

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

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CURRENT TOPICS.

—Following the suggestion made in the *Nashville American* and the BAPTIST AND REFLECTOR, Senator Cox of Sullivan County introduced in the Senate a resolution prohibiting the sale of intoxicants in the capitol building. This resolution was adopted almost unanimously, only two Senators daring to vote against it. We presume that it will pass the House as unanimously. This is certainly a wise step. It should have been taken a dozen years ago. It shows the growing temperance sentiment in the State, and also the strength of public sentiment when once aroused.

—The funeral of Queen Victoria on last Saturday was the grandest in history. On Friday her body was removed from Osborne House and placed on board the Yacht, *Alberta*, which ship glided over the waters through long rows of battle ships on either side. On Saturday her body was conveyed through the streets of London from one station to another. The whole population of the city seemed to have turned out to view the procession, all dressed in mourning garments. At the head of the procession rode the former Prince of Wales, now King Edward VII. and by his side Emperor William of Germany and the King of Portugal. On Monday she was finally quietly laid to rest in Frogmore by the side of her beloved husband, the Prince Consort. Never in the history of the world has there been any death which has aroused more universal sympathy. The whole world gathered around her bier and mourned her departure.

—In an interesting sermon at the Calvary Baptist Church, New York City, last Sunday night upon the subject, "The Prospect for Christianity in China," Dr. R. S. MacArthur said: "A revolution is to-day pending in China. China is arousing from the lethargy and sleep of centuries. Many of the most careful students of present movements in China, men who have long lived there as missionaries, merchants and scholars, do not hesitate to affirm that the dominant influence in China will be Christian before the close of the first quarter of the twentieth century." This is certainly a very weighty statement, and yet in the light of recent events it is entirely possible. But if it should come true that the "dominant influence in China will be Christian before the close of the first quarter of the twentieth century," what a tremendous significance that fact would have. What a mighty influence it would exert upon all the nations of the East.

—Mrs. Carrie Nation still continues her saloon smashing crusade in Kansas. She has organized a band of over eighty ladies in Topeka, and announces that she will clear out every joint in that State. The saloon keepers dare not have her arrested, because they know she has the law on her side, and that her trial in the courts will result in giving greater publicity to the fact that they are carrying on their business illegally. The only thing they can do is to shut up and barricade their saloons when she comes around or have their wives beat her with a broomstick. Mrs. Nation's brother, who lives in Kansas City, Mo., states that she is not crazy, as some of the saloon men have charged, but that she is a determined woman who has been led to her present desperate course by her own sufferings from the liquor traffic. Her first husband was a promising physician, but died a drunkard. Her sister's husband was worth \$150,000, but spent it all for whiskey. As we have said before, we do not blame Mrs. Nation. We honor her for her zeal and bravery in the cause, though we do not exactly approve of her plan. We confess, however, that we cannot understand why the men in Kansas should stand back so indifferently and leave her and other women to do all the work of shutting up the saloons. Why do they not lend their help?

The Twentieth Century.

I am the new time,
Risen like a god
From what is representative
Since earth began,
And man,
Six thousand years ago.
I am the twentieth century,
So called;
The latest and the best
Of sixty gone before;
And in me live and grow
The great Creator's
Purpose and his principle,
Man's progress
And his opportunity.
I move upon the waters
Of creation's sea,
And looking back upon
Six thousand years
I say farewell to them,
And turn to face infidelity.
The dead years give their best to me,
And what is strong in them
I gird about my loins
For strength to do the work
Appointed unto me.
What was is not,
What is to be is what
I am the herald of. I cry
Aloud to earth and sky,
To God and Man, and I proclaim
The nobler aim
Of thought and action.

—Selected.

Our Denominational Work in the Twentieth Century.

The Baptist Outlook in Tennessee.

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

There had been some State Mission work done in Tennessee prior to the organization of the State Convention in 1873. Each of the three State organizations which entered into the formation of that body had done missionary work within their bounds. Several of the district Associations also have done considerable work, both before and since 1873. But only after the State Convention was organized was there any systematic State-wide missionary work attempted. From 1873 to 1880 the chief effort of the promoters of State Missions seemed to be to effect the unification of the forces. The first report on State Missions that included the report of any missionaries other than the secretary was made in 1880. Since that time the State Mission work has gradually developed until it has reached a state of excellence which is not surpassed anywhere in the Southern Baptist Convention.

The work done in twenty years, as is shown from the minutes, is as follows:

Missionaries and colporters employed	960
Stations occupied	2,406
Days of labor reported	122,465
Sermons and other religious addresses	96,902
Churches organized	229
Constituent membership of same	4,477
Baptized	10,327
Total received by the missionaries	20,045
Total professions of faith reported	20,078
Sunday-schools organized by missionaries and colporters	926
Pupils gathered into the same	33,520
New church houses built, supervised by missionaries	166
Cost of same, largely raised by missionaries	\$ 126,335
Bibles and Testaments distributed by missionaries and colporters	62,261
Other good books	30,800
Religious family visits	266,755
Pages of religious tracts distributed	5,000,000

This is the total of work as revealed by the minutes. Of course many of the missionaries of one year have been missionaries of succeeding years, and are thus duplicated, but this seems to be the only way to get at the figures at all. So also many of the stations have been counted more years than one, but there seemed to be no better way to tell the number of stations occupied. Perhaps of the 960 missionaries and colporters employed not more than one-half of that number represent different men. And of the 2,406 stations reported not more than 1,200 different ones have been occupied. No other item is duplicated.

Until the State Convention turned attention to the occupancy of the populous centers our Baptist people had given but little attention to the towns and cities. Since 1880, however, in the following towns and cities stations have been opened and maintained: Alexandria, Antioch, Allentown, Athens, Atwood, Bolivar, Belle, Box, Boonville, Carthage, Christianburg, Chattanooga, Covington, Cleveland, Columbia, Clinton, Coal Creek, Cookeville, Concord, Crossville, Christiana, Camden, Dunlap, Dover, Darden, Dyer, Decatur, Dayton, Dickson, Evensville, Edgefield, Elkton, Erin, Elora, Erwin, Fulton, Franklin, Fayetteville, Falcon, Greenville, Gray's Hill, Sharon, Greenfield, Halls, Harriman, Holt's Corner, Hill City, Huntingdon, Hollow Rock, Hartsville, Iron City, Jackson, Johnson City, Kenton, Knoxville, Lawrenceburg, Lancaster, Lagrange, Lebanon, Lexington, Leno, Loudon, Maryville, Manchester, Madisonville, Maury City, Medina, Memphis, Mill Creek, Mitchellville, Mossy Creek, Nashville, New Market, Obion, Oakland, Oliver Springs, Partinsville, Pulaski, Pikeville, Portland, Perryville, Rogersville, Rogersville Junction, Rockford, Ramer, Rockwood, Rutledge, South Pittsburg, Somerville, Smithville, Summertown, Sylvia, Spring City, Selmer, St. Elmo, Shell Creek, Tracy City, Tiptonville, Witts Foundry, West Point, Whiteville, Wayne Station, Waynesboro, Waverly.

This makes ninety towns and city stations occupied in twenty years by the State Board. These, taken from 1,200 stations in all, will make considerably over a thousand country stations occupied; so that the charge sometimes made that we are neglecting the country stations is unfounded.

Suppose all the work of the State Board could now be blotted out, we could see that much of our prosperity and advancement as a denomination has been due to the State Board. No one who loves Christ and his cause could possibly oppose this work. It needs no defense.

The evolution of the corresponding secretaryship has been quite remarkable. The first secretary was called a "general missionary," then "state evangelist," then "mission secretary," and finally "corresponding secretary." The first officer was only expected to hold protracted meetings, the second to do but little more, the third to unify the State, and then, after years of experimenting, missionaries began to be employed, and the secretary was instructed to look after the work. Not until the present secretary took charge of the work, in 1893, was there an office. He was generally told by the president of the Board that he would have "much protracted meeting work to do." Within the past seven years the office has been opened up, and we now have on file, kept in an iron fire proof safe, every report of every missionary and colporter employed within seven years, bound in permanent book form. Also there is kept on file every important letter that has been received by the secretary for seven years, and an exact copy of every important letter he has written is on file. There are over 5,000 of them. Every contract with every missionary is on file, every bill for books and every receipt. There is also a file not only of every minute of the State Convention, but of almost every meeting of every district Association that has met in the State for seven years. The corresponding secretary travels as much as a conductor, keeps books as a book-keeper, writes as a stenographer, sells books like a merchant,

and is expected to attend all the Associations and make speeches, and then is required to preach at the rate of about one sermon a day the year around. The consolidation of the work in Tennessee has been a most successful feature of our work within the past seven years. First, all the missionary work, State, Home and Foreign, in Tennessee, was placed under his supervision. Then the Sunday-school and colporteur work was merged into that of the State Board, and finally the financial secretaryship of the Orphans' Home was all laid on the corresponding secretary. This not only saved the State a large expense in salaries, but it placed the responsibility for the collection of mission funds where it belonged—on the heart of the pastors of the churches. At present the State Board of Tennessee employs about fifty missionaries and thirty-five colporters, and they will cost us this year about \$12,500. Of this amount the Home Mission Board will pay \$2,500, leaving \$10,000 to be raised by Tennessee Baptists. We have made 25 per cent. advance in work, and we trust it will be met by 25 per cent. advance in contributions.

The present secretary has had the honor of aiding in the dedication of over fifty new church houses built under the supervision of the State Board in Tennessee.

With such a successful record of past services; with such a vast work as is now being carried forward by the State Board, and with such future possibilities as now present themselves before us, should not every Baptist Church, pastor and member in the State love, pray for and support the State Board?

Corresponding Secretary Baptist State Mission Board, Nashville, Tenn.

The Baptist Outlook in Alabama.

BY REV. W. B. CRUMPTON.

How are we getting along in Alabama? Pretty well, I thank you; how do you do? We don't have as much money or religion as we could use to great profit, but we are improving along both lines. There have been many great revivals in our churches. Our Associational gatherings were meetings of great interest and profit. There is a hopeful, helpful spirit pervading our entire membership. We have no stirrers up of strife, so far as my knowledge extends. Our factory, mining and milling towns are giving us all we can do just now in the way of mission work. The interest in Home and Foreign Missions is growing and contributions for those Boards are increasing. We have eighteen young preachers in Howard College and a number in the Seminary. We feel that we ought to have at least fifty. It is a sad thing with us that we have so few young men entering the ministry. We fear the churches have ceased to pray for an increase of laborers.

The Alabama Baptist seems to be doing well. Major Harris, the editor and proprietor, promises great improvements in the near future.

Our schools are very well patronized, especially those for girls. The Howard, our Male College, ought to have an endowment, but somehow we are very slow about starting about raising it.

Our Orphanage is on a great boom and our Institute Board is planning for a great work this year.

Cotton brought a good price this year and many of our farmers are smiling and happy.

The Lord bless you and Holt. You are giving us a fine, new religious paper, and he is up towards the head of the class as State Mission Secretary.

Secretary and Treasurer of State Mission Board Montgomery, Ala.

The Two Covenants.

BY REV. J. H. ANDERSON.

[Read at Ministers' Institute, Watertown, Tenn., and unanimously requested for publication.]

A proper understanding of the Covenant of Works and the Covenant of Grace is the heart of theology. A misunderstanding of the nature and design of these in their relation to each other, and to the world at large, has blasted the prospects of multitudes as respect their entrance into the ranks of the saved here and of the eternally saved hereafter.

The word covenant means agreement, contract or compact. There must be at least two parties to a covenant; there may be more. The word as derived seems to have reference to an ancient custom of cutting a victim in two parts by way of ratifying a covenant already made. Covenants made between God and man are not in every sense analogous to those made between man and man. God in his wisdom and supremacy, knowing what is essential to the best and highest interests of the race, must be viewed as appointing certain conditions, the wisdom of which in their adaptation to the very highest interests and welfare of the race is so evident that man cannot but comply.

Having promised to comply with these conditions mankind is represented as parties to a covenant,

the terms of which originated with God. When men propose covenants with each other they may reject or comply as they see fit. "In the Scriptures when employed to designate a transaction between God and man it uniformly denotes an arrangement, disposition, or institution, according to which the divine favor is dispensed to those with whom it is made. It is represented, not so much a contract or bargain by virtue of which, on the ground of something done by man its blessings are to be communicated, but as a free and voluntary arrangement on the part of Jehovah, consisting of a deed, or grant of blessings, and the particular mode or tenure of their conveyance." (Brown's Ency.)

There are only two primary covenants and all others spoken of are types, or modifications of these. These are the Covenant of Law and the Covenant of Grace. The Covenant of Law is often spoken of as the covenant of works and sometimes as Sinaitic, the Mosaic, or the Edenic covenant. The covenant of law, or works, made with Israel on Sinai, was but a promulgation or re-enactment of the covenant made with Adam, just as the Jewish Sabbath was a re-assertion of the Edenic Sabbath which had fallen into disrepute. Let us first notice some peculiarities of the law covenant, or the covenant of works.

1. In order to manifest the attributes of God, man, like the pre fallen angels, was created able to stand but free to fall. He was not bound fast in fate like the works of nature. All intelligences in the universe were created finite, and hence, were imperfect to that extent. They were endowed with reason, judgment, and volition or choice. There was therefore susceptibility to evil within and temptation to the same from without. If there had been no susceptibility there could have been no temptation and no fall; and if there had been no fall there could have been no display of such attributes as mercy, grace, longsuffering, justice, for there could have been no Savior through whom these attributes could have manifested themselves, for there would have been no sin and no sinner. There could be no adequate conception of light but for darkness, of health but for disease, of the infinite but for the finite, of heaven but for hell. We can see the God in creating man with his susceptibilities, tendencies, faculties, powers, as we never could have seen him otherwise. We can see in this infinite goodness, mercy, truth and holiness.

2. Again we see in the Covenant of Works as time proceeds an increasing inability and disability on the part of man. After the race became spiritually dead in its representative it became morally and spiritually impossible for it to keep a law which was pronounced holy, and just, and good, and which Paul tells us was also spiritual. The law of God which was at first written in the heart, with ability and inclination to observe it, is now written on cold stones, with its inveterate demands greatly multiplied, and no desire or ability left for its observance. If the Master should give the servant one command to perform which would impose no burden, but would rather bring pleasure, how great the contrast between this and the doing of the ten commandments by the same servant, bound head and hand and foot and heart and life!

3. Let us notice the penalty annexed to the violation of God's law. This was death, physical, spiritual, and eternal. When any law is violated it can never be satisfied until its adequate penalty is inflicted. "The object of penal law is not restoration but punishment. If a thief steals a horse, restoration to its rightful owner will not satisfy the law; it demands the punishment of the criminal. If a man commits forgery, restoration of the money dishonestly realized by the crime does not satisfy the law; the forger must be punished. If a murder has been committed the miraculous restoration of the dead body would not satisfy the law. A crime has been committed and the legal sanctions must be enforced. So the law of God having been violated can be satisfied only by the infliction of its penalty. If the law is executed the sinner dies. If the sinner escapes the law is dishonored. The law demands a satisfaction which man can never remedy." (N. M. Crawford.)

To express our state in Holy Writ we were "shut up" under law which was pitiless and inexorable, for law knows no mercy, but only justice. Like the Jericho traveler it would leave the world bleeding and dying, with no ability to mollify the wounds or staunch the flow of blood. It would be like the fire-bell in the dark midnight of man's woe, ringing out his death-knell, with no ability to put out the fire or to pull him out of the fire. Milton's description of the fallen angel would describe man's estate:

"Me miserable! Which way shall I fly?
Which way I fly is hell—myself am hell;
Infinite wrath, and infinite despair!
And in the lowest deep a lower deep
Still threatening to devour me, opens wide,
To which the hell I suffer seems a heaven."

But if some one bound in law's adamant chains should exclaim, "Loose me and let me go, and I will keep the law inviolate as long as I live," the law would clutch him by the throat and say, "pay me what thou owest already. What shall make atonement for thy past?" If such a one should keep as promised the law inviolate all the rest of his life—a thing which no one has ever yet done—he would only have done his duty. The law could again say "thou hast failed already," and "Cursed is every one that continueth not in all things that are written in the book of the law to do them."

When the Israelites had come to Sinai God spoke to them and said through Moses: "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests, and a holy nation. And all the people answered together and said, All that the Lord hath spoken we will do." Here was the most solemn promise upon their part that they would keep God's covenant, or the law given on Sinai, but they had not left the mount before they had committed the sin of idolatry, thus breaking the first and second commandments and perhaps all the rest.

Now inasmuch as they were put under law which it was impossible for them to keep, "for if a law had been given that could have given life, then salvation would have been of law," what was the province of law?

4. It was to manifest sin. Paul says, "I had not known sin but by the law." Again, "By the law is the knowledge of sin." Again, "For I was alive without the law once, but when the commandment came, sin revived, and I died." In other words, he was alive without the law when he thought proudly of his good life, but when the law came in the power of the Spirit, it slew him, destroying all his legal hopes. Again: "But sin taking occasion by the commandment wrought in me all manner of evil desire." In other words, sin discovered in him those corruptions of which he had been unconscious, and he was excited and incited by the law itself to do the very things forbidden by the law. In another place he says, "The motions of sins which were by the law did work in our members to bring forth fruit unto death." So much as to say, the motions of sin, or those sinful desires, on our knowing that the things desired are forbidden, are called into action through the law. It is perfectly natural for corrupt minds and hearts to desire what is forbidden.

5. Again, the law was intended to lead souls to Christ. The *paidagogos* among the Greeks was a trustworthy slave, who was charged with the duty of supervising the life and morals of boys of the better class, so that Thayer in his N. L. Lexicon tells us that such boys were not permitted so much as to step out of the house without one of these guides before arriving at the age of manhood. So Paul tells us that the law was our *paidagogos*, or footservant, to bring us to Christ. Just as the footservant shows the child to school and leaves him with the faithful teacher, so the law was our footservant to lead us to the Great Teacher. It becomes null and void as to laying burdens and imposing penalties when we enter his school. "For Christ is the end of the law for righteousness to every one that believeth." All burdens fall off when we come to him. Just as the father says to the little child who comes reeling and staggering under a load too great for him to carry, "throw down your load at my feet and I will carry it for you," so Jesus has borne our griefs and carried our sorrows.

Watertown, Tenn.

Farewell to the Old Century.

[The following "Farewell to the Old Century," by Mrs. Eva B. Wilkinson, was read during the last hour of the nineteenth century by her at the century meeting held at the First Baptist Church, Memphis, and is published at the request of many friends. It is quite beautiful.]

As Death stands, pale and spectre-like, o'er the dying couch of some poor soul, and all is breathless silence and the watchers wait and whisper, "Is he gone," and with faint moan and dying gasp the soul takes its flight, the weary eyes are closed, the pulseless heart forever stilled, so wait we, hushed and awed, as the dying century spreads his sable wings and takes his swift and silent flight into the regions of the buried past.

We note the measured space as the clock points the hour. What spirit shape was that bending o'er its dial face, sad and hollow-eyed? We list the moan of winds, and mingling in its weird and sobbing gusts we fancy the passing sound of footsteps, tramp, tramp, going out, out and away from our lives, all the grand and noble deeds we might have done.

In this great space of a hundred years we each have

had his part, ten, fifteen, twenty years, and some the long, long four-score years and ten have told; and now we wait, the young and old, to mark its close. "Art dying, old century?" Canst thou not linger yet a little while? We would hold thee fast and press thy hand, and tell thee of the sorrows we have borne, of the dull and bitter heartaches, and with tear-filled eyes confess that we have treated thee amiss; we have scattered far and wide the golden hours poured at our feet, have turned deaf ears to thy sweet songs of peace and love, and crushed with ruthless hand the blossoms fair of truth and innocence. And we would beg that in that outer utter darkness called by men "the past" thou wouldst not sit and brood over the wrongs we've done thee, but if thou canst find one single deed in all our past that glows with heaven's fire, and shine amid our countless sins a gem in darkest night, take that one deed and, holding it fast to thy heart, say, "This bears the impress of our mighty God," and straightway thou'lt forgive us all.

Old friend, leave us not yet! Swing slow thy pendulum, oh, Time, and let our hearts gaze deep and long into the years that sweeping by have left us here to-night.

What joys, what pain, what gladness, and what longings vain have filled these opened vaults of memory's treasury? Lo! here a skeleton of some buried hope, and here a shattered image from affection's holy shrine! There, crumbling into dust, lie youth's fond ambition, the dreams of fame, of wealth and happiness; the cherished visions of those faces once so loved, the memory of the smile and tear, all, at a breath, fall from our grasp, and like the child who, playing, tossed his flowers one by one into the running stream to see them gaily float, when 'tis too late with outstretched hands we cry, "Oh, give me back my flowers."

Dying at last, this grand old century that saw our father's prime and kept watch by the cradle of earth's aged patriarchs! We love the memory of the noble men who have sunk to rest in its arms. We cherish the deeds that have blazoned to the world the brotherhood of man and deathless loyalty of pilgrims to the cross of Christ. With tears of penitent remorse we would blot out the foul, dark spots upon its history left there by avarice and greed of human lust, and as we bid farewell to these last hours, the prayers of earth's millions, ascend a mighty incense before the throne of Him who holds the universe in the hollow of his hand.

The tide of years is going slowly out, seaward, into the boundless ocean of God's eternity, and as the tide goes out let us send drifting with it all our petty griefs and cherished wrongs. Let us yield to its fast receding waters the ills and prejudices of bygone years, and send them drifting with the tide. Dark hours of suffering and prayer and agony—the piercing, subtle shafts of malice, vile ingratitude and hate, sorrow o'er past sins, longings for our dear dead, we'll let them drift—all these weights that clog the spirit in its heavenward flight, whatsoever doth hinder our free and buoyant steps into the future years, we'll send, oh, century, drifting with thy tide.

Upon the shore of time we name the years and call them centuries, but when by power of God's irrevocable will they pass beyond our puny grasp, the mighty angel will proclaim that time shall be no more, and we shall see Him, face to face, and know the mystery of our being.

Once more, old friend, good-bye! Earth pauses, quivering in mid-air; angels wait to catch the glimmer of thy flight, and 'mid the swelling harmony of heaven's grand orchestral melodies, the pageantry of thy death, a million worlds proclaim.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

REGENERATION.

The atonement is what God through Christ has done for man. Regeneration is what God through Christ does in man. It is the application of the benefits of the atonement to man. It is a change of the dispositions of the soul wrought by the Holy Spirit through faith in Christ.

Regeneration is a distinctive characteristic of Christianity. There is no other religion in the world which has any such principle in its system. The central feature of every other consists in the observance of forms and ceremonies, or at most in efforts at moral reformation. In either case it is a cold, mechanical, surface religion, physical and not spiritual. But the essential characteristic, the cardinal principle of Christianity, next to the divinity of Christ, together with his death and resurrection, is

regeneration. This principle more than any other, so far as its effect upon man is concerned, differentiates Christianity from all other religions and puts it upon the plane of a spiritual and not a mere physical religion.

Buddhism has its lord, Confucianism its master, Mohammedanism its prophet, and each of them its priests, its temples, its ceremonies and its rules of life. But none of them know anything about the change in the dispositions of the soul which must be the basal, fundamental fact in all true religion. The doctrine of the new birth announced by Christ to Nicodemus that night was a new teaching in the world.

I said that regeneration is a distinctive characteristic of Christianity. May I add that it is a distinctive characteristic also of the denomination of Christians usually called Baptists? The time was, and that not so very long ago, when they alone of all the denominations in the world stood for that principle in its essential, spiritual meaning. And while there are others who now claim to hold it, it is, I believe, through the leaven of Baptist influence that they have been led to adopt it. Besides, there is no denomination which holds to it so strictly and so consistently as do Baptists. With Catholics, with Episcopalians and with Lutherans it means the ceremonial observance of a physical ordinance, as the medium of regeneration, and consequently in countries dominated by them we see the State church of which all citizens who have been baptized—as all are expected to be in infancy—are members, without regard to character and in which, as Prof. Tholuck said to Joseph Cook, they are "all mixed up pell mell together." With Presbyterians and with Methodists there is a strong leaning toward the idea of baptismal regeneration, especially in their custom of baptizing infants, as is evident from their baptismal ceremonies. With Campbellites there is a distinct belief in baptismal regeneration, however vehemently they may deny it or may attempt to explain it away. Alexander Campbell himself said that "regeneration is equivalent to immersion," and through all the sophistries of his followers you can see that idea prominent.

And if any of these denominations do repudiate the theory of baptismal regeneration, the kind of regeneration in which they believe is too often a reformation instead of a regeneration proper, a change of actions, and not of the nature back of the actions. I do not mean to be narrow or bigoted, but I speak the cold facts of history when I say that Baptists are the only people who have ever made a spiritual regeneration their distinguishing characteristic, their fundamental principle. This they have done all down the ages. Sometimes they have carried that principle through fire and blood, but ever and everywhere they have held aloft the banner with the noble inscription upon it, Regeneration before church membership. In the face sometimes of the bitterest persecution they have insisted that neither church membership, baptism nor reformation has any effect upon the salvation of the soul, but that before all these must come regeneration, and that without it church membership is a meaningless form, due either to hypocrisy or self-deception, baptism is a hollow mockery and a lie, and reformation is but a temporary makeshift at best, even if it be not a sham and fraud. I say this is the theory of Baptists. It may not always be their practice. They may not always live up to their own teachings. Sometimes the goats may slip in among the sheep, as did Simon Magus. Sometimes those who do not give evidence by the divine test of "By their fruits ye shall know them" that they have thus been born again under the influence of the Holy Spirit may be allowed to remain among their membership for various reasons. But these facts are due to the weakness of human nature. We are dealing now with theories. The theory may be perfect and the practice imperfect. This is true with Christianity and Christians. The theory of Christianity is perfect, but Christians who try to practice it are often

very imperfect. Other things being equal, however, the better the theory the better the practice. The higher the standard, the higher will be the attainment. The more perfect the ideal, the more perfect will be the real. At any rate, this regeneration is the corner stone of Baptist principles, the bed-rock of their faith, as well as a characteristic of Christianity itself. If it be so important a matter then, let us consider it carefully in all of its relations as given us by inspiration, to find out all we can about it.

I have but two general points to discuss:

1. The necessity of regeneration.

II. Its nature.

1. The necessity of regeneration. "Ye must be born again"—not ye ought to, ye must. It is an absolute necessity that ye should.

1. The consideration of this question runs its roots back into the subject of the atonement, and the necessity for regeneration as well as for the atonement is found in the depravity of man's nature. Let me recall in outline what I said upon this point in discussing the atonement. The sin of Adam corrupted the fountain of human nature, so that every one now born into the world comes with the dispositions of his soul turned away from God and with a bias toward evil. Every fibre of his being is poisoned by sin, every faculty perverted so that in every impulse he is led to prefer self to God. Here is what the Scriptures say about it. I shall have to repeat some passages quoted in discussing the atonement. "Behold, I was shapen in iniquity: and in sin did my mother conceive me." (Ps. li. 5). "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness; Their feet are swift to shed blood; Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes. For all have sinned, and come short of the glory of God." (Rom. iii. 10-18, 23). "For I know that in me (that is, in my flesh) dwelleth no good thing." (Rom. vii. 18). "For to be carnally minded is death." (Rom. viii. 6). "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. viii. 7, 8) "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14). "And you hath he quickened who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others." (Eph. ii. 1-3). "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." (Eph. iv. 22). Here then you have the man not only a sinner but sinful, not only committing personal sins, but his whole nature corrupt, "shapen in iniquity," "conceived in sin," "with no good thing dwelling in him," "carnally minded," instead of spiritually minded, "at enmity with God," "not subject to the law of God," neither can be subject to it in his present state, "by nature a child of wrath," "dead in trespasses and sins." It is in these facts that the necessity for regeneration is found.

—The Bible entered the nineteenth century in thirty four languages and dialects; but it enters the twentieth century in 411. The few that are left are spoken by small bodies of people.

Letter From Brazil.

Your paper is always a treat, and the series of articles both on "Mormonism" and "Distinctive Doctrines of Baptists" have done me an immense amount of good. To us out here on the mission field articles like those help and are highly appreciated. Lately, for lack of other reading, I have been going over again Wayland's "Principles and Practices of Baptists," and found it so rich and full of good ideas for a Baptist missionary that I wished it were translated in Portuguese or Spanish so that our believers could get a grasp of the principles and practices of their church. But I suppose it is only a wish. In reading Dr. Moody's articles I could not help wishing the same thing, and if ever he collects these splendid articles into a book form—and it seems to me that they are worthy of it and it ought to be done—I hope that the publishers will remember our missionaries, and give us not only a copy, but the full permission to translate and publish it also.

We have been sorely grieved over the persecutions of our brethren in China, and in all our churches fervent prayer has arisen to our heavenly Father to bless and save China. Several of my school companions, working with the China Inland Mission, have fallen victims to treacherous Boxers, and this makes me consecrate myself more and more to the cause of my Master and Savior. Shall I call it envy? No, it is not envy; but I think it a great honor to be chosen to die for Christ and his holy cause. I do not know what is reserved for me, but if the Master so desires I am ready to suffer the same for Brazil.

Here too we have had some persecutions,* of which you have no doubt heard. In one place (Bom Jardim) two hundred went to attack a group of thirteen, but the good Lord confounded the enemies, and instead of killing the believers they went about killing each other, wounding about twenty and leaving three corpses on the street. Instead of punishing the disturbers, the believers were charged with and convicted of murder. But the good Lord is helping them out. Ten were acquitted and nine more will be in a short time.

But in spite of the persecution the cause continues to prosper. Since last October over fifty persons have been baptized in this mission and Bro. Hamilton has baptized about twenty in the neighboring State of Alagoas; also Bro. E. A. Nelson, up in the Amazon Valley, has baptized about ten or fifteen. Thus the work is spreading in spite of the persecutions, and no doubt will continue to prosper on account of it.

Last month another church was organized in Timbariba with twelve members, and we hope soon to organize another church in a neighboring city where we have about thirty believers.

The church at Recife is experiencing a blessed revival. Last week we resolved to build a church, and though nearly all are poor, they have promised to contribute \$1,000 yearly, payable in monthly contributions. We have a splendid plot in the center of the city and we hope soon to go to work building. Pray for us.

SOLOMON L. GINSBURG.

Pernambuco, Brazil.

An Interesting Letter.

[The following letter is from a business man to the young preachers he is helping.]

My Dear Brother: Another year has well-nigh passed since my visit to many of you. It is a great pleasure to me to be able to assist so many young men in various parts of our country in preparing for the ministry. Really I did not think it possible to do so much with a limited amount of means. I wonder that many others with larger means do not obtain for themselves some of the pleasure I receive in rendering this little encouragement to young men. My design is to aid only those who could not be prepared for the ministry were I not to assist them in attending school.

It is not my desire simply to aid young men to fill choice pulpits. I am glad to know, however, that some of the young men whom I have aided are taking care of large fields and assuming great responsibilities. I thoroughly believe we should have the best men to fill the most needy places. The best training is none too good for those who are to proclaim the gospel of our Savior. It is unfortunate when a young man is compelled to use up one-half, or even a quarter of his energy in outside work, when every resource which he possesses ought to be consecrated to the most thorough training possible.

If God has given you a Christian home, loving parents, a bright intellect and a call to the ministry, you surely have much to answer for. If God gives me talents to make money and a heart to use it in assisting you while in school, college and seminary, should we not each be careful of these good gifts.

Many of the best preachers in this country were assisted while in school by some good friend.

I can hardly think that any young man, after writing such kind and appreciative letters and sending such commendable reports of his standing in school, would think of using borrowed money to buy tobacco to defile God's temple.

There are two things that I would urge upon you with all earnestness; the first is that you *keep yourself pure*. Do not think that this is an unnecessary or improper subject for a ministerial student to consider. Paul thought it worth while to exhort young Timothy to flee youthful lusts and be a clean, pure young man. I do urge that when with young men you do not tolerate, much less applaud, the unclean jest, and when alone, you permit only pure thoughts to have the right of way in your mind. Form the habit of thinking only of the things that are pure, and pure words and actions will be the result.

And then I desire to urge you to be filled with the Holy Spirit. You are now securing an education and that is exceedingly important, but it is not sufficient. The disciples had spent three years with Jesus, but when he left them he said, "Tarry ye until ye be endued with power from on high." They were not yet prepared for service. Remember that even the Master himself did not enter upon his ministry until he had been anointed by the Holy Spirit. Seek then the very best equipment of general and Biblical education; seek not glory, fame or position, but desire to be a Spirit-filled preacher, doing Christ's work, in Christ's way, for Christ's glory, and do not wait till you get into the ministry to begin to serve. Your opportunities are as good now and perhaps better of doing while in school, a far-reaching work for Christ. Remember those wise words of some one: "What I am to be I am now becoming."

I shall continue to watch you with much interest and shall be glad to hear from you at your convenience as the months and years go by.

The little booklets mailed you at Christmas time should be helpful to a ministerial student. We all need to know more of "The Spirit Filled Life" and to experience the "Blessings of Drudgery." If we cannot realize our ideal, we may be able to idealize our real. Add the booklets to your library and apply their sentiments in your daily life.

Daniel Webster said: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love for our fellow-men, we engrave on those tablets something which will brighten to all eternity."

I trust the lack of time in the life of a busy man, and the many thoughts I wish to give you, will be sufficient reason for my using printer's ink at this time.

Notes on Our Foreign Mission Work.

The missionaries in China are writing much more cheerfully. Most of those who had to leave their work have returned to their posts, and they want reinforcements as soon as possible to enter the open doors. Southern Baptists ought to double their forces in that great mission field in the near future.

The last Southern Baptist Convention instructed the Foreign Board to greatly enlarge its work. Already eighteen new missionaries have been appointed. Others are much needed, especially for China and Africa. Our people should pray the Lord to send them forth.

Southern Baptists can give \$200,000 this year as easily as \$100,000 in 1893. Our country has been greatly blessed. Many of our people have been graciously entrusted with large means. If consecrated to God, these will be a blessing to them and their children. Otherwise they will be a curse.

On account of the large increase in our work, we need a large increase in contributions. Some individuals and some churches are giving \$500 or \$600 a year to pay the salary of a missionary; others are giving enough to pay the salary of a native preacher in the foreign land. No church ought to be satisfied which is not giving to send the gospel to those who have never heard of Christ.

Southern Baptists ought to average more than nine cents a year for Foreign Missions. Some churches average \$2 a member. The trouble is that so many do not average two cents. Will the reader compute the average in his church, and see that it is increased by more giving and larger giving?

Dr. Geo. B. Taylor has sent in his report for 1900. It shows good progress in our European Mission. There were many more baptisms than for the previous year.

Rev. R. E. Chambers wishes to return to Canton in the fall. He is anxious to secure funds to enlarge the operations of the Chinese Publication Society. Brethren can do well by investing from \$1 to \$1,000

in this enterprise, which will mean so much for the evangelization of China.

Receipts of Foreign Board from May 1, 1900, to Feb. 1, 1901:

Virginia.....	\$11,769 69
Georgia.....	10,808 09
South Carolina.....	6,870 61
Kentucky.....	6,693 10
Texas.....	5,922 56
Alabama.....	5,842 22
Missouri.....	3,844 66
Tennessee.....	3,375 87
North Carolina.....	3,248 14
Mississippi.....	2,758 93
Maryland.....	2,567 73
Louisiana.....	1,147 71
Arkansas.....	1,025 11
District Columbia.....	389 06
Florida.....	263 01

R. J. WILLINGHAM, Cor. Sec.

Richmond, Va.

Middle Tennessee Sunday-school Convention.

As Secretary of the Middle Tennessee Baptist Sunday-school Convention, I wish to call attention to three resolutions passed at the last meeting of the Convention at Antioch.

1. That we recommend that the Sunday-schools within our bounds take one collection each month for State Missions.

2. That the Middle Tennessee Sunday-school Convention endorse the Anti-Saloon League, and promise to it our sympathy and support. That we recommend to the Sunday-schools comprising this Convention that they take a collection at some time during the year for the support of the League.

3. That it is the sense of this Convention that each Vice-President organize a Sunday-school Convention for his Association to meet at least once annually, the duty of which is to stimulate and organize the Sunday-schools within its bounds, and to bring them into closer sympathy and co-operation with the Middle Tennessee Baptist Sunday-school Convention.

Bro. J. E. Bailey was elected Vice-President for Concord Association. He is now a member of the Nashville Association. I suggest to the Executive Committee that they appoint him as Vice-President of that Association, and that they appoint some one to fill his place in Concord Association.

Bro. J. P. Gilliam was elected Vice-President for Cumberland Association. Bro. R. A. Kimbrough for Duck River, Bro. Joe Vesey for Ebenezzer, Bro. R. B. Davis for Enon, Miss Mary Williams for Judson, Bro. J. B. Davis for Indian Creek, Prof. F. M. Bowling for New Salem, Bro. J. T. Oakley for Salem, Bro. J. W. Johnson for Union, Bro. L. H. Huff for Wm. Carey, Bro. Wm. Wilkes for Wiseman. River Side was left vacant. Perhaps Bro. Holt can suggest a man for that Association.

Brethren, let us push forward and get ready for the greatest Convention in our history at Shelbyville April 10th-12th.

R. M. FAUBION, Sec'y.

Lawrenceburg, Tenn.

Oregon Notes.

This is the revival season of the year in this section. Reports of good meetings come from most of our churches.

We closed a good meeting at Arlington last Sunday. Bro. J. W. Stockton of Heppener, Ore., was with us for two weeks and did some most excellent preaching. There were seven conversions and four additions.

Bro. Clifton of The Dalles is this week at Mt. Zion, an out-station of the Arlington Church, holding a meeting. Clifton is considered one of the best preachers in the State. He has accomplished a fine work at The Dalles. Next Sunday they will dedicate the new church building out of debt.

Bro. Stockton is this week holding a successful revival at Jone, Ore. There have been a number of conversions reported.

The writer is preaching this week for Prof. J. B. Spight at Grass Valley. The meeting has started off well and the prospects are good for a glorious meeting. Bro. Spight is doing a good work at this place both in the church and school. We have had 13 conversions and three additions.

We need more sound gospel preachers out here. The fields are white unto the harvest but the reapers are few. God bless the work in Tennessee.

Arlington, Ore., Jan. 23rd.

M. M. BLEDSOE.

—Had a good audience at Prosperity Saturday. Bro. Nevils conducted the service. Rained out Sunday. I returned to Hattonville, and at 5 p. m. officiated at the marriage of Wendell P. Phillips and Miss Bertha Green. This young couple start out on life's journey full of hope. May God keep them in the good way. Both are members of Salem Baptist Church.

J. T. OAKLEY.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Central Church—Pastor Lofton preached to large congregations. Rainy morning. 120 in S. S.

Centennial—Dr. Holt preached in the morning and Pastor Stewart at night. Good services. The church will celebrate its seventh anniversary next Sunday.

North Edgefield—Pastor Robinson preached at both hours. Reasonably good day. One approved for baptism and two received by letter.

Third—Pastor Golden preached to a small audience in the morning; large at night. 63 in S. S. and 103 in Mission S. S.

Howell Memorial—Prayer service in the morning. Pastor Peyton preached to a good audience at night. Mt. Olivet Mission—Good S. S. Bro. R. F. Swift preached to a large audience at night.

Rains Avenue Mission—Bro. Norman Claiborne preached to a good congregation at night. Four requests for prayer. 85 in S. S.

Mill Creek—Pastor Trice preached at both hours. One addition by letter.

KNOXVILLE.

Centennial Church—Pastor preached at the morning hour and Prof. J. T. Henderson spoke at night, to the delight of the entire audience. One received by letter. 279 in S. S.

First—Pastor preached at both hours. 353 in S. S. Pastor Egerton spent four days at Elizabethton in a meeting.

Second—Pastor preached at both hours. Began a series of sermons on "Jesus and the Needy Ones" at night. 220 in S. S.

Bro. J. E. Johnson was present at the Conference and reports that they hope to get into their new church house at Loudon by May 1st.

Bro. W. C. Hale of Morristown was present and reported that he had recently held a fine meeting near Wit's Foundry. His work is in fine condition.

JACKSON.

First Church—Pastor Haywood preached to a good audience in the morning and a full house at night.

Second—Pastor Inman preached to good congregations.

Highland Avenue—In the absence of Pastor Moore Rev. S. E. Tull preached at both hours.

The Baptists and the people of Jackson are rejoiced at the tidings that Mrs. Mahon, daughter of Dr. G. M. Savage, is improving from a serious attack of fever.

CHATTANOOGA.

First Church—Good congregations in spite of a very inclement day. 179 in S. S. The pastor began a series of "communion talks" in connection with the church covenant, the subject of the first one being "Loyalty to Christ and the Church." A large number partook of the Lord's Supper. The hand of church fellowship was extended to eighteen new members. At night Mr. Brougher preached a very live sermon on "Men who make God a liar." Mr. Wolfsohn sang solos at both services.

"I am well pleased with the paper. We could not do without the paper in our home."

Stanfill, Tenn. MRS. A. P. BISHOP.

"May the Lord continue his blessings upon you and give you health and strength for the great work you are doing in giving to Tennessee and the South the best church paper in the land." T. G. DAVIS. Chattanooga, Tenn.

"Pastor C. B. Waller of Elizabethton is in the midst of a glorious meeting with his church. He has been doing his own preaching and has witnessed a number of conversions. Rev. M. W. Egerton of the First Church, Knoxville, will assist him during the week."

"By agreement with the other members of the committee I want to urge the importance of those interested in Sunday-school work meeting with us in annual convention at Shelbyville in April next. I preached at Shady Grove last Sunday and accepted a unanimous call for another year. The BAPTIST AND REFLECTOR man, our genial Bro. Jarmon, spent last night with me." S. N. FITZPATRICK. Lebanon, Tenn., Jan. 29th.

"I began my work here the first Sunday in January, and after a month's work am pleased with the outlook for the year. We have a good Sunday-school, about one hundred members, and the prayer meeting is well attended and the general interest in church work is good. The Baptists here have met with strong opposition, but their firm belief in their prin-

ciples has kept them growing. My health has improved and I hope to be able to do some good work during the year."

EDGAR D. McNATT.

Tracy City, Tenn.

"Last Sunday was one of those 'bright days' with Rover Church and pastor. Large congregations Saturday and Sunday. Full Sunday-school. Met in Bible work Sunday afternoon. Very interesting lesson. Every member of the class manifested unusual interest. Our boys and girls are learning to love the Bible more and study it closer. The writer was made glad by the presentation to him of a lovely rocking chair by the Bible Class. We like the choir and feel a deep love for the earnest workers who always remember their pastor so kindly." C. V. HALE. Shelbyville, Tenn.

"We notice in a late issue of your paper that the First Baptist Church at Chattanooga, Tenn., had adopted the individual communion cup, and claims to be the first church in the State to adopt it. The Elizabethton Church begs to differ with the Chattanooga church, as we have been using the individual communion cup for five months and like it very much. We were of the opinion that we were the only church in the State that were using the individual set for communion when we purchased it and I suppose that we were right." JAS. D. JENKINS. Elizabethton, Tenn.

"Please change your visits to me from Blue Mountain, Miss., to Memphis, Tenn. I have been at Blue Mountain four years, virtually completing the education of my daughters. I was pastor at New Albany during two years of this time, when the brethren built a beautiful brick church and went from half to full time of pastor, locating Rev. E. E. Thornton, who is doing a fine work. I retained Macon, Tenn., church all the while. Have been with that church thirteen years and will remain this year also and take other work convenient to the city." Memphis, Tenn. J. D. ANDERSON.

"I have entered upon the sixth year of service as pastor of the Metropolitan Baptist Church of this city. The five years spent in Washington have been full of hard work and great blessing. In many ways this last year has been the best of all. The church has made constant progress in all departments of her work. Our people are united and aggressive. We greatly need a larger house of worship and hope to build as soon as we can get an old debt out of the way. I read the BAPTIST AND REFLECTOR with great interest. It is a weekly letter from home. God bless you and the hosts of Baptists in dear old Tennessee." GRANVILLE S. WILLIAMS. Washington, D. C.

"January has been a good month for us at this point. We have just closed a splendid meeting of three weeks' duration. The preaching, done by the pastor, Bro. M. D. Early, was strong, pungent, Scriptural, resulting in about 35 souls converted to a Christian life, 18 of whom have been received by our church for baptism, with more to follow. All departments of work are now in vigorous action, and our church stands, as never before in its history, a mighty factor for good in this wicked community. Our pastor has proved himself a brave master-hand in dealing with all kinds of vice. In this work he has had the full sympathy and co-operation of all good men in all the denominations. Brethren, pray for us." Morristown, Tenn. H.

"There was no formal session of the Pastors' Conference this morning. The First Church had a good day. Pastor preached. Two professions of faith. Bro. T. T. Thompson of the Johnson Avenue Church is in great sorrow. His son, Earnest, who is a railroad man, was crushed by a falling car early Saturday morning, and it is feared that he cannot live. We sympathize with our brother in this deep affliction. Bro. Thompson of Mississippi preached for him yesterday morning and the brethren enjoyed an interesting prayer meeting at night. No reports from the other churches. I leave to-day for a few days in Kentucky. A happy marriage at my old home calls me there." A. U. BOONE. Memphis, Tenn., Feb. 4th.

"The speaker was Rev. Giles C. Taylor. I suppose it was his first sermon in Stewart County. There were only six hearers, but they all went away praising the sermon. One good brother said that it was the best sermon he had ever heard in his life. All through the meeting Bro. Taylor was amazed by those six brethren and sisters who were so loud in praising his first sermon. At length he replied to one of the sisters: 'Why, that was no sermon at all. I only read a passage of Scripture and commented on

it a little. I was not trying to preach.' 'Bro. Taylor,' she answered, 'if I were you I never would try to preach any more. I'd just read a passage of Scripture and comment on it a little. You do so much better when you do that way.' B. F. STAMPS. Tharpe, Tenn.

"My dear Bro. W. H. Dodson of Humboldt, Tenn., died yesterday evening with but few moments notice, and I have no doubt he is rejoicing in heaven with his dear wife, who preceded him nearly three years ago. Bro. Dodson professed faith in Christ in August, 1842, at a meeting held by Champ Conner and John Mays. He joined Spring Hill Church, remaining a member thereof until about twenty-five years ago, when he joined Humboldt Church, of which he was an acceptable member until his death. Eighteen months before he died he told me that he was growing in grace, ripening and getting ready for the summons of the Lord. Bro. Dodson was a sterling man, a man of sense. He loved his church and his children. The Lord had blessed him with much of the goods of this world, and with much of it he had made noble and generous uses. He leaves four noble boys and one daughter. Children, follow the Lord as your father did. I loved your father, and may not this event draw you closer to our Lord. Accept this my condolence and sympathy." J. M. SENTER. Treanton, Tenn., Feb. 3rd.

"As I passed Rienzi, Miss., last Saturday morning going to preach to churches in Prentiss County, Miss., I saw from my car window the man who gave me the first Greek and Latin books I ever owned. He is Mr. Cullen Curlee. If all young ministers could have the encouragement that was given me, many a sad and heavy heart would be lightened. It seems to me that the pastors and preachers then gave the three young men entering the ministry in that neighborhood more encouragement than young brethren get now. They would encourage by saying, get an education, we will help you. They would take us with them and have us preach. The neighbors encouraged us by kind words and hopeful predictions. The three young ministers were E. Z. Simmons, now of China, Billy Thompson of Blue Mountain, Miss., and myself. I remember so well the day I left home for the first time for a school outside the State; a dear old uncle, as he, my father and I stood on the veranda, pulled out of his pocket and handed me a five dollar bill, with a smile that was itself a benediction. It saddens me to think of this good neighborhood, and see now some noble preacher boys who seem to be friendless at home. Oh! what will become of us if the churches don't wake to the importance of encouraging our struggling young preachers." G. M. SAVAGE.

Carson and Newman College.

Wallace Davis received about a dozen applications for boxes last week. The club is starting off admirably and the Children's Scholarship promises to be a success. Let superintendents of Sunday-schools suggest to the children that they join this club. Write to Wallace Davis, 420 Walnut Street, Knoxville, for boxes. We hope to make definite announcements soon in reference to the Young Men's, Young Women's and Woman's Scholarships. Mrs. J. H. Snow is to superintend the raising of the \$500 for the Woman's Scholarship.

Dr. Morehouse writes me that we must not expect any extension of time, but must bend our energies to the completion of the work by June 1, 1901.

We have secured nearly half of the \$60,000 required and must finish up in four months. We can succeed only by hearty and unanimous effort. I am counting on success. Will pastors announce that the work must be completed by June 1st, and suggest that the people write for blank notes? We must not fail.

I spoke at the Third Baptist Church, Knoxville, last Sunday morning. The day was unfavorable and the audience was therefore small. I had a good hearing, and I hope the church will do nobly for the endowment. Pastor Murrell gave my cause unqualified support. The church is still rejoicing over their recent success in raising the last cent of their burdensome debt.

I had the pleasure of meeting the Centennial people at night, and am invited to come again, when the weather is favorable, to take a collection for the endowment. The church has already, in a private way, contributed more than \$600 to this fund.

I closed up one \$500 gift last week besides taking a number of smaller pledges.

Last week I purchased some select books for our library with funds furnished me by Mrs. M. E. Snapp of White Pine. This money was earned and saved by her only son, J. Connie Bible, when between the ages of two and five years. He died at the early age of twenty-seven, having had a remarkably successful business career." J. T. HENDERSON.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

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

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

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

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

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

Woman's Missionary Union.

Mission topic for February, Mexico and Brazil.

Progress in Mexico.—At the International Missionary Union at Clifton Springs, Dr. A. T. Graybill of Mexico, in giving an account of his work, said in part: "There are people who think we ought to make an apology for taking the gospel to Mexico, that we are infringing on the rights of the priesthood. It is the people who have asserted themselves, and have risen *en masse* and declared that the church must be separated from the State, that the people should not be forced to pay tithes, but should give voluntarily. The government built schools, and religious liberty was established in 1847. Three hundred years ago the people said: 'If you send Bibles we will burn them; if you send missionaries we will imprison them.' Now they say: 'Send on your Bibles and we will read them; send your missionaries and we will hear them.' Not only has the call come from the people, but from the government."—*Missionary Review*.

Five Curses of Brazil.—Even a brief residence in Brazil discloses in a very short time the five great evils which blight this people, namely, immorality, drunkenness, shiftlessness, ignorance and superstition.

Throughout Brazil, a medical man meets with an incredibly large number of persons with diverse forms of certain diseases, which gives *prima facie* evidence of the shockingly low state of morality among the Brazilians. The vilest sort of home made rum, known as *caxaca*, is found everywhere, even if there is not another thing to be had. The laziness and shiftlessness of the low-class Brazilians is almost incredible. In a country abounding in natu-

ral wealth, the people have absolutely nothing. The traveler who attempts to pass through the interior, expecting to buy his food on the way, stands a fair chance of starving, for instead of selling to you, the people expect to buy from you, whenever you make a landing.

The last two evils, ignorance and superstition, go hand in hand, and it is frequently claimed that the people of Roman Catholic countries are charged with ignorance, by Protestant missionaries from motives arising out of our religious prejudices and that the picture is generally overdrawn. Critics of that sort ought to come to the interior of Brazil. It is a good place in which to study a people over whom the Roman Catholic clergy has had undisputed sway for centuries, entirely free from anarchistic and atheistic influences. I have found a great deal of atheism among the Brazilian merchants, but they dare not profess it openly; fear makes them bow to the dictates of the church, though they secretly despise its shallow teachings.

—George E. Witte.

Rev. R. J. Willingham, Richmond. *Dear Brother:*—We have been here just a month, and God has blessed us with fair health and spirit for the work.

We found our brethren rejoicing in the Lord, and faithful workers, so that we could baptize five on our arrival. Three were new converts, who through the work of our Bro. Arajo, and his noble wife, have kept up service in their own house all this time. They are the proof of the power of the Bible to convert and keep those who seek salvation. A few days later a man came from the interior of the Amazon asking me to come and baptize him and his wife; they had kept up family worship for thirteen years alone, almost, and no preacher. They were converted through our Bro. Arajo's work in spreading the Bible fifteen years ago, after he himself was converted through it. We expect to visit them as soon as possible, but as a trip that will be of any service to the Lord's cause will cost a couple of hundred dollars, we must wait for funds. Of course our salary will not help us much in the Amazon, as the expenses are so great, but we hope that through personal friends, and such as God will raise up for this cause, we will be able to fill in some measure the need of the field. As you see, we have already baptized thirteen on our field (eight in Para) since our arrival a month ago. Here several will be baptized inside of a month; also in Para where we have rented a better hall at \$35 per month. Santarem, we have not been able to visit yet, but hope to do so soon. Oh, that our brethren at home where the gospel is so plentiful would come and help us in the Amazon Valley. May God help us to be faithful to the last. This part of Brazil is open for the gospel, and all we have to do is to enter and take possession. We have had no persecution in this place yet. May God protect us in the future. Pray for us that means may arrive, and that helpers may come so that there may be no lack in anything since we know there is no need of it. May God bless you in your work. Our address is Rua dos Andrades 48, Manaus, Brazil.

E. A. NELSON.

God's Call to the Ministry.

Does God call men from other pursuits when he calls them into the ministry? Yes, Elisha was called from his plow; Matthew from the receipt of customs; Peter, Andrew, James and John were called from their fishing nets. These pursuits men followed for a livelihood, and from these employments our Savior called them to become his messengers to a lost world.

To Peter and Andrew Christ said, "From henceforth ye shall catch men."

But is it God's will that his preachers should devote their entire time to the work of the ministry? Yes; for this reason the first deacons were appointed. See Acts vi. 1-6. Paul, in his instructions to Timothy writes: "No man that warreth entangleth himself with affairs of this life, that he may please him who hath chosen him to be a soldier." We see then that the call of Christ is such as to indicate that the preacher must make the ministry the one business of his life.

But how is the preacher to be sustained while he obeys the voice of God and fulfills his calling? Is God silent upon this question? Has our Master left us to formulate a plan for the support of his ambassadors? If God has given us a plan, has revealed to us the way, will he not hold us responsible for not obeying his commands? Get your New Testament and read 1st Cor. 9th chapter carefully. Then think of the many preachers in Tennessee who say they are called of God to preach the gospel, but who are to-day engaged in secular employment, and tell me if there is not a fault somewhere. We have 14 ordained ministers in the Wm. Carey Association, and not more than three of them are devoting their whole time to the work.

The minister can't grow and neither can the churches under circumstances like these. I believe that the stronger churches in Wm. Carey Association ought to confer with the State Board, and if possible employ a couple of strong men to visit all our churches and hold one or more services in the interest of missions, ministerial support, etc. The help our preachers most need to-day is help to put bread into the mouths of their children while they obey their Master. Every church in Tennessee ought to have a pastor for at least one-fourth of his time who is sustained. Brethren, let us organize our work and contribute of our means and free ourselves of this reproach of a secularized ministry. L. H. HUFF, Mulberry, Tenn.

Great Work at Prairie Plains.

Last week was a time of great spiritual feasting for the little band of Missionary Baptists at Prairie Plains. We spent ten days in Bible study with our beloved pastor, Rev. C. V. Hale, teacher, studying the gospel books, together with the geography and biography of the Bible. It was all extremely interesting and beneficial, but the most interesting feature was the diagrams. We studied the diagrams of "Eternal Life," the "Impossibility of Apostasy" and "The Church," carefully drawing the Tabernacle set up by Moses in the wilderness, which was to be a true pattern of the church Christ was to set up when he came. Then drawing the true church by the pattern, which was the Tabernacle, we studied it carefully, and of course that proved beyond a doubt that it was the Missionary Baptist Church that Christ established. It's a sad fact that Bible reading has been sadly neglected here, other organizations taking what "our little preacher said" in preference to reading for themselves; and we hope the Bible class will prove a great blessing. A few members of other organi-

zations studied with us, and while they didn't agree with us in every particular, we succeeded in clearing up many false ideas about the Scriptures, and made the truth very impressive.

This country is very much divided in religious opinions; and we, as a faithful little band of missionaries, surrounded by Pedo baptists, began fifteen months ago with Rev. C. V. Hale, pastor, and a membership of about thirty, and the church at the lowest ebb possible, financially. Since that time the membership has increased to about eighty, and the church has been developed wonderfully, having increased about 90 per cent. all branches of work considered. To God be all the glory. But do you wonder why we love Bro. Hale, after his having led us to such a victory? He preached two grand sermons on our regular meeting days, the second Saturday and Sunday. Every service is well attended, and many, who heretofore have been taught heresies, are now seeing the true light and are becoming convinced of their unscriptural organizations. Still there are hundreds of people around this mountain who have never heard a true gospel sermon.

Brethren, if you can't come to this barren field to work, please let your prayers ascend for the little church at Prairie Plains, who by God's help are trying to reflect the true light. There is so much to do here, and so few to do it; but we are rooted and grounded in the faith, and determined to press onward and upward.

MRS. G. E. RUTHERFORD.

Salem Association.

To the Pastors and Churches of Salem Association: It will be remembered by many, that when Salem Association was convened with the Dry Creek Church in Sept., 1899, there were resolutions passed recommending and advising the State Mission Board to take into consideration the propriety of giving aid to the field of destitution at Boma and surrounding country in Putnam County, where this writer had already been doing a vast amount of missionary work with just barely his expenses paid, and that the Association pledged to do her part in supporting this work. But we failed to secure help from the Board, from a lack of means to support it. Also, you remember, that last September at Auburn, the same resolutions and pledges were virtually passed, and then the church at Boma made a proper application, and the Board commissioned the writer as missionary pastor for one-half his time at a little over fifty cents a day for the time devoted to this work.

And now, before this appeal is in print, my first quarterly report will have gone into the hands of our State Board. And just how much you have done for this special work is known to God and yourselves. Some of you at least know very well that I sold out a very neat little home near Dwelltown, at a price far below its real value, broke up and left a good community to come here and locate among a people whose welfare I seek, and was forced to build a house right in the woods. But by the goodness of God, and the aid of my wife and daughter, I have a house that you, my brethren, will not be ashamed of when you come

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to see me; which I truly hope you will do very soon.

But we have had a hard time of it, working almost night and day. And let me whisper into the ears of a few of you, one little rather embarrassing fact, viz: I have been compelled to eat cornbread for breakfast a good portion of the time since I came here, a thing which I had not been forced to do for fifteen years or more. But cornbread is good and healthy, and if I was sure I could get plenty of it all the time, I would feel better satisfied.

And now, brethren and sisters, if you can't do anything more, I do humbly beg of you to pray especially for me and my people in this field of labor. I will report regularly my work through the BAPTIST AND REFLECTOR. Yours for Christ, J. M. STEWART. Missionary State Board, Boma, Tenn.

A Young People's Prayer Meeting.

Dear Editor:—Will you please allow us a small space in the columns of your splendid paper to say a word in regard to a young people's prayer meeting of this place, and also to express our gratitude to our dear brother and sister, Mr. and Mrs. F. M. Tubb, who so kindly allow us one of their rooms in which to worship, and from whose presence we, the young people of Spring Creek, always feel the comfort of Christian love and sympathy.

This prayer meeting was organized four years ago last September, and always on Wednesday evenings the young people meet there to interchange Christian experiences and to solicit Christian sympathies. By this means we have ties that strongly unite us in a Christian band, and by which we feel ourselves growing in grace from day to day.

We also have a prayer meeting every Sunday evening in the Baptist Church where the talks become general, and the people of this place always view things from a sound "Baptist standpoint," and we advise all seekers of salvation to get on the Baptist lines, and we feel sure that they will find themselves (from Scriptural authority) safely traveling on the right road—charming valleys and beautiful landscapes.

We wish you much success with your valuable paper.

MRS J. B. ANDREWS,
MISS LENORA ANDREWS.

Watauga Association.

It may be that your many readers may want to hear from me after three years of affliction. I am back in the work of the ministry. In December I went to the old Sugar Grove Church, and in union with their pastor, J. Eler, and Rev. A. J. F. Hyder, commenced a meeting. It seemed that God was present to answer the prayers of his people, and the meeting resulted in 34 additions to the church. When I left, the people of that church made me feel that they loved God's afflicted servant by giving him \$19.

After I had rested one week, I went with Rev. J. M. Richardson to Caldwell Spring Church, where I am pastor, and we began a meeting which continued two weeks. God's power was again present in answering the prayers of his people. We had 24 additions to this church, so that in the last two months we have taken 58 into the Baptist Churches. This was one of the best meetings of my life.

I go Saturday to Duggan's Chapel, another one of my churches, to try, by God's power, to save more sinners from death. Pray for me that God may still give me good health. I am going to give myself entirely to the work. I feel that I have a new lease on my

life and I am going to give it all to the cause of Christ.

The BAPTIST AND REFLECTOR is a grand old paper and has a noble editor. I have read the articles on the "Plan of Salvation," and I am hungry for the next one. May God guide the editor by his Holy Spirit to help us East Tennessee Baptists to more properly understand the plan of salvation, for we have all sorts of plans preached up here from a work, or rather a water, plan on to the worst fatalism. May God bless the editor in his grand work and that he may give us the best Baptist paper in the South. God bless the many readers of our State paper.

J. W. RICHARDSON.

From Tennessee Valley Association.

Baptist affairs are generally prosperous among us. The pastors of the Association have been busy in revival work during the fall and winter. Probably from 350 to 400 have been added to the churches of the Association by baptism. These revivals have been general among the churches within our bounds, some receiving great blessings while none missed at least a few mercy drops. Probably all the pastors have been blessed by seeing happy converts acknowledge their allegiance to the Lord Jesus Christ.

Tennessee Valley Association held two fifth Sunday meetings in December. Both were successfully conducted. Five dollars and fifty cents were contributed to missions.

The saints at Bethel have multiplied by division. The Bethel house was inconveniently situated. The members agreed, after suffering the inconvenience for years, to divide into two churches, one going to Roddy but taking with them the church name, Bethel, while the other part has located at St. Clare and will be known as the St. Clare Church. By this move the Master's cause will be prospered and greater good effected over a larger field.

A convocation of Mormon elders was held in Dayton a short time since. The people of Dayton did not attend their meetings, which seemed greatly to disappoint the elders after having secured the opera house to accommodate the crowds. Their few converts from the country who came to their preaching were not of a class to inspire confidence. Their cause has a slim showing here at present.

There is talk of organizing a church at Rhea Springs in the near future. This is a move in the right direction. A church formerly existed here, but the members nearly all moved away and the building was sold for a schoolhouse.

Since the resignation of Rev. W. A. Howard as pastor of the First Church of Dayton, the church has been without an undershepherd. Being also without a home since the sale of the building in which the church worshipped, they are now occupying a room in the court-house, where they hold Sunday-school and preaching every Sunday. The different preachers who are members of the church supply the pulpit, or rather the judge's stand, without charge to the church, each one preaching on a Sunday in which there is no service in the church of which he is pastor. In this way the church sits every Sunday under the teaching of those whose lips drop the sweet smelling myrrh of the sanctuary. The collections go to swell the fund of the new church in process of erection. The old building was sold on account of the undesirable change in its environment. The new building is a neat brick, the erection of which is progressing finely.

Our school at Evensville, a child of the Tennessee Valley Association, now

well advanced in its sixth year, is doing aggressive work. Under the vigorous leadership of President W. E. Rogers, A. M., it is progressively useful and is looking ahead with bright prospects. The work done here is second in quality to that of no other school in the land. Solid and permanent progress is being made and the school is fast becoming a center of attraction throughout a large section of country. Tennessee Valley Institute will doubtless leave its mark on the new century.

The county court of Rhea County has honored Prof. W. E. Rogers by electing him for a second term as county superintendent of schools. He is rapidly bringing the educational forces of the county to a high standard of efficiency. The schools throughout the county feel the thrill of his wise management and are correspondingly prosperous. We congratulate Prof. Rogers on his successful development of the educational standard of the county.

The Privett Springs brethren, since their great revival under the faithful preaching of pastor M. F. McCuiston, felt themselves strong enough to arise and build. They chose a beautiful location on Wolf Creek and the church will henceforth be known by that name. The building is rapidly nearing completion and will soon be ready for occupancy. D. V. CULVER.

Dayton, Tenn.

Literary Notes.

"Messiah's Second Advent." By Calvin Goodspeed, D.D., LL.D. William Briggs, Toronto, Canada. \$1 00.

Dr. Goodspeed is professor of Systematic Theology and Apologetics in McMaster University, Toronto, Ont. He has given us a very helpful book, thoughtfully and well written. The author, as well as nearly all professors, is a Post-millennialist, while nearly all evangelists are Pre-millennialists. He believes that evil comes from the views of his opponents, and that too little has been said on his side. Here we have a very strong presentation of the Post-millennial doctrine. The book abounds in Scripture references. This volume will doubtless take high rank as a study of Eschatology.

"Palestine, the Holy Land as it Was and Is." By John Fulton, D.D., LL.D. Henry T. Coates & Co., Philadelphia. \$3 00.

Here we have a volume that reaches the acme of perfection in the book-maker's art. Binding, paper, printing and illustrations are all the very best. These pictures, thirty in all, are equal to the photographs we have seen of the same places. The author writes in a very charming manner, and his descriptions are all very vivid. He begins by giving an account of landing at Joppa, and then travels through the country and describes what he sees. Much light is thrown upon the customs of the people so as to explain much that is vague in our Bible. The book sparkles with Bible references to help the reader understand. We commend it very highly.

"The Struggle for Religious Liberty in Virginia." C. F. James, D.D. J. P. Bell Company, Lynchburg, Va. \$1 25.

Dr. James has had splendid advantages to gather material for his book, and he has used his opportunities so well as to render most valuable service to the cause of civil and religious liberty. This book is largely a compilation from official records, but very skillfully arranged under three periods, Before the Revolution, During the Revolution, After the Revolution. He has given us a book of exceptionally great and permanent value. Baptists will be especially interested in it, for it clearly vindicates their "brag" that they were the pioneers of religious liberty. "A good thing; push it along."



A Mother's True Friend

"I would like to express my gratitude for the benefit received from your wonderful medicine, 'Favorite Prescription,'" writes Mrs. H. C. Anderson, of South Britain, New Haven Co., Conn. (Box 33). "During the first month of pregnancy I could not keep anything on my stomach. Was so sick that I had to go to bed and stay for weeks. I tried different doctors, but with little benefit. I read about many being helped by using your medicine so I thought I would give it a trial. I began to take your 'Favorite Prescription' in November and I had a nice little baby girl in February following. My baby weighed over eight pounds. I was only in hard labor about one hour and got along nicely during confinement; was up and dressed on the eighth day. I never had the doctor with me at all. My friends thought that I was sick a very short time. I think Dr. Pierce's Favorite Prescription is indeed a mother's true friend, for it helped me wonderfully."

FAVORITE PRESCRIPTION
MAKES WEAK WOMEN STRONG,
SICK WOMEN WELL.

"A History of American Baptist Missions." By Edmund F. Merriam. American Baptist Publication Society. Philadelphia. \$1 25.

As one would naturally expect, the topics are treated briefly, but the author displays much skill in his choice of facts, and the way he presents them is superb. Here we have in concise form just the points the busy pastor desires to know on this subject. The cream of the history of the mission movement among American Baptists is given. We feel sure all mission workers among us will welcome very heartily this book.

"The Garden of Eden and the Flood." By Bishop Keener, Barbee & Smith, Agents, Nashville, Tenn. \$1 00.

This is really two books in one, with an appendix. Here we have a very valuable contribution to conservative criticism. It is very refreshing to find the Bishop so fervent in his faith in the Bible. His language is superb. In a masterly manner he argues the universality of the flood, and bases his belief that the Garden of Eden was at or near Ashley, S. C., on the very remarkable remains of all kinds of fossils. In this time of so much destructive criticism a lover of the "old book" can not help being grateful for such a confirmation of Genesis as the Bishop here gives. Give this book a great sale.

"The Age of Faith." Armory H. Bradford, D.D. Houghton, Mifflin & Co., New York. \$1 50.

In the following chapters the author presents his views as forcibly as they could well be presented. We like the presentation, it is admirable, but do not agree with his views: The Age of Faith; The Conception of God; God—Interpreted by Fatherhood; The Basis of Optimism; Brotherhood; Suffering and Sorrow; Sin; Salvation; Prayer; Punishment or Discipline; The Immortal Life; The Teacher for All Ages. "Whatever contradicts reason and the moral sense cannot be of God. Whatever harmonizes with reason and the moral sense is presumptively true." *Introd.* The author is an optimist and believes God to be the father of all men. The book is fine polemical literature.

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THE TALENTS.

Matt. xxv. 14-30.

CIRCUMSTANCES.—Immediately following the parable of the ten virgins, Jesus used another illustration to show the importance of diligence so as to be ready for the Master when he returns. A man was going off on a long journey. Before leaving he called his own servants, his upper servants, his household servants, and gave them money to trade upon during his absence. To one he gave five talents, about \$6,000; to another two talents, about \$2,400; to another one talent, about \$1,200. Why did he not give the same to all? He gave to each according to his individual capacity, according to the amount of power, or as the word means literally, of *dynamite* which each one possessed. The one who had five talents traded on them and gained five more. He made 100 per cent. increase. The one who had two talents gained two more. He also doubled his money. The one who had received only one talent dug a hole in the ground and buried it. After awhile the master came back, called the servants before him and demanded a reckoning. The one who had five talents brought ten. The master was delighted and told him that as he had been faithful in little he would trust him with more. The one with the two talents brought four and received exactly the same joyous answer as the one with five talents. The servant with the one talent brought that and offered it back to the master, attempting to excuse himself for his unfaithfulness by putting the blame on the master, as being a hard man to deal with. But the master said that accepting the estimate of his character made by the servant he ought still to have given the money to the bankers and then he would have received back not simply his own, but with interest upon it. He then commanded that the talent should be taken away from him who had failed to use it and given to him who had received and used the five talents. The master in the parable represents our Master. The servants represent us.

INDIVIDUAL CAPACITY.—Every man has an individual capacity. Each one has a certain amount of dynamite. But no two have the same. No two characters are exactly alike any more than two faces. "All men are created free and equal."

That is not true. All men are *not* created equal. They differ physically, mentally, morally, financially and every other way. "Having then gifts differing according to the grace given to us." Capacity is the bore of the gun. Talents are the load in the gun. These talents represent intellectual, moral, spiritual, financial qualifications. They represent the opportunities of various kinds which come to a man.

FIVE TALENTED MAN.—The man with five talents had great responsibilities laid upon him, and he measured up to them. He discharged his duty fully. He did all that could be expected of him. He gained 100 per cent. upon the amount entrusted to him. It must have been with a feeling of intense satisfaction that he presented to the master \$12,000 instead of the \$6,000 which he had received. And the master was evidently delighted. He showed it in the rewards he gave the servant.

SIX REWARDS.—There were six rewards. (1) The consciousness of duty done, the satisfaction of knowing that he had been faithful to the trust committed to him. (2) The commendation of his Lord, "Well done, good and faithful servant." That of itself must have been sufficient reward for all his toil and care and sacrifice which it cost him to secure the 100 per cent increase on the capital entrusted to him. But that was not all. (3) He was given a larger sphere of influence. "Thou hast been faithful over a few things, I will make thee ruler over many things." Faithful in little—ruler over much. Large opportunities come to him who uses small opportunities. This is true financially, politically, intellectually, spiritually. The use of what we have enlarges our capacity for more. But this was not all. (4) He was invited to participate in the joy of his Lord. "Enter thou into the joy of thy Lord." Of the fulness of that joy, its height and depth and breadth and length, no man can tell. Whatever it is, the servant shall share it; it shall not only enter him, but he shall enter it. (5) He received back the ten talents. "Give it to him that hath the ten talents." His capital of five talents belonged to the master, and so the other five which he gained with them belonged to the master, too. They were all his. The servant had simply been working for him. But with supreme magnanimity the master gave them all back to him. (6) And then in addition he gave him the one talent of the faithless servant. Oh! is not that just like our Master? He always gives more than we could ask or expect, far more than we deserve. When we are faithful to him he gives us back "good measure, pressed down and shaken together, and running over." Haven't you found it so?

TWO TALENTED MAN.—The man with two talents was an average man, not brilliant like the man with five talents, not slothful like the man with one, not a genius, not a fool, just a plain, every day sort of man, a hard-working, patient plodder, a representative of ordinary people, like most of us. What about him? What did he do?

SAME RELATIVE GAIN.—In the first place, he made the same relative gain on the amount entrusted to him that the man with five talents did—100 per cent. He did what he could. He discharged his duty fully with his limited means. He might have said, "If I only had five talents like that other man I could do something. But what can I do with two talents?" Some people act that way. They seem to think, "If I only had the money, the education, the opportunities, the position of that other man, I would be and do something, too. But what's the use trying?" This man, however, did not act that way. He went ahead and did the best he could under the circumstances.

SOME REWARDS.—And the master recognized his faithfulness, and rewarded him for it. He received indeed the same rewards as the man with five talents, except the last. The same eulogium was pronounced on him as on the other. He, too, heard the joyous "well done, good and faithful servant." It is not brilliant achievements for which the Master rewards. It is faithfulness. He that is faithful in the use of the talents entrusted to him, whether they be five or two, shall be invited to share the joy of his Lord.

QUESTION OF CAPACITY.—The two talented man may not have as large capacity for experiencing the joy as the five talented man. But his cup of hap-

piness will be full, whatever its size. There will be degrees of reward in heaven according to our faithfulness in the service of the Master and our capacity to enjoy its glorious privileges. But every one's cup will be full.

ONE TALENTED MAN.—The man with one talent. He was not satisfied with the amount given him. He thought there was no use trying to do anything. He didn't waste his money. He saved it. He hid it away and kept it carefully. He was not a spend-thrift. He was a miser. When the Lord came he offered the money back to him, every dollar of it, but no more.

LORD EXPECTS INTEREST.—The Lord expects interest on what he entrusts to us. To gain nothing is to lose what should have been gained. Not to advance when we are expected to go forward is to stand still—nay, is to go backward. What are you doing? "Not doing anything?" But you *ought* to have been doing something. The Lord commanded that the talent be taken away from this man and given to the one with ten. "To him that hath shall be given." This is true in everything. It takes money to make money. Learning brings more learning. Opportunities create larger opportunities.

GAIN NOTHING, LOSE ALL.—The exercise of spiritual gifts enlarges our capacity for more gifts. And these things go by a geometric, not an arithmetic ratio. But one must make use of what he has to be prepared for more. Faithful in little, entrusted with much. Faithless in little, deprived of all. "From him that hath not shall be taken away even that which he hath"—if he doesn't use it. It is the law of the survival of the fittest thus enunciated, and also the law that use brings growth, non-use decay. The unused arm shrivels. The unused eye loses its capacity to see, as with the fish in Mammoth Cave. The man with one talent lost the favor of his master, lost what he had, and then was cast into outer darkness. Failing to use what was given him, he gained nothing and lost all. Shall it be so with you?

MINISTERIAL EDUCATION.

Ques.—Do you think it Scriptural to ordain to the ministry a man who cannot intelligently read a chapter in the Bible? If so what does "apt to teach" in 1 Tim. iii. 2 mean? B. F. STAMPS, Tharpe, Tenn.

Ans.—As a rule, we think it inexpedient to ordain such a man to the ministry. We should not say, however, that it is unscriptural. An unlearned man may be "apt to teach." Indeed, sometimes such a man is more "apt to teach" than a learned man. He may not know so much, but what he does know he can tell better than the other. The question is not of one learning, but of efficiency. The real test is not how much knowledge has a man got in his head, but how much religion has he got in his heart? The essential thing a minister needs to know is not so much grammar, but the Bible. He may break grammar if he breaks hearts. It is the glory of Christianity that the poor have the gospel preached to them, and it is the glory of Baptists that poor and often uneducated men have been called into the ministry and can preach the gospel. It is this which has given us so strong a hold upon the masses. The Presbyterians have lost touch with the masses, especially in the country, because they require that a man must be a college and seminary graduate before he can preach. At the same time some education for the minister is needed, if we may not say necessary. A man should not be so ignorant as to be unable to read and expound the Scriptures, or so as to bring ridicule upon himself, and perhaps injury to the cause. And as a rule the more education the minister has the better, provided it be education along the right line—that is, along the line of better understanding and teaching the truths of the Bible.

PAID SUNDAY SCHOOL TEACHERS.

It is stated that several of the prominent churches in New York, finding it difficult to secure competent Sunday-school teachers, have offered salaries to persons exceptionally well qualified for Sunday-school work. This plan has worked so well some of the ministers predict that the old system of volunteer Sunday-school teachers will soon be abolished. This was the plan of Robert Raikes,

when he first revived the Sunday school idea, 120 years ago, but the paid teachers soon gave way to the voluntary teachers. If there is not religion enough in the members of the church to make them willing to give part of their time to teach others the Word of God, it is hardly necessary to try to have Sunday-schools at all. A Sunday-school teacher is different from a pastor, for the reason that a pastor is expected to give all his time to pastoral work and so must receive a support from it, while the Sunday-school teacher gives only a comparatively small part of his time and does not take any time from his business. Besides, many of the best Sunday-school teachers are ladies, who lose no time from business and very little from household duties in order to teach. As a rule, it is a matter both of much pleasure and of personal benefit to teach a class in Sunday-school, and it is usually regarded as an honor to do so, as it certainly is.

QUESTION BOX.

Ques.—Will you answer a few questions in the BAPTIST AND REFLECTOR for an Alabama pastor?

1. Has one member of the Board of deacons in a Baptist Church more rights, power or privilege than any other deacon of the church?
2. Has a chairman of a Board of Deacons more right, power or privilege than any other member of the same Board?
3. Must the pastor and six other deacons be in perfect subjection to the chairman of said Board?
4. Have they not equal rights one with another; and have Baptist Churches high and low degrees of leadership in the office of deacons?
5. Have Baptist Churches a written code or constitution binding upon a church or churches?
6. Is not the New Testament the only rule of faith and practice among Baptists?

Please answer these questions for the benefit of some young deacons.

INQUIRER.

Ans.—We do not like much to answer the above questions, as they seem to have something of a personal element in them. However, as we know nothing about the case except as indicated by these questions, and as some principles are involved, we will answer them candidly.

1. No.
2. No, except the power which comes to him *ex-officio* as chairman of the Board.
3. We should think not.
4. No.
5. No.
6. Yes. Baptist Churches, however, may and usually do adopt a declaration of faith, church covenant and rules of order. But the ultimate rule of faith and practice among them and the ultimate authority for them is the New Testament.

Ques.—1. Do you think it right to use individual communion cups? Do you think there can be that solemnity, on such an occasion, which pervaded that little assembly, when Jesus said: "This do in remembrance of me," "This cup is the New Testament in my blood which is shed for you?" Do they not have a signal by which to know when to drink all at "the same time," and is not this mere form without spirit or vital power?

2. When an individual says he is determined to lead a Christian life, is that a proof that he has repented of his sins, cried for mercy and been saved "by the washing of regeneration and renewing of the Holy Ghost?"

READER.

Ans.—1. We have never seen the individual communion cups used, and so are not prepared to answer the question. We refer it to Dr. J. W. Brounger, pastor of the First Church, Chattanooga, where the individual cups have recently been introduced, and shall be glad to have him answer it in our columns. We confess that our feelings have been a good deal in sympathy with those of the questioner.

2. Not necessarily. Something more is required than simply the enunciation of the purpose to lead a Christian life. Back of that purpose there should be, as the questioner indicates, "the washing of regeneration and renewing of the Holy Ghost," repentance for his sins and faith in the Lord Jesus Christ.

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.

—The Southern Baptist Press Association will meet in Richmond, Va., March 20th. A program is being prepared and will be announced later. It is expected that there will be a large attendance.

—The total receipts of the Foreign Mission Board up to Jan. 15, 1901, were \$64,131.83. The expenditures for the same period amounted to \$96,934.95, leaving an indebtedness of \$23,465.56, which is about the usual indebtedness at this period of the year. Of the contributions, Tennessee gave \$3,364.80.

—The *Religious Herald* recently suggested that the Ter-Centenary of the landing at Jamestown should be celebrated in 1907 with a great exposition at Richmond. The suggestion has met with much popular favor, both in and out of Virginia. We hope that it will be adopted and that the exposition will be made a great success.

—A writer in the *Baptist Signal* has an article on the "Origin, History and Destiny of Satan." He manifests considerable familiarity with the subject. It would be well, by the way, if other Christians should learn to know more about the Devil so as to avoid his wiles. He knows them pretty thoroughly. They ought to learn to know him.

—Dr. E. E. Hoss, editor of the *Christian Advocate*, this city, says that he has investigated and found that first and last there have been about forty temperance measures passed by the various legislatures of Tennessee, not one of which has ever been repealed. Revolutions do not go backward. They move forward, sometimes a little slowly, but they move.

—A subscriber asks us to publish the poem by Mother Shipton supposed to have been written in the seventeenth or eighteenth century, foretelling the wonderful inventions of the nineteenth century. We remember to have read the poem some years ago, but we have not a copy of it now and do not know where to get it. Can any of our readers furnish it to us?

—It is stated that Queen Victoria [did] not know that she was to be Queen of England until she was about twelve years of age. Learning the fact from her mother, she said simply: "It is a very solemn thing. I will be good." And she was. Now she is known as Victoria, the Good. Better than Victoria, the Great. After all the best greatness is the greatest goodness.

—It is announced that Dr. B. D. Gray, pastor of the First Baptist Church, Birmingham, Ala., has been elected President of Georgetown College, Georgetown, Ky. Dr. Gray is well fitted for the position. He is in the vigor of his manhood, is a man of culture and consecration and is full of energy and determination. We wish for him great success in the important position to which he goes if he decides to accept it.

—We call special attention to the article by Rev. J. H. Anderson in this week's issue on the subject, "The Two Covenants." It will be followed by two other articles. These papers were read at the recent Ministers' Institute at Watertown and made such a fine impression they were unanimously requested for publication in the BAPTIST AND REFLECTOR. We should be glad to see them published in tract form afterwards.

—As announced by Pastor Kimbrough last week, the Middle Tennessee Sunday-school Convention will meet at Shelbyville April 10th-12th instead of April 24th-26th, as we stated two weeks ago. The time was changed by the Executive Committee so as to get the meeting farther away from the meeting of the Southern Baptist Convention, which comes May 10th. An interesting program has been prepared and will be published soon.

—An old bachelor who read our editorial paragraph in the paper last week about taxing old bachelors to support old maids suggests that the law should be amended so as to make it proper for matrimonial propositions to come from the fair sex as well as the masculine side, and then if the old bachelors do not marry, it will be evident that it was their fault. He says that with that amendment he is in favor of the law. What say our young lady readers?

—It is reported that the local military governor of Santiago, Cuba, has ordered our missionary, Rev. H. R. Moseley, D.D., to cease holding religious services in the orphanage for boys, erected to care for the sons of soldiers who fell in battle, or perished otherwise under the cruel regime of Gen. Weyler. In a similar orphanage for girls, however, Roman Catholic sisters, according to report, are allowed to conduct services at pleasure. Dr. Moseley objects to this discrimination—as well he might.

—The *Ram's Horn* of Chicago in its issue of January 26th had a very significant and striking picture on its front page entitled "The Road to Heaven." It represented a traveler starting out on a journey, with grip in hand, dressed neatly, wearing a silk hat, nose-glasses and a handsome overcoat. He had come up to the ticket window, at which stood an old man with long gray beard clasping a Bible in his left hand. Over the window were the words, "Show your tickets." The traveler was just at the gate and was offering a ticket labelled "Respectability." The following conversation then ensued: Ticket Agent: "Where do you want to go?" Traveler: "I want to go to Heaven, of course." Ticket Agent: "But that ticket is not good on this road. You will have to get one marked *Regeneration*." This is profoundly true.

—The *Baptist Herald* says: "Editor Folk of the BAPTIST AND REFLECTOR has a new one on us. He says Jacob did not work fourteen years before marrying Rachel, but that he received her a week after his marriage with Leah. In other words, Laban gave him Rachel on a credit, and he did the seven years work after. For proof of his position he refers to Gen. xxix. 21-30. It is true that Laban tells Jacob to fulfill Rachel's week also, but we have always understood it and still so understand that the 'week' was a week of years instead of a week of days." Was it Rachel's week that Laban told Jacob to fulfill? Was it not Leah's? Besides, why did you understand that the week was a week of years instead of a week of days? What was there to indicate it? It seems to us that the passage should be taken in its natural sense of a week of days.

—In renewing his subscription, Rev. Forrest Smith of Louisburg, N. C., has the following kind words: "No brighter, stronger, gentler or sounder paper comes to my home than the BAPTIST AND REFLECTOR. I rejoice at every step forward the Baptists in dear old Tennessee take. They are rapidly becoming a great people, and no little of their progress is due to the aggressive, constructive policy of the BAPTIST AND REFLECTOR. With the inspirations of the new century upon them and the urgent calls that come from so many worthy sources, may they be increased to even greater achievements. We are all happy in Louisburg over our new church and everything goes well with us over this way. We expect to hold our first service in the new building, in about thirty days." We are glad to know that Bro. Smith is getting along so nicely in N. C. We hope, however, to have him back in Tennessee sometime.

—Mrs. Carrie Nation of Kansas still continues to attract public attention. A prominent lawyer of this city told us the other day that the first thing he looked for in the paper every morning was something about her. She is in Topeka and has organized a band of ladies with hatchets to smash the saloons. She met with resistance last Monday and received a black eye, but she said that it was by no means her "Waterloo." She knows that she has not only the right on her side, but the law as well. Though she has been several times arrested, her case has never come to trial. The saloon men do not want that done because it would mean an airing in the courts of their lawlessness. After the raid of last Monday she was arrested for disturbing the peace. While she was in the jail a drunken man was brought in. She severely upbraided the policemen, telling them that they were a set of cowards who would only arrest women and drunken men. She rebuked them also for their inconsistency in allowing the saloon-keepers to sell all the whiskey they wanted and go free, but arrest those who succumbed to their temptations. Meanwhile she is continually gathering more and more sympathy. Crowds follow her on the streets wherever she goes. It is said that her mail is greater than that of any bank in Topeka, and that many of her letters contain checks to assist her in her work. There was talk in one place of the saloon-keepers meeting her with shot guns. Let them dare to shoot her. They will arouse a storm of indignation over the State and the country which will sweep their saloons out of existence and which will probably extend also to other States.

THE HOME.

A Morning Prayer.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.
Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend,
Nor would I pass, unseeing, worthy need
Or sin by silence where I should defend.

However meager is by worldly wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark and to my conscience say,
Because of some good act to beast or man,
"The world is better that I lived to-day."

—Ella Wheeler Wilcox.

A Child's Prayer Answered.

Rev. E. Payson Hammond, the well-known children's evangelist, tells many interesting stories of children's prayers answered. Among other notable instances was one related during his meetings in California by Mr. Elkanah Beard, who was for many years a missionary in India. He knew the child's father and mother in Benares, and believed God answered her prayers.

In that city lay a mother, sick. For months she had not left her bed, and all that she looked forward to was a slow death. Her daughter, eight years old, loved her mother, and was almost broken-hearted. She took the New Testament and read the promises of answer to prayer, and said, "Mother, can Jesus make you well?"

"Yes, my child, but it is not His will."

"Mother, why not? Have you asked Him to heal you?"

"Oh, my child, I'm in such agony I cannot talk to you; go and play."

The child dropped her head sadly, and went under a tree, where she sat and thought and prayed. Suddenly she returned to the bedside of her mother and kneeling, said, "Mamma, I am going to try Jesus once more. He says, 'Ask,' and I am going to ask Him. Now, mamma, pray with me."

"O Jesus, dear, good Jesus, I've no happy days since my mamma is sick these three months. She is so sick she cannot talk to her little girl. Make my mamma well. She loves you, and her little girl loves you."

Suddenly she sprang to her feet, and clapping her hands, cried, "He will, mamma, He will." At that very time the lady arose from her bed. She had not moved her limbs for months; but now she was able to go about and attend to her household duties healed and praising God. Her husband met her at the door that day and prayed God to make him worthy of the blessing that had come to his house. The little girl stood by him, exclaiming, "Oh, papa, Jesus did it! Jesus did it!"—*Ex.*

There are few people who think they are worse than they really are.

HIGH COMPLIMENT

Paid Prof. J. F. Draughon by a Foreign Country.

Eight of the Most Flourishing Institutions of the Kind in the United States Owned by Him.

Author of Four Text-books on Bookkeeping that Have the Largest Sale Among Business Men of Any Published.

Anticipates Satisfactory Results From His Trips to Cuba and Mexico. His Galveston College Since the Storm.

Prof. J. F. Draughon, who has been engaged in the Business College work for the past twelve years, recently received a communication from one of the highest government officials connected with the educational department of one of the foreign countries, enclosing an order on that government to furnish him with free transportation to that country should the Professor wish to make a trip in order that he might be conferred with personally in regard to his text-books on bookkeeping, and the establishment of business colleges in that country to be under his management. The professor says that he now has the matter under consideration, and is having one of his text-books on bookkeeping translated into the native language of that country. He also states that he has reason to believe that the trips he made to Cuba and Mexico sometime ago will lead to satisfactory results along his line of work.

HIS COLLEGES.

Prof. Draughon is the proprietor of eight flourishing business colleges located at Nashville, St. Louis, Ft. Worth, Galveston, Shreveport, Little Rock, Montgomery and Savannah, respectively. Over 3,000 students, representing almost every State in the Union and several foreign countries, have attended these colleges during the past year, and the outlook now, Prof. Draughon states, is that over 4,000 students will be enrolled at his colleges during the year 1901—the enrollment at these institutions during the past month having been the largest of any corresponding month on record, the Galveston College not excepted. This college (the one at Galveston) which withstood the storm without any of its students or teachers receiving any bodily harm, is again fast coming to the front. It is now enrolling as many students as it did previous to the storm. The last report from that school showed that thirty-one new students had entered during the two weeks previous to that report.

Prof. Draughon's Nashville College is by far the best patronized business college south of the Ohio River, and it perhaps enrolls more students during the year than any of the literary schools of the South, barring the medical and dental departments of said schools. Eighty-one new students have already entered Prof. Draughon's Nashville College this month. His colleges have no classes and no vacation, hence new students can and do enter almost every day during the year. It is surprising, as well as interesting, to see the work being done in the office of his college in this city. It has regularly employed, in addition to

Prof. Draughon's own services, seven persons for office work, to say nothing of the fact that most of his letters are dictated to advanced shorthand students who are glad to do such work in order to get practical experience. He also employs from six to ten boys and girls in the mailing department, sending out advertising matter, etc. Counting the regular office force, those who are employed in the mailing department, and the advanced shorthand students taking office dictation, you find a force of about thirty persons almost all the time doing office work at this college.

GENERALLY CONCEDED.

It is generally conceded by practical bookkeepers and business men that Prof. Draughon's course of bookkeeping is by far superior to the course given by any other business college, and that one will learn more about actual bookkeeping, as practiced in business, by taking a three months' course in one of his colleges than by taking a six months' course elsewhere. These colleges also offer special advantages in Penmanship, Shorthand and Typewriting. They send out hundreds of young men and women, many of whom had not had a day's experience previous to entering said colleges, to hold good positions as bookkeepers and stenographers for large corporations, as well as for banks and individual firms. Draughon's college may be classed with the few business colleges that prepare their students to hold responsible positions on leaving college.

HIS TEXT-BOOKS.

Prof. Draughon's text-books on Bookkeeping not only have by far the largest sale among business men of any books of the kind published in the United States (sales ranging from \$25 to \$50 per day), but he often receives orders from foreign countries for said books. He has also received calls from foreign countries for teachers who are qualified to teach his superior course of bookkeeping.

ONE OF MANY ADVANTAGES.

In addition to the fact that Prof. Draughon expends thousands of dollars each year in securing positions for his students, the large sale of his text-books to business men and to practical bookkeepers keeps him in close touch with business men and enables his colleges to fill hundreds of positions that they would not otherwise fill.

HIGH-SALARIED TEACHERS.

Prof. Draughon employs in all his colleges high-salaried managers and teachers. Every advantage offered at the mother school, Nashville, is offered at his other colleges, identically the same courses being taught, and the same advantages for securing positions being offered by his other colleges.

A FRIENDLY COMPARISON.

Prof. Draughon doubtless expends more money in securing positions for his students than almost any other business college in the South takes in for tuition. If the proprietor or manager of any business college questions the broad claim that Professor Draughon makes as to his special facilities for securing positions, the Professor will at any time submit to a friendly comparison with that business college as to the number of written applications received

from reliable business firms for bookkeepers and stenographers, and he will purchase \$500 worth of scholarships in the other business college and give them to a charitable institution if he can not show his college receives twenty-five times more written applications for bookkeepers and stenographers, from reliable business firms, than the other business college can show to have received during the same length of time. He will not ask the other college to give anything, it matters not what the result of the comparison may be.

EXPENSIVE CATALOGUE.

Prof. Draughon has recently issued a new catalogue—perhaps one of the finest catalogues ever published by a business college. We learn through the Gospel Advocate Publishing Company of this city, who did the printing that this issue of Prof. Draughon's catalogues, 15,000, cost him \$1,800. In that catalogue will be found statements from bankers, merchants, bookkeepers, ministers and others, as well as from former students, that will convince one as to the superiority of his course of instruction and special facilities for securing positions, the reliability of his colleges, etc. It will also fully explain the conditions under which Prof. Draughon guarantees positions, allows money for tuition to be deposited in bank until position is secured, accepts notes for tuition, etc.

Under Prof. Draughon's note plan, notes payable in eighteen months and two years are accepted for tuition. This gives the student time to complete the course, accept a position, and pay the notes out of his or her salary. The Professor states that about fifteen per cent of his students who have entered at his different colleges during the past three years entered on the note plan, that he has now on hand about seventeen thousand dollars worth of these notes, and he is confident, judging from the success of his note-plan students in the past, that the success of his students, whose notes he now has, will be such that he will collect 95 per cent of the total without any of the students requesting an extension of time. The mails bring checks almost daily from former students to pay notes.

Prof. Draughon has not only been a liberal contributor to public enterprises and to charitable purposes, but he has doubtless done more for worthy boys and girls of limited means than any one else in the South. —*Nashville Evening Banner, Jan. 25, 1901.*

Was Suspicious.

"Now, Willie," said Mrs. Towne, on the day they moved into their new suburban home, "why don't you go over and play in that big field?"

"I guess it ain't very nice there," replied the little city boy; "I don't see any 'Keep off the grass' signs."—*Philadelphia Press.*

TART PROVERBS.

Youth may stray afar, yet return at last.

None so busy as those who do nothing.

He is not escaped who drags his chain.

There are more foolish buyers than foolish sellers.

There is no pride like that of a beggar grown rich.

There's nothing like being bespattered for making a man defy the gutter.

YOUNG SOUTH.

Mrs. Laura Dayton Bakin, 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 February, MEXICO AND BRAZIL.

Fear not and falter not,
Let the Word cheer thee;
For all through the coming year
I will be with thee.

What can you do for these countries
so cursed with Romanism? You can
go, send, give and pray!

Young South Bible Learners.

Learn Matt. xxv. 20, 21. Where are the "talents" the Master has given you?

The Student Band.

The right of way, if you please, for the thirty-one students of missions in the Hawaiian Islands! Will the class stand and answer to roll call? All ready!

Lizzie V. Cockroft, Dyersburg; Pearl Smith, Antioch; Virgie Siler, Uptonville; Bronson Stout, Shelbyville; C. I. Moore, Gilroy; Bertha G. Crawford, Idlewild; Bernice Baker, Antioch; Barbara Tunnell, Harriman; Elizabeth Fuqua, Sadlersville; Alta Drake, Verona; George S. Range, Whitesburg; Martha Pendleton, Lookout Mountain; Agnes Shepard, Partlow; Ruby Patton, Murfreesboro; Floy Foster, Jackson; Franklin F. Gillard, Ro Ellen; Ethel Gaddis, Stage, Miss.; Ferdie Fox, Clarksville; Leona Browne, Sevierville; Vera Morris, Arp; Stella Gallaway, Jonesboro; Catharine Swann, French Broad; Reese Puckett, Water Valley; Emma Conger, Jackson; Ethel Allen, Sevierville; Beulah Massey, Sevierville; Grace Dean, Wartrace; Charles Turner, Milan; Willie Collins, Antioch; Rena Howse, Eureka; Myrtle Robinson, Chattanooga; Josie Browne, Sevierville. Resume your seats! These 31 of the Young South readers have answered the questions. Most of them agree as follows:

1. How far is Hawaii from San Francisco? 2,000 miles.
2. How many islands in the group are inhabited? Seven.
3. Who first discovered them, and when? Captain Cook in 1778.
4. What is the name of the largest volcano in the world? Kilanla.
5. What is the capital of Hawaii? Honolulu.
6. To whom do the islands belong, and how are they governed? United States. As a territory.
7. When did the first missionaries reach the islands? 1819.
8. What had been done with the idols? Thrown away.
9. In how many years were the islands Christianized? 24 years.
10. What group of eighty islands was Christianized in 50 years? Fiji.
11. When did James Calvert go out? About 1836.
12. What heathen customs did he find? Cannibalism, child-murder, idolatry.
13. What did he find on his return in 1885? No heathen remained. 300 churches crowded every Sabbath.

The greatest trouble seems to have arisen over No. 11. "When did James Calvert go out?" Some answer, "when he was 24 years old," others give 1835, 1836, 1837. I think we'll leave that answer out in awarding the prize as we failed to understand it alike, and judge the replies by the other twelve. We are substantially agreed upon

them. Perhaps before you read this, the little books will reach you. I said when I gave you the questions that I would send a book to the one answering the greatest number correctly. I am exceedingly gratified that so many have been interested, and have gotten the answers by such careful searching. I shall take into consideration this time only the fact that your answers to twelve of the questions were correct. Next time, however, I will narrow things down a little. First, I want no one to answer who is over 20 years of age. Second, I want the answers sent on separate pages from all other writing, written on one side of the paper and with pen and ink, and by the person who searched out the answers for himself or herself. Then, I shall grade the replies, not only for correctness, but for neatness, and the observance of the ordinary rules in writing English. I hope to have just as many and that you may be benefitted in more ways than one. I hope, too, that this knowledge of the mission fields will make you more anxious to do your part in giving them the gospel. Place your offering in the same envelope if you will, but write about it on another page. I regret that I cannot give you the February lesson to-day, but the *Journal* has not yet arrived. Next week you will have the questions. The answers must be on my desk by the morning of February 27th.

L. D. E.

YOUNG SOUTH CORRESPONDENCE.

Outside of the letters answering the history questions, not many have come. One of these from C. I. Moore sends 15 cents for a picture of Mrs. Saunders and her baby. Mr. Wallace writes me that he has sent out ten already ordered. I hope all are received. Bertha G. Crawford, Idlewild, speaks of sending ten cents in her letter of "Answers," but there was none in the letter. I dare say she forgot to put it in, as there was no appearance of its having been unsealed.

I hope every one who answers in February will send in an offering, even though it is only a small sum. Several have done so in this set, and the amounts have already been acknowledged.

Trenton comes next:

"You will find enclosed 54 cents for China from the Sunday-school of Center Church. May the Lord bless it."

MRS. SALLIE BENNETT.

Will you thank the school, Mrs. Bennett?

The next is from Antioch:

"I fear we are too late for the January report, but I enclose our regular offering, \$1. Divide between Japan and the Twentieth Century Movement. I must tell you some good news. The Woman's Missionary Society of Antioch Church have sent their first box to the frontier, and I assure you we are rejoicing in the success of our first effort. Pray for us that we may grow in grace and continue in good works."

C. M. HERD.

It is a blessed experience. I wonder often into whose mind first came the suggestion of these boxes. The number grows each year and more poor homes are brightened, and in every case the givers are more blessed than the receivers. Thank you so much for the China offering and for starting a special fund for the great Twentieth Century Movement. The Young South must not lag behind in that line. Who will add to the new century offering from the Antioch Home Band? Don't let it be "lonesome" long!

Grand Junction now:

"Enclosed find \$2.15. Send me a picture of 'Mamma Saunders' and Carey Fox Bass, and give a dollar to the Orphanage repairs. Divide the other dollar, sent by a friend, between

COOL YOUR BLOOD

In All Cases of Itching Burning and Scaly Humors with CUTICURA RESOLVENT

Of all the remedies for cooling and cleansing the blood and circulating fluids of itching, burning, scaly humors, none approach, in specific action, the wonderful properties of CUTICURA RESOLVENT. It neutralizes and resolves away (hence its name, Resolvent) scrofulous, inherited, and other humors, which float in the blood, and which give rise to swellings of the glands, pains in the bones, and torturing, disfiguring eruptions of the skin and scalp, with loss of hair.

CUTICURA RESOLVENT extends its cooling, purifying influence by means of the pores to the surface of the skin, allaying irritation, inflammation, itching, and burning, and soothing external humors, because of its power to neutralize HUMOR-GERMS which float in the blood and circulating fluids. It exerts a purifying influence upon the bowels, liver, and kidneys, thus removing a common cause of yellow, mothy, greasy skin, and more or less of pimples, blotches, and blackheads. Many forms of debility, for which no cause can be discovered, are due to the presence of humors in the blood, bones, and fluids. CUTICURA RESOLVENT possesses, in the highest degree, *humor expelling properties*, and at the same time acts as a gentle aperient, diuretic, and digestive. It promotes the general health, while insuring the expulsion of humors which manifest themselves in the obscure forms of rheumatism, gout, kidney pains, and liver troubles.

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It is economy to take it on every occasion possible, while using warm baths of CUTICURA SOAP to cleanse the skin of crusts and scales and soften the thickened cuticle, and gentle applications of CUTICURA Ointment to allay itching, inflammation, and irritation, and soothe and heal externally, as the readiest means of insuring speedy, permanent, and economical cures, and realizing that greatest of human blessings, "a skin without blemish and a body nourished with pure blood."

Complete External and Internal Treatment for Every Humor, \$1.25.

Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching and irritation and soothe and heal; and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. Sold throughout the world.

China and Japan. May God bless the Young South and crown its work with success." MRS. G. W. MITCHELL.

Thank you so much! You will have the sweet picture before you read this. Our very good friend, Mr. N. J. Phillips of Blountville, is here again, and sends us \$8.17 from his Sunday-school for Orphanage repairs and \$1 for Japan from his wife. He is also the bearer of great good news:

"During the last few weeks, my little daughter, Ethel, not quite ten years old, my son Charlie, in his seventeenth year, and my grandson, Earl Phillips, twelve years of age, have professed faith in Christ, and have been baptized. I am thankful to the Lord for his goodness. Our church and Sunday-school are looking up. I pray God's blessing upon your work." N. J. PHILLIPS.

How glad we are always to hear that the children are remembering their Creator in their youth. God bless these young disciples and make strong, earnest workers of them all!

This makes me think to tell you of the beautiful scene at my own church last Sunday. Fifteen young people, from 10 to 19, put on Christ in baptism. Perhaps you noticed that 75 asked for prayer and instruction on the first Sunday in the New Year. Out of these earnest enquirers, these fifteen have been visited at their homes by the pastor and our Sunday-school missionary, and with the full consent of their missionary, have confessed their faith in Jesus as their personal Savior openly to the world. Three of them were from my own class, and I too, felt so grateful to God. We hope many more will be ready by next Sunday, as a deeply spiritual atmosphere seems to pervade the school, and many are praying for convicting and converting grace. Be sure to express our thanks to all, Mr. Phillips.

Dunlap has good tidings too:

"I have organized a Sunbeam Band, and we wish to work with the Young South. We send \$2 for China. The little ones are zealous workers. I pray earnestly that we may soon be able to do much more."

MRS. B. J. WORD.

This is certainly a good beginning. We welcome you most heartily.

Here's our Mississippi baby once more:

"Enclosed find my offering, \$1. Sister and I would like so much to send our pictures too, but mine is not a bit 'good' and it will be too bad for Mrs. Maynard to think I'm homely, when I am really so sweet and bright."

ANNA BELLE FLYNN.

We hope some day you'll get a picture that does you full justice. Do try again! I am not gathering our gallery as fast as I would like. Thank you for such a generous offering! I think you mean it for the Babies' Branch.

Now comes a letter from Shelbyville:

"Mamma gave us all the Sunday eggs that we gathered in December for an offering to missions. The result is the enclosed \$1.20. Please divide equally between the Orphanage and Japan. We are to have a 'missionary hen' this year. We wish the Young South a happy and useful new year."

JOHN WILLIAM RUTLEDGE,
MARY E. RUTLEDGE.

I am so pleased to hear again from the poultry. I was really afraid the "Sunday eggs" and "missionary hens" had gone out of style. Thank you so much for reviving them just now. Who will set apart a hen in the beginning of the hen-setting season? Who will ask mamma for the Sunday eggs? They used to be great factors in our work, and brought us in lots of honest dollars.

You will observe that I got the three figures in the January dollars. February has not started off as briskly as I hoped, but we have had far worse weeks than this. Let us make it up next week! We must climb fast these last two months of our seventh year.

I have a request from our old friend Miss Sarah Hale, whose charming letters from Mexico, you will remember. She is now at her home in Morristown, East Tennessee, and she begs the Young South to send cards to Rev. Alejandro Trevino, Monterey, Mexico. Any pretty cards will be appreciated.

Send them in packages of not more than 100, securely tied, but not sealed. Mr. Trevino has a large and interesting school, and can use the cards to great advantage. I am sure almost every one who reads these lines can gather up a few with bright pictures. The postmaster will tell you how much postage to use. Be sure to write us when you send them off.

Now we are off for February. Let everybody send our dear Mrs. Maynard a valentine. How much better to invest your pennies that way than to waste them on those coarse, hideous, comic things even sweet children buy sometimes! With fondest hopes for the second month in the new year, I am yours sincerely,

LAURA DAYTON EAKIN.
Chattanooga.

Receipts.

First half year's offerings..... \$418 49
Third quarter 223 76
January offerings 125 74

FOR JAPAN.

A Friend, Grand Junction, by Mrs. Mitchell 50
Mrs. N. J. Phillips, Blountville, by N. J. P. 1 00
M. E. and J. W. Rutledge, Shelbyville .. 60

FOR ORPHANAGE (SUPPORT).

M. E. and J. W. Rutledge, Shelbyville... 60
Mrs. G. W. Mitchell, Grand Junction... 1 00
Blountville S. S. by N. J. Phillips 3 17

FOR CHINA.

Center S. S., Trenton, by Mrs. Bennett.. 54
Antioch Home Band, by Mrs. Herd..... 50
A Friend, Grand Junction 50
Dunlap Sunbeams, by Mrs. Word..... 2 00

FOR BABIES BRANCH.

Anna Belle Flynn, Mississippi..... 1 00

FOR PICTURES.

C. I. Moore, Gilroy 15
Mrs. G. W. Mitchell, Grand Junction... 15

For Twentieth Century Movement.

Antioch Home Band, by Mrs. Herd 50

Total \$780 20

Received since April 1, 1900:

For Japan \$586 97

" Orphanage (support)..... 124 27

" Pictures 1 80

" For Home Board..... 33 25

" State Board 21 00

" Babies Branch..... 27 10

" China 25 15

" For Mexico..... 5 53

" Foreign Journals subscriptions, 3. 75

" Postage 3 88

" 20th century movement 50

Total 780 20

Star card receipts \$231 87

RECENT EVENTS.

—Rev. C. A. Fulton, who has been pastor of the First Church of Detroit, Mich., has tendered his resignation to accept a call to the First Church of Syracuse, N. Y.

—It is announced that the baccalaureate address before the Southern Baptist Theological Seminary will be delivered by Dr. Thomas Hume of the University of North Carolina.

—Rev. G. A. Grammer has resigned the pastorate of the church at Fayetteville. He is at present at the home of his son in Brownsville. Bro. Grammer is too good a man to remain out of employment. We should be glad to see him called to some good church.

—It is announced that the Stock Company which Mr. J. W. Bailey has been trying to make up to purchase the *Biblical Recorder* of North Carolina, will be formally organized in a few days. It was thought that in this way the paper will come more under denominational control.

—The death of Rev. John W. Crooks, Superintendent of State Missions in Colorado, was followed in a week by the death of his wife, who passed away after a brief illness of pneumonia. Six children are left destitute, the oldest only sixteen years of age. This is certainly quite sad.

—It is announced that Rev. I. N. Kimbrough has tendered his resignation as pastor of the Baptist Church at Mitchell, Ind., to take effect the first of March. Bro. Kimbrough was formerly pastor at Jonesboro, Tenn., and has many friends in this State who will be glad to have him come back.

—We acknowledge the receipt of an invitation from Mrs. John F. Jackson of Dublin, Texas, inviting us to be present at the marriage of her daughter, Miss Mattie Eudora Jackson, to Rev. Charles Rumsey Freeman of Bridgewater, Nova Scotia. We extend congratulations and wishes for their happiness.

—Other Baptist Masons who gave us calls last week were: B. H. Vaden of Elmwood, G. R. Baucum of Springville, R. T. Davis of Beckwith, Parlin Hill of Lost Creek, W. O. Raulston of Strawberry Plains. We are always glad to have our friends call upon us when they are in town.

—The *Western Recorder* states that the labors of Dr. J. T. Christian at La Salle Avenue Church, Chicago, are being greatly blessed. He has welcomed sixty new members since his pastorate began a few months ago. This will be gratifying news to the many friends of Dr. Christian in the South.

—It is stated that the United States pay each year for Bibles, song-books, prayer-books and Sunday-school lessons, \$5,950,000. This seems a large amount, but it should be remembered that at the same time they spent last year \$2,000,000 for chewing gum, \$6,000,000 for jewelry, \$8,000,000 for tobacco and \$1,400,000,000 for strong drink.

—We are glad that Rev. W. C. McPherson has concluded to remain at Cleveland. He received a call to a church in another State and offered his resignation at Cleveland for the purpose of accepting the call, but the members protested so vigorously against his leaving that he decided to withdraw his resignation. He is doing a very fine work in Cleveland.

—Rev. J. D. Winchester, pastor of the Second Baptist Church, Rome, Ga., has become editor of the *Daily Chronicle* of Rome. It is published by the Co-operative Publishing Company. It is to be a daily secular Baptist paper. The issue of Jan. 29th is the "Second Baptist Church and Christian Workers' Conference, Special." We wish Bro. Winchester much success in his work.

—It will be gratifying to the many friends of Rev. W. M. Vines, pastor of the First Baptist Church, Asheville, N. C., to know that under his inspiring leadership the church recently subscribed the whole amount of a large debt with which it has been burdened for a number of years. This was a noble deed, but it was to be expected of such a noble church with such a noble pastor.

—Gospel Singer H. A. Wolfsohn, who is now musical director of the choir of the First Baptist Church, Chattanooga, is publishing a gospel hymn book that will be out in a few weeks. The pieces have all been carefully selected by himself. It will be intended for all church services and will contain hymns for morning and evening services in the church, and also special hymns for the Sunday-school and evangelistic services.

—The statistical report of Rev. E. H. Peacock, missionary and general manager of the Tabernacle Baptist Church, Atlanta, Ga., shows that there were received into the church during the year 1900 by letter 111; by experience and baptism, 204, making a total of 315. The total amount collected during the year was \$10,857.89. We are glad to know that Dr. L. G. Broughton, the popular pastor of the church, is nearly recovered from his severe illness.

—The church at Fayetteville, recently made vacant by the resignation of Rev. G. A. Grammer, has extended a unanimous call to Rev. G. H. Crutcher

of Shelbyville. He has accepted and will begin work at once. Our readers know that Bro. Crutcher was our missionary to Mexico, but on account of serious illness from smallpox, his health broke down and he was compelled to return to this country. We are glad to know that his health is sufficiently restored to allow him to enter the pastorate again. He hopes, however, to be able to return to Mexico some time.

—We regret to chronicle the death on last Saturday of Bro. W. H. Dodson, of Humboldt. He was a noble Christian man, and was one of the most prominent members of the Humboldt Baptist Church. To him and to the late lamented B. C. Jarrell more than to any others is due the erection of the beautiful house of worship at that place. He was about eighty years of age. He had been in bad health for several years, and his death was not unexpected, but he will be greatly missed by the church and community as well as his family. We tender our sympathy to the sorrowing ones.

—The *Biblical Recorder* of North Carolina states that the committee of the State Senate on Propositions and Grievances has unanimously approved a bill identical with the anti-cigarette law of Tennessee; and it will shortly come up for passage. Every reader of this paper will favor this bill, and nine-tenths of the people in the State. The Supreme Court of Tennessee and also the Supreme Court of the United States have both declared this law constitutional. It was afterwards declared unconstitutional on a technicality by a judge in Knoxville, but the Legislature has almost unanimously re-enacted it and it will now become a law. It does not entirely prevent cigarette smoking, as some people will make their own cigarettes, but it has checked the evil habit to a large extent.

—Under the efficient management of Rev. E. T. Thorne, Vice-President of the West Tennessee Sunday-school Convention for the Friendship Association, it is proposed to hold at least four Sunday-school Institutes within the bounds of the Association during the Sunday-school Conventional year. Some of these meetings have already been held. The next meeting will be held at Parish Chapel Church, beginning on Wednesday after the third Sunday in February and lasting two days. An excellent program has been prepared and it is expected that there will be a good attendance. We wish that the Vice-President of every Association in the bounds of the West, Middle and East Tennessee Sunday-school Conventions was as active in discharging the duties involved upon him as is Bro. Thorne. In that case, our Sunday-school work would make a decided advance.



Down

the bad, but be just to the good. The Soap Powder which tries your patience isn't

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Valuable Almanac Free.

We have received a copy of the new almanac for 1901 published by the Royal Baking Powder Co. It is an artistic and useful book and will be of interest to housekeepers. A noteworthy feature of the almanac is a prediction of the weather for every day of the year, by Prof. DeVoe, who correctly prophesied the great Galveston cyclone and other important meteorological events. We are authorized to say that any woman reader of this paper can secure a copy without cost by sending a request to the Company, at 100 William St., New York.

Some Good Meetings.

I have been in some glorious revivals this winter. I assisted Dr. Baker, of Mossy Creek, in a meeting at Tazewell of two weeks with good results. There were nine or ten professions and some good additions to the church. I don't think I ever labored with a more noble Christian man than Bro. Baker.

I went from there to Cedar Grove, a church of which I am pastor, and held a meeting of two weeks with glorious results. There were twenty-one additions to the church by profession and baptism, and the church was greatly revived. Bro. C. C. Cook, a member of the church, assisted me in the meeting, and did some good work.

Then I went on the first of January to help Bro. W. H. Owens, at Silver Leaf Church, Lee County, Virginia, of which he is pastor. There we had a glorious revival, and the church was greatly built up. The second week of the meeting Bro. Owens had to leave me in charge of the meeting. I continued the meeting for a week longer, during which time there were thirty-three additions to the church, seven from the Methodists. One whole Methodist family, a well-to-do and good family, joined the Baptist church. Three from the Campbellite church joined the Baptist church. This was a great build up to the Silver Leaf church. There are several good families that are permanently settled who joined the Baptist church at that place. Old men that lived there said that was the greatest reformation they had ever known in that community. I baptized seventeen at the close of the meeting. To God be all the glory.

D. L. MANIS.

Springdale, Tenn.

Free to Everybody.

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.

Robbers.

Mrs. Hingso awoke suddenly. "John?" "Whashyouwant?" sleepily. "There's burglars in the house." "Let 'em burgle." "You're a coward. They'll steal all the silver." "Um-um." "They'll take my jewels." "All right." Silence for a moment. "John." "Can't you let me sleep?" "They aren't in the dining room," in an awful voice; "they are in the cellar, stealing the coal." "What!" leaping out of bed. "The scoundrels! Where's my revolver?"—Syracuse Herald.

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AMONG THE BRETHREN.

Dr. John L. Johnson, of Duck Hill, Miss., has been elected to succeed Rev. George Wharton as president of Hillman College, Miss.

Rev. W. J. Mahoney, pastor at Port Royal, Ky., and well known in Tennessee, will resume his studies in the Seminary at Louisville this spring.

The church at Batesville, Ark., has called Rev. S. B. Calloway, of Blossom, Texas, and he is expected to begin work Feb. 15. He is a forceful preacher.

The church at Lockhart, Texas, has every reason to congratulate itself on securing so excellent a pastor in the person of Rev. C. A. Taylor, of Austin, Texas.

Dr. Len G. Broughton, of Tabernacle Church, Atlanta, Ga., has not sufficiently recovered as to be able to preach, though he is slowly recuperating.

Rev. Sidney Brumfield is to be ordained by the First Church, Eureka Springs, Ark., he having been called to the care of Shady Grove Church, near that city.

Rev. A. U. Nunnery, of Lexington, Tenn., has been called to the care of Jerusalem Church, near that place, and has accepted. The church has made a wise choice.

Dr. and Mrs. S. H. Greene, of Calvary Church, Washington, D. C., have taken an excursion to the West Indies. Rev. A. F. Anderson, his assistant, has been left in charge of the church.

Rev. W. J. Holtzclaw, of Perry, Ga., is preaching a few sermons for the Jones-avenue Church, Atlanta, Ga. 'Tis not improbable that he may be chosen as pastor of this church.

Rev. J. V. Morgan, of Omaha, Neb., has been called to the care of the North-avenue Church, Baltimore, Md., and the saints there are rejoicing. He is an efficient, aggressive minister.

The Second Baptist Church, Weatherford, Texas, has called Rev. J. M. Hart, and he has accepted. Bro. Hart was for years connected with the leading denominational interests of Arkansas.

The Bales Chapel Church, Kansas City, Mo., has recently enjoyed a profitable revival in which Rev. William Shelton did the preaching. There were seventy-five accessions to the church.

Dr. Thomas S. Potts, the scholarly and courteous pastor of the Central Church, Memphis, Tenn., lectured last week for the Second Church, Little Rock, Ark. No doubt his lectures were rare treats.

The church at Dyer, Tenn., is enjoying substantial prosperity under the efficient pastoral care of Rev. W. A.

Jordan. A movement is on foot now for the construction of a \$2,000 house of worship.

Rev. W. F. Lowe, of Pottsville, Ky., has accepted the care of Sharon and Dublin churches in Kentucky. Bro. Lowe, though advanced in years, is one of the most efficient pastors in Kentucky.

Rev. W. E. Neill, of Texarkana, Ark., recently assisted in a revival at Prescott, Ark., which resulted in twenty-five accessions to the church. The secret of Bro. Neill's remarkable success in revivals is kneeling.

Evangelist L. D. Lamkin closed his meeting with Rev. H. C. Rosamond at Helena, Ark., after witnessing several conversions and nine accessions to the church. He is now in a meeting at Marianna, Ark.

Rev. J. B. Hunt, of Cox's Creek, Ky., has resigned the care of the church at that place to accept a position as teacher in the school at Pineville, Ky. His resignation will take effect next Sunday.

Rev. W. M. Rudolph, of Wingo, Ky., has recently closed a profitable meeting at Oran, Mo. Bro. Rudolph not long ago held an overwhelmingly successful debate with R. H. Boaz, a disciple of Alexander Campbell.

It is announced that Rev. H. C. Rosamond, after a six years' pastorate at Helena, Ark., will resign the care of that church in the near future. We would be delighted to see Bro. Rosamond located in Tennessee.

The First Church, Hot Springs, Ark., of which the scholarly Dr. J. B. Moody is pastor, is enjoying prosperity. The waters of baptism are frequently troubled. This church will support a missionary in the city soon.

Rev. W. H. Ryals, of Richmond, Ky., in whom all Tennessee Baptists are deeply interested, is rejoicing over the prospects of an elegant new house of worship at Richmond. One of the members has donated a handsome lot.

Rev. J. L. Vass has bought a home in Greenville, S. C., and has moved to that city. He will serve Fork Shoals Church, and will have charge of the Baptist Mission work in the city. Greenville Baptists gladly welcome him.

Rev. J. H. Peay, of Paragould, Ark., has accepted the care of the church at Osceola, Ark., and will be assisted in a revival there beginning the third Sunday in May by Dr. T. S. Potts, of Memphis. Bro. Peay is also pastor at Luxora, Ark.

Dr. A. P. Montague, the honored president of Furman University, Greenville, S. C., has secured \$7,000 of the amount necessary for the construction of the \$10,000 dormitory he hopes to

build. Dr. Montague is a most alert college president.

The Bainbridge-street Church, Richmond, Va., of which Rev. E. V. Baldy, formerly pastor at Bowling Green, Ky., is pastor, rejoices over the prospects of a handsome new church which will be speedily erected. The structure will cost \$16,000.

The church at Union City, Tenn., has secured a pastor in the person of Dr. Robert Stanley, of St. Louis, Mo., who will take charge at once. Dr. Stanley has been conducting evangelistic and missionary services in St. Louis for several years.

Rev. J. N. Hartley, of the First Church, Paragould, Ark., succeeds Rev. J. H. Peay as editor of the *Baptist Gleaner*, and intends to press the interests of this publication with renewed vigor. The paper has been temporarily suspended since December 12th.

Rev. Geo. C. Cates, of Lebanon Junction, Ky., who has been holding such remarkable meetings of late, has been doing a phenomenal work at Lebanon Junction. In the meeting which began there several weeks ago there have been 101 accessions by baptism and 32 by letter.

Rev. I. T. Creek, of the Second Church, Galveston, Tex., whose house of worship was destroyed by the great storm which burst upon that ill-fated city, has decided to accept the flattering call to the care of the church at Maryville, Mo. He has raised over \$3,000 for the rebuilding of the church at Galveston.

A prominent pastor in a certain Association in Alabama, finding that the committee on religious literature had recommended a number of religious papers, decided to send and get sample copies of each one and distribute them among his people. He sent for the papers, but on receiving them he found that the policy of one was to fight everything the others upheld, so he burned the samples of that paper immediately.

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Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease*.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the BAPTIST AND REFLECTOR to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

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Obituary.

POWERS.—At his home, Knoxville, Tenn., on Dec. 24, 1900, David Theophilus, second son of Rev. J. Pike and Mrs. Fannie V. Powers. Deceased was a young man of many noble virtues: active, ambitious; yet gentle, loving, and generous. Everybody was his friend; he had no enemies. He attended the University of Tennessee, and afterwards graduated at College of Pharmacy, Chicago, where he practiced his profession for several years; then accepted a position in a large drug house here and soon became its manager. He was a member of the First Baptist Church. The pastor, Dr. Edgerton, preached his funeral, assisted in the service by all the city pastors. His young wife, parents, brothers and sisters, who loved him so tenderly, mourn with a deep sorrow over their loss. But though it seems so strange that a young life so full of hope and promise should be thus ruthlessly cut down and buried out of their sight, yet they realize that God's ways, are not as their ways, nor his thoughts as their thoughts. And they manifest a beautiful a spirit of Christian submission and resignation to the will of God. His grace is an inexhaustible fulness, and by that grace they are sustained and upheld. A host of loving friends have lavished upon them a wealth of sympathy more precious than the gold of Ophir or the pearls of the sea. * * *
Knoxville, Tenn.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed for ever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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BURTON.—Deacon J. Wright Burton died at his home near Henrietta, Tenn., Jan. 24, 1901. Bro. Burton was born May 22, 1826. At the age of 34 or 35, he united with the Mt. Hermon Baptist Church, and continued his membership there until the end, serving same as deacon for a number of years. He was married to Susan E. Justice, Dec. 30, 1850. To them eight children were born, five boys and three girls, all of whom are living and settled in homes for themselves except one son, who has left his parents, to whom he is fondly devoted. These, together with the heart-broken widow and two brothers, are left to finally take comfort in meek submission to the divine will. He was buried in the family burying ground on his farm on Jan. 25. Burial services by C. A. Barnes, a host of relatives and friends being present. He was quiet and unassuming in manner, weighing well each opinion before giving it expression—an exemplary life crowned with richest blessings of purity and faithfulness. As a companion and father, he was faithful and discreet; sacred and deep in affliction, in devotion constant and true; as support to pastor, few superiors, his purse was said to be ever opened to his church and the poor. To the bereaved widow and sorrowing children, our sympathies are given; we assure you, the life of the departed is a legacy to you, richer far than countless millions, a heritage more precious than the bursting bubble of military or civic fame. God's promise is, "My grace shall be sufficient," and may you each so find it, and when at last death claims us, may we with the hosts of the redeemed, receive his greeting in the sweet beyond.
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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.

PERRY.—Whereas, It has pleased God to take from us, on Jan. 13, 1901, our dear friend, Maude Perry, daughter of Mrs. E. Perry. She was sick only a short while, yet when the summons came, she peacefully closed her eyes and passed from this earth to a home of everlasting happiness. During her illness, she often spoke of death, always with the bright assurance of heaven; she asked that the young people try and meet her, and sent a message to the young men especially that they quit their wild ways. Maude was twenty years of age. She joined the Poplar Grove Church at twelve years and has since lived a devoted Christian.

Resolved, That the church has lost a true-hearted member, the Sunday-school a faithful worker, our class one of its brightest stars, and society and her friends a beautiful ornament and one worthy of great love.

Resolved, That we strive to equal her virtues and meet her in heaven, praying that God may be with us in this sad hour, and teach us to submissively say, "Thy will be done."

Trenton, Tenn. MAUDE DEIR.

ARNOLD.—Susan J. Arnold was born in Georgia Feb. 27, 1855, and died at her home in Rover, Tenn., Dec. 13, 1900; being 45 years old. She left a kind husband and nine loving children, who sadly miss her. One child, Grady, a sunny little prattler of three summers, preceded her to the Heavenly Mansion. Death claimed both her parents when she was a small girl, leaving her to struggle with life's hard battles alone. None but the orphaned poor can know what trials she endured. But the Father of the fatherless shielded her from all harm, and she reached maturity respected and loved by all who knew her. In 1873 amid the loneliness of young womanhood, she was happily married to J. H. Arnold. A few years afterwards she professed faith in Christ and lived a meek and faithful Christian until death. She joined the Baptist Church at Rover more than a year ago. Was an exemplary member of the same. Our loss is great. If she had faults, indeed they were few, but her virtues like the stars of the firmaments were innumerable. Always patient, gentle and kind, her life indeed was a beautiful one, the memory of which will long linger with us, inspiring us to higher aims and nobler efforts.

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

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

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

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

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

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On account of Mardi-Gras celebration at New Orleans and Mobile, Ala., Feb. 14th to 19th, 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans and return and from all points on its lines to Mobile, Ala. and return at rate of one fare for the round trip. Tickets will be sold Feb. 12th to 18th, 1901, inclusive, and for trains arriving at New Orleans and Mobile not later than noon of Feb. 19, 1901. All tickets limited to return until March 7, 1901.

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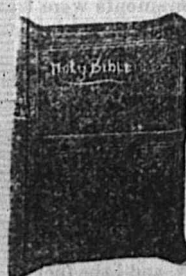
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