. At the recent meeting of our State Mission Board a decided advance in the number of missionaries employed was made, a large part of the increase, if not quite all, being due to the growing cotton mill population. Other denominations are vying with us in this good work, though a large majority of the professing Christians that move into these communities among the mills are Baptists.

The educational forces are still aggressive throughout the State. The Welsh Neck High School, situated in one of our oldest and most prosperous communities, has added this year a commodious dormitory for girls to its already excellent equipment and has the promise of growing patronage and usefulness under the wise management of Principal J. W. Gaines. The North Greenville High School is kindling a great light among the foot-hills of the Blue Ridge. Under the vigorous leadership of O. J. Peterson, principal, it has made rapid progress and has a brighter outlook than ever before. These two schools were born in the time of the high school movement that was prevalent over a large part of the State a few years ago. Some of the schools never passed beyond the committee stage, some had a potential existence in glowing resolutions and some had a brief career that ended in failure. One of them, Orangeburg, has enjoyed phenomenal success and has attained the dignity of a college under the aspiring management of C. J. Owens, president.

Furman University is enjoying a very prosperous year. Dr. A. P. Montague is prosecuting a hopeful canvass of the State for funds for a \$10,000 dormitory. More than half of the amount needed is reported in sight and it is confidently believed that the building will be erected in time for occupancy at the opening next fall. Under H. C. Haynsworth, headmaster, the Furman Fitting School has achieved a success not conjectured by even the most optimistic.

The Greenville Female College has been tactfully managed by Dr. E. H. Murfee. Although he did not have opportunity for making a very thorough canvass last summer, the attendance has been very gratifying. Dr. C. S. Gardner has been prosecuting a canvass of the city of Greenville for some weeks soliciting funds for the erection of an auditorium and improving the present buildings. He looks very happy over the \$10,000 that have been promised, but he is very anxious just now about \$3,000 more as an essential condition for holding the sums already subscribed. The pull is now in a critical stage, but the issue can hardly fail to make the friends of the institution indulge in joyous demonstrations.

Limestone College is greatly prospering under the magnetic supervision of Dr. Lee Davis Lodge. New buildings are still going up and it is believed that there will not be sufficient room for the girls that will attend next year. Inspired by the large gifts of John H. Montgomery, a prosperous cotton mill president, others have given generously for the enlargement and better equipment of the plant. This institution is financially fostered by the Spartanburg Association, though it enjoys a State wide patronage. Just now it occupies an enviable place among the denominational colleges of the State.

I covet space to mention the resignation of Rev. B. P. Robertson and his removal from Gaffney to Fuller Memorial Baptist Church, Baltimore. He has shown himself a faithful, wide-awake, vigorous preacher and pastor. He occupied one of our most important pulpits and his leaving the State will be very generally regretted.

Rev. T. H. Plemmons is taking leave of Abbeville. His future field is still an unknown quantity. He is a lovable brother and well equipped both by training and experience for an important field.

Rev. T. M. Galphin resigns at Orangeburg, though he continues his work at a near-by church and may remain there, if he secures suitable churches for his unoccupied time. He is one of the strongest preachers in the State and one of the prize pastors also.

Rev. J. E. McManaway has not left his field at Greers, though he resigned some time ago. He is not so large of stature as his brothers, J. M. and A. G., the latter cut off in the midst of great usefulness, but he is of the same high character and vigor.

Did space permit I would like to make brief mention of the fine work being done by some of our new pastors and the deepening hold of many of the sometime pastors. One of our most active workers for his age is the returned missionary, Dr. T. P. Crawford. He is almost 80 years old, but can preach or lecture twice on Sundays with such animation as would make most younger men have a blue Monday. Dr. Crawford will locate here for some months to come. The "Gospel Mission" workers do not provoke polemics in our conservative field or stir up any special dissensions. We use them so as to provoke one another to good works.

Twentieth century greetings to the BAPTIST AND REFLECTOR and all the friends in dear old Tennessee. Greenville, S. C. D. W. KEY.

Help for the Galveston Churches.

The Texas Baptist Convention and the State Board of Texas have realized that there is no other way to meet the emergency caused by the terrible storm last September except to call upon the brethren all over the United States to make this a national matter. It has been found that it is very confusing and unsatisfactory to have the different pastors of the churches which have been destroyed or injured going hither and thither in different directions, each one making an appeal for his own church. Moreover, these pastors are needed now of all times on their fields of labor. Their flocks are being scattered, and their churches will rapidly disintegrate, unless they can have the pastoral care which is needed in this time of their extremity. Consequently the State Board of Texas has appealed to the Home Mission Board of Atlanta to put this matter before all the churches of the South, and earnestly beg that every pastor will take up a collection for this special object at the earliest possible moment. The State Board of Texas has undertaken itself to raise \$15,000 of the \$75,000 which will be needed to replace these churches. It will also support the pastors of these churches until the churches can become self-supporting again. Thus these noble brethren are not asking help from abroad without assuming themselves their full share of the burden.

They have asked the Home Mission Board to undertake to raise in the Southern States outside of Texas \$30,000 of the remainder. They have asked us to apportion this amount as fairly as we can among the different States and to appeal to these States, in the name of the Texas State Board and of the Home Mission Board, and of these our brethren who have been so stricken by this storm, and in the name of the Lord Jesus Christ, that they will come to their rescue and help them in this their time of need. The Home Mission Board has made this appointment as fairly as it could do. Your own State Secretary has been conferred with in reference to this matter, and he has notified us that the plan is heartily endorsed by your State Board, and that he will co-operate with us to raise the amount assigned to your State.

What we ask now is that every pastor in the State will arrange as quickly as possible for a special collection in his church or churches. We ask that all this be done, if possible, at least by the 15th of February. If it is delayed much beyond this, it will undoubtedly cripple the regular work of Home and

Foreign Missions, and very likely of State Missions also. The months of March and April are usually devoted to Home and Foreign Missions. Please, therefore, brethren, take up these collections just as early in February as you possibly can, so that this matter may be gotten out of the way, and we be left free to do all we can for missions.

Some of those who read this article may have already taken up collections in their churches for some one or other of the injured churches. Please bear in mind, however, that at that time you were appealed to for only one of the stricken churches. Now the entire need has been footed up, and you are asked to help raise the large sum of \$75,000. If the State Board of Texas can raise \$15,000, and if the Home Mission Society of the North will raise \$30,000, surely the Southern States will raise the \$30,000 asked of them. It will be a very easy matter for this whole matter of money to be raised if every pastor will only enter into hearty sympathy with it, and do what he can. Put yourselves, brethren, in the place of those who have been thus stricken by this afflictive providence of God, and ask yourselves what you would like for others to do for you, if you were in such a situation. And "As you would that others should do unto you, so do you unto them." May the Lord help each one of you to see your duty and do it promptly.

F. H. KERFOOT, Cor. Sec.

Atlanta, Ga.

Arkansas Notes.

I experienced quite a refreshing last Saturday by the receipt of three copies of the BAPTIST AND REFLECTOR. I do not know when I have enjoyed anything so much as their perusal. I love Tennessee, no matter where my lot may be cast.

Baptist affairs are on rising ground here. Our State Mission work, led on by the tireless Barton, is assuming vast proportions. Dr. Barton is proving himself a workman indeed. Many of us feel proud that the organized work scored such a brilliant victory at our late Convention.

As to my own work, I am having my usual winter experience. Our congregations are large and attentive and the Sunday-school interest is on the increase. I have charge as pastor at this place and Dyer, next station west. We are twenty-five miles east of Ft. Smith, on the Little Rock and Ft. Smith Railroad. We are in the best part of the State for farming. Big Mulberry Creek being on the east, Little Mulberry on the west, Arkansas River on the South and the table lands of the Boston Mountain range on the north, we have the best farming in the State.

Religious interest is reasonably fair in this section. Van Buren, our county seat and an important field, is pastorless. They need a strong man for all of his time. The State Board will assist at this place.

The Sunday-school interest in this State is largely in the hands of the American Baptist Publication Society, as they have a strong man (Rev. J. G. Doyle) in the field for all his time in this interest. All the fault I find with the managers of our Southern Baptist Convention literature is that they do not discard sectional lines and push out into the regions beyond. I think we have by far the best literature published, both as to matter and workmanship.

We send Christian greeting to all our good brethren and sisters in Tennessee and elsewhere who may read this. We are still in the thickest of the fight and our purpose is to die on the field of battle.

Mulberry, Ark.

B. F. BARTLES.

Memphis Mites.

Our Baptist people are much rejoiced that we again have all of our churches supplied with pastors.

Brethren Boone and Potts, pastors respectively of the First and Central Churches, hold the hearts and confidence of their people and seem to grow stronger. Dr. J. W. Lipsey has entered fully upon the work at Trinity Church, and Bro. R. M. Richardson, formerly of Eupora, Miss., is in charge at Rowan. Bro. Pettigrew, a young preacher recently from the University at Jackson, has been called for a part of his time to Central Avenue Church. I have not learned whether or not he has accepted. Our churches being thus manned, by conversation with many of the brotherhood I learn that each church has the "best" pastor. We may expect a forward movement in our Zion.

The Central Church has purchased a fine lot in Idlewild and have about \$5,000 in cash toward the building, which is to be erected soon. A building committee will soon take the work in hand.

Johnson Avenue Church has bought a good lot on Seventh and Greenlaw Streets and will move for a building as soon as possible. Dr. Boone is leading the First Church to assist in this much needed work. We must build a house to cost about \$10,000, and have only eighty members, all of whom are poor, but with the help of the brethren and the Lord's blessing we can do it.

T. T. THOMPSON.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Burrows preached to good audiences. One baptized.

Central—Pastor Lofton preached to large audiences. 305 in S. S. Large B. Y. P. U.

Third—Pastor Golden preached to large audiences. One approved for baptism. 200 in S. S. and 122 in Mission S. S.

Edgefield—Pastor Rust preached to large congregations. Five received by letter and two baptized.

Centennial—Pastor Stewart preached to good audiences. 180 in S. S. Good B. Y. P. U.

Immanuel—Pastor Ray preached to good audiences. Baptized one. Good collection for Home Missions.

N. Edgefield—Pastor Robinson preached to usual audiences. Three deacons were ordained in the afternoon. Dr. Burrows and Bro. Golden made addresses.

Seventh—Pastor Lannom preached to a small audience in the morning and a full house at night. Three received by letter, one by experience, and one baptized. Pleasant day.

Howell Memorial—Two large audiences. Dr. Holt preached in the morning and Pastor Peyton at night. 126 in S. S. The new parsonage was opened Thursday night. Drs. Frost and Rust were present and made addresses.

Mill Creek—Pastor Trice preached at both hours. Observed the Lord's Supper.

Rains Avenue Mission—Good day. Large S. S.

Mt. Olivet Mission—Bro. Swift preached at night to a packed house. 40 in S. S. Preaching every night this week. Bro. Swift also preached to a large audience at Whitsett's Chapel.

Murfreesboro—Bro. Van Ness preached to a large audience. Good day.

Columbia—Bro. A. S. Pettie preached at both hours. Good day.

Spruce-street (col.)—Pastor E. J. Fisher was present and was elected a member of the Conference. He has been pastor for only two weeks and has raised over \$400 on an old debt and received 25 candidates for baptism. Bro. Fisher comes highly recommended to us from Atlanta, Ga.

Dr. Frost preached at Belmont College in the afternoon.

Bro. Fowler (col.) was present. He reported his work very encouraging along mission lines.

CHATTANOOGA.

First Church—Large and interesting S. S. Singing directed by Mr. Wolfsohn very fine. Two excellent sermons. Crowded house morning and night. Large after-meeting and a number of inquirers.

Central—Delightful day. Pastor preached both morning and night. One accession by letter. Good S. S. A delightful mission institute was held at Central last week. Drs. Kerfoot and Willingham were present and made great speeches.

Second—The pastor preached both morning and night. Two additions by letter. Good S. S.

Hill City—Fine crowds. Good services. A number of inquirers. One received for baptism.

Beech-street—Very good congregations. Pastor preached. Morning subject, "Key to God's blessings." Evening subject, "The joyful in religion."

Third—Bro. Hoge, the Ocoee missionary, preached at both hours. A meeting has been in progress for the past week, resulting in eight professions. The church raised \$18 08 for Ocoee missions.

MEMPHIS.

Central Church—Pastor Potts preached. Delightful day and large congregations. Appointed a building committee for the purpose of erecting a church house in East End. One addition by letter.

First—Pastor Boone preached in the morning. Very large congregation. Four additions by letter and one for baptism. At night ordained three new deacons. Pastor was assisted by Bro. W. T. Hudson. A very impressive service.

Johnson Avenue—Pastor Thompson preached to good audiences. One received by letter and one profession. Good service at Frayzer at 8 p. m.

—The Trenton-street Baptist Church, Harriman, Tenn., entered the year 1901 entirely out of debt and in splendid condition. At the annual business meeting a handsome increase in the pastor's salary was voted unanimously. SPENCER TUNNELL.
Harriman, Tenn.

—Our work at Red River Church is moving on very nicely. We hope to be able to do some good work at that place for the Lord. I am interested in your articles now appearing in the BAPTIST AND REFLEC-

TOR on the Plan of Salvation. In fact, I like every feature of the paper. New Year's greeting to you and your paper.

W. F. SHANNON.

Springfield, Tenn.

—A glorious day at Smithville. Very large congregations at both services. One valuable addition. S. S. on a boom. The town is busy. Auden Rives College has more than two hundred students. We are full of encouragement. I have accepted a unanimous call to remain with this church the seventh year. The ladies presented me as a Christmas gift a purse of silver dollars. I am happy and full of hope over prospects here. It was glorious to be at Watertown last week.

J. T. OAKLEY.

—I am giving two Sundays in the month to South Pittsburg for the present, while making Chattanooga my home. The Chattanooga Baptists are full of enthusiasm, and progress and work is the watchword of the hour. The BAPTIST AND REFLECTOR has become one of the indispensable incentives to my life and work. May the blessings of our God rest upon your labors in giving to us, without an exception, one of the best religious papers in our denomination.

Chattanooga, Tenn.

JULIAN L SHIPP.

—A protracted meeting was begun in the Baptist Church here by Brethren Bellamy and Cox before Christmas, but both had to leave before much was accomplished. Bro. Uphurch then labored hard with us for nine days and nights and four persons were converted. Then the Methodists held a meeting and several were converted, including some of our Sunday-school children. Bro. Uphurch came back then and baptized five, including my little son, daughter and grandson, and we are glad.

Blountville, Tenn.

N. J. P.

—The seeming mistake with reference to the financial report of the New Providence Church in the minutes of our last State Convention was due to the fact that the treasurer of the church failed to send in the money in time to have credit given for the same in this year's report. Treasurer Woodcock was in no way to blame for the error and no reflection was intended upon him or anyone else. In justice to all concerned, I made the correction and was careful to say, "I lay the blame on no one, but simply make the correction."

I. G. MURRAY.

Knoxville, Tenn.

—Our Ministers' Institute at Watertown is a thing of the past, so far as history is concerned, but will live on in the memory of the people. It was a decided success in every particular. I don't think this scribe ever enjoyed a week any more than the one just past. There were 26 ministers in attendance, 21 of whom were Baptists. I know of no way to better express the matter than this: I once heard a Methodist preacher announce as a theme for a discourse: "The hallelujah points in religion." So our meeting reached the "hallelujah" point. It was good to be there.

J. H. GRIME.

Watertown, Tenn.

—I am still traveling from home to home and selling Bibles and Testaments and other good books. I have witnessed the conversion of six souls. Since last report I have just returned from Hiwassee, No 2. The brethren at Hiwassee have their church house to repair. I am going to try to get them to repair the house as soon as possible, as they have called me to the care of the church. I am going to start in the morning to visit the Pineland Church of Meigs County.

P. A. MILLER.

Colporter of the Western Division Eastanallee Association, Riceville, Tenn.

—We removed the indebtedness from the Bradford Baptist Church Sunday by raising in cash about \$120. My pastorate began with this church Sunday, and it rejoices me to know that we start out into the New Year practically out of debt. This church has done a grand work in the past two years under the leadership of our beloved Bro. Hearne of McKenzie. A house of worship has been built, seated, painted and paid for. It is "a thing of beauty" of which we are all proud. We hope to make advances now all along the line and do something for missions. These are noble brethren. House is to be dedicated in May.

Dyer, Tenn.

W. A. JORDAN.

Carson and Newman College.

I had a very delightful day yesterday. I was with the Central Baptist Church of Bearden. Pastor H. B. McLain was at Smithwood conducting a series of meetings and he clothed me with full authority to occupy in my own way in his absence.

The day was ideal, the audience good, and the endowment collection amounted to \$523 25. This included \$25 contributed to the same fund more than a year ago. I was satisfied and came away encouraged

The church has had only three pastors, all Carson and Newman men, T. G. Davis, J. M. Anderson, and H. B. McLain. The church is not only united but enthusiastic in their support of their pastor. Prof. Hicks, superintendent of the Sunday-school and principal of the academy in the town, is a live man. I am indebted to R. H. Edington, a member of our Board of Trustees, and to his family for special courtesy.

This work is urgent and I shall like to reach two churches each Sunday. Please write me, if you are willing for me to visit your church in the interest of this work.

Wallace Dayis, Jr., the eight-year-old son of the late Dr. L. W. Davis of Knoxville, is very much interested in the success of the present endowment movement. His zeal reminds me of his father. He is the author of a scheme which proposes to enlist 100 boys and girls in Tennessee in an effort to raise \$5 each for this fund. He and his brother Frank propose to head the list and want volunteers. Plan will be announced later.

J. T. HENDERSON.

English and American Baptists.

I am in receipt of several pleasant letters from the brethren in England in which I am desired to call the attention of our brethren to the invitation which has been extended by the Baptist Union of Great Britain and Ireland that our Convention be represented at the Autumn Session of that body in Edinburgh, Scotland, October 7, 1901. At the meeting of the Convention in New Orleans this invitation will be more formally presented by a document in my possession and also personally by the Rev. J. M. Gwynn Owen of Birmingham, England, who will present the greetings of his brethren.

It would probably be too late at that meeting to decide definitely as to the personnel of the deputation to this World's Assembly of Baptists at the opening of the Twentieth Century, and therefore this is written in order that attention may be drawn to the fact, so that we may be in better position to know at New Orleans what brethren may find it convenient to receive appointment to this remarkable gathering.

If the brethren desire and think this course to be wise, they may address me on the subject, and I will have all the papers in such shape that they may be referred to at the meeting of the Convention. This of course means no more than the possession of information as to how many and who may be available for appointment by the Convention as its representatives.

LANSING BURROWS.

Nashville, Tenn.

Will our denominational papers either reprint this notice, or so refer to it that it may have general advertisement?

Jackson Items.

The First Church had a full house at both hours. The Sunday-school had a large number of new scholars. It is doing splendid work. The teachers are well qualified for their work and are very spiritual. The officers are first-class. They know their duty and are prompt to discharge it.

The Second Church had extra fine sermons and several accessions to the Sunday-school. The superintendent, J. W. Hillman, says his greatest need is more teachers.

Bro. D. A. Ellis preached at both hours for the Highland Avenue Church. His sermons were well received by large audiences. The pastor preached in Dyersburg.

W. E. Hunter had M. A. Dodd with him at Spring Creek, where Bro. Hunter preached to a large crowd on Saturday evening and Bro. Dodd preached a fine sermon on Sunday.

S. E. Tull had good services at Zion. Took a fine collection for missions. He is delighted with this field.

J. F. Ray met his people at Bolivar and had good services.

W. R. Hill had a large audience at Clover Creek at 11 a. m. and at Toons at 7 p. m.

P. P. Medling met a good audience at Pleasant Plains. The church called Bro. Ross Moore for the first and third Sunday afternoon hours. He will have his hands full—pastor of Highland Avenue and Pleasant Plains Churches. He will be equal to the demands, as he is very energetic, wise and prudent.

Prof. Savage held good meetings with his Saulsbury people.

This morning the spring term of the University began. It was inspiring to see so many new pupils. The teachers were busy all day classifying, while Treasurer Alexander was overwhelmed with the money that came as tuition and incidentals. More boarding house room is the cry now, and will be until the trustees build. Where is the money to come from? Ah! that's the difficulty.

MADISON.

Jackson, Tenn., Jan. 31st.

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.

The Orphans' Home.

The first regular annual meeting of the Board of Directors of the Tennessee Baptist Orphans' Home was held in the Assembly Room of the Sunday-school Board, Tuesday, January 8th. It was there developed that our Home was in a most prosperous condition. Not only were all the premises paid for and the buildings fairly furnished, but our people have sent in a liberal supply of both food and raiment during the months of November and December. The children are all in good health and excellent spirits, and are as happy and contented as children of fond and prosperous parents. It is the object of the management of this most noble and worthy institution to provide for the children who have been so unfortunate as to lose their parents, and whose lot in this world would be otherwise hard and bitter, that their life would be softened, and their wants so far supplied, as might be in our power to supply them. So our children are fed, clothed, trained, taught and reared, as good, or better, than the ordinary child. They are not reminded that they are paupers or beggars dependent on charity. But they are encouraged in habits of industry, sent to school, and taught to be self-reliant, honest, virtuous and cheerful.

Repairs.—The repairs will be begun at once, and those who have promised to assist in paying for them will please to do so at once, as we will need the money by February 1st. Only about one-half of the pledges made at Gallatin have been paid. Of course this is because no one has called attention to the matter. These pledges are all good, but some one must attend to it,

or else they will not be paid. The management of the Home is going to fit up a sewing room. We will need one or two good new sewing machines for this room. Will not some one see that this need is supplied?

It should be constantly kept in mind that this Baptist Orphans' Home is not a local charity. It does not belong to the Baptists nor city of Nashville. Every city in Tennessee has one or more local orphans' homes. Nashville has her local home, called The Protestant Orphan Asylum, and it is supported by all Protestant denominations including Baptists. But these local institutions are only for the purpose of caring for the orphans of the especial locality in which they are situated. That would leave out every community in Tennessee not included in the cities of Nashville, Memphis, Chattanooga, Knoxville, Greenville and Clarksville. So, for the sake of the orphan children in the State at large outside these cities, it was thought wise that State wide institutions should be established. And as some general body should be in charge of a general institution, the different religious denominations have built and do maintain their own orphans' homes. Thus the Methodists, Baptists, Presbyterians, Episcopalians and Catholics all have orphans' homes. There are also the homes of the Odd Fellows and Masons. But these two latter are for the care of the orphans of parents who belonged to these orders. The Baptists in the cities where there are local orphanages are not emancipated from obligation to sustain their denominational institutions, because they aid the local home.

The Baptists of Tennessee have just reason to be proud of their home, as it is the most commodious home in the State, and the most economically managed as well. Each Baptist church in Tennessee should take pleasure, not only in contributing to this home, but in being an agent for it in their locality. Any dependent white orphan child in Tennessee, sound in mind and members, under the age of twelve, may be received into this home. Look out for such and notify the President, Rev. W. C. Golden, Nashville, Tenn. Send all money to the Treasurer.

A. J. HOLT, Treas.

Nashville, Tenn.

Woman's Missionary Union.

If there is a sister or an onlooker, who labors under the impression that missionary meetings are dull and drear, let them come to the Nashville First Church, Tuesday, February 15th. There will be found smiling faces, a cordial greeting, songs and testimonies of praise and an ample lunch, for all are expected to come and spend the day. The brethren are invited to attend at 12:30, bringing a genial manner, a good appetite and an offering for State Missions.

At 10 a. m. after the regular business of the Central Committee, which is always varied and interesting, an address is expected from Mrs. P. L. Cobb, on "What Hath God Wrought?" This lady has had a wide experience as a home worker in the mission cause. In the afternoon, a returned worker from the foreign field, Mrs. P. B. Guernsey, will present a vivid picture of "Woman in India."

Those who know whereof they speak will tell of the joy of Christian living, of service, of giving, and of prayer. Also clear and concise reasons will be stated, Why I am glad: (1) To have lived in the nineteenth century; (2) To live in the twentieth century; (3) To be an American; (4) To be a Baptist; (5) To be a worker in the Woman's Missionary Union.

Besides these principal addresses and short talks, we shall enjoy papers on "How we may increase interest in

Woman's Work;" "Children's Bands;" "Young People and the New Century;" and "Reflex influence of Missions?" There will be time for songs and a choice recitation or two. Ladies of the city and vicinity and neighboring towns are earnestly invited to make it convenient to spend this day with the Central Committee and societies of the Nashville Association in a joyful missionary service.

One writes: "We have not done much for missions this year. We thought we would catch up with our church debts and then begin our missionary work again, and we made a mistake, for we have not done as well."

And another, who gives herself freely and constantly, says, "It would be almost a luxury to be set aside with only one's own life to think of—but oh, a far greater privilege to be given work and filled with power for it."

The spirit of the gospel of good tidings carries us out of and beyond ourselves. A selfish Christian, a selfish church—can such be? To be actively engaged in service is a great safeguard against temptations of the world. The church which does its duty toward missions will not run into debt for lavish display. The Christian who loves the missionary meeting will not say, as did an unhappy looking woman, "The church and the theater are all the enjoyments I have."

In a recent issue of the Nashville American was given a detailed account of the National Baptist Publishing Board. The Negro Convention in 1896 authorized Rev. R. H. Boyd, D.D., to begin the publication of Sunday-school literature, which he undertook on credit. The first year's business amounted to \$5,000, in 1900 receipts were \$49,000. The Publishing House owns the plant it operates, which is complete in every department, and is valued at \$75,000. All its 107 employees are negroes, who are governed by fixed rules, and whom Dr. Boyd trains in the most approved business methods. Every department is fitted up with modern appliances, and the quality of work turned out is good. Besides lesson helps, the Board publishes Bibles, song-books, sermons and other volumes.

Annual Convention.

"A Convention of Men to Consider Problems in Men's Lives" is the announcement for the Twentieth Annual State Convention of the Young Men's Christian Association of Kentucky, which meets in Louisville February 21st-24th. The State Executive Committee has arranged a very strong and attractive program. Among the speakers will be Messrs. John R. Mott, General Secretary of the World's Student Christian Federation, New York; R. C. Morse and F. B. Smith, Secretaries of the International Committee; S. D. Gordon, Cleveland, O.; W. M. Wood, Chicago, Ill.; F. H. Burt, St. Louis, Mo.; and Bishop C. B. Galloway, Jackson, Miss., besides many of the representative workers from the State.

Three hundred delegates from the city, railroad, student and county organizations are expected. There will also be a considerable delegation of young men and business men from several points in the State where Associa-

tions are not yet organized. The railroads will grant reduced rates, and the Louisville Association entertains all delegates. The Convention sessions will be held in the spacious Warren Memorial Presbyterian Church.

Full particulars, programs, credentials, etc., may be obtained from the nearest Association Secretary, or from Henry E. Rosseyear, State Secretary, Fourth and Broadway, Louisville, Ky.

Foreign Mission Notes.

The table below shows the receipts of the Foreign Mission Board from each State to Jan. 1, 1900, and also to Jan. 1, 1901, as well as the comparative decrease or increase as the case may be. The figures have been carefully compiled. The net result is an increase in contributions by the churches, societies, etc., sufficient to stimulate all to immediate and hearty effort. By vigorous work from now till April 30th, we can greatly enlarge our work. Let us do so. Remember that even now receipts do not keep pace with expenditures by about \$20,000.

State.	To Jan. 1, 1900	To Jan. 1, 1901	De-crease	In-crease
Alabama	\$3,512.34	\$3,772.60		\$ 260.26
Arkansas	692.12	742.01		49.89
Dis. Columb	441.02	359.06	\$ 81.96	
Florida	278.70	128.48	150.22	
Georgia	8,809.52	8,942.20		132.68
Kentucky	5,791.05	5,704.96	86.09	
Louisiana	761.70	1,059.61		297.91
Maryland	2,477.98	2,558.57		80.59
Mississippi	2,574.26	2,615.18		40.92
Missouri	3,767.56	3,250.10	517.46	
N. Carolina	3,338.04	3,239.48	98.56	
S. Carolina	3,293.60	5,697.05		2,403.45
Tennessee	3,725.89	2,869.83	856.06	
Texas	3,720.95	5,650.71		1,929.76
Virginia	7,643.47	10,247.09		2,603.62

Tennessee is in the wrong column. But a little more than three months remain till the Convention; and during that time we can make a great advance. *Let us go forward.*

Bro. Geo. F. Hambleton will not go to Japan alone. He was married on Wednesday, January 9th, to Miss Elizabeth Spaulding, daughter of Mr. and Mrs. L. T. Spaulding, at the home of the bride's parents in Springfield, Ky. Mr. and Mrs. Hambleton expect to sail for Japan on February 1st from San Francisco. The best wishes and prayers of many friends will follow them.

The appointments of recent months have been from the very best of our young men and women. Dr. T. W. Ayers and wife, residents in Alabama, but natives of Georgia, will sail from New York to China about the first of March. Bro. W. F. Hatchell and wife will soon go to their field in Mexico, and Bro. D. G. Whittinghill, recently pastor at New Orleans, La., and Bonham, Texas, is preparing to leave soon for his work in Italy. The blessings of God be upon these noble brethren and sisters. May they soon be followed by others.

Dr. George B. Taylor of Italy, is no longer alone. Bro. C. J. F. Anderson has already arrived in Rome, and Dr. Whittinghill will follow soon. Reports from Italy are encouraging; one station reports 20 baptisms at one time.

Since the Convention at Hot Springs the Board has appointed 16 new missionaries. Others are applying. Let us enlarge our work.

Reports from Brazil indicate that our cause is prospering. Bro. Ginsburg has written of 40 baptisms at one time recently.

There has been no change in the

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situation in China. Several of the brethren are back at their posts, but for the most part active work awaits a settled condition of the country. Bro. W. E. Crocker has joined Bro. W. W. Lawton and family at Chinkiang—Chinkiang, whence a few months before he had fled with his young wife, now sleeping in her grave in Japan. Let us pray for him and all the missionaries. Let us pray, too, for the people of China.

E. E. BOMAR, Ass't. Sec'y.
Richmond, Va.

Two Great Revivals.

On Dec. 12, 1900, Rev. H. C. Brooks, the evangelist, came to Central Point Church and began a series of meetings which ended on Christmas day with the baptism of 24 happy converts. There were five restored and one joined by letter, making 30 additions to the church. The church and community were greatly stirred; old sores were healed, and from every consideration it was the greatest revival Central Point has experienced for years. Bro. Brooks' success lies in his great faith and untiring energy and in his manner of arousing the church to activity.

Bro. Brooks went from Central Point to Head of Richland and conducted a revival of two weeks, which resulted in 33 baptisms besides a number of restorations. This was indeed a great meeting. Among those baptized were three old men and one old lady. It was interesting to see these gray-haired people go under the water. There are others awaiting baptism at both churches.

Bro. Brooks was assisted at both places by our evangelist singer, George Whitt. There were, also, other ministers present who rendered valuable service. To God be all the glory.

J. A. GREENLEE.

Rutledge, Tenn.

Baptist Documents Wanted.

The attention of all Baptists through the South is called to an urgent need of the Library of the Southern Baptist Theological Seminary, one which a great many persons can assist in supplying. It is our earnest desire to secure, in the immediate future, a large collection of documents relating to the history of the Baptist denomination in the South.

That there should be some one place within the bounds of the Southern Baptist Convention where a man interested in the history of our denomination may find on file the documentary history thereof, will be apparent to all. And certainly there is not a more appropriate repository than the seat of the Theological Seminary, where so many of our ministers are being trained. The library not only has a valuable nucleus of papers and pamphlets left to the institution by Drs. Boyce, Manly and others, who anticipated this need, but it also has a commodious fire-proof department with ample accommodation for many years.

All documents received are inscribed with the name of the donor, then bound if necessary, catalogued, and placed on file. It should be understood that this collection is made in the interest of the entire denomination. These documents are placed at the service of any one interested in the history of the Southern Baptists. We will cheerfully refund the postage or express charges on all such documents forwarded us. The following list of desiderata is given for guidance:

1. Manuscripts, consisting of early church records, and diaries and biographical sketches of Baptist leaders.
2. Minutes of State Conventions and district Associations, particularly the oldest ones.
3. Pamphlets of any kind relating to Baptist history.

4. Early numbers of denominational papers and magazines.

5. Literature pertaining to the history of the Baptist schools.

6. Rare books and pamphlets of any kind.

Documents or correspondence concerning this matter should be addressed to Prof. John R. Sampsey, Librarian, 50 West Broadway, Louisville, Ky.

To Would-be Workers.

Dear Friend:—You probably would like to aid in some good work, and if this notice of need appeals to your sympathy it may be the means of a great blessing to you. It is in behalf of the homeless and needy ones in our State for whom I appeal. Some are wanderers, some sick, some void of character, money and friends. Yet they are here in our lovely towns and cities. And to help so as to accomplish lasting good these people must be handled with tactful kindness, and sometimes it takes prolonged effort and patience before we see the good manifest. Many of these are hid in our best circles; they have been redeemed from sin and shame. Yet as they begin to brave the strong current of the tempter, with but few who are willing to "strengthen the weak," it almost causes them to faint and give up. Let us help these needy ones, and if they do not heed the teaching of God and our words of testimony and help to them spiritually and temporally, their blood will not be required at our hands. Let us not fail to do our part, and we will be rewarded. The "Bible woman," who is appointed by the State Board, has charge of the aid work. He calls; who will answer?

BERTA PATE, Bible Woman.

Nashville, Tenn.

Notes By the Way.

Rev. J. M. Anderson has taken a firm hold on the work at Newport, and the church is putting on new strength.

Rev. Chas. Brown has served the churches at Pleasant Grove and Del Rio as pastor for ten years. He has done a good work at both places. He gives up both of these strong churches to take work elsewhere. He can serve churches from Newport, where he has good property, or if he can sell his property he will go West.

Rev. A. A. Kerr, colporter of the East Tennessee Association, is doing a good work in that important field. He is a member of the church at Del Rio.

We went to Del Rio Sunday to visit our father. Our train was delayed, putting us at our destination at exactly 12 o'clock. We found a good congregation awaiting the arrival of Bro. Brown, but as he did not appear on the scene the brethren laid hands on the writer, an unwilling victim, and forced him to do service. The church has extended a call to Bro. J. M. Anderson, and it is understood he will accept.

Dr. Phillips is holding on his way at Mossy Creek, doing efficient work. He gave us a fine sermon recently from 1 Sam. 21, 8: "The king's business requireth haste," or words to that effect. The discourse was doctrinal, historical, controversial, missionary, all in one.

J. J. BURNETT.

Church Organized.

On December 31, 1900, a presbytery consisting of Elders Calvin Horner and J. M. Walters met in the school house at Three Springs with the Baptist brethren and sisters in that vicinity and organized a church. Eight members entered into the organization by letter and four joined afterwards by baptism. This is a good community within the territory of the Nolachucky Association. There were a number of others living within reach who intended getting their letters and joining the

church. There is no church closer than four miles on the east and six on the south and ten and twelve on the west and north. There is a strong Baptist sentiment among many of those who are not members of any denomination living within reach of this point who have expressed an interest in this enterprise. A church-house will be erected in the spring. Some steps leading to this object have already been taken. The organization was perfected by the selection and ordination of two deacons, W. S. and Grant Pangle, also Elder J. M. Walters was called as pastor. The days of regular meeting were fixed on the third Sunday and Saturday before in each month.

There is a bright future before this church, which dates its beginning to the last day in the month and the year and the 19th century. May her influence widen and brighten till the perfect day. **

Nashville Association.

Permit me through the columns of your excellent paper to say a few things in reference to the new field of labor as missionary of the Nashville Association, upon which I have just entered. First, I want to express my high appreciation for the confidence the brethren composing both the State Board and the Executive Board of the Association have in me to undertake so great a work. When I consider the field and its possibilities I am ready to say, "Who is sufficient for these things?" but again, when I contemplate the promises of my blessed Lord, I am then ready to say, "I can accomplish all things through him that strengtheneth me." I grasp the great responsibility, and will respond with all the ability I have, which is the measure of my responsibility. But the great body that has called me to this work has also a great responsibility, and if they will respond with all of their ability what great things can be accomplished in the name of our blessed Lord in this the beginning of the twentieth century? May they, like Aaron and Hur, hold up my hands while I go forth to lay the foundations for churches of our Lord Jesus Christ. May God bless the city pastors for their hearty expressions of sympathy and co-operation this morning in their meeting. Pray for your missionary.

S. M. GUPTON.

Nashville, Tenn., Jan. 14th.

Clarksville Notes.

The First Baptist Church here had a very enjoyable reception last Friday night.

Pastor Acree is quite busy planning work for the new year, one feature of which is a Sunday afternoon prayer meeting at the parsonage for small boys who have covenanted together to spend one-half hour each Sunday.

The Executive Board of Cumberland Association meets to-morrow night in the parlors of the Clarkeville Church.

To-day has been ideal with its sunshine and balmy air, and was begun aright by many Baptists who almost filled the lecture room at the Bible School hour, there being eight classes without a single pupil absent, while several others had only one absentee. This is indeed a fine record considering the amount of sickness in town. La grippe is quite prevalent.

Sister Dora Warfield, the faithful director of the little "Sunbeams," and an indefatigable worker in the Woman's Missionary Union, has conceived a beautiful idea in proposing that the missionary societies of the church purchase a small collection of Chinese relics sent me by Bro. Tatum, of Shanghai, to be the nucleus of a missionary museum to be kept in the

church for the benefit of gospel instruction. We commend the plan to other churches as an admirable stimulus to an interest in missions.

Bro. Downer has entered upon his pastorate in New Providence under very favorable auspices. It is thought that Kirkwood will call him for one Sunday.

W. D. TURNLEY.

Clarksville, Tenn., Jan. 14th.

The Church.

Some say that the name John the Baptist was just his name. This is very true, for he was so called by the Lord himself. Luke vii. 33. Jesus said that John the Baptist was "more than a prophet." Matt. xi. 9. "It required a great Baptist to prepare the converts for the great Baptist Church, that the gates of hell should never prevail against;" and to baptize the Lord from Heaven, the founder of this grand church. The people have always called me Dorris because I was born a Dorris. John the Baptist was called a Baptist because he was born a Baptist. Zacharias was the natural name of John the Baptist. Luke iii. 2. God created the first man and woman in order to commence the world of people. John the Baptist was born a Baptist in order to commence the Baptist churches. If the Lord had wanted a Methodist Church, he would have had borned a Methodist to have prepared the converts for the Methodist Church, and he would have sent John the Methodist to have prepared the converts for the Methodist Church, and John the Methodist would have prepared the converts for the church just like the Methodists do—he would have sprinkled them while they were little infants—and he would have sprinkled Jesus when he was an infant, and Jesus would have been a Methodist. And as a Methodist he would have organized his church out of the Methodist converts that John the Methodist prepared for the Lord, and Jesus and the converts for the church being sprinkled when they were infants by John the Methodist, the church would certainly have been a Methodist Church. If the Lord had desired a Christian Church, he would have sent John the Christian to have prepared the converts for the Lord, and John the Christian would have baptized sinners in their sins, for that is in order to have remitted their sins. And oh, what a sinful preparation this would have been out of which for the Lord to have organized his pure church. And if baptism be for—that is that sins may be forgiven—Jesus Christ would have been baptized in order to have had his sins pardoned, and that would have made him a Christian; and the converts for the church, having thus been prepared by John the Christian, and the church organized by Jesus Christ after having been made a Christian by being baptized by John the Christian, the church would have certainly been a Christian Church. The same reasoning will apply to all men-made societies. But as God did not want a Methodist Church, a Christian Church, a Presbyterian Church, or any other but a Baptist Church, he sent John the Baptist to prepare the converts for the church. Luke i. 17. And to baptize Jesus in the River Jordan. Matt. iii. 13, 16. And that made Jesus a Baptist. Jesus being a child of God before he was baptized, and being baptized by a Baptist preacher, surely made him a Baptist, for Baptists say that one must be a child of God before he can be baptized. There are others that baptize by immersion, but they baptize to make Christians. Neither are they Baptists. Some others immerse, but they do it for membership.

G. H. DORRIS.

Gallatin, Tenn.

(To be continued next week.)

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M. and F. BALL.....Corresponding Editors.

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THE GREAT COMMANDMENT.

(Matt. xxi. 34-46).

CIRCUMSTANCES.—It was still Tuesday before our Lord's crucifixion on Friday—the same day as that on which our last lesson occurred. The climax was rapidly approaching. The clouds were gathering thick and black around the Savior's head. Soon they would burst in all their fury. Jealous of his popularity, angry at the new doctrines he proclaimed, so subversive of their own, alarmed at the prospect of losing their hold upon the masses, baffled in every attempt to entrap him, the Pharisees were now thoroughly enraged against him. The cup of their malignity was about full. Their hatred was at its height. They were anxious to arrest him. But they did not dare to do so openly, because they feared the people who held him as a prophet. They thought if they could catch him in his speech in some way it would break his hold upon the people and enable them to take him. Pharisees, Sadducees and Herodians, usually inveterate enemies, all united now in opposition to the common foe. It was a case of Herod and Pilate being made friends. So they got together and fixed up some catch questions. First came the chief priests and elders of the Pharisees, then the Pharisees and Herodians together, then the Sadducees, all asking him subtle, and to them it seemed insoluble, questions. But his answers were so keen, so simple, so convincing that one after another they all retired abashed, confused and wondering at his wisdom.

WHAT KIND OF COMMANDMENT?—But the Pharisees were not satisfied yet. They heard about how he had silenced the Sadducees. They collected together in a little group in the Temple, and as a result of their deliberations they put forward one of their number. A lawyer, one who copied, preserved and interpreted the Jewish Scriptures and was looked upon as an authority on the Jewish law, approached him and put this question to him, which it was thought would be sure to catch him: "What kind of commandment is the great commandment, the most important of all? Is it a ceremonial or a moral command? Is it a duty to God or to man?" The Jewish teachers were divided on the question. It was a constant bone of contention be-

tween them. The answer of Jesus was even more astonishing to them than his other answers had been. It was quick, simple, overwhelming. He quoted the very words which they were accustomed to recite twice every day, and which they inscribed on the parchments in their phylacteries and wore on their forehead and arms during prayer. It began, "Hear, O Israel," and from the Hebrew word for hear it was called the *shema*. Thus he answered them out of their own Bible, in words regarded by them as supremely sacred. To such an answer they could make no reply. What was the answer? Simply this: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. xxii. 37).

THE GREAT COMMANDMENT.—To love God is the great commandment. But it must not be a half-hearted love. Thou shalt love him with all thy heart—"the seat of the desires, passions, affections, emotions;" with all thy soul—"the life principle, centre of will and personality;" with all thy mind—"it is to be an intelligent love, from free choice, under the direction of the reason and the judgment." We must love them with our whole being. Do you love God so? Alas! how cold and indifferent is our love for God oftentimes. Even those of us who profess to love him most, how little of our heart's affection we really give to him? How often the love of the world chokes out our love for God. We sing "Nearer my God to Thee," and then we go on living so far away from God. Let each one of us sing, and sing from the heart,

"Let me love thee more and more
Till this fleeting, fleeting life is o'er
Till my soul is lost in love
In that brighter, brighter world above."

To love God supremely, that is the great and first commandment.

THE SECOND LIKE IT.—The second is similar to it. "Thou shalt love thy neighbor as thyself"—as you ought to love yourself, and as you usually do love yourself. This will lead you to "do unto others as you would that others should do unto you." These then are the two great commandments—love to God and love to man; love to man growing out of love to God. On these two commandments hang all the law and the prophets. The first embraces the first table of the law, the four commandments looking Godward. The second embraces the second table of the law, the six commandments looking manward. If we love God with all our heart, soul, mind and strength, we will not want to have any God before him, or to bow down to any images, or to take his name in vain, or to violate his Sabbath day. And if we love our neighbor as ourself, we will always honor our father and mother, we will not commit murder or adultery, we will not steal, we will not bear false witness against our neighbor or covet anything that belongs to him. "Who is my neighbor?" Anyone who helps a person in need, and conversely anyone who needs help, for the relations are reciprocal. Such is the teaching of the parable of the Good Samaritan.

THE LAW OF LOVE.—Love, then, is the fulfillment of the law. The law of love is the love of law. It was a mighty principle which our Savior laid down. Those Pharisees had been quibbling over technicalities, quarreling as to what kind of commandment was most important, whether moral or ceremonial. They thought only of law, of obedience to law. Jesus showed them from their own Bible that the great commandment is moral, not ceremonial. Not only so, but that it is a principle, broad, all pervasive, sweeping the whole range of duties, both to God and to man. In the presence of such a principle how infinitesimal seemed their quarreling as to which kind of commandment was greatest and needed to be obeyed first. Are the Pharisees all dead? Are there not some people now who insist upon obedience as the essential thing, and only differ as to what kind of commandments are of most importance? Some say ceremonial, others moral, but all insist upon obedience. They need to learn this Sunday-school lesson well. The essential thing is not obedience, but love back of the obedience. Love first, obedience afterward. Love the cause, obedience the effect. Love the root, obedience the fruit. Love the fountain, obedience the stream. Love, not obedience, is the characteristic of Christianity.

WHAT THINK YE OF CHRIST?—The Pharisees had pressed up, intently listening to the interview of the lawyer with him. After effectively disposing of the lawyer, Jesus turned to them before they dispersed and asked them the question, "What think ye of Christ? Whose son is he?" They answered very promptly, "The son of David." He evidently expected the answer. Well, he said, "David inspired by the Holy Spirit calls him Lord in the 110th Psalm. If David calls him Lord, how can he be his son?" The answer was irresistible. In his human nature he was David's son. But as the son of God he was his Lord. The Pharisees saw the point, and they refused to answer at all. Several thoughts are suggested. (1) The Davidic origin of the Psalm is recognized by Jesus. His word is above that of any "higher critic"—more properly lower critic. (2) The inspiration of David. (3) The messianic character of the Psalm. (4) The Divinity of Jesus. (5) The question comes to each one of us, "What think ye of Christ. Whose son is he? If the son of God, why do you not worship him? And why do you not give him your whole heart?"

THE SUPREME MIND.—After that, when he had in turn so signally silenced the Pharisees, the Pharisees and Herodians, the Sadducees and then again the Pharisees through a picked representative, no one dared ask him any further questions. They were afraid. They only made themselves the laughing stock of the people. Intellectually he towered above them all. His was the supreme mind—supreme over those Pharisees and Sadducees and Herodians, the supreme mind of the ages.

WARNING AND LAMENT.—Before leaving the courts of the temple that afternoon for the last time, Jesus took occasion again to warn the people against the Pharisees in the most scathing arraignment, the most terrific denunciation which ever fell from any lips on earth. And then, his heart sad and heavy, he uttered that beautiful and plaintive lament over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." (Matt. xxiii. 37, 38).

IN THE TWENTIETH CENTURY.

Will all these things of which we have been speaking take place in the twentieth century? We do not know. May be so! Why not? Things move much faster now than they used to move. They go by a geometric instead of an arithmetic ratio.

The avalanche moves slowly at first, as it breaks loose from its moorings. But the farther it moves the faster it goes, and faster and faster, until it sweeps all before it in one mighty rush. And so this old world is moving Godward. In the nineteenth century the obstacles have been removed. And now it is rolling onward and upward with a velocity which gathers momentum as it proceeds. Every great advance in science or in conquest has been an advance toward Christ. The hills have been leveled and the valleys filled up so as to make a highway for our Lord, and after awhile—it may not be very long—we shall hear the rumbling of the chariot of the King coming to his kingdom.

After awhile he shall be acknowledged around the globe as "King of kings and Lord of lords." After awhile "the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ." After awhile "they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know him from the least of them to the greatest of them." And after awhile "the earth shall be full of the knowledge of the Lord as the waters cover the sea." And after awhile at his name "every knee shall bow, of things in heaven and things in earth and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

Some day the nations of earth shall join in singing, "All Hail the Power of Jesus' Name." Listen and you can hear it—it may be through the telephone, it may be from some eminence, such as the mount of heaven. It will begin in Japan, the sun-

rise kingdom, on some calm Sabbath morning, "All Hail the Power of Jesus' Name."

Then from China will come the response, "Let Angels Prostrate Fall." And the millions of India will join in, "Bring Forth the Royal Diadem." And the tribes of Arabia shall add, "And Crown Him Lord of All."

In great big Russia the next verse will begin, "Let Every Kindred, Every Tribe." The stout voices of Germany shall echo, "On This Terrestrial Ball." The French shall have lost their hatred for the Germans in their common love for the Master, and shall take up the refrain, "To Him all Majesty Ascribe." And proud old England shall ring with the glad chorus, "And crown Him Lord of All."

Then from the dusky sons of Africa shall come the prayer, "Oh That With Yonder Sacred Throng." In which the bronze children of South America shall join, "We at His Feet May Fall." And then from 100,000,000 throats in North America shall swell the glorious note, "We'll Join the Everlasting Song." And the Islands of the Sea shall clap their hands for joy and mingle their voices in the sweet refrain, "And Crown Him Lord of All." And all around the globe, from East to West and North to South, that chorus shall echo along the valleys and re-echo among the mountains and reverberate across the oceans, "We'll Join the Everlasting Song, And Crown Him Lord of All."

MINISTERS' INSTITUTE.

The Ministers' Institute of the Salem and New Salem Associations, held at Watertown last week, was quite a successful affair. The following ministers were in attendance upon it: J. H. Agee, J. H. Anderson, P. W. Carney, J. J. Carr, Howard Eastes, T. J. Eastes, S. N. Fitzpatrick, E. E. Folk, J. H. Grime, A. E. Johnson, J. A. McClusky, Frank Neville, J. T. Oakley, M. J. Osborn, J. S. Pardue, W. E. Raikes, S. Robinson, M. W. Russell, G. W. Sherman, L. D. Smith, W. E. Warford. Besides these, there were two Presbyterian, two Primitive Baptist, and one Campbellite ministers in attendance.

The following was the program:

Subjects and Teachers.—The Holy Spirit, S. N. Fitzpatrick; Studies in the Life of Christ, G. W. Sherman; Justification, John T. Oakley; The two Covenants, J. H. Anderson; The Missionary Journeys of Paul, J. H. Grime; Depravity and Atonement, T. J. Eastes; Church Organization and Discipline, J. A. McClusky; Textual Analysis, J. J. Carr.

These subjects were discussed all of the week. We regretted that we could not spend the whole week in the meeting. We had the privilege, however, of being there on Friday and Saturday. We heard good reports of the lectures of the previous days. Those which we had the pleasure of hearing were very interesting, some of them of an unusually high order of merit.

The congregations were large and seemed to greatly enjoy the discussions of the subjects. It is proposed to hold an Institute of the kind every year and a committee was appointed to prepare a program for the next one. It is not decided whether or not it will be held at Watertown each time. The church at Watertown extended a unanimous invitation for it to meet there again. There is no more hospitable community to be found anywhere. Under the inspiring labors of their noble pastor, Bro. J. H. Anderson, the church is moving forward to the accomplishment of great things for the Master. It has been supporting a missionary in the foreign field.

We enjoyed spending a while in the delightful homes of Brethren J. H. Anderson, W. N. Waters, and B. C. Hale.

THE DISTINGUISHING DOCTRINES OF BAPTISTS.

The series of articles by Dr. Moody on this subject, recently published in the BAPTIST AND REFLECTOR, is now being put into book form and the book will be ready in a short while. The price of the book will be 75 cents, nicely bound in cloth. We will, however, send the book to any one for the next few weeks for 50 cents. We make this offer on pre-orders to help pay for the publication of the book. Some have already subscribed for it.

We hope that a large number will take advantage of our offer. We will send the book with the BAPTIST AND REFLECTOR for \$2.25, or \$1.75 to ministers. This offer will apply either to old or new subscribers.

PERSONAL AND PRACTICAL.

—It is said that more Bibles were printed in 1900 than were in existence in 1800. And more and more are being printed every year.

—Every person has two sides—a good side and a bad side. If you hunt for the good, that's there. If you hunt for the bad, that's there. You can find what you want to find. Let us hunt for the good, not the bad.

—Some people seem to make it a rule that if they cannot say anything bad of a person, they will not say anything at all. But a better rule is, if you cannot say anything good of a person, do not say anything at all.

—A plantation darkey was asked for the secret of his cheerfulness, and replied: "Ah, Massa! I always lays flat down on de promises, and den I pray straight up to my hebenly Father." Can any one express the Christian's faith better than that?

—Bro. G. W. Sherman, Chairman of the Executive Committee of the Middle Tennessee Sunday-school Convention, authorizes us to announce that the Convention will be held in Shelbyville April 24th to 28th. The program will be announced later. We hope that there will be a large attendance.

—In its notes on the Baptist Congress the *Religious Herald* said: "It was a little singular to hear it alleged that the success of Baptists was hindered by denominationalism. There can be no doubt whatever that Baptists have prospered whenever and wherever they have cherished a healthy denominational spirit." This is most truly and timely said.

—It is announced that our friend and neighbor, Dr. Ira Landrith, editor of the *Cumberland Presbyterian* of this city, has been elected Chancellor of the Cumberland University in Lebanon. This is quite a distinguished honor. Dr. Landrith is eminently qualified to fill the position. We should regret, however, to lose him from the editorial chair, for which he seems so admirably adapted. He has not yet announced his decision.

—We see it stated that Rev. J. P. Gilliam has offered his resignation as pastor at Springfield for the purpose of going to a milder climate. His health is very good at present, but it is thought best that he should seek a change of climate. We shall be very sorry to have Bro. Gilliam leave Tennessee. He is an excellent preacher, a popular pastor, a noble Christian man and thoroughly in sympathy with all of our denominational work. We commend him very cordially to any community where his lot may be cast.

—"What is home without a mother?" Yes, and what is home without a baby? What light and life and joy and comfort these little ones do bring into our homes. Trouble? Yes. But what sweet trouble! If perchance they should be taken away from us, how we do miss them, and how we would give worlds to have the trouble again. Let us love them and appreciate them while they are with us.

"If we knew the baby fingers,
Pressed against the window pane
Would be cold and stiff to-morrow,
Never trouble us again,
Would the bright eyes of our darling,
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?"

—Now that the army canteen has been prohibited by Congress and the sale of beer and light wines forbidden, the *Standard* of Chicago suggests a temperance canteen, where light lunches, coffee, etc., can be purchased. The *Standard* says: "Let us have a temperance canteen, and let chaplains and the Christian public do their utmost to make it a success. Now that Miss Helen Gould has interested herself in the matter we may hope that it will be promptly taken up and pushed." This suggestion is very timely, as is also the further suggestion from the *Standard*, as follows: "Furthermore, it would not injure certain gentlemen with shoulder straps to refrain from the use of whiskey, then they might prove that it is possible both for officers and subalterns to live without intoxicants."

—The *Ram's Horn* of Jan. 12th had a very suggestive picture. It represented the saloon in the shape of an octopus, with a whiskey barrel for its body, with the head of a bull-necked, low-browed, pug-nosed, villainous looking saloon-keeper and with tentacles reaching out in different directions. One of them is over the eyes of justice, another is pouring gold into her scales, another is muzzling the mouth of a minister in the pulpit, another is grasping the hand of an editor and compelling him to throw an editorial on the "Evils of the Saloon" into the waste-basket, another is hovering over the Capitol at Washington and another over the home. Under the picture is written: "How much longer will we permit this monster to exist?" The whole thing is certainly very significant and should tend to open the eyes of the American people.

—Says the *Baptist Argus*: "There are more students in the Seminary from Tennessee than any other State outside of Kentucky. Tennessee is alive and united upon our boards, colleges and the Seminary, and is pushing forward nobly in its State work. The BAPTIST AND REFLECTOR, edited by the genial E. E. Folk, deserves great praise, for we feel that to the BAPTIST AND REFLECTOR more than to any other agency is due this harmony and progress. Tennessee's progress, however, cannot be referred to without commending in highest terms Tennessee's able State Secretary, Bro. A. J. Holt." Thanks, Brother *Argus*, for kind words. You are right about it—Tennessee is moving forward. There is more of a spirit of harmony and co-operation in the State now than we have ever known. We are on the eve of great things for the Baptists and for the cause of the Master.

—In an address at a Texas Conference, Bishop Candler is reported as saying: "Old Jacob had fourteen years of sweethearts, but if we are to take the record, he did some monstrous studying all those years." While it is true that "old Jacob had fourteen years of sweethearts," it is not true, as is generally supposed, and as Bishop Candler's remark would seem to imply, that he had to serve Laban fourteen years before he married Rachel, his real sweetheart. He served seven years for her and Laban fooled him by giving him Leah instead of Rachel, but to compensate him for his disappointment he compromised with Jacob by giving him Rachel a week afterwards, on the condition that Jacob would serve seven years more for her. So that while he served fourteen years for Rachel, for seven years of the time she was his wife. (See Genesis xxix. 21-30).

—A Chicago paper estimates that the income of the people of the United States last year amounted to \$20,000,000,000. This would make an average income of about \$250 for each man, woman and child in the country, or about \$1,000 for every man. At this rate the income of the Baptists of the South would be about \$375,000,000 and the income of the Baptists of Tennessee would be about \$33,750,000. If they had given one-tenth of their income—and they certainly ought not to give less—then the Baptists of the South would have given last year to beneficent purposes about \$37,500,000 and the Baptists of Tennessee about \$3,375,000. The Chicago paper estimates that the contributions for benevolent purposes by the people of the country amounted only to \$60,000,000 as against \$20,000,000,000 which would have been given if every one had given one-tenth of his income, while the Baptists of the South gave \$3,069,506.52 and the Baptists of Tennessee, \$195,098,139. Just suppose the Baptists should give according to their income! They would soon take the world.

—The *Liberal* of Madrid recently published a vigorous indictment of the present Spanish regime, written by Senor Margall, the chief of the Republican Federal party. He says that, following the closing of the chambers, the nation has become less hopeful and more fearful regarding the future. He adds: "The budget has not been destroyed; the Treasury debt is unpaid; we still owe the banks over a thousand million pesetas; agricultural wealth has not increased and fanaticism is spreading in consequence of the support the government has given the church, which is attacking democratic institutions and the sacred rights of man. The government constitutes the best friend of Carlism. All dynastic governments are powerless to break the chain between King and Pope." In conclusion, Senor Margall says it is futile to expect the slightest improvement in the outlook. This shows Spain to be in a desperate condition, and the cause of all her woes, as indicated by Senor Margall, is Catholicism. Spain is probably the most intensely Catholic country on the face of the globe, and therefore the most unfortunate and most unhappy of any so-called Christian nation.

THE HOME.

THE PRICE.

He did his duty day by day,
He wrought no one, but toiled away,
With love for all mankind,
He saved a little now and then,
He worshiped God and trusted men,
And sighed not nor repined.

He struck it rich by chance one day,
And threw the tools he'd used away,
And friends flocked round him then!
But one thing that he had before—
That gave him joy—is his no more,
He's lost his faith in men.
He looks upon all men to-day
As wolves wou'd steal his wealth away,
Who'd cheat him, if they could!
W at say you? Are his heaps of gold
Worth what he ve—the faith of old,
In human brotherhood?

A True Story With a Moral.

BY OLIVE MERRILL.

Tell you a story, Kittie? Well what shall it be? About when I was a little girl you say. Well, let's see. I think I have told you nearly everything I did when I was little. I think of a story my grand-mother used to tell me when I was little. Suppose I tell you that? I think grand-mother said she read it when she was young, so it is so old it will be quite new to you. Now listen closely, for it is a true story, grand-mother said.

Once upon a time there were a little brother and sister, named Willie and Mary.

Willie was about seven years old, and little Mary only four.

Willie was a very head-strong, contrary little boy who liked to have his own way, and all his dear mother's talks had no effect. Sometimes she whipped him, but that did not do him any good except while the hurt lasted. Mary had a sweet, good disposition, and always tried to mind what mamma said.

They lived in a large house in the country, and down in the meadow was a creek. Willie liked to go down there to throw sticks in the water and watch them float down stream. His mother did not allow him to go to the creek alone, but very often he disobeyed her. One pretty bright morning the children started out to play.

"Now don't go to the creek, children, it has been raining and the water is up. I am afraid you would be drowned."

"We won't, mamma," said both of the children together.

"Now, Willie, you won't take little sister to the creek?" again asked mamma.

"No, mamma," repeated Willie. And he was in earnest, too.

The children went out in the shady back yard and made a play house under the trees. Restless Willie soon grew tired of this, and persuaded his sister to go to the barn with him and play hide and seek in the hay. When they grew tired of this Willie proposed that they hunt for the old turkey hen who had stolen her nest out somewhere. Willie had hunted often but could never find it.

Away the children trudged looking in every fence corner and brush pile they came to. At last they were on the top of a hill from which they could see the creek. The water was very muddy and swift.

"Come along, sister, let's go down there. I never saw such water to float sticks off. It will be capital fun. Come on," and he started.

"No," said truthful little Mary, "we promised mamma we would not go."

"Well, come along anyway, it does not make any difference if we did; we won't get drowned. I have been there many a time."

But Mary remembered her promise and could not break it. Willie could not go and leave her alone, so he took her by the arm and tried to drag her, but she caught hold of a little bush and would not let go. At last he grew so angry he picked up a stone and threw it at her. He did not intend to hurt her seriously, but he was so angry he did not care if he did hurt her a little.

But, alas! his aim was true for once, and the stone struck her on the temple. She gave one cry and fell to the ground. He went to her, but she could not speak. Then he realized what he had done.

He ran to the house and told his mother that he had struck Mary with a stone and she could not talk. He ran with her to the place where he had left the little girl. When his mother raised little Mary from the ground, she cried, "O, Willie, you have killed sister!"

Willie lived to be an old man and he was a good man too, but he was never happy. As long as he lived he could see the white face of his little sister and hear his mother's words, "O, Willie, you have killed sister!"

I stopped for Kittie was crying softly, at my feet.

It is a sad little story, dear, I said, but it has a great lesson in it. We must all learn to govern our tempers. If we do not something will happen that will call us to our senses, but perhaps it may be something that will make our whole lives unhappy like poor Willie.

Health and Hygiene.

BY S. H.

It is wise to keep alive the good health and grand strength which makes our present dower and not let it slip out of reach by neglect. With good health comes that buoyancy of spirit, elasticity of step, and lightness of heart that is the very acme of all beauty, for a healthy woman is nearly always beautiful. Health is the panacea for many ills, and we should try to secure it. I am a great believer in the deep-breathings with vigorous rubbings. Perfect cleanliness is necessary to good health. By simply washing or sponging off you do not really clean the skin. Take a flesh brush or coarse towel and rub as if you were rubbing the skin off. It is wise to put a little borax into the bath water, it softens it, and cleanses the skin more thoroughly, and it also kills disease germs and destroys bacteria. Such bathing as this keeps people young longer, makes them more vigorous and cheerful. A housewife knows she cannot half do her duty if she is feeling weary, tired and cross. I have learned that there is an intimate though mysterious connection that exists between the mind and body. They act and re-act upon each other. The mental state has much to do with the physical. Sadness depresses, and to that extent is conducive to disease. Joy uplifts, cheers, invigo-

rates and inspires us to nobler, better things, and acts as a tonic to the entire system. The restfulness and sense of delightful cleanliness that follows a bath is certainly worth any trouble it may cost us, and our health depends more upon bathing than we dream of. The pores must be kept open, and the idea that oils and massage will answer without bathing is a great mistake, says a most excellent physician.

Every-day Helps.

If you read the home department in our various papers you will see how very useful and helpful they must be to housekeepers. You will also find that they acknowledge the benefit derived from reading the experiences and recipes given by our sister workers. I get many kind appreciative letters thanking me for some little advice proffered and asking for some other method or recipe. It stimulates me to try and inform myself better, and to observe closely the best and most helpful ways of lightening their burdens.

Perhaps a few simple little helps learned by experience may be of service to busy house-wives, for what they need usually is, to gain a little time for leisure and recreation, to know methods of doing work easily and quickly, yet to do it well.

There are some asbestos mats that can be gotten for a few cents and they are very useful. You can place the mats under kettles on the stove to prevent the burning of food, and they are also nice for toasting bread, and they are indestructible.

From experience I have found that nothing facilitates your work more than to have several little brushes for washing potatoes, it removes dirt so quickly and easily, then for cleaning lamps and glass-ware with uneven surface. It gets the dirt out of the niches.

Next, keep mops on hand for washing dishes, a long handle one and a short handle one. They reach inside of pitchers so nicely, and saves your hands and protects them.

Iron rust on marble can usually be removed by rubbing with lemon juice. Almost all other stains may be taken off by mixing one ounce of finely powdered chalk and one of pumice stone and two ounces of common soda, mix with water and rub the mixture over the stains until they disappear. Wash the marble with good hot cleansing suds of pear-line and dry and polish with a chamios skin.

There is nothing better for washing windows, mirrors, etc., than to put a teaspoonful of borax in half a gallon of suds. Have the water quite warm, rinse with clear water and dry well. This method saves labor and accomplishes the work quicker. KENTUCKIAN.

How's This?

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

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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. WALDING, 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.



Grand Old Men

Some men seem to defy old age. They walk erect. Their eyes are bright. Their laugh is hearty. They are men of to-day—not men of yesterday. They are also men who have kept themselves in good physical condition in the past. As we grow older waste matter accumulates in the system. The body cannot throw it off without assistance. So, little by little the machinery of the body is clogged, vitality is lowered, and enjoyment of life ceases. Dr. Pierce's Golden Medical Discovery, cannot make old men young, but it does make them strong and healthy. By removing the waste accumulations, by increasing the blood supply, by strengthening the stomach and organs of digestion and nutrition, and thus increasing the assimilative and nutritive powers, "Golden Medical Discovery" makes grand old men.
"I suffered for six years with constipation and indigestion, during which time I employed several physicians, but they could not reach my case," writes Mr. G. Foppewell, of Eureka Springs, Carroll Co., Ark. "I felt that there was no help for me, could not retain food on my stomach; had vertigo and would fall helpless to the floor. I commenced taking Dr. Pierce's Golden Medical Discovery and little 'Pellets.' I am now in good health for one of my age—60 years. I owe it all to Dr. Pierce's medicines."
Dr. Pierce's Pellets greatly benefit old men by keeping the bowels in activity.

Who Had the Last Laugh

From the "Washington Star": "There's another case of the man who laughs last," remarked a practical joker the other day, pointing to a turnip patch in front of a private residence.

"I don't understand where the laugh comes in," admitted the listener.

"Of course, you don't, but I do, and the laugh is on me. I thought I was playing a joke on my friend, who occupies the house, but he has the turnips and I have to buy mine. Some time ago he wanted grass and clover seed to plant in front of his house, and like many other people he thought the agricultural department supply would make a better showing than any he could buy in a store. I volunteered to get the seed, and I concluded I would put up a job on him."

"And couldn't he tell the difference between seed for turnips and seed for grass?" interrupted the hearer.

"He thought there was something about the seed that was not exactly right, but, not being a farmer, he was not certain. I told him the seed had been brought from the Philippines, and he expected to see something in the grass line different from any he had ever seen before. Soon after the seed had sprouted and the little sheaves showed themselves my friend's suspicions were aroused, and he made inquiries about the neighborhood. None of his neighbors could tell what was growing on his parking and I persisted in telling him what a beautiful grass plot he would have some day. The time finally came when the turnips could be seen, and my friend enjoyed the joke."

"And, of course, you also enjoyed it?" the joker was asked.

"Not much," he answered, "for I am now buying some of the turnips at least twice a week when I might just as well have had them in my own yard."



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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.

I often think we show the worst side of our religion to our colored servants. It is Mary, the house maid, who bears the card to her mistress, and hears her say, "Oh! that tiresome Mrs. Smith," and grins as that same mistress greets her visitor cordially with "How happy I am to see you, Mrs. Smith!" That same Mary is sometimes bidden to say "not at home," when she knows that the lady of the house is busily sewing or lounging in her own room up-stairs, and as she waits on the table, how often she hears ill-natured remarks about the neighbors. So often too the mistress restrains herself before husband and children, but the cook gets the benefit of the irritability arising from a sleepless night or overwork. Is this kind of a thing likely to recommend our religion to these people so prone to imitate our vices rather than our virtues? Think of it! Let us guard our tongues and live our religion before our servants, and remember that at all times we are in a measure responsible for the souls of all who come within the sphere of our daily influence. Above all, pray for them.

L. D. E.

A Prize.

Answers are coming in quite rapidly. I am sure you will be greatly benefited by these "mission studies." Use them in your band meetings. I will give you the list of all who answer in the issue of February 7th, and also the name of the prize winner.

Young South Bible Learners.

Learn Matt. xxii. 37-40. We have had no new names of Bible Learners lately. Who will promise to learn to recite our weekly portion of God's Word during 1901? L. D. E.

YOUNG SOUTH CORRESPONDENCE.

Oh! yes. We have 21 letters this week, but several are in answer to our "mission study" for January. But our fourth week in the opening month of the new century does not make us ashamed, as you will speedily see. There are five Wednesdays in January, 1901. So we have still one more chance, and I hope to end with three figures in our January dollars, and so set the other months a good example. What do you say?

But you are impatient for the messages. Let us pass on!

No. 1 is dated Mt. Juliet:

"Enclosed please find \$1, to be divided equally between Japan and our Orphanage. I am 11 years old, and I want to be a member of the Young South and send you something often this year." **CHERIE BASHAW.**

In the same envelope came No. 2, dated Nashville:

"I am 5 years old, and I want to join your band of workers, and I send 50 cents, to divide equally between Japan and the Orphans' Home."

KATHERINE PROVOST.

And with these there is still another dated Nashville, which does me so much good that I want all parents especially to read it:

"I enclose \$1.75, mentioned in the enclosed letters. I take great pleasure

in helping the children in this very worthy cause, and hope they may early take to giving their time and means to their Savior's work. They are my wife's sister and our oldest daughter, and are descendants of a Baptist, well known to many, J. P. Bashaw of Mt. Juliet."

T. P. PROVOST.

Oh! if all fathers would thus encourage the little ones, "Bashaw" is one of the names I remember in the old Rutland Church of my childhood. I am glad to meet it again. We welcome these children most gladly, and we hope to be well acquainted with them before this year goes by. I trust they will interest many others. Many thanks for these, their first offerings. Come again soon! Have you any of our star cards? Send a stamp, and try a few.

No. 4 is from away down in Louisiana:

"I come with \$2 for Mrs. Maynard's salary. My prayers are with you always."

YOUR LOUISIANA FRIEND.

We are so grateful. Won't you write us how the Baptist cause prospers with you?

In No. 5 Colorado Springs, Colorado, my good friend sends 15 cents for a picture of Mamma Saunders and Carey Fox Bass, and she says:

"I gladly send it, for if there is anything I do love, it is to hear children sing, and how can they sing without song books? I learned to love the little ones of our Orphanage when I was Treasurer of our Ladies' Aid Society in my old Memphis home, and used to send \$5 each month for Orphanage Support."

MRS. A. P. TRUSS.

We are delighted to hear that Mrs. Truss is restored to health by the ideal climate of Colorado. We hope to hear soon that she is back in Memphis, working as of yore. The editor will never forget the pleasant days she spent in Louisville with this consecrated woman, and wishes much she could journey with her to all the wonders of that far-famed section, where Pike's Peak towers aloft and health lives in the breeze and sunshine. Mr. Wallace shall have the order for the picture immediately. I hope the other seven ordered in December have all been received.

No. 6 is dated at Lucy:

"Enclosed find \$1.75 from Ruby, Clarence and Alva Wynne, 25 cents each for the orphans, and \$1 for the Young South missionary from me. We wish you much success in your noble work."

MRS. MARY WYNNE.

Thanks! We hope to hear often from Lucy this year.

No. 7 comes from South Chattanooga:

"Enclosed you will find \$2 for our Mrs. Maynard. Both are star dollars, one from my brother Will's class of boys, and the other from my own class of girls. We are workers in the Second Baptist Church, and we mean to do more this year. To-morrow my class will begin a card for Miss Claudia J. White of China. I think perhaps my girls prefer Mrs. Maynard, because they read her letters in the BAPTIST AND REFLECTOR, but is it not better to divide our offerings? We enjoy the Young South so much. My sister Annie, who is such an earnest worker, is very ill with pneumonia. We have been very anxious about her, but we hope the worst is over."

LOUISE GOLLING.

Those Second Church workers lie very near to the editor's heart. Thanks for this fresh proof of their continued interest. We hope that Miss Annie, who has served the Young South so faithfully, will soon be thoroughly recovered. Yes, I think it well to "sow beside all waters," and interest the children especially in the

ITCHING LIMBS

And All Forms of Itching, Scaly Humors Are Instantly Relieved and Speedily Cured by CUTICURA.

Speedy Cure Treatment \$1.25

Bathe the affected parts with hot water and CUTICURA SOAP, to cleanse the skin and scalp of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply CUTICURA OINTMENT freely, to allay itching, irritation and inflammation and soothe and heal, and lastly take CUTICURA RESOLVENT, to cool and cleanse the blood and expel humor germs. This sweet and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humors of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all else fails. Price, THE SET, \$1.25; or, Soap, 25c.; Ointment, 50c., and Resolvent, 50c. Sold throughout the world.

Millions of Women Use Cuticura Soap

assisted by CUTICURA OINTMENT for preserving, purifying and beautifying the skin, for cleansing the scalp of crust, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for body rashes, itches and irritations in the form of baths for annoying irritations, inflammations and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative antiseptic purposes which readily suggest themselves to women, and especially mothers, and for all the purposes of the toilet, bath and nursery. No amount of persuasion can induce those who have once used it to use any other, especially for preserving and purifying the skin, scalp and hair of infants and children. CUTICURA SOAP combines delicate emollient properties derived from CUTICURA, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odors. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skin, scalp, hair and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath and nursery. Thus it combines in ONE SOAP at ONE PRICE, viz., TWENTY-FIVE CENTS, the BEST skin and complexion soap and the BEST toilet and BEST baby soap in the world.

different phases of mission work. Whatever goes to the Foreign Board helps China, Africa, Japan, all, but we get more thoroughly in touch with the work, especially when we are just beginning, by concentrating our thoughts, gifts and prayers, first on the needs of one country and then on another. I am glad to send cards for all, although of course Mrs. Maynard is our first favorite, being our own missionary, for whose salary we stand. God give you all a grand year at the Second Church!

No. 8 has unavoidably delayed. It comes from Nashville:

"The First Church Sunbeams, at our adjournment last June, had given them about 90 cents in nickels to see how much they could make them grow during the summer. Out of the increase, we send the Young South \$2 for our 'Miss Bessie' in Japan. We hope thus to help spread the gospel, and that the new year will be a very prosperous one for the Young South."

MRS. MAT. WILLIAMS.

We are most grateful for our share of the "profits." Will you tell the Sunbeams so, Mrs. Williams?

No. 9 comes from our good friend at Grand Junction:

"I send you \$1 and beg you to enter the name of my first grand-child, Marlon E. Smith, in the Babies' Branch. His father worked with 'Aunt Nora.' My prayer is that little Marlon will ever work for and love missions." **MRS. MATTIE SMITH.**

We enroll the dear baby with great pleasure, and are so much obliged for the generous offering. I send the certificate.

No. 10 ought to have appeared last week but was unfortunately overlooked. It comes from Ridgedale:

"Enclosed you will find \$2, one from myself for Japan, and the other from my little grandson, Craig Boone. We wish you much success and divine strength for your glorious work."

MARY J. PHILLIPS.

We are most grateful to this good friend. Ah! that we could have more

of the "divine strength." I wish I could show you the big bunch of sweet violets that came from the same kind hands. God bless the little orphaned grand-son!

West Point sends No. 11:

"I send you \$1 for the Orphans' Home, collected from my Sunday-school class. May the blessing of God ever rest and abide with the Young South."

EDNA L. MARTIN.

We are so much indebted to this teacher and class. Keep with us in 1901.

Our Cleveland Sunbeams have made a grand new beginning for the century and send us \$2 for Mrs. Maynard's salary in No. 12, as our share of their "barrel opening," one of which is a star dollar from Della Carter, the new Treasurer. We hope for great things from this band this year. Under Miss Hampton's guardian care, they cannot fail.

Clarksville sends No. 13:

"You will find enclosed 50 cents, a gift to me from a dear aunt. Place it where it is most needed. We have quite a live Sunbeam Band now, and we send you our best wishes that during this year we may accomplish all you wish and that God will bless."

MARY WARFIELD.

We are so glad to have this dear worker back with us. We give her self-denial offering to Japan.

Bethpage sends No. 14:

"At last the daylight shines through all the stars encircling our missionary's sweet face on my card. I send you \$1 for her work. I will join the 'Student Band' for this year. I am sure the monthly lesson will prove beneficial to all of us. I am glad Christmas was so pleasant at the Orphanage. May all the year be so! Best wishes to the Young South!"

OLIVE PARDUE.

Here's another old friend back, and we are so glad and so grateful to her.

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

I hope we shall have a large "Student Band" for 1901.

No. 15 is dated Madison, and is in a hand-writing I know well:

"Please find check for

FIVE DOLLARS

to be used for our work in Japan."

MRS. J. W. MENEES.

Don't you want to cry "Hurrah?" I

do. Mrs. Menees has been one of our most faithful and generous contributors since the very beginning of my connection with this work. God bless her.

Now we close with No. 16 from Paris: "Happy New Year from the Paris Sunbeam! We greet you with our best wishes for a most prosperous year in the Master's work. Mrs. J. Lasater sends \$1 for the repairs on the Orphanage, and the other

SIX DOLLARS

is our regular collection for dear Mrs. Maynard. We are glad to open 1901 with this offering, and we hope it will cheer you to know that we will ever try to do all in our power for our missionary. You don't know how much we enjoy the letters and the editor's kind words. May God bless you!"

MRS. MARTIN BALL.

How grateful we are that dear Mrs. Ball has been raised up from her recent critical illness. Like a true soldier she goes straight back into the fight for the right. We prize her band above words to tell. God bless each member and give the leader all needed grace. We are most sincerely thankful for this fresh evidence of their thought for our salary-fund. Tell our gratitude to Mrs. Lasater, will you, Mrs. Ball?

So you see we finish our fourth week grandly!

We have had Drs. Willingham, Kerfoot and Holt in Chattanooga this week, and it goes without telling that our hearts swell with new zeal for all kinds of mission work. We are sure their coming to us will bear fruit. We won't disappoint them in our "little corner" at any rate.

Work hard, pray constantly, give as the Lord prospers you! I find six sets of answers from as many little students. All must be in my hands on January 30th, remember. Most affectionately yours,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First half year's offerings	\$418 49
Third quarter	223 76
First week in January 1901	27 32
Second week in January	14 92
Third week in January	33 27

FOR JAPAN.

Cherie Bashaw, Mt. Juliet	50
Katherine Provost, Nashville	25
Louisiana Friend	2 00
Mrs. Mary Wynne	1 00
Wm. Golling's Class 2nd ch. Chat. star.	1 00
Miss Louise Golling's Class, star	1 00
First Ch. Sunbeams, Nashville, by Mrs. Williams	2 00
Mrs. M. J. Phillips, Ridgedale	1 00
Cleveland Supbeams, by Miss Hampton	1 00
Della Carter, Cleveland, star	1 00
Mary Wardfield, Clarksville	50
Olive Pardue, Bethpage, star	1 00
Paris Sunbeams, by Mrs. Ball	6 00
Mrs. Menees, Madison	5 00

FOR ORPHANAGE (SUPPORT).

Cherie Bashaw	50
Katherine Provost	25
R. C., and A. Wynne, Lucy	75
Craig Boone, Ridgedale	1 00
Edna Martin's s. s. class, West Point	1 00
Mrs. J. Lasater, Paris	1 00

FOR BABIES BRANCH.

Marion E. Smith, Grand Junction	1 00
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FOR PICTURES.

Mrs. A. P. Truss, Colorado Springs	15
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Total	\$745 66
Received since April 1, 1900:	
For Japan	\$523 97
Orphanage (support)	110 42
Orphanage repairs	16 60
Orphanage annex	1 00
Orphanage special	2 00
Pictures	1 20
For Home Board	33 25
State Board	21 00
Babies Branch	26 10
China	21 31
For Mexico	5 53
Postage	8 83
Total	745 66
Star card receipts	\$230 87

RECENT EVENTS.

—Rev. M. J. Hoover of Burlington, Ky., has accepted the pastorate of the church at Alexandria, La.

—It is announced that Prof. A. T. Robertson's "Life and Letters of John A. Broadus" will be out the first week in February.

—Rev. J. H. Piper has moved from Bolivar, Tenn., to Ellington, Mo. He has a good field of work there. We wish him much success in it.

—Rev. S. C. Hood, who has been connected with Monroe College, Forsythe, Ga., for several years has accepted the pastorate of the Covington, Ga., Baptist Church.

—Rev. C. W. Duke of Baltimore has accepted a call to the church at Elizabeth City, N. C. He has been our correspondent in Baltimore for several years and is an excellent man.

—C. K. Henderson, Cedartown, Ga.: "The evolution of missions is the unfolding of the mind of Christ. The impulse of missions is the transmitted power of God. The result of missions is the revealed glory of heaven."

—Rev. Jas. T. McGlothlin has been called to the pastorate of the Midway, Ky., Baptist Church, to succeed the late Rev. H. G. Ferguson. Mr. McGlothlin is now a student in the Seminary. He is a brother of Prof. McGlothlin.

—After a protracted deadlock, Captain John W. Morton of Nashville was nominated by the Democratic caucus for Secretary of State on the sixty-second ballot. He is a clever man and it is to be hoped that he will make as good a Secretary of State as he did a soldier.

—Rev. J. H. Grime of Watertown has been appointed to write a history of the Salem and New Salem Associations. There is no one better fitted for the work. We are sure that he will make it very interesting. We hope to publish the articles in the BAPTIST AND REFLECTOR.

—Dr. J. O. Rust delivered an address before the Young People's Union of the Paris Baptist Church last week. The attendance was very large, and from all reports the lecture was greatly enjoyed. Dr. Rust says that he does not know any Baptist preacher in Tennessee who is better housed and better groomed than Bro. Ball.

—Rev. M. R. Cooper resigned at Savannah, Tenn., and accepted a call at Belen, Jonestown and Tunica, Miss., all on the Y. & M. V. road. All of these churches are in the great Delta. We are very sorry to have Bro. Cooper leave Tenn. He was doing a fine work at Savannah. Our best wishes follow him to his new field in Mississippi.

—Dr. A. E. Dickinson, who was Superintendent of the Sunday-school and Publication Board of the Baptist General Association of Virginia during the war, and did very efficient service in that position, says that during the years of 1862 and 1863, he collected for army colportage \$84,000, and raised nearly twice as much in 1864 and 1865. This seems a large amount. We imagine, however, that it was collected in Confederate money at a time when that currency had greatly depreciated. How about it, Dr. Dickinson?

—We announced that Rev. J. H. Milburn had sold out his interest in the Arkansas Baptist to Mr. Allen W. Clark, the son of Dr. W. A. Clark. Bro. Milburn states that he will not retire from Arkansas, but will remain in the State and continue as associate editor of the Baptist. He says that he does not desire a pastorate, but only expects to hold meetings and de-

liver discourses, and serve his brethren in Arkansas whenever he is able to do so. He is an able man and especially a strong doctrinal preacher.

—The Christian Advocate of last week says: "Mr. Reau E. Folk, who has just been unanimously nominated Treasurer of the State of Tennessee, is the brother of our highly esteemed friend, Dr. E. E. Folk, of the BAPTIST AND REFLECTOR, and by that token is a good and worthy man. Indeed from what we know of him we are ready to confess that on his own account he is worthy of the honor which he has received." We thank Dr. Hoss for his kind words both with regard to ourself and our brother. They are greatly appreciated.

—The Baptist Ministers' Mutual Benefit Association of Texas, organized at the meeting of the Convention in Waco last November, seems to have been quite successful so far. Its members bind themselves together, in case a brother preacher passes away, to pay his family \$2 each, the amount not to exceed \$2,000. Dr. R. C. Buckner is the President, Dr. W. C. Luther, Secretary. Such men as Drs. J. B. Gambrell, J. B. Cranfill, B. H. Carroll, Geo. W. Truett, J. M. Gaddy, J. W. Gillon, A. J. Kincaid, A. J. Harris, E. E. King, etc., belong to the Association, which now has a membership of about 350. It is proposed to make the Association a chartered institution and it is desired to have members from other States besides Texas. In such cases it would become a Preachers' Life Insurance Company, and we do not see why it should not be as safe and successful financially as any mutual insurance company.

—The Public School Officers' Association of Tennessee met in this city last week. It was largely attended and its sessions seemed to be quite interesting. Among the Baptists present were:



Little Faith

Many women have little faith in advertisements. Consider

PEARLINE. Could it have been advertised so extensively for twenty years if our claims for it were not true? We say it's better, easier, quicker than soap. Saves work and clothes. Try PEARLINE on the faith of the millions who use it. You owe it to yourself to try it. 632

Profs. S. S. London of Bristol, B. D. White of Greenville, A. J. Brandon, Jr., of Wartrace, F. M. Bowling of Waverly and R. L. Wright of Nashville. Prof. London was elected President of the Association for the ensuing year—an honor most worthily bestowed. The following resolutions were almost unanimously adopted:

Resolved, That we, the Public School Officers' Association of Tennessee are in hearty sympathy with all movements and legislation tending to redound to the best interests of the cause of temperance in the State of Tennessee and elsewhere.

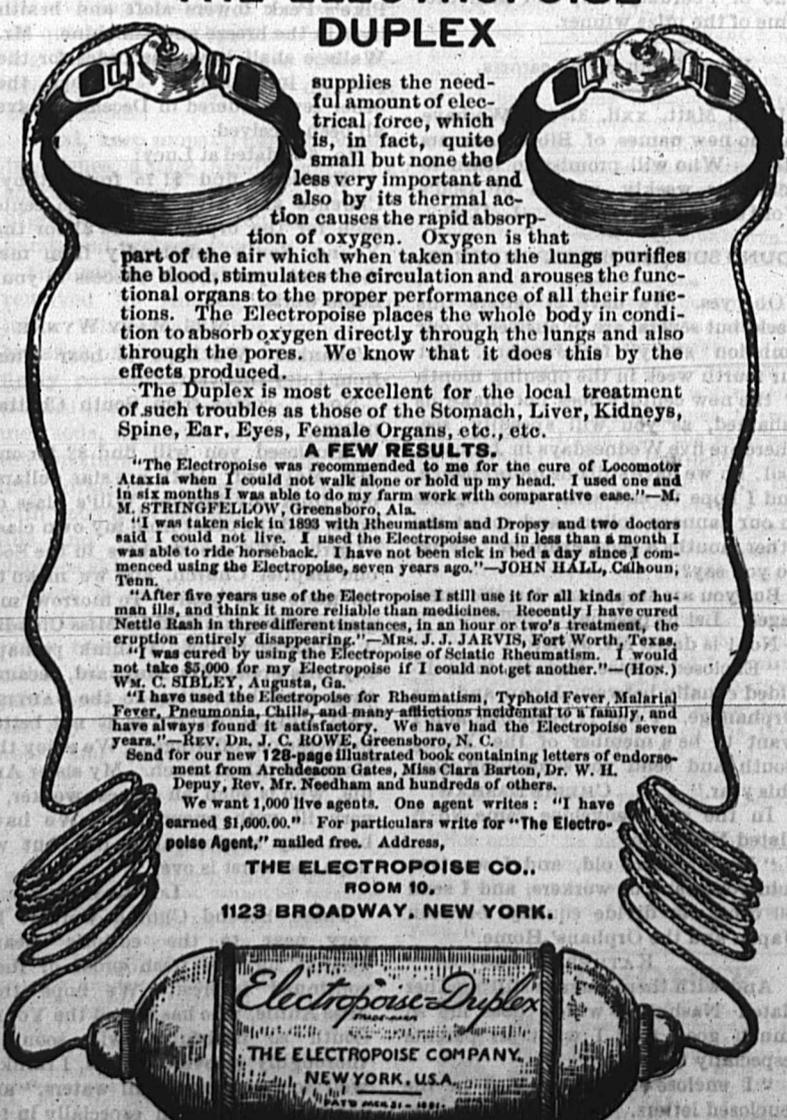
Resolved, That we endorse the bill now before the General Assembly of Tennessee to extend what is known as the four mile-law to towns of 5,000 inhabitants and less.

—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.

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.

THE ELECTROPOISE DUPLEX



supplies the needful amount of electrical force, which is, in fact, quite small but none the less very important and also by its thermal action causes the rapid absorption of oxygen. Oxygen is that part of the air which when taken into the lungs purifies the blood, stimulates the circulation and arouses the functional organs to the proper performance of all their functions. The Electropoise places the whole body in condition to absorb oxygen directly through the lungs and also through the pores. We know that it does this by the effects produced.

The Duplex is most excellent for the local treatment of such troubles as those of the Stomach, Liver, Kidneys, Spine, Ear, Eyes, Female Organs, etc., etc.

A FEW RESULTS.

"The Electropoise was recommended to me for the cure of Locomotor Ataxia when I could not walk alone or hold up my head. I used one and in six months I was able to do my farm work with comparative ease."—M. M. STRINGFELLOW, Greensboro, Ala.

"I was taken sick in 1893 with Rheumatism and Dropsy and two doctors said I could not live. I used the Electropoise and in less than a month I was able to ride horseback. I have not been sick in bed a day since I commenced using the Electropoise, seven years ago."—JOHN HALL, Cahoon, Tenn.

"After five years use of the Electropoise I still use it for all kinds of human ills, and think it more reliable than medicines. Recently I have cured Nettle Rash in three different instances, in an hour or two's treatment, the eruption entirely disappearing."—Mrs. J. J. JARVIS, Fort Worth, Texas.

"I was cured by using the Electropoise of Sciatic Rheumatism. I would not take \$5,000 for my Electropoise if I could not get another."—(Hos.) Wm. C. SIBLEY, Augusta, Ga.

"I have used the Electropoise for Rheumatism, Typhoid Fever, Malarial Fever, Pneumonia, Chills, and many afflictions incidental to a family, and have always found it satisfactory. We have had the Electropoise seven years."—Rev. Dr. J. C. ROWE, Greensboro, N. C.

Send for our new 128-page illustrated book containing letters of endorsement from Archdeacon Gates, Miss Clara Barton, Dr. W. H. Deputy, Rev. Mr. Needham and hundreds of others.

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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.

AMONG THE BRETHREN.

Rev. E. J. Thompson has accepted the care of the Oak Cliff Church, near Dallas, Texas, and those people are delighted.

Rev. E. G. Townsend has resigned the care of the church at East Waco, Texas, and has moved to Belton, Tex. He has not made known his future plans.

Rev. F. B. LaBarrar leaves the Riverside Church, Baltimore, Md., to become pastor at Salem, N. J. He has done effective work at Riverside for fifteen years.

Rev. Terry Martin, of Bonicord, Tenn., has been called to the care of Fellowship Church, near Stokes, Tenn. Thus a good church captures a good pastor.

Rev. William Pfeiffer, of Arlington, Iowa, has consented to become pastor of the German Baptist Church in Baltimore, Md., much to the delight of that strong church.

Rev. C. W. Durden, who recently resigned the care of the Jones-avenue Church, Atlanta, Ga., will likely be called to the care of the church at Barnesville, Ga.

Rev. A. H. Simms, who has been traveling representative of the *Biblical Recorder*, has resigned that position and accepted the care of the church at King's Mountain, N. C.

The regular Maryland department has been discontinued in the *Religious Herald*, though Dr. O. F. Gregory, who so ably edited it, will contribute each week interesting news letters.

The Pin Oak Church, Waco, Texas, which was organized not long ago, has extended a call to Rev. O. E. Bryan, and he has accepted. This faithful band is hopeful of accomplishing great good.

Rev. John E. Briggs will leave the Seminary at Louisville Feb. 1 to enter upon his duties as pastor of the church at Greensboro, Ga. He goes to a great field with splendid qualifications for the work.

The church at Eldorado, Ark., to which Rev. J. N. H. Wharton has been preaching three Sundays in each month, begins the new year with preaching every Sunday. This is a wise move.

In the death of Rev. John F. Cheney, which recently occurred at Crawford, Ga., one of the strongest of the Georgia Baptist ministry goes to his great reward. He did a great work and will be sadly missed.

Rev. Walter E. Dodd has been called to the care of Olivet Church, Charlotte, N. C. Though this church is at present weak, and is in a difficult field, it is hoped that an era of great prosperity is dawning upon it.

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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.

Rev. Austin Crouch rejoices over continued prosperity in his work at Corinth, Miss. The Sunday school of his church has decided to support one of the orphans in the Mississippi Baptist Orphans' Home.

Dr. P. T. Hale, of Roanoke, Va., preached four days in a revival with Rev. J. A. Garrett, of Broad-street Church, Winston-Salem, N. C., which resulted in many conversions and nine accessions by baptism.

Rev. M. J. Hoover, of Burlington, Ky., has been called to the care of the church at Alexandria, La., and has accepted. This is a capital church, and it is to be congratulated on securing the services of Bro. Hoover.

Dr. Stanley, of St. Louis, Mo., preached in the Baptist Church at Union City, Tenn., last Sunday, with a view to the pastorate. This church has been pastorless since the resignation of Rev. W. H. Bruton.

The Stockton-street Church, Richmond, Va., tried an increase of salary on Rev. H. L. Musselman to induce him to remain with them, but he declines, feeling that he should labor for the *Religious Herald* as field editor.

Rev. W. W. Hamilton, of Louisville, Ky., is assisting Dr. W. E. Hatcher in a remarkable revival at the Grace-street Church, Richmond, Va. Conversions are being witnessed at every service, and lasting good is being accomplished.

Rev. W. J. E. Cox, of St. Francis-street Church, Mobile, Ala., is to be assisted in a revival during February by Dr. Carter Helm Jones, of Broadway-Church, Louisville, Ky. The contributions of Bro. Cox's church last year for all purposes were over \$9,000.

The Gay lectures delivered every spring before the students of the Seminary at Louisville, Ky., are to be given this year by Prof. C. L. Smith, professor of English at William Jewell College, Mo. His subject will be "The Preacher and the Study of General History."

The Blood River and Western District Ministers' Institute will hold its next session, beginning Wednesday, Feb. 6, at Henry, Tenn. The introductory sermon will be preached by Rev. Chas. L. Neale, of Murray, Ky. A large attendance is anticipated. The meeting will no doubt prove helpful.

Dr. M. P. Fikes, who succeeded Evangelist H. M. Wharton in the care of Brantley Memorial Church, Baltimore, baptized twenty-six persons during the month of December, and twenty-four conversions were reported for the first Sunday in January. Great things are being accomplished by this man of God.

The West Tennessee Baptist Sunday-school Convention will hold its annual session at Paris, Tenn., beginning April

16. The Executive Committee has arranged a programme which will prove intensely interesting. President T. E. Glass is sparing no pains to make this one of the greatest sessions of this body.

Rochester Baptist Theological Seminary has received a gift of \$90,000 from John D. Rockefeller in addition to the \$90,000 it recently raised by popular subscription. Mr. Rockefeller proposes to give \$25,000 to Richmond College, in Virginia, if the friends of that institution will raise \$75,000. Of course this will be done.

Rev. R. C. Medaris, of Jonesboro, Ark., general missionary for the State Mission Board, has just closed a meeting at Pocahontas, Ark., which resulted in twenty-two additions. He was called home during the meeting by a telegram announcing the death of his little daughter, Parisade. We extend deepest condolence to this excellent brother.

It is being announced in the secular papers that Hon. Joshua Levering, President of the Board of Trustees of the Southern Baptist Theological Seminary, is to be married to Miss Helen Chase Woods, of Baltimore. All Southern Baptists who have learned to esteem Bro. Levering as a prince of leaders among us will be interested in this happy event.

We regret the error of last week which we made in stating that Rev. J. I. Ayres had been called to the care of the Bartlett-street Church, Sumter, S. C. Bro. Ayres has been called to the care of the church at Denmark, S. C., while Bro. S. M. Satterwhite has taken charge of Bartlett-street Church in Sumter. Our information was based on statements in South Carolina papers.

Rev. Geo. W. Truett, of the First Church, Dallas, Texas, had a great day Sunday before last. He preached on the incident of the weeping of our Saviour over Jerusalem to a packed house. At the conclusion of the discourse ten professed faith in Christ, one of whom was a lady belonging to a theatrical troupe which had played "Quo Vadis" in the city the night before. The meetings are being protracted, and Rev. Geo. C. Needham is doing the preaching.

Roll Call Meeting.

On Jan. 16th Sevierville Church had what we called a "roll call meeting." It was really a day of reckoning. For some time discipline had been sadly neglected, as it is in many churches now-a-days. A discipline committee was appointed some time ago, who, together with the pastor, worked among the members, trying to awaken a greater interest among the careless and reclaim the erring. More than fifty names were reported to the church, some for small offenses, some for greater. As the roll was called, those under censure were expected to answer for themselves, though they

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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were not the only ones that talked. The best of feeling prevailed. Not one bitter word was spoken. Many confessed their sins and were forgiven by the church, since they said God had forgiven them; others were excluded, and others were granted letters of dismission, a part of the duty of the discipline committee being to ask them to do so when they had moved out of the bounds of the church. The church renewed its covenant and passed unanimously strong resolutions to do better. In those resolutions the church itself confessed its faults.

This church is 111 years old and has done much good. By the help of God we want to start aright with the new century. Our congregations are growing and our Sunday-school is better than ever before. W. A. Bowers, who is an alumnus of Carson and Newman College, makes a most excellent superintendent. We hope to have a series of meetings soon. We cease not night nor day to pray for the cause here, for the prosperity of Zion at this place means so much for this mountain country. H. B. CLAPP. Sevierville, Tenn.

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Obituary.

PREWITT.—Fell asleep, Wednesday, Jan. 2, 1901, Nealy, beloved wife of J. W. Prewitt of Whiteville, Tenn.

One precious to our heart has gone,
The voice we loved is stilled;
The place made vacant in our home,
Can nevermore be filled.

The Father in His wisdom called
The boon His love had given,
And though on earth the body lies
The soul is safe in heaven.

I would not wake thee, peaceful one,
Why wake those eyes to weep,
Thy hard-earned rest is just begun
And now thy weary task is done
I would not wake thee, quiet one, un-
til God calls—sleep.

J. W. W.

MERCER.—Thomas Bernard Mercer was born in Currituck County, N. C., Dec. 1, 1816. He died in Mercer, Tenn., Jan. 8, 1901, aged 84 years, 1 month and 7 days. In 1828 he came to Tennessee, and in 1838 he was married to Miss Catherine Ohism, who died Feb. 3, 1899. During their 63 years of married life, a cross word was never spoken between them. Of their eight children, only two survive—W. A. Mercer of Memphis, and T. E. Mercer of Mercer, at whose residence he died. He lived a consistent member of the Baptist Church for 40 years. His remains were placed in the cemetery at Maple Springs Church, of which he had been an exemplary member for 34 years. Everybody loved Bro. Mercer and there were many sad hearts around that grave, as the last sad funeral rites were performed. "Blessed are the dead that die in the Lord."

B. C. SIMMONS.

SHANNON.—Mrs. Marth E. Barry Shannon was born in Rockingham, N. C., Jan. 2, 1828. Moved to Robertson County, Tennessee, in 1837. Professed faith in Jesus and joined the Baptist Church at Pleasant Hill in 1850, where she worshipped 17 years; then joined Bethlehem Church where she faithfully served the Lord for 28 years. Then she went into the organization of Mt. Carmel Baptist Church, and remained a devoted member till death. She was married to J. W. Shannon Oct. 28, 1850. This proved to be a very happy union; each faithful to the other and both faithful to the Lord, till on the sixth day of January, 1901, she answered the death summons and went to her home on high; aged 73 years and 1 day. Sister Shannon had the happy faculty of looking on the bright side of every thing, firmly believing that "all things work together for good to them that love the Lord." This helped her through 51 years of active service in the Master's vineyard. She was devoted to her family, given to hospitality and consecrated to the service of the Lord. To the loved ones, we say, implicitly trust the One who says, "My grace is sufficient for thee."

J. P. GILLIAM,
W. F. SHANNON.

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Prof. E. 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. Milsay, 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."

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OBITUARY.

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

BLANKINSHIP.—This good woman, Kittle Blankinship, went to heaven Sunday night, Dec. 16, 1900. She was in her 31st year. In early life she became a Christian; united with Rocky Valley Baptist Church, and afterwards by letter with Fall Creek Church. Nine years ago she was married to Bro. Everett Blankinship. Seven years of her married life were passed in deep and trying affliction. No sufferer ever exhibited a kinder spirit or sweeter disposition. I knew her from her childhood, and a better woman I never knew. Always cheerful. At home, in Sunday-school, church and society, she was a bright star. In affliction she showed how much she could suffer and murmur not. It was a common remark by those who knew her in her afflictions, that she was the most patient sufferer they ever knew. Miss Hight, who waited on her four years, says of all she ever attended in afflictions, Sister Blankinship was the sweetest and purest. Her life of suffering is ended. Her funeral, largely attended, was conducted by the writer at Rocky Valley; after which her pulseless dust was buried beside her sweet mother, to rest in hope. Sorrowing ones, look up.

"You shall meet again; grieve not at parting here.
When on that shining throne there'll be no farewell tear,
Yes, by and by you'll meet again and know each other there,
To make your joy complete, Kittle will be there."

J. T. OAKLEY.

DIXON.—Bro. G. W. Dixon was born June 3, 1858; died Sept. 27, 1900. He professed faith in Christ the first of September, 1879, at which time he united with Bethlehem Baptist Church Lawrence County, Tenn, and remained a faithful, useful member until God called him from earth to glory. Dec. 10, 1879, he married Miss Mary E. Springer. He was a devoted husband, one that endeavored to make his home bright and cheerful. He was ordained as deacon of this church May 26, 1895. Bro. Dixon was ever ready to discharge his whole duty to the church, to his family, to his friends, and to his God. He will be missed by his many friends and acquaintances. Therefore be it

Resolved, That in the death of Bro. Dixon this church has lost one of its most faithful and useful members.

Resolved, That we extend our heartfelt sympathy to his wife and family and relatives in their sore bereavement.

Resolved, That we will humbly bow to Him who "doeth all things well."

Resolved, That a copy of these resolutions be furnished the family and copies be furnished the BAPTIST AND REFLECTOR, and American, Baptist Flag for publication.

Done by order of the Bethlehem Baptist Church, Nov. 25, 1900.

L. B. CHAPMAN,
W. W. McCINCY,
ROBERT SPRINGER,
Committee.

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Rev. A. C. Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Constantia, Oswego County, New York:

I have been troubled with Kidney and kindred diseases for sixteen years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time to my astonishment, I could sleep at night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all.

(Rev.) A. C. DARLING, of the venerable Mr. Joseph W. Whelan of Wolfboro, N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

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.

A POPULAR CHORD.

London's Underground Railway Appreciated by the Public.

Rarely before has London been so pleased with a novelty submitted for its approval as it is with the new Central London railway, which has now been thrown open for public use. From the time the first train started from the Sheperds Bush terminus at 5:15 a. m. until the last train from the Bank end half an hour after midnight no fewer than 84,500 passengers had sampled the new line on its opening day. Thousands more had looked on. To get down to the level of the trains, which varies from sixty to ninety-six feet below the street, either stairs or lifts are available, says the London Daily Mail. Most people take the fine, large, airy elevators, for the stairs are long, numbering from 100 to 150 treads—a formidable flight to walk up at all events, whatever may be said about going down them. Arrived on the platform, one's first sensation is that of a delicious coolness. The thermometer may be soaring in the 80s or 90s overhead in the street, but down on this line it is always round about 55 degrees. Then the electric lights suddenly flash into greater brilliancy, in comes the train—they run every two and a half minutes during the busy hours—and off it goes again before time has been given to observe fully how handsome it is with its seven elegant cars, each built to seat forty-eight persons.

Symptoms of Catarrh.

A Cold in the Head, a Dull Head-ache and a Discharge From the Nose and Throat.

The general symptoms of catarrh are, a discharge of white, yellowish or dark secretion, which is either blown from the nose, or drops back into the throat; a dull headache, a stopped up feeling in the nose, ringing or buzzing sounds in the head, deafness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to indigestion, bronchitis, asthma and consumption.

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White blackberries and green roses have been propagated in Louisiana this year.

PERSONALS.

The Prince of Wales really had to put on eyeglasses. He began to miss seeing the pretty women.

Helen Keller, the famous blind deaf mute, has been elected vice president of the freshman class at Radcliffe college.

The czarina likes to set her own table and tend her own house flowers, as Victoria of Wales does at Sandringham.

Sir Will'am Lyne has offered a prize of \$2,500 for the best ode in commemoration of the new commonwealth of Australia.

Mark Twain usually breakfasts about 10 o'clock. He says that the early breakfast is one of the American customs he admires most when abroad.

At the woman suffragists' bazar in New York there was offered for sale a quilt made by Susan B. Anthony when she was 14 years old.

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Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

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In the Mummy Age.

Finding the arguments of her husband unanswerable, this ancient Egyptian woman confessed herself beaten. "You've got me dead," she exclaimed with emotion. "Then dry up," thundered the man with a terrible look. This was plainly the natural order of things in those days.—*Detroit Journal.*

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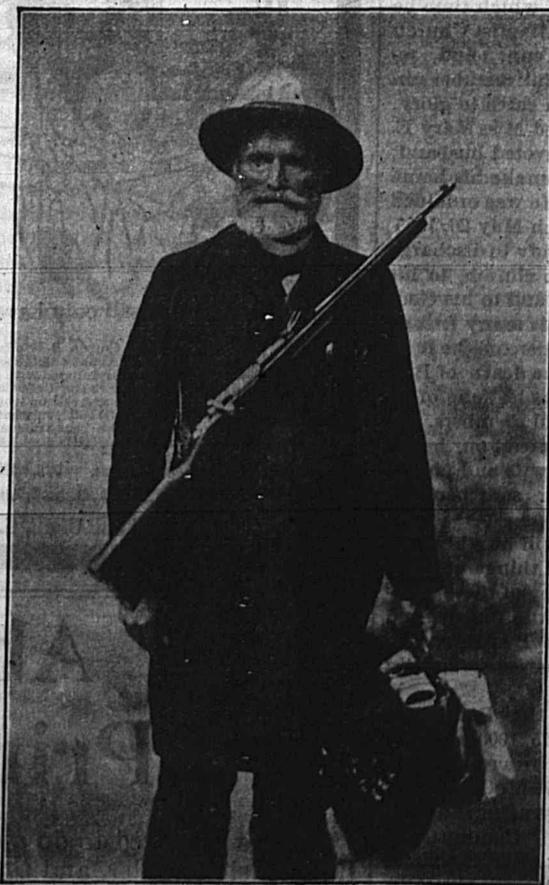
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