

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., FEBRUARY 28, 1901.

New Series, Vol. XII., No. 29

## CURRENT TOPICS.

—Mrs. Carrie Nation was recently cleared of the charge of wrecking saloons by a judge in Topeka on the ground that in destroying the saloons she was abating a nuisance. She was still held, however, by another judge because of having wrecked a building of the Coal Storage Company in which whiskey was stored, but has been released on bond.

—An amendment was offered to the bill appropriating the sum of \$5,000,000 to the St. Louis Exposition in 1903, providing that the gates of the Exposition should be closed on Sunday, and was adopted without division. A similar amendment was adopted providing that the Exposition at Charleston, S. C., to which an appropriation of \$250,000 was made, should be closed on Sunday. The practically unanimous adoption of these amendments certainly shows a great advance for the cause of morality. And thus the chariot of the King rolls on.

—One of the saddest calamities which has happened at sea in a long time was the sinking of the ship, Rio de Janeiro, near San Francisco, last Friday morning. She was on her way from Japan to San Francisco. The night before, she had anchored just outside the Golden Gate. On Friday morning she started in under the guidance of a trained pilot. There was a thick fog and she was caught in an under current, drifted on the rocks, struck, filled and sank in fifteen minutes, carrying down with her nearly all of her crew and passengers. One hundred and twenty-eight altogether were lost, among them being Mr. Rounceville Wildman, Consul-General to Hong Kong, who was on his return home for a rest for the first time since the Spanish war. He was accompanied by his wife and two children. All were lost. Their home was in San Francisco. We can hardly think of anything sadder than this. It is terrible to perish at sea any time, any where, but to think of perishing in sight of land, in sight of home, in sight of the Golden Gate, but just outside—what could be sadder? And is not this a striking illustration of the sinner who is almost persuaded to become a Christian, who is almost saved but lost—lost in sight of land, lost in sight of home, lost in sight of the Golden Gate?

—The following paragraph from the *Nashville American* of last Friday will be of interest: "The Legislative Investigating Committee unearthed the fact that there were two funds raised by the liquor men of the State to either defeat the Peeler Bill or to render it legally ineffective after it had passed the General Assembly. All of the testimony given at the session has not been divulged, the committee desiring to summon a number of those directly interested before the facts secured are to be made public. It is rumored that the trail upon which the committee is now working has made tourists out of some of the men who were vitally interested in the defeat of the measure which extended the effectiveness of the four-mile law." It developed that one of the funds raised amounted to \$2,400. Of this \$400 was paid to an attorney for "legal advice." A representative of the liquor men claims that he has the other \$2,000 locked up in a safe. What became of the other fund has not yet been made known. As stated, some of the liquor men have recently become "tourists" and have been compelled to go to Florida for their health. We hope the committee will be made permanent, so that either they will be compelled to testify when they return or to remain away permanently. If the committee could only gain sufficient information to put several of the rascals in the penitentiary, it would go far towards purifying the politics of this State.

## Mother Shipton's Prophecy.

[The following poem is published by request. Mother Shipton is said to have lived from 1486 to 1561—if such a person ever lived at all. This prophecy was first published in 1862, but purported to have been first published in 1448. Mr. Chas. Hindley afterwards admitted that the prophecy was his own invention. So says the *Columbian Cyclopaedia*.—Ed.]

A house of glass shall come to pass  
In England, but alas!  
War will follow, with the work,  
In the last of the pagan and Turk;  
And State and State with fierce strife  
Will seek each other's life;  
But when the North shall divide the South  
An eagle shall build in the lion's mouth.

Carriages without horses shall go,  
And accidents fill the world with woe;  
Primrose hill in London shall be,  
And in its center a Bishop's see;  
Around the world thoughts shall fly  
In the twinkling of an eye.

Water shall yet more wonders do,  
Now strange, yet shall be true,  
The world upside down shall be,  
And gold found at the root of tree.  
Through hills man shall ride  
And no horse or ass be by his side;  
Under water men shall walk,  
Shall ride, shall creep, shall talk;  
In the air men shall be seen,  
In white, in black, in green.

Iron in the water shall float  
As easy as a wooden boat;  
Gold shall be found 'mid stone  
In a land that's now not known;  
Fire and water shall wonders do;  
England shall at last admit a Jew  
The Jew that was held in scorn  
Shall of a Christian be borne and born.

Three times three shall lovely France  
Be led to dance a bloody dance  
Before her people shall be free;  
Three tyrant rulers shall she see;  
Three times the people rule alone;  
Three times the people's hope is gone;  
Three rulers in succession see,  
Each spring from different dynasty.  
Then shall the worse fight be done,  
England and France shall be as one.

All England's sons that plow the land  
Shall be seen book in hand  
Learning shall so ebb and flow,  
The poor shall most wisdom know.  
The world to an end shall come  
In eighteen hundred and eighty-one.

## The Church in the Twentieth Century. Landmarks that Must Not be Removed.

BY DAVID JAMES BURRELL, D. D.

At the time of the Conquest there were about fifteen millions of acres to be distributed among the children of Israel. This gave about twenty acres to each family, and left above two millions of acres for the public domain. The land thus apportioned was to be held forever. If through improvidence or misfortune a landholder lost his possession, it was expressly provided that it might be redeemed by a kinsman, called *goel*, and, in any case, the title reverted to its original proprietor in the fiftieth year.

The benefit of such an arrangement is easily seen. It was impossible for a shiftless father to pauperize his posterity. A few rich owners could not monopolize the land. The lines could not be drawn between plebeian and patrician. In general terms, the dangers which befell the early republics of Greece and Italy were averted among the Jews by these agrarian laws.

It was customary to mark the boundaries of estates by corner-stones. To remove these landmarks, if an envious neighbor were so disposed, was an easy matter, and a multiplication of this offense would, in course of time, involve a complete disarrangement of proprietary rights; it was therefore prohibited under a severe penalty. Ahab lost his crown for depriving a poor subject of his patrimony in land. A crime of

this sort was in the nature of *lese majeste*; it touched the foundation of the commonwealth, because the landmarks were the guarantees of individual freedom and were necessary to the security of domestic life.

It is not with land tenure, however, that we have now to do, but with the spiritual inheritance handed down by the fathers: our patrimony in truth and virtue. This is of more value than boundless acres; its title deed is sealed with the image and superscription of the King of kings. It behooves us, therefore, to look well to its preservation. An attempt to remove the landmarks of this estate is noted as one of the dangerous tendencies of modern thought.

I. *The Bible*. At a time when the inerrancy of the old Book is being assailed, not only from without the church, but from many pulpits, it is just as well to emphasize the reasons why we cannot abandon it.

We must have some authority as to spiritual truth; otherwise we have nothing to build on, and are at our wits' end. Now there are three and only three possible sources of authority. One of these is individual consciousness; but that this is unreliable is evident from the fact that there are "many men of many minds." The second is the Church; but the Romanist's view of ecclesiastical authority is open to a similar objection, since the Church in different times and under various conditions speaks with a diverse voice. The third and only remaining source of authority is the Scriptures, which are claimed to be "an infallible rule of faith and practice," having been written "by holy men as they were moved by the Holy Ghost."

It is obvious, therefore, that the Church cannot surrender her devotion to the Scriptures as the veritable Word of God.

II. *The Divinity of Christ*. He claimed to be "very God of very God." This affirmation runs through all his teaching; it furnished the indictment on which he was put to death; namely, "he made himself equal with God."

This claim was either true or false. If true, he must obviously be accepted as "our Lord, our Life, our Sacrifice, our Saviour and our all." If false, he must be rejected either as a fanatic or charlatan. In the latter case no terms are too severe in which to denounce him. There is no middle ground, for a thinking man, between a frank and unreserved acceptance of his claims and the judgment of Voltaire, expressed in the historic words, *Ecrases l'infame!*

It is for this reason that the Church can abate no jot or tittle of her emphasis on the supernatural birth, life, character and work of Jesus as the only begotten Son of God.

III. *Justification by Faith*. We hold, in common with all believers, that Christ assumed the shame, bondage and penalty of our sins, and "bare them in his own body on the tree." He took our place before the law, being "wounded for our transgressions and bruised for our iniquities" that by his stripes we might be healed.

We hold, furthermore, that the full benefit of this vicarious death is to be had *gratis*, on the sole condition of acceptance by faith. But this condition is imperative. As it is written, "He that believeth shall be saved, and he that believeth not is condemned already; the wrath of God abideth on him."

We hold, still further, that there is no other plan of salvation. "There is none other name under heaven given among men whereby we must be saved." There are many ethical codes and systems, but there is no suggestion anywhere, apart from the Gospel, of an escape from the penalty of sin.

It is manifest, therefore, that the doctrine of justification by faith cannot be surrendered. It is the very citadel of Christianity. Luther called it "the article of a standing or falling church."

IV. *The Personality and Power of the Holy Ghost*. We are living in the dispensation of the Spirit. Our Lord at the close of his ministry went back to reassume "the glory which he had with the Father before the world was;" but before his departure he

breathed on his disciples, saying, "Receive ye the Holy Ghost," at the same time sending them forth under his great commission, "Go ye into all the world and preach the Gospel to every creature." Thus the Holy Ghost is the executive of the Church "until the restitution of all things." The purpose of Christ in coming into the world, as he announced it, was to establish a kingdom. He laid the foundations of that kingdom in his redemptive work, and then committed the work to his Church to be prosecuted under the supervision of the Spirit. That work is now going on, and must continue until the kingdom is established "from the river unto the ends of the earth."

Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more.

These are the landmarks that stand at the four corners of the King's demesne. There are other truths of importance, but these four are vital to the continuance of the Church of Jesus Christ. They are all being assailed; but they are in no danger. Individuals may renounce one or all of them to their own undoing; but at the heart of the great body of believers beats true. One or another branch of the Church may from time to time go wrong; but the Holy Ghost stands sponsor for the unbroken continuity of progress down to the Golden Age. We may pray with absolute confidence "Thy kingdom come," resting on Christ's assurance, "On this rock do I build my church, and the gates of hell shall not prevail against it."

New York City.

#### Individual Communion Cups.

I see in a recent issue of the BAPTIST AND REFLECTOR that you refer to me for an answer the question concerning the use of individual communion cups. I have thought somewhat about preparing an extended article on the subject, but will content myself with answering the question as briefly as possible.

I note that "Reader" asks first, "Do you think it right to use individual communion cups?" I most assuredly do. Why not? Let me give two reasons out of many others that are advanced in favor of this method.

1. It is Scriptural. The Lord's Supper was instituted by Christ in connection with and at the conclusion of the Jewish Passover. If I mistake not, all authorities agree that individual cups were used at the Passover table. The same custom prevails to-day among Hebrews in all lands in their celebration of the Passover. There is little doubt, therefore, that Christ observed the usual custom in the institution of the Lord's Supper that was observed at the Passover and thus each had his individual cup. Even if there were only one cup for the use of all, I still would believe in the individual cup to-day for reasons that follow. There were certain features of that first Supper which were peculiar to it alone and are not essential to be continued to-day for its proper observance. A noted writer observes the following: "It was in conjunction with the Passover; the guests reclined around the table and did not sit up as we do; unleavened bread was used; the place was an upper chamber in a dwelling house; the time was night; the communicants were men only and apostles; the number was twelve, and each had his own cup." The use of individual cups by our Lord and his apostles was in keeping with Oriental custom, and their use to-day is in accord with the customs of all polite society. When we invite our friends to sit at our family table, we deem it essential to give each person a cup from which to drink. Should we not as carefully and courteously provide for every guest at the table of the Lord?

2. It is perfectly clean and sanitary. After a large number of persons have drunk in rapid succession from one cup, it cannot be absolutely clean. If such a thing were done anywhere but in a church, we would protest against it. Sanitary science was probably the first to raise its voice in favor of the individual chalice. It is well known that many diseases such as "diphtheria, scarlet fever, typhus and typhoid fever, scarletina, measles, croup, whooping cough, pneumonia, consumption, and some very loathsome diseases are contagious." According to the germ theory of disease, the microbes from which these diseases arise can be readily communicated from one person to another by the use of the same drinking vessel. A certain physician says, "I could not take communion last Sunday; two patients of mine, one with a very contagious and the other with a loathsome disease, preceded me." I could give the testimony of many others who had actually stopped taking communion on this account. No one can deny at least that the individual cup is far more cleanly and healthful.

"Reader" asks again, "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?'" I should say, in the first place, no. For "Reader" nor anyone else has ever seen an occasion as solemn as that first one on which Jesus instituted the Lord's Supper, for the simple reason that Jesus has never been at any other to speak those words, nor have the circumstances of that occasion ever been repeated. But I am prepared to say that the observance of the Lord's Supper, with individual communion cups, is far more solemn and reverential than when observed by the use of one or even four. That reminds me, if you use four, why not four hundred if needed? The individual cup is clean and attractive. Its use is "seemly and reverent." To a sensitive nature, the necessity of receiving the communion wine from a common chalice occasions a repugnance which prevents real devotion and worship. As another has said, "Where individual cups are used, no communicant has any sickening thoughts to cast aside because he knows his cup has not been contaminated by the mouth of a single individual. Therefore he has only thoughts of reverence and feelings of solemn joy at the table of the Lord." There is little need of arguing this matter. The best way to settle it is to attend such a service once and see for one's self. A few of our own members hesitated at first about making the change. We sent for an outfit on approval. After the first trial, it was unanimously adopted and purchased. You could have heard such expressions as this after that first communion service at which it was tried: "I never have attended such a helpful and solemn communion service in my life."

As to waiting for a "signal" so that all can drink at the same time, that is not at all necessary to the observance of the Supper. Each communicant can drink from his cup as soon as it is handed to him if he prefers.

After a careful observance of both plans, I prefer and I think my people do also, to have all to wait until every one has been served first. This is done in connection with the serving of the bread also. We find it far more reverential and devotional because all are praying at the same time and no one is irreverently gazing around, commenting on the dress, looks or actions of others. The only signal given is the quotation by the pastor, after all have been served, of the Master's words in regard to the eating of the bread and the drinking of the cup. Here again one must see and be a participant in such a service in order to realize its solemnity and helpful nature.

Over five thousand churches have adopted the individual communion service within the last few years. So far as the writer has ever heard, not one of them would be willing to return to the old way.

J. WHITCOMB BROUGHER.

Chattanooga, Tenn.

#### Temperance.

I am utterly disgusted and have no patience with these professing prohibitionists who rise to utter undying devotion to the temperance cause in three lines, following the same with a column condemning Mrs. Carrie Nation and her methods. These people rush into print primarily to protect the cause they profess to represent, as if the weight of their names were necessary to keep temperance from falling into disrepute, but tacitly to apologize to the whisky element for the acts of a misguided enthusiast or crazy woman. Now I am not a prohibitionist, because I believe prohibition *per se* is not wanted, is impracticable and impossible. But I am opposed to the saloon system and whisky tax, just as are three-fourths of the people of this country. However, when the fight is on between the two extremes, prohibition and whisky, I will not straddle the fence of these blatant conservatives, protecting the whisky devil from the blows given by morality. No, I shall fall off of that fence and fight with all my might with the side of humanity and right. War halts at no extremes but to win, and no cause worth fighting for ever succeeds short of extremes. These apologists may curry favor with the whisky traffic, but they do themselves no credit, and must presume upon the ignorance of the reading, thinking public if they believe respectability is to be maintained by proclaiming their faith from the house top and then preach against it from the tree top. Two-facedness don't go with intelligent people any longer. We must serve either God or mammon, and those who halt between will serve mammon. If I did not approve Mrs. Nation's method's I would not do the whisky devil the service of proclaiming my objections or opposition from the hill tops. It is her fight, with the odds against her. I would keep my mouth or do as did the man who took to the loft of his cabin, leaving his wife to fight a bear; and looking through a crack on the furious contest below, shouted to the top of his voice, "Lay on, Nancy, lay on hard; you are whipping the fight."

Say whatever these people will about Mrs. Nation, she has startled the world by extraordinary methods and set people to thinking and talking and planning. Her name is on every tongue; both old and young are being awakened to the enormity of the whisky traffic and the evil it is doing throughout the land, making liars, thieves and murderers of honest men. It stands guard at the very threshold of the church; it enters Congress and legislative halls, debauching representatives, and even enters the administration circle; procures legislation and taxation too grievous to be much longer borne. It goes with our military into far-away fields of conquest and slays the innocent with remorseless hands, without pity or heed for the cries of humanity, bringing everlasting shame and disgrace on this great Christian land.

Mrs. Nation may be a heedless, ignorant crank, but she don't talk, write or act much like a senseless woman. She claims to act under inspiration or commands from the Lord. This I am not prepared to dispute, since President McKinley started out under the banner of "Me and God and manifest destiny," taking bayonets, bullets, whisky and Bibles for "benevolent assimilation." If God is behind either one of these great leaders, I would sooner believe He is helping the woman. In times past, the Lord has used extraordinary agencies to bring people to their senses; and why not Mrs. Nation? Be all this as it may, the fight is on, and the battle will rage to the death. Count one factor certain, all gallant men, who love mother, wife and sister, will come to the woman's help. John Brown was hung, but his soul went marching on, leading to the greatest conflict of arms that this world has ever known. The more opponents abuse and jeer at Mrs. Nation, the faster will her spirit march on toward a most terrific struggle. And take into the account that when the camp fires that are being kindled throughout the land burst with furious flame, the great trusts that are now combining their billions to enslave the country will be reckoned with as well as the whisky fiend.

I read with great surprise and sorrow an article from Prof. S. P. Brooks of Baylor University, Waco, Texas, published in the last issue of the *Baptist Argus*, condemning Mrs. Nation's movement from a moral standpoint, without offering any practical substitute. What does he mean? The age of ante-Christ is nearly at an end, as is evidenced by the returning moral sense and Christian spirit of the people.

Clarksville, Tenn.

M. V. INGRAM.

#### Daubing With Untempered Mortar.

These words occurred to me while reading a pretentious paper in a respectable religious journal on a theme that has occupied the wisest men for many a long year. They came without bidding and I turned my thoughts upon them. They seem, upon reflection, to be not inapposite to the kind of work I have been looking at. Perhaps it is not so strange that "fools rush in where angels fear to tread," as that wise and learned and respectable editors should give their inane vaporings to the public. One will not read far nor widely before he will have occasion to be amazed at the assurance with which many uncultured men and (less frequently) women attack the gravest problems in the Bible. They have as much right, they suppose, as any others, to have and to express their opinion. If no one paid any attention to it, the proceeding might be harmless. But here is a sick man. Will he risk his recovery by asking advice from one who knows nothing of "the divine art of healing?" Is the physician on equal footing with the pretentious "quack" in the effort to make a correct diagnosis and to point out the appropriate remedies? Or, there is a difficulty, for whose solution the courts have been appealed to. What is the value of an unlearned expression concerning the points in the case in comparison with the opinion of a widely-read, well-versed lawyer? What would be thought of a man who should rush to the front with a cocksure, *ipse dixit* utterance concerning a knotty question in physics who knew nothing whatever of the principles involved? That is the kind of procedure to which I have applied the words in the heading above.

If our dear and earnest and well-meaning brethren would only confine themselves to the ground on which they are sure—but perhaps they won't, and that ends it. As an example of what I am talking about, take this: "John the Baptist was borned (sic) a Baptist in order to commence the Baptist churches. If the Lord had wanted a Methodist Church, he would have had borned a Methodist to have prepared the converts for the Methodist Church," etc. This is a serious discussion on the supposed relations between church and kingdom! There was grim and savage humor, but wisdom as well, in the well known epigram of Horace: *Ne sutor ultra crepidam*.

Tallahassee, Fla.

S. M. PROVENCE.

## THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

## REGENERATION.

2. This regeneration is internal. It is not external, not physical, but spiritual. It is, as I said in the outset, a change of the dispositions of the soul wrought by the Holy Spirit through faith in Christ. Under the shell there was an animal, behind the book there was a man, and so back of a man's actions there is a man's nature. Back of what he does is what he is. "The mind's the standard of the man," said Pope. Yes, but the heart is the man. The state of the heart determines the character of his deeds. "Change the center of a circle and you change the place and direction of all its radii." Change the heart of a man and you change all of his actions. "A tree is known by its fruits." And so are the fruits known by the tree. Said the Savior: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." (Matt. xii. 35). "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. xv. 19). After his great sin David prayed, "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. li. 10). Jeremiah prophesied that the Lord would make a new covenant with the house of Israel, and represents God as saying, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. xxxi. 33). The fulfillment of that prophecy was seen, I think, when Christ came into the world to establish the kingdom of God, which should be a spiritual kingdom, a kingdom of the heart and not of the physical actions. That kingdom "cometh not with observation." (Luke xvii. 20). It "is not meat and drink, but righteousness and peace and joy in the Holy Ghost." (Rom. xiv. 17). It is not physical but spiritual. Paul says, "For with the heart man believeth unto righteousness." (Rom. x. 10). He represents the Roman Christians as having "obeyed from the heart that form of doctrine which was delivered" unto them.

It is said of one of the earliest converts to Christianity that the Lord opened her heart so that "she attended unto the things which were spoken by Paul." (Acts xvi. 14). It is evident from these passages that the kingdom of God is a spiritual kingdom, and that to get into it will require a spiritual process.

I have spoken of the dispositions of the soul as being corrupt and turned away from God. What is needed, then, is that these dispositions shall be renewed, renovated, revolutionized, turned back to God. That is what it means to be born again. It cannot mean simply a reformation. That would be cutting down the sprouts of the upas tree, while the tree is left untouched. To get rid of the tree you must strike at its roots. This regeneration means, in short, to become what Paul calls "a new creature." "Therefore if a man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. v. 17).

It is only in Christ that one does become a new creature. By union with him he comes into the soul, and by the magic power of his presence renovates and revolutionizes it. Where Christ and the soul meet there is the point of regeneration, as the gracious result of the meeting. We are God's workmanship "created in Christ Jesus unto good works." (Eph. ii. 10). Christ abideth in us and we in him, and by thus dwelling in us he gives us a positive force by which to overcome evil. Light drives out darkness, and holiness expels sin. "For to me to live is Christ."

We cannot live in the real, high sense without him. So true is this that John said: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." (John iii. 36).

Again in his epistle he repeated the statement in even stronger language, "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life"—whatever else he may have he hasn't life, real, true, spiritual life. (1 John v. 11, 12).

The only way that man can reach up to this kingdom of God is through Christ. When the unclean spirit who had been cast out of the man returned to the house of the man's soul, he found it swept and garnished, but with no occupant. So he brought seven other spirits worse than himself and took possession. Here was reformation, but not regeneration. The work accomplished was all negative. What was needed was a positive force established in the soul to drive out all evil intruders. Christ supplied this positive force for us. He gives us new motives, new affections, new strength. When the soul comes into vital union with him it feels the electric thrill of his presence running through every nerve. He fills the soul and leaves no room for unholy dispositions. He becomes our very life. We draw our spiritual breath from him. He is "the way, the truth and the life: no man cometh unto the Father but by him."

This union with Christ is accomplished by faith, which always presumes a genuine repentance for sin as having preceded. "By grace are ye saved through faith." "Repent ye and believe the gospel." Faith is the grappling hook which the soul throws out to grasp hold of Christ. It is the arm of the soul stretched forth to seize upon Christ. It is the nexus, the link to bind Christ and the soul together. When the two are thus united by faith then comes regeneration. The question is sometimes asked, Which comes first, regeneration or faith? Some say regeneration, others faith. One side asks, Can there be such a thing as an unregenerate believer? To which the others retort, Can there be such a thing as a regenerate unbeliever? As both propositions seem absurd, neither side can reply to the other? Now what is the solution of the problem? It seems to me to be very simple, so simple that I wonder that people should mistake it. It is this: They both go together. It is the old story of the shield that was gold on one side and silver on the other. Regeneration is the golden side of the shield of salvation, and faith is the silver side. Regeneration is God's act, faith is man's. The man is not regenerated by God, independent of any act upon his part.

The process of regeneration is not complete until it expresses itself in repentance and faith. God, I believe, begins the salvation of man by leading him, through the influence of the Holy Spirit, to repentance and faith, but the man himself must respond to God's loving overtures by repenting of his sins and believing on Christ before he can be saved. Viewed in this light it is evident that there is no conflict between regeneration and faith. They are simply parts of one whole, one on God's side and the other on man's, but both necessary to complete the shield of salvation. The shield is not perfect without both sides. But notice that both repentance and faith are themselves internal, spiritual processes. The sphere of their existence and of their operations is in the soul, though their effects, their fruits, are seen in the life. But it is argued that as James said, "faith without works is dead," faith is not complete until it expresses itself in works, and consequently that works must form a necessary part of regeneration. Let us see about that.

I suppose it will be admitted without question that regeneration is equivalent to justification, not in all of its aspects, but in the respect that when a man is regenerated he is justified. But Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1). Or still more tersely he expresses the same idea, "The just shall live by faith." If we admit that the faith is not complete until it expresses itself in works, still it is evident from these passages and from dozens

of others like them that the ground of the justification and so of the regeneration is faith, not works. But Paul does not leave the matter here. For fear some one may take the position I am considering, he says very positively: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." (Eph. ii. 8-10). What could be plainer than this? What could be a stronger refutation of the theory that works have anything to do with salvation? In another place also Paul says, "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." (Rom. ii. 6). He is talking here about election which leads to regeneration and salvation. If you could save yourself by your own works, then your salvation would not be of grace, you would be under no obligations to God for it, but all the honor would belong to you and not to God, and you could come before God and boast in his presence of having saved yourself. Hear Paul again: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of law." (Rom. iii. 27-28).

It is evident from these passages that salvation is by faith and not by works. But if it be contended, as it is by some, that salvation is both by faith and works, then I reply (1) In that case the line of salvation would be drawn at works and not at faith, because the salvation would not be complete until there had been some work. But all of the above passages show that the line of salvation is drawn at faith, and that is the ground of the salvation. (2) You co-ordinate as on equal footing the physical with the spiritual, and thus make salvation a kind of hybrid, a conglomerate mixture, with its body of gold but its feet of clay. (3) You make salvation and so regeneration—for when a man is regenerated he is saved—ultimately a physical and not a spiritual matter, an external and not an internal affair, contrary to all of the passages which I have quoted showing it to be an internal matter, relating to the state of the heart, the soul, and not the deeds. This is a very low and mechanical theory of regeneration. It is not surprising to know that those who take this position deny at the same time the inherent depravity of man, holding that all sin resides not in the perverted dispositions of the soul, but simply in wrong actions. Consequently when a man loses salvation by sinning, the way to get it back is by turning around and doing better. The regeneration he needs is not a renovation of the dispositions of his soul, but a reformation of his deeds. What a superficial, artificial, mechanical theory! How it fails to probe to the heart of man, dealing only with the surface actions. It lays the axe, not to the roots, but to the shoots of the tree. And yet it is but in line with the shallow materialism of the age which sees the outside of things, the physical side of the universe, and is unable to perceive the deeper, nobler, spiritual truths all about it.

With strange inconsistency such persons usually limit the works necessary to be done by man in order to salvation to one act—baptism. I have not time to discuss this question fully, as it would require a critical examination of several passages of Scripture, which it is claimed teach this doctrine, and all of which have been the subject of much controversy for centuries. I can only say here that I think these passages can all be easily explained upon the idea that baptism is the symbol of the spiritual change which has taken place in the soul of man, the outward expression of our inward experience, typifying in a beautiful object lesson our death to sin—which means repentance—and our resurrection to a new life—which means faith. So far as the word "water" is concerned in the expression, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John iii. 5),

I am inclined to think that it has no reference to baptism at all, but to the first birth, and I do not believe that anyone would have thought of referring it to baptism unless it had been for the purpose of sustaining the theory of baptismal regeneration. Or if we grant that the word water here refers to baptism, it can only have a figurative and not a literal meaning. How can the spiritual soul be born of physical water? Literally it is impossible. It can only be in a figurative sense, the water, which is physically a purifying element, expressing emblematically the purification of the soul effected by the Holy Spirit through faith in Christ.

Of course, I believe in both faith and works. But faith is the substance and works the shadow, faith the cause and works the effect, faith the antecedent and works the consequent, faith the engine and works the train of cars, faith the root and works the fruit, faith the essential element in regeneration, regarded from man's side, and works the outcome, the evidence of faith. "By their fruits ye shall know them." The fruits don't make the tree. They show the tree. The works don't make the Christian. They show the Christian. We were "created in Christ Jesus unto good works." The creation is first—that is regeneration—and then the works follow. We work, not in order to be saved, but because we are saved. Our obedience is the obedience of love and not of fear, of a child and not of a slave.

The question is sometimes asked, What is the difference between regeneration and conversion? I think it is simply this: Regeneration is God's act, conversion is man's. Regeneration is God turning the man, conversion is man turning to God. In regeneration man is passive, in conversion he is active. Regeneration is inward, conversion is first inward and then outward. Regeneration is spiritual, conversion is both spiritual and physical. Regeneration is the cause, conversion the effect. Regeneration is the antecedent, conversion the consequent. Regeneration is the root, conversion the fruit. The Holy Spirit operates upon the soul, causing regeneration, and the conversion or the turning around of the man follows. The will, the affections, the dispositions are changed in regeneration. Then comes the exercise of these new dispositions which results in a corresponding outward change of the words, the deeds, the life, which is conversion. Regeneration is the wind, conversion the effects, to use the illustration of Christ. As sure as effect follows cause, as sure as the ship responds to the rudder, as sure as a tree is known by its fruits, so sure will conversion follow regeneration and be its evidence and test.

#### Jackson Items.

Usual services at the First Church, with an increase in the Sunday-school. The State Sunday-school Union will meet with this church in May next, 7th to 10th.

The members of the Highland Avenue Church say their pastor, Ross Moore, preached the best sermon on yesterday they have heard from him since he began his pastorate. He preached against church shows and entertainments for revenue.

The Second Church had usual services. The church has bought the most desirable lot in that part of the city and will, as soon as practical, put their house on it.

The University men report as follows:

Prof. Savage preached to the Brownsville Church and took a collection for Ministerial Education amounting to \$50. He always makes a good collection.

S. E. Tull served Old Bethlehem, Gibson County, and had a large audience and a good hearing. Bro. Tull was recently ordained and is rapidly gaining the confidence and esteem of the people.

J. F. Ray now gives half of his time to Bells Church, where he preached to a full house at both services. The town is moving for a corporation without whiskey and the movement has but little opposition.

D. A. Ellis reports an increasing interest in the work at Chapel Hill, near Lexington, where he met a large audience.

J. W. Mount had a large crowd to hear him at Ebenezer. Arrangements were made to send a box of provisions to the Board of Ministerial Education.

Bro. W. C. Sale was with Bro. Mount and made a feeling address in behalf of the Sunday-school.

W. E. Hunter was called to Woodland to preach the funeral of Sister Nicholson. She was 94 years of age and one of the most interesting characters in West Tennessee. She was a good Christian and was well prepared for the change from earth to heaven.

W. R. Hill filled Bro. Hunter's appointment at Pinson. Had a splendid audience and a good collection for Sunday-school and Colportage.

W. G. Mahaffey had a good crowd and a spiritual service at New Salem, Miss., and a good collection for Foreign Missions.

J. W. Dickens has accepted the pastorate of Grand Junction Church, where he had two good services. Bro. Dickens is consecrated, energetic and attentive, and the church "has a mind to work."

The University is still growing in numbers. Washington's birthday was celebrated, the best, it is said, in the history of the University. The young men at Adams Hall gave a magnificent reception. The literary societies were represented in the celebration by Miss L. L. Alexander, Mr. W. L. Medling and Mr. W. N. Key. Prof. Utermoshlin's class and the Irby quartett furnished inspiring music.

Editor Folk's comments on the Sunday-school lesson are very helpful and are much appreciated. It were better if they were one week earlier.

Jackson, Tenn., Feb. 25th.

MADISON.

#### Southwestern Baptist University.

The spring term is well under way. W. T. Adams Hall is full and overflowing. We have had to turn off several for want of room. This ought not to be. We must build another boarding hall by September. This is a Baptist school, and when for shelter and food their children have to go away, they have not provided for their own.

The Baptists of Middle Tennessee should patronize the Academy at Murfreesboro, as far as academy work extends. We want to send some students of academy grade from West Tennessee. Let the Baptists near Murfreesboro rally to the support of their school at Murfreesboro, which I am disposed to call Eaton High School. I want to see this the most thorough training school in the great South.

The Academy at Martin is to be called Hall-Moody Institute. If the brethren of our territory will second the efforts a few of us are making with at least one contribution a year we shall soon have an admirable system of schools.

This visit to Maple Springs and Mercer was attended with some affecting incidents. During the services on Saturday afternoon, the saddest burial was going on in the grave yard a hundred and fifty steps away that I ever saw. A child had died of smallpox and was buried by only two men, its father and one other. We watched the progress of the burial through the window panes of the church house.

The other I felt most keenly when on Sunday afternoon I walked into the church house at Mercer, and saw vacant the seat always occupied by old Brother Mercer. Pneumonia last week ended this beautiful life, that had passed more than four score years, and about 70 years of this time in and near this neighborhood. His presence, during the eight years of my pastoral services, had always comforted me. His face had that serene look of one sitting in the glow of a summer sunset, waiting for the night of rest.

G. M. S.

#### Remarkable Revival.

What many old people say was the most remarkable revival ever held in Elizabethton closed last evening in Elizabethton Church. The revival lasted five weeks and was conducted by the pastor without any outside help except for four days when Rev. M. W. Egerton of the First Church, Knoxville, was with us.

From the very beginning the meeting was quiet but very spiritual. There was no shouting or excitement of any kind. Bro. Waller, the pastor of the church, has shown himself to be a man of remarkable tact and we have never heard a criticism about the management of the meeting.

There were 90 professions of faith and more than a score of renewals. The church has been wonderfully revived and it is seldom that you find a church in such a united state. If there is any discord in the church it is unknown to the writer. There have been 50 additions to the church upon profession of faith and four by letter, and more will join. Twenty-six have been baptized and the remainder will be baptized soon. Several whose hairs are turning gray have united with the church and are enthusiastic in their efforts to serve the Master.

Bro. Waller was assisted through all of the meeting by the members of the church, who in every way did what they could to forward the work of the Master, especially by brethren G. H. Burnham and W. R.

Allen, two laymen of the church, who on several different occasions occupied the pulpit when their pastor was fatigued. Bro. Burnham is the proprietor of the Watauga Cigar Factory, and Bro. Allen is a very promising young lawyer of our town.

We all feel that the Elizabethton church starts off with the New Century in a splendid condition and we hope to accomplish much for the work of our Master in the future.

We now have the largest membership of any church in the town, while ten years ago we were the smallest church here.

J. D. JENKINS.

#### Seminary Notes.

Bro. Albert L. Danston of Georgia, who has been appointed as a missionary to Brazil, is here taking a Seminary course. He will sail with his wife and little girl in June to the field assigned him. He is an earnest, consecrated man, and we feel sure of his success as a foreign missionary.

Bro. Earle D. Sims and wife, returned missionaries from China, have given several interesting lectures here and at other points in the State.

We understand that Dr. Thomas Hume of North Carolina will preach the baccalaureate sermon this spring.

Bro. H. B. Folk has returned from Nashville.

Bro. E. H. Hicks has returned to the Seminary for the spring course.

Dr. P. S. Henson will lecture at Walnut Street Church the 24th inst. Subject, "The Prints of a Tender Foot." Dr. Russell H. Conwell will be here also and will lecture the 25th inst.

I had the pleasure of seeing our genial friend and great self-sacrificing worker, Bro. R. G. Craig, during the holidays, when returning from Cincinnati, Ohio, to his old home at Memphis with his family. He has been moderator of Memphis Association for several years, and accomplishes much good with the assistance of his consecrated companion. They rendered us valuable assistance in our church work while in Memphis.

We are glad to hear that Dr. Lipsy has taken charge of the work a Trinity; trust he will accomplish much good in that large and important field.

We rejoice each day that we have been permitted to enjoy the work of the Seminary. It is the grandest institution of the South, and the value of it to ministers and their companions cannot be estimated. The professors are thoroughly prepared for their work, their souls are full of religion, their heads are full of knowledge, their hearts full of willingness, and they stand with ready hands to assist us, and with loving words to uplift us.

Wife and Jesse Burnett join in sending greetings to all of our Tennessee friends.

E. LEE SMITH.

#### Not Satisfied.

Not long since Rev. M. B. Upchurch preached here at Blountville on baptism, and then baptized five converts in the presence of quite a large gathering of people, most of whom were not of the Baptist faith. The sermon, the Scriptures read and the act of baptism corresponding to the same, unsettled the minds of some as to the sprinkling that had been done to them in childhood in the name of baptism. They said they did not believe in it, and had always wanted to be immersed. This led some one—said to be their pastor—to circulate among his members a little book of 245 pages, entitled, "Letters on Baptism," by Rev. Edmund Fairfield, D.D., published at Boston and Chicago by the Congregational Sunday-school and Publishing Society. Copyright 1893 by same society.

Some of our good Methodist friends, who were dissatisfied with their baptism before reading this book, say they are now satisfied with their baptism.

I do not know whether such a man as Mr. Edmund Fairfield, D.D., ever lived or not; but in this book he is represented as having once been a Baptist preacher, but left them because of their position on baptism. Says he traveled in Palestine in 1864, and that the scarcity of water there made baptism by immersion only impracticable that he often traveled four days at a time without finding water enough for immersion; that the Jordan River was so swift and rapid, and so full and deep when he saw it, that to have immersed a man in it would have been to drown him—or words to that effect; that if Christ was immersed in the Jordan, even that fact does not prove that there is no other way of baptizing. Among many other absurd things in the book, he declares that there was not water enough sufficient in Jerusalem at the time of Pentecost to have immersed the 3,000, unless the private cisterns or watering places had been used, which, he says, would not have been allowed.

Some of us here would like for Dr. Folk or Dr. Holt to review the book. There are several copies here.

Blountville, Tenn.

N. J. PHILLIPS.

[We never heard of Dr. Fairfield or of his book. Send us a copy.—Ed.]

## NEWS NOTES.

## PASTORS' CONFERENCE.

## NASHVILLE.

First Church—Pastor Burrows reported good congregations. Baptized one at night.

Central—Pastor Lofton preached to fine congregations morning and evening, 250 in S. S. Received two by letter. Splendid Young People's Union.

Edgefield—Pastor Rust preached to very fine congregations. Dr. Rust delivered an address at the First Church in Chattanooga on Friday night.

North Edgefield—Pastor Robinson preached at both hours. Usual good services.

Third—Dr. Frost preached at both hours. Good services.

Immanuel—Pastor Ray preached at both hours. Good day.

Seventh—Pastor Lannom preached to good congregations. One received by letter and one approved for baptism.

Centennial—Pastor Stewart preached at both hours, 137 in S. S. Good young people's meeting.

Howell Memorial—Pastor Peyton preached at both hours. Good services. Large audience at night.

Mt. Olivet—Bro. Swift preached at night, 41 in Sunday school.

New Hope—Pastor Trice preached Saturday and Sunday. Also preached at Old Soldiers' Home Sunday afternoon, and Sunday night preached at Cauley's Chapel.

Murfreesboro—Bro. Van Ness preached.

## KNOXVILLE.

Centennial—Pastor Snow preached at both hours to good congregations. 328 in S. S.

Smithwood—Pastor McLain preached at both hours. One addition by letter, 87 in S. S.

First—Pastor Egerton preached at both hours, 403 in S. S.

Third—Pastor Murrell preached, 133 in S. S.

Second—Pastor Jeffries preached, 246 in S. S.

One approved for baptism.

A delightful session of the Sunday-school Association was held with the Second Church.

## CHATTANOOGA.

First—Pastor preached at both hours. The banquet given by the Men's League last Friday night was a decided success. All were charmed with the address by Dr. Rust of Nashville.

New Century—Two good services. Interest good. Pastor preached.

Hill-City—Pastor preached to a good audience at night. Small in the morning. One baptized.

Third—Pastor preached at both hours. Good S. S.

Second—Good day. Small congregations. Pastor preached. One profession, 200 in S. S.

## MEMPHIS.

Rowan Church—Pastor Richardson preached to good congregations. Received four by letter.

Trinity—Fine S. S. Pastor Lipsey preached at 11 a. m. One received by letter. Ladies' Missionary Meeting at 3 p. m. was a great success. Addresses by Brethren R. G. Craig, Pettigrew, A. J. Holt and the pastor. B. Y. P. U. well attended. R. G. Craig elected President; Mrs. Craig organist. Dr. Holt preached a fine sermon at 7 p. m. on missions.

First—Pastor Boone preached. Fine day. Deeply spiritual meeting. One baptized.

Johnson Avenue—Pastor Thompson preached. Good audiences. Two received by letter and four forward for prayer.

—I was at New Middleton Saturday and Sunday. Good congregations both days. The service Sunday was sweet and spiritual. A good collection was taken for the poor in the church. Most people are sick with la grippe. Many deaths. I spent Monday among the sick. J. T. OAKLEY.

—Bell Avenue, inspired by the spirit of the New Century, will soon become one of the leading churches of Knoxville. Its new pastor, Rev. I. G. Murray, is doing some fine work, as is indicated by large congregations on all occasions. His earnest efforts for the cause of missions are meeting fair success. The Young People's Union is a great auxiliary to church work, and is doing much good in the way of developing the young people. Every one receives a hearty welcome at Bell Avenue. The world must know us ere long. Knoxville, Tenn. J. C. TURNER.

—The many friends of Bro. L. H. Huff of Mulberry, Tenn., will be very sorry to know that his wife is sick with smallpox. A message just received from there reports her better and the chances favorable for her recovery. The families of Brethren Whitaker, Taylor and Solomon also have members suffering with

the same disease at that place. Bro. Smith Alexander, a member of the Buckeye Church, broke out last week. These are among the best families in this country. Several of my members are in quarantine, but we all hope they may escape without having it. Good services at both hours Sunday. Some encouragement. GEO. H. CRUTCHER. Fayetteville, Tenn.

—I have accepted a call to Whitehaven, a church eight miles south of the city in an excellent community. Had cordial reception yesterday on my first visit. Bro. Farrow, their former leader, was present, although he is now living in the city and a member of Central. He showed his interest in his first love by a liberal voluntary subscription. Bro. Lipsey, my predecessor, left the church, as is his custom, in good condition. His many friends who read this note will be glad to hear that he is making a fine start in the work at Trinity. Deacon Prescott tells me that Pastor Pettigrew preached good sermons at Central Avenue yesterday, and that the church is well pleased with him. J. D. ANDERSON. Memphis, Tenn., Feb. 25th.

—I notice in the columns of the BAPTIST AND REFLECTOR that there is some one who desires to donate to the building of Missionary Baptist Churches in Tennessee. We are trying to raise the means with which to build a church at this place. This is the county site of Decatur County, and there is no Baptist church within five miles of this place. 'Tis a splendid field for work, and we believe much good can be accomplished here. There is but one church in the town (Methodist). Should this person decide to help us, we hope God will bless and prosper him or her for it. We need, we ask the help of all. Will you please notify the churches through the columns of your paper of our endeavor, and ask them to aid us. Decaturville, Tenn. MRS. C. P. DENNISON.

—I have just closed a good meeting with Jackson Grove Church, Warren County, Ky. There were six professions, four additions to the church by experience and baptism. The other two will join Baptist Churches. I baptized the converts, not in the river Jordan, but in the river Barren. And I doubt if the waters of old Jordan, in which our Savior was baptized, were clearer and the place more suitable than the waters of Barren River and the place where I baptized these converts. At the close of the meeting I preached a series of sermons on New Testament churches, which every Baptist preacher should do. Sixteen years ago I organized this church in a tobacco barn with seventeen members. They now have a membership of near one hundred, with a good house. Gallatin, Tenn. G. H. DORRIS.

—The hard wind and rain prevented our meeting on the first Sunday at Hurricane Grove. This being my second appointment with this church, I regretted missing it very much. Nevertheless not our will but Thine be done. Good services at New Bethel on the second Sunday. One joined Saturday. Large congregation Sunday. Church very much encouraged over the prospects for this year. Third Sunday brings us to North Fork, my home church; one dismissed by letter Saturday. Interesting services both days. Sister Freeman, who is a member of this church, was 100 years old February 8th. She is recovering from a severe spell of la grippe; hope she will be able to attend church soon. I will go to Elbethel next Saturday and Sunday. These four churches compose my field of labor for this year. We are praying that the Lord may do great things for us in this part of the vineyard. G. P. WILLIAMS. Nance, Tenn.

—Last week I ran up to Scottsboro, Ala., to help them in saving the \$18,000 school property to the Baptists. The Master helped me and the victory is ours. To Him be the praise. We hope to make this school a feeder for the Judson, Howard and the Seminary. This Northern Alabama is a country of fine possibilities, if one can have grace and grit to stick to it, and live on little. The Master is truly good to me. My church here has decided to support a foreign missionary. The money is already in sight. This makes my heart rejoice. We are planning for a Pastors' Conference to be held here beginning Tuesday after the fourth Sunday in March to continue through the week. We hope to have twenty-five or thirty pastors. We expect Drs. F. H. Kerfoot, C. A. Stakeley, E. Y. Mullins and J. O. Rust from the outside to be with us. Would be glad to have you run down and meet with us also. I go next week to Marion to aid Bomer. I do hope you will help me with your prayers. If He will only give me grace and power to win the young people of the three schools there—Judson, Marion Military Institute and the Presbyterian Col-

lege. I feel wholly unfitted for this responsibility. Please do not fail to help me at a throne of grace. New Decatur, Ala. W. Y. QUISENBERRY.

## The State Board.

The usual monthly meeting for March will not be held, as there is nothing that demands the immediate attention of the Board.

The collection for the storm-swept destroyed churches of Texas has only amounted to about \$1,500 so far. We need \$1,000 more to complete our quota.

Now comes the long, strong effort for Home and Foreign Missions. Will not every church in the State contribute a generous amount to each of these missionary interests? May God help us to do our duty. Nashville, Tenn. A. J. HOLT, Cor. Sec.

## All Around.

Notwithstanding the cold weather, we had 47 present at Auburn Saturday and a fair congregation Sunday. Steps were taken toward fencing the church and putting out shade trees. This is a grand old church of backbone Baptists.

The Senate cast a shadow over us and made us cry out, "How long, how long" when they failed to pass the Peeler Bill. It would be a great blessing if all the Senate opposition to the Peeler Bill were glass and Sister Nation turned in on them with her hatchet.

Lascassas and Greenvale, two good country churches, are without pastors.

The country pastors are looking forward to the breaking away of winter's clutches to the coming of beautiful spring time and to fifth Sunday meetings, the Sunday-school Convention at Shelbyville and other meetings, where we will meet and greet each other and have a good time.

Salem Church has called Rev. J. J. Carr and he has accepted.

Rev. J. H. Grime is getting up and writing up a history of Salem Association, and we are sure it will be well done. Milton Church, under the leadership of Bro. Grime, is moving on increasingly and happily.

We are all grateful to Dr. Folk for giving us the best paper in the South.

Where is the chairman of our fifth Sunday meeting in the Concord Association? Come, brother, hustle around. G. A. OGLE.

## Carson and Newman College.

The trustees of Carson and Newman College at their meeting in last June appointed a visiting committee whose duty was declared to be to visit the institution, study the methods of instruction employed, investigate the condition of the school and report to the board at its annual meeting. As a member of that committee, I spent a day at the college this week. To say that we were all delighted with the condition of the school would be to use but a mild expression. It has the highest enrollment of its history, and the student body is well behaved, intelligent, studious. The professors are educated Christian gentlemen, well fitted for the position they occupy. Up-to-date methods of instruction are employed. In the recitation rooms it could be seen that the young ladies could solve a problem or answer a question as correctly and as quickly as the young men.

The pride of the College is the Girls' New Home. And well may it be! Substantial, comfortable, well furnished. There is a delightful home atmosphere about it that captivates every one that crosses its threshold. The bright, cheery faces of the young ladies tell of their contentment in those pleasant surroundings.

Our fathers labored faithfully and well. They suffered and saved and toiled and labored that the College might be brought to its present commanding position. And now responsibility for its continued success has been passed on to us. Shall its influence be widened? Shall its foundations be established more firmly? Shall its power be increased? It is for the Baptist people of East Tennessee to answer. The success of the endowment movement for which President Henderson is laboring so earnestly will bring these results. Brethren, we cannot afford to let it fail. Carson and Newman College is the very key to the Baptist position. If strong there, we shall be strong throughout East Tennessee; if weak there, this weakness will be felt in every county, city and village. If the movement is to succeed, about \$30,000 must be raised between now and the first of next June. This is possible only through a united effort. Every friend of the College must lend a helping hand. We must all work and we must all give. And not only that, but let us all pray that God may guide and strengthen President Henderson in his arduous labors. May God help us to realize the importance of the crisis and meet it with the self-sacrificing spirit of our Lord. M. W. EGBERTON. Knoxville, Tenn.

## MISSIONS.

### MISSION DIRECTORY.

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

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

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

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

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

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

**WOMAN'S MISSIONARY UNION.**—President, Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary—Mrs. W. C. Golden, 709 Monroe Street, Nashville, Tenn.

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.  
Editor—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

### What is Expected of Us.

It is a commendable principle upon the part of any one to have an anxiety of mind that all reasonable expectations of one shall not be disappointed. Some one has truthfully said that the man is not far from ruin who can correctly say: "I do not care what others think of me." It is all right for us to desire to be thought well of. Of course it is all wrong for us to compromise any principle to secure the good opinion of others. This we are not called upon to do under any circumstances.

Have our brethren any claims on us? If so, have they a right to expect these claims to be satisfied? If such claims are not satisfied they will be disappointed.

The proportion expected and requested of the Baptists of Texas for Home and Foreign Missions this year is \$10,000 to each Board. In Foreign Missions the Board is absolutely dependent on what is contributed to maintain the army of missionaries now laboring in foreign fields. It would be a grievous disappointment as well as a burning shame for us to fail to sustain these noble, God-fearing men and women who have left all for Christ. For several years this Board has been able each year, by a dint of effort, to meet its obligations. The Convention last year authorized a large increase in appropriations, and unless this increase of appropriations is met by a corresponding increase of contributions we will be confronted at the next Convention with a humiliating debt. Let Tennessee Baptists do their part nobly, generously, grandly. Let us see to it that every church in this State shall be induced to send a large contribution

to Foreign Missions between this date and April 30'h.

**Home Missions.**—It is expected of us, most reasonably, and requested of us, most earnestly, that we shall contribute to this Board in actual cash, between this and April 30th, *ten thousand dollars*, including, of course, what has already been contributed in cash since May 1, 1900.

The Home Board is doing more for Tennessee this year than ever before. In addition to \$2,500, their annual aid to the State Board, they have contributed \$3,550 to the mission work in Memphis.

I am informed by the Treasurer of the Home Board that they are at present \$10,000 short of having sufficient funds to meet present pressing demands. In view of all that the Home Board has done and is doing for Tennessee, it would be a reproach on us if we should fail to respond nobly and generously to their appeals.

This burden is on us, my brethren. Will not every friend of missions in Tennessee bestir himself and stir his church? Will not all our noble sisters work with zeal and consecration to bring up their part of our great work? They have never failed us. We have no reason to suspect that they will do so now. May their zeal and generosity be communicated to the brethren, and may the Lord of all help us all to meet all that is expected of us at this time. If in the hour of battle "England expects every man to do his duty," does not our Lord have a right at this time to expect every one of his children to do his duty?

Brethren, sisters, all, let us see if we cannot roll up our \$20,000 for these two Boards within the two remaining months. May the Holy Spirit impress us with this duty.

Send all contributions for these Boards to W. M. Woodcock, Treasurer, Nashville, Tenn.

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

### Woman's Missionary Union.

Program for March, 1901. Subject, Cuba.

1. Opening prayer; for a special blessing on the meeting.

2. Hymn, "When I Survey the Wondrous Cross."

3. Commands of consecration: Of ourselves, John xxi. 15, 16, 17; John xv. 16; Rom. xii. 1; Col. iii. 16, 17. Our time, Eccles. xi. 16. Our money, 2 Cor. ix. 7. Prayer, Col. iv. 2.

4. Reflective thought: In the United States \$1,200,000,000 are annually expended for liquor; \$800,000,000 for tobacco, and only \$11,500,000 by all evangelical denominations, for both Home and Foreign Missions.

5. Truth in a nut shell: The reason so many people have no interest in missions is because they have invested no principal. S. B. C. mission work in Cuba began in 1888. Very encouraging results; \$9,546 appropriated for Cuban missions last year by the Home Board; 270 baptisms reported; 25 missionaries now employed; stations in Matanzas, Havana, Santa Clara, Pinar del Rio.

6. Reading of leaflet: "The Baptist Outlook in Cuba," by Rev. B. W. N. Simms.

7. Plan for observance of week of self-denial. Each officer should be prepared to suggest plans for success.

8. Brief prayers: Confession of sin and petition for the true spirit of consecration.

9. Minutes of last meeting and other business.

10. Hymn: "Stand Up, Stand Up for Jesus."

In his leaflet, "The Baptist Outlook in Cuba," Rev. B. W. N. Simms, who spent several months in Havana dur-

ing last year, speaks in highest praise of Bro. Diaz and family, saying: He is truly a noble man, while his wife, mother and sister are all workers of whom Southern Baptists need not be ashamed, for they 'rightly divide the Word' daily in that city of sin. They have had sad reverses consequent upon the war. Bro. Diaz has lost at least 1,000 of his membership of over 2,200. Some deserted the cause in the hour of persecution, like Judas; some denied, like Peter; some were imprisoned, like Paul; some doubted, like Thomas; some died unnatural deaths, like most of the Apostles; many were killed in the war; others wandered off to other portions of the land; some perished, it is supposed, in ways not known; but the bulk of the best staid in the city, trusted the Lord and stood by their pastor, who has six times been imprisoned, and whose life was doubtless once saved by their devout prayers and intercession, for he was under sentence of death and within twenty-four hours of its execution. I talked freely with Bro. Diaz about the work, its present needs, outlook, etc. I am persuaded the work in Cuba needs several things:

1. It needs careful, loving treatment at the hands of Southern Baptists just now, even more than ever. The peculiar conditions that surround our people in Havana—and Bro. Diaz especially—render it absolutely necessary that we carefully aid him in every possible way just now. His work needs it; he personally desires it; the onlookers expect it of us Baptists.

2. He needs helpers, co-laborers, assistants; other men and women besides those he has. They are grand, good workers and co-laborers, but the field is great; the laborers are few. The one central church over which he presides fills his hands, though his head and his heart take in not only the nine mission stations in Havana and its suburbs. He yearns, also, "to preach the gospel to the provinces beyond." He should not be confined to one church—not even to one city. Diaz is a born missionary, a *Saul of Tarsus converted*; a mighty man of God, who "longs to preach the gospel to the whole Island of Cuba."

3. We need in Havana houses of worship—little chapels for each of our mission stations, or most of them, at least. We need to place good Spanish-speaking missionaries over all these congregations, pastors, shepherds of the flock. Dr. Diaz cannot begin to see after them all, and yet do what he longs to do for "the regions beyond," and what he is well adapted to do.

4. Then we need an American missionary in Havana to preach to and to look after the American Baptists who visit the city, or who may locate therein. Many are now there; quite enough will be there by September or October to justify the organization of an English speaking Baptist Church.

5. A Baptist hospital is greatly needed in Havana. All the sanitariums of the city are under Catholic influence. We already own property well located for such a purpose, but \$5,000 is needed to put the work on a paying basis. Bro. Diaz has begun this work on a small scale, but he needs help, both men and means. He needs beds, bedding, some godly fellow-workers and a matron.

6. Another immediate need is a Bap-

tist Orphanage. Many of our Baptist orphans have been placed in Catholic homes because none other were accessible.

We ought to distribute Bibles in Spanish by tens of thousands. We ought to have a religious paper. In the near future a Baptist college will be a necessity. Into our great work so well begun we need to put more money, more sympathy, more prayer, more of our sons and daughters. Baptists have a great opportunity. Shall we not possess the land? God help us to go forward and do so!—*Adopted from leaflet.*

### Clinton Association.

The Clinton Association covers a strip of country along the base of the Cumberland Mountains from Jellico to Oliver Springs. The field is about sixty miles long and from five to twenty miles wide. This is fast becoming an important missionary field. The mountain is lined with coal, iron ore and building stone of the best quality. Within the past few months new mines have been opened at various points, new iron furnaces are being constructed, and there is a general increase of foreign population in our bounds.

We have Baptist Churches dotting the valleys and foot hills all over the field, but we must now do more missionary work if we hold this mountain country for Christ in the future as we have in the past.

This year we passed a resolution to raise \$500 for missions on this field, and it can be done easily if only each member will do what God's Spirit leads to do. What are you doing?

Clinton Church will give \$100 of this amount; but she is expected to do well under the wise leadership of the pastor, Rev. S. H. Johnson.

The work is progressing well at Oliver Springs. Bro. Booth, the pastor at Oliver's, is noted for his success in church building. He has just finished at Oliver's a beautiful house of worship which was dedicated by Dr. A. J. Holt on February 27th.

Rev. J. W. Reed preached four helpful sermons at Poplar Creek Church a few weeks ago that helped the church in many ways.

Rev. H. C. Willson is a great missionary preacher and is doing a good work among the country churches.

Bro. Fred Dowell of Dossetts has just closed a good meeting with his people.

A Woman's Missionary Society was organized at Jacksboro Church this week. Rev. C. L. Bowling has been pastor here for fifteen years, and Bro. J. S. Lindsay Sunday-school superintendent for forty years. Bro. Lindsay organized the first Sunday-school in Campbell County.

How many Sunday-school superintendents and friends to the Orphans' Home will plant 100 hills of corn and ask the boys and girls under your instructions to do the same? Plant the corn this spring in some good place, work it, and in the fall gather it, and after selling it, send the proceeds to our Baptist Orphanage at Nashville. Get the name of every one who will take up this work and send the name, together with the address, to A. J. Foster, Coal Creek, Tenn., Missionary Clinton Association.

# ROYAL BAKING POWDER

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—Program of fifth Sunday meeting of Salem and New Salem Association, to be held with the church at Shop Spring, Wilson County, Tenn., March 29-31, 1901:

1. Introductory sermon. J. T. Oakley; alternate, A. E. Johnson. Subject, Luke xiii. 34.

2. The preacher's use of his Bible. J. J. Carr, S. N. Fitzpatrick.

3. Importance of doctrinal preaching. T. J. Eastes, S. Robinson.

4. A divine call to the gospel ministry. W. W. Russell, Wm. Warford.

5. Are the ordinances sacraments? J. H. Grime, J. W. Bailey.

6. What is Bible sanctification? T. J. Eastes, J. T. Oakley.

7. Why we believe in restricted communion. (A sermon Sunday at 11 a. m.) G. W. Sherman, J. H. Williams.

The meeting will begin at 10 a. m. Friday, March 29th. The brethren named are expected to make special preparation on subjects assigned, and others are invited to take part in any of the discussions. Leading speeches will not exceed thirty minutes; all others limited to ten minutes.

We earnestly request the brethren of the two Associations to be present. We invite any and all those of other Associations who can do so to meet with us. Dr. Folk, you have a special invitation to come, and, if you can, bring Dr. Holt or Dr. Frost with you.

Signed by Committee—J. H. Anderson, Pastor; John W. Bryan, J. B. Phillips; John Bryan, Jr., Clerk.

#### To the Friends of Temperance.

Many are writing to know if it is worth while, since the defeat of the Peeler Bill, to send in the petitions that were sent out from Lebanon a few weeks ago. Yes, by all means send them to me with every available name by March 8th.

The liquor attorneys are loudly proclaiming that the present legislature cannot lawfully consider another bill proposing the extension of the four-mile law. I have the highest legal authority for saying that this contention is not true. The State Constitution (Art. 2, Sec. 19) forbids the passage of a bill containing the same substance as that of the defeated bill; but any number of bills on the same general question may be offered, provided that the subject matter differ from that of the defeated measure.

The legislature has not considered the bare question of extending the four-mile law; it has rejected definite propositions to extend to towns of 4,000, 5,000 and 104,000 inhabitants.

There is good reason to believe that even the Senate would now pass a bill to extend the four-mile law to towns of, say, 3,500 inhabitants.

It was boldly asserted in the Peeler Bill debate that the people of Tennessee oppose temperance legislation; that only a few ministers and teachers favor it. Now by all means let the voice of Tennessee be heard as never before on this question, and let us renew the fight with doubled zeal immediately after the present recess.

The "no screens" measure is good as far as it goes, but let it be known that the people of Tennessee are not going to be satisfied with this crumb of legislation.

B. A. CHERRY.

Lebanon, Tenn.

#### Resolutions.

The following anti-saloon resolutions were adopted by the First Baptist Church, Greeneville, Tenn., Feb. 13, 1901:

"At the last meeting of the Southern Baptist Convention, in the report on Temperance, our churches through their representatives declared:

"We favor prohibition for the nation and the State and total abstinence

for the individual, and we believe that no Christian citizen should ever cast a ballot for any man, measure or platform that is opposed to the annihilation of the liquor traffic."

Now, since all temperance legislation attempted by the present lawmakers of Tennessee has been rendered impossible by the attitude of a majority of the Senators; therefore

Resolved, That we charge said Senators with defeating legislation for which we, in common with all Christian churches, have always contended.

Resolved, That we declare their action in opposing laws whereby a majority of the voters in any municipality may regulate the liquor traffic for themselves, to be un-Republican, un-Democratic, un-American and unjust.

Resolved, That we through our State organ, the BAPTIST AND REFLECTOR, call upon all our churches to make public their hearty approval of the utterances delivered by the Southern Baptist Convention, and in view of a general local option measure anticipated to be passed by the Lower House of Representatives as soon as it reconvenes after the present recess, to urge upon our Senators to support any measure whereby a majority of the voters of any municipality shall be allowed to regulate saloons for themselves.

Resolved, That we denounce the present State laws forcing saloons upon an unwilling people as sumptuary, un-American and unjust.

#### How About This?—Is It Not Too Strong?

I see in a recent issue of the BAPTIST AND REFLECTOR in Bro. Holt's article on first page, on The Baptist Outlook in Tennessee, the following language: "Since 1880, however, in the following town and cities, saloons have been opened and maintained." He then gives a long list, and says: "This makes ninety town and city saloons occupied in twenty years by the State Board." Now in that list I find Bells, Bolivar and Medina, and write to ask if this is not putting it rather too strong? Has not the zeal of our good Bro. Holt, in his great work, carried him into an extreme statement, as to those places at least? Let honor be to whom honor is due. Now, as to Bells, it was my privilege to be pastor of that little flock while they were building their house of worship some sixteen or eighteen years ago, and I know it was not "occupied" as a station of the State Board then.

The State Board has probably aided that church since, but possibly not to the extent as to justify so strong a statement. As to Medina, I had the privilege of opening and maintaining the mission work there about the same time of my pastorate at Bells, and I had the pleasure of immersing into the membership of a nearby church the first persons ever immersed in the little town, and a devoted little band of brethren and sisters were standing nobly by me in the work, when an appointee of the State Board came there and organized a church in my absence, without my approval, and over the protest of some of the brethren. Now I submit that the State Board did not "occupy" that station, at least in so far as the beginning of the work, for we did not, in that time, ask help of anybody or Board. And, however much the State may have aided that station since, I insist that "occupy" is too strong an expression. Then, as to Bolivar, I am sure that Dr. G. M. Savage was the regular and efficient pastor there in the early eighties, and I do not think the State Board "occupied" that station then. It was my privilege to succeed him in the pastorate there, which place I "occupied" nearly eight years, with an interim of

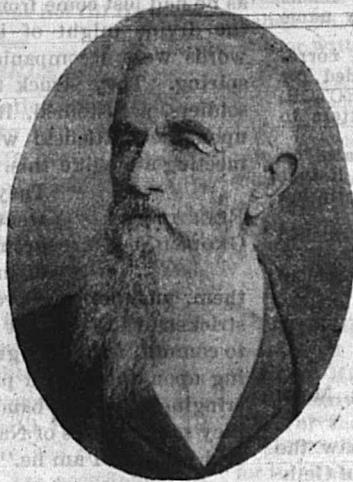
perhaps two years, filled, I believe, by Brethren Sproles and McPherson, since which time I do not believe the church there has been without a regular pastor six months at any one time, and I submit again that the State Board did not contribute anything to my salary in that time, as I now remember, and could not in any sense be truly said to "have occupied" that "station," however much it has aided the church there, at any time within the period specified.

Now I trust that this will not appear to be in antagonism in any wise to the State Board and its work. Such has not been my purpose at all, but I insist that the State Board should not be credited with work that self-sacrificing pastors and noble little churches have done. Even if the State Board has contributed liberally to these and other "stations," let it not be said that it has "occupied" them, if that is too strong an expression.

E. B. McNEIL.

Jackson, Tenn.

W. H. Dodson.



W. H. Dodson was born in Halifax County, Virginia, June 8, 1815. When he was eight years old his father moved to Middle Tennessee, where the subject of this sketch grew up to manhood. In the autumn of 1836, a few months after he reached his majority, he emigrated to West Tennessee, and settled near Eaton, in Gibson County. In 1842 Mr. Dodson was converted under the ministries of Revs. Champ C. Connor and J. W. H. Mays, and united with the Spring Hill Baptist Church. He was married to Miss Jerusha Blakemore, near Trenton, Gibson County, Tenn., June 17, 1847. This union was blessed with nine children, five sons and four daughters. His oldest daughter married Mr. J. R. Dance, near Trenton, and a few years afterwards died, leaving one son, Russel, who resides at Dyer, Tenn. Two daughters died young; the oldest son, John Dodson, was born Feb. 6, 1850, and died in 1880. The surviving children are W. W., A. R., C. J., and Lee, one daughter, Ida, the wife of Mr. Gregory of Rutherford County, Tenn. Mr. Dodson spent his life in West Tennessee, in Gibson County, residing on farms, and in Tinton, and in the last thirty years in Humboldt, where he was engaged in various manufacturing interests. He was a successful business man.

He was ordained a deacon before he came to Humboldt; the exact date is not known. At the time of his death he was the senior deacon of the Humboldt Baptist Church. In connection with other members of that church, he was principally instrumental in erecting a magnificent church edifice at Humboldt in 1897. He was one of the largest contributors to that splendid object.

While Mr. Dodson was a man of large means, he was liberal and benevolent along all lines of work fos-

tered by his denomination. His pastors always found in him a ready and strong helper in all good works, ever true to his religious obligations. He loved his family, was a tender, loving husband, a kind and indulgent parent, but above all, he was a consecrated Christian. Few men have lived to round out a life so grand and noble. He will be greatly missed by the community and in the church, but the light of his example will never grow dim; while he rests from his labors, his works will continue to follow.

His wife preceded him to the spirit world two years and a half. She died in August, 1898, after they had lived together more than fifty-one years.

A man of rare judgment, of irrepressible energy, he "hewed to the line" of an unshaken purpose, and took his rightful place among those worthy to adorn the age in which he lived.

Newton, when the world was bending before him in amazed acknowledgement of his wonderful discoveries, said, "If I am anything, which I much doubt, I made myself by hard work." So in all the world over, in every age, and in every department of life, it is not so much what the world calls genius, but energy, which makes a man rise above the common level. More and more, as we take a nearer view of the life before us, we find that success was owing to the energy of the man.

There is an inspiration to others in the history of every self-made man; so we gather up these fragments from the life of our deceased brother and friend and lay them with honored record among the names of those worthy to occupy a place in the history of our times. With this near view of his character, its upright principles, its thorough honesty, its inflexible justice, untarnished purity, we are constrained to say, "Who does the best his circumstances allow, does well—acts nobly; none can do more."

He died at his residence in Humboldt, February 2, 1901, aged 85 years, 7 months and 24 days. His funeral was preached in the Baptist Church in Humboldt, February 4th at 10 o'clock a. m., after which his remains were conveyed to Trenton, where they were laid to rest beside his beloved wife to await the resurrection of the just.

W. G. INMAN.

Jackson, Tenn.

#### The Distinguishing Doctrines of Baptists.

BY J. B. MOODY, D.D.

This book is composed of a series of lectures delivered at the Southwestern Baptist University and published in the BAPTIST AND REFLECTOR. The lectures were heard and the articles were read with the deepest interest, and there were numerous requests that they should be put into permanent form. The following are the subjects discussed: The Letter and the Spirit, The Natural and the Spiritual, The Formal and the Spiritual, Regenerated Church Membership, Church Government. The book is neatly bound in cloth. It contains an excellent likeness of its author. It numbers 206 pages. The price is 75 cents. For sale by the BAPTIST AND REFLECTOR, Nashville, Tenn.

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## BAPTIST AND REFLECTOR.

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

NASHVILLE, TENN., FEB. 28, 1901.

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

SUBSCRIPTION PER ANNUM, IN ADVANCE.  
Single copy, \$2. In clubs of 10 or more, \$1.75.  
To ministers, \$1.50.

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

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

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## THE BETRAYAL.

(John xviii. 1-14).

Read in connection Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-54.

In our last lesson we saw the CIRCUMSTANCES. Savior go to the Garden of Gethsemane with his eleven disciples, and heard his groans of agony there. Why were there only eleven disciples with him? Were there not twelve? Where was the other? Sad to tell, he was off plotting with the Jews to betray his Master. He had already bargained with them to deliver him to them for thirty pieces of silver, about \$20, the price of a slave. But he had lacked opportunity to carry out his designs on account of the crowds in Jerusalem at the time and the noise which a public arrest and betrayal would cause. But now he felt that his chance had come. He knew that it was the habit of Jesus to resort to the little garden lying just outside the city walls on the way to Bethany, away from the noise and bustle and confusion of the city, and spend a while there in secret prayer to the Father. He himself had frequently seen the Master go there, and probably had gone there with him and waited on the outside or under the shade of the olive trees while the Master prayed.

## A PLACE OF PRAYER.

Is it not sweet to think of Jesus as having not only the habit of prayer, but a place of prayer? He had no home, but he had a closet. The mountain, the hillside, the garden—anywhere where he could be alone with the Father was his closet. This retired but convenient garden made an ideal spot for a closet. He loved to go there. "He oftentimes resorted thither with his disciples." Have you a secret place for prayer? Have you a "closet" to which you often go amid the trials and perplexities of life to take them to the Lord in prayer? Can you say with the sweet poetess:

"I love to steal awhile away  
From every cumbering care,  
And spend the hours of setting day  
In humble, grateful prayer."

## THE SERPENT ENTERS.

Alas! alas! that into this garden, as into the Garden of Eden, the old serpent should enter. Is there no place too sacred for him? Judas seems to have expected Jesus to go to the garden this night. Or perhaps he had watched

him and had seen him go. At any rate, he went to the chief priests and elders of the Pharisees and told them that now was their time. Jesus was in the Garden of Gethsemane about midnight, accompanied only by his eleven disciples. So they furnished him with a band of soldiers and officers. And here they all came, "with lanterns and torches and weapons." "With lanterns did they seek the sun." And with weapons did they seek the Prince of Peace. It seems a little strange that they should have carried lanterns and torches in the full moon of the passover season. But it may be that the moon, ashamed of the foul deed about to be committed, veiled herself in clouds. Or perhaps they thought they would have to search the hidden recesses of the garden to find him.

## "WHOM SEEK YE?"

But instead he went out and met them at the entrance to the garden and asked them, "Whom seek ye?" They were evidently surprised at his boldness in meeting them so openly. They replied, "Jesus of Nazareth." Judas had probably spoken of him as such to bring him into disrepute with them. He remembered their proverb, "Can any good thing come out of Nazareth?" Jesus answered, "I am he." The words were simple. But the penetrating look, the majestic mien, the heavenly glow upon his countenance as he had just come from contact with the Father, the divine might of innocence with which the words were accompanied, all these were awe-inspiring. They struck terror to the hearts of these soldiers, accustomed, it may be, to meeting foes upon the battlefield without fear, but unused to meeting a foe like this.

## FELL TO THE GROUND.

They recoiled before him. "They went backward and fell to the ground," overcome by the might of innocence. Judas was with them, and he, too, probably, already conscience-stricken at the thought of the crime he was about to commit, fell to the ground with the rest. Looking upon them with pity, Jesus again asked the cringing, cowardly band, "Whom seek ye?" Again they said, "Jesus of Nazareth." Jesus replied, "I told you that I am he."

## THOUGHT FOR DISCIPLES.

He added, "If then it is me you are seeking, let these disciples of mine go their way. You can arrest me. I will make no resistance. But do not take them, as it is me and not them you say you are seeking." He thought of his disciples even in such an hour. Indeed, his chief concern seems to be for them, not for himself. O loving, sympathizing Savior! He had prayed for them only a short while before, that not one of them might be lost. This was one way of fulfilling that prayer, though, as a matter of fact, it had a meaning far beyond any temporal safety.

## BETRAYED WITH A KISS.

Judas, who had previously ranged with the soldiers that he would indicate which was Jesus by kissing him, then, recovering himself, stepped up to him and said, "Hail, Rabbi!"—and kissed him. What a kiss! A kiss is the sign of love, at least of friendship. It is a sacred symbol of affection. But here it is a badge of infamy. Its holy office was prostituted to the most diabolical purpose ever conceived by the heart of man. No wonder Jesus said to Judas, "Betrayest thou the Son of Man with a kiss? Will you use so sacred a thing as a kiss for so base a purpose? Will you take advantage of the intimate companionship which the privilege of a kiss denotes to betray your friend? Will you add hypocrisy to treachery? I perceive your purpose. I understand that, while pretending to be my disciple, and ostensibly saluting me as such, your kiss is really intended not for me, but for these soldiers, to indicate to them which person to arrest."

## ARE THE JUDASES ALL DEAD?

Are the Judases all dead? Did he leave no successor? Are there not some now who for a few pieces of money will sell out even their Lord and Master, who, while pretending to be his friends, will secretly smite him under the fifth rib, as Joab did Amasa, who under the guise of friendship will stab his cause at every opportunity? Have we not had some recent examples of this in the Senate of Tennessee?

## PETER'S RASHNESS.

The soldiers, recovering from their fright, emboldened by the impudence of Judas, and now sure of their victim, seized Jesus and bound him and were about to lead him away. But Peter, impulsive, impetuous, now thoroughly aroused out of his sleep, determined that they should not carry off his Lord if he could help it. He had promised Jesus to stand by him, and he proposed to keep his word. So, quick as a flash, he drew his sword, aimed a blow at the nearest soldier, who was binding Jesus, narrowly missed his head and cut off his ear. The man happened to be the servant of the high priest, named Malchus. But Jesus rebuked Peter for his untimely zeal.

## MUST DRINK THE CUP.

"The cup which my Father hath given me, shall I not drink it? This fate which awaits me was of the Father's choosing, because it was necessary that in this way the world should be redeemed. The cup is a bitter one. I dread it, and I asked the Father yonder in Gethsemane to let it pass from me, if possible. But instead of removing the cup he has given me grace and strength to endure all that it contains, and I am now ready to drink the cup. I have fought that battle and won the victory. I did it while you were asleep. If you had kept awake and watched with me, as I asked you, you might not have been so ready to resort to physical force, to carnal weapons, to carry your point, but would have been content to submit to force, trusting to the might of right for help, relying upon spiritual, not physical, weapons. If I had wanted to use force, I would have called to my aid twelve legions of angels. But that would have thwarted the Father's plans. Besides, the kingdom is not to be established that way."

## GOOD FOR EVIL.

As Luke, the physician, tells us, Jesus then, with supreme compassion, healed the ear of the servant, thus, as the last act of his free hands, carrying out his own injunction to "Do good to them that despitefully use you." This was the last miracle he performed until his resurrection.

The soldiers then bound him and led him away, and the disciples "all forsook him and fled"—even Peter fled. The soldiers led Jesus first to Annas. He had been high priest, but was not now, Caiaphas, his son-in-law, being the high priest that year. He it was who, at a council of the Jews, when they were discussing what to do with Jesus, had strangely expressed the prophetic utterance that it was expedient that one man should die for the people. But we shall learn more of him next week.

## THE NEGRO BAPTISTS.

The following very sensible article is taken from the Nashville Baptist Union, the official organ of the National B. Y. P. U. Board. Rev. E. W. D. Isaac, the Corresponding Secretary of the Board, says that this explains more fully and clearly the attitude of the National Baptist Convention and of the Negro Baptists, who are constituents thereof, with reference to matters of this kind, than anything else to which attention could be called. If all the negroes were to take such positions, it would go a long way towards the solution of the race problem. The article is as follows:

"We are in receipt of information from the most reliable sources that certain brethren of the Lott Carey Convention are transporting Miss Lillian Clayton Jewett over the territory supposed to be occupied by that Convention, for the purpose of having her condemn the action of the National Baptist Convention, at Richmond, Va., last September, wherein it refused her a hearing on her anti-lynching views. The Union regrets this more seriously than it does anything else that has happened pending the strained relations between these two Conventions. Miss Jewett's earnestness and zeal may merit encouragement and applause, at first sight; but when sober, calm, calculating judgment is employed, one is disposed to doubt the wisdom of her course. Urging the Negroes to 'fight for their rights,' 'die for your liberty,' etc., is dangerous doctrine, and, indeed, an ethical discourse that is all loaded with dynamite. The Union firmly believes that over zealous enthusiasts of the Jewett stripe are agitators of the dangerous class. No good whatever could come to us by tolerating her extreme fanatical position. Her speeches are only calculated to stir up greater strife between the Negro and Southern whites and to increase race antagonism in a manner that would be exceedingly hurtful to our people. We are at the place now where prudence and common sense dic-

tate that we should do the very best that we know how to bring about a more mutual understanding, a more friendly contact between the races. The Southern white people are helping us in matters material and spiritual, and showing a more friendly disposition to help the better element of the race. This spirit we should encourage, wherever we see it manifested. To permit Miss Jewett to agitate our people and to arouse afresh their animosities is to do the race an injustice which the leaders cannot afford to have done."

The Negro is in the South, and he is here to stay. He does not want to go and the white people of the South do not want him to go. He loves them and they love him. They understand each other, and as a rule get along much better than do the white people of the North and the negro. Living then side by side, it behooves both the whites and the negroes of the South to live on terms of friendly relation with each other.

In this connection we may say that we made a visit to the National Baptist Publishing House, located in this city. This is a negro Baptist institution, under the control of the National Baptist Convention. The employees run from about 60 to 120, according to the work needed. All of them are negroes, and they do their work well. Dr. R. H. Boyd is the efficient Corresponding Secretary. The Publishing House is only four years old.

The first year its printing was done by contract. Three years ago the Board began to do its own work. Now it has a fine plant, including desks, fixtures, type-writers, telephones, general and local, type, cases, stones, presses, engines—and, in fact, everything necessary in a publishing house. And all of it, we were told, had been paid for, except some small bills on machinery recently purchased. The work turned out is creditable in every respect. Dr. Boyd says that he employs only first-class help and proposes to compete with the best printing establishments in the city. The gross cash receipts of the Board amounted last year to about \$40,000. And all of this has been done in the last four years, and all of it done by negroes. The Board is an effort at denominational self help on the part of the negroes of this country, most of whom are in the South. We honor and applaud them for it. It is along such lines as this, we believe, that the negro problem is to be solved.

We may add that coming here four years ago a total stranger, Dr. Boyd has won the favor and confidence of every one with whom he has come in contact.

#### A VISIT TO CINCINNATI AND LOUISVILLE.

We spent a day each in Cincinnati and Louisville last week on business.

While in Cincinnati we called at the *Journal and Messenger* office. Dr. Lasher, the excellent editor, was busy, as usual, but took time to give us a pleasant interview. He does not always see things as many of us Baptists in the South do, but he is a strong writer and is making the *Journal and Messenger* a great power for good. We are glad to know that he expects to attend the meeting of our Southern Baptist Press Association at Richmond, as well as several others of our Northern Baptist editors.

A day in Louisville, the Southern Baptist Jerusalem, was all too short a time, especially when business had to be mingled with pleasure. We were fortunate, however, in meeting a large number of our Baptist brethren, among them Drs. T. T. Eaton and W. P. Harvey of the *Western Recorder* and J. N. Prestridge of the *Baptist Argus*. Both the *Recorder* and *Argus* seem to be prospering. We had the pleasure also of meeting Pastors J. S. Felix and B. H. Dement. Dr. Felix has recently gone to Louisville, but is taking a strong hold at the East Church. Bro. Dement has a membership of about 1,400 at Twenty-second and Walnut Church and claims to have the largest Sunday-school in Kentucky. He is a Tennessee boy.

We looked in at the Seminary a short while to see our brother there. We met Drs. Mullins, Robertson, Eager, Dargan and McGlothlin. We enjoyed hearing part of a lecture in homiletics by Dr. Dargan. The enthusiasm with which it was delivered and the evident appreciation with which it was received by the students indicated his popularity. We met incidentally a number of Tennessee boys. Tennessee has the second largest delegation at the Seminary this year of any State, Kentucky, of

course, standing first. Our Tennessee boys all seem to be doing well. We took dinner with the boys and had to pay for it with the inevitable speech.

#### MRS. NATION AND HER HATCHET.

Mrs. Nation's little hatchet seems destined to become as famous as that of George Washington, while she herself is likely to go down in history along side of Peter, the Hermit, who started the crusade for the Holy Sepulchre, or of John Brown, whose raid in Virginia precipitated the war between the States. If any one objects to Mrs. Nation's method of attacking the saloons as too violent, let him remember that twice the meek and lowly Jesus cleansed the temple of law breakers, and in doing so he overthrew the tables of the money changers and the seats of them that sold doves and drove them from the temple with a whip of small cords.

We would suggest to him also that if he thinks that the best way to regulate the saloon is not by the hatchet, but by the ballot, then he himself should see to it that his own ballot shall never be cast for any one for any office who is known to be in sympathy with the saloon, and that he should use his influence to get every one else to do the same. Then he will be in a position to object to Mrs. Nation's methods—then, but not till then.

#### TICKET TO NEW ORLEANS.

The Southern Baptist Convention meets in New Orleans May 10th. Everybody will want to go. Aside from the Convention itself, New Orleans is one of the most interesting cities upon this continent. A visit to it is almost like a visit to the old world. But it costs money to go. And you haven't got the money? What can you do about it? Well, we will help you solve the problem.

Find out the cost of a ticket from your place to New Orleans. Send one new subscriber, with the money, \$2, for every dollar the ticket will cost, and we will have the ticket for you when you get ready to start. In this way it will require only a little work on your part to secure the ticket without any expense to you. We are accustomed to make a similar offer every year. We do it partly to get the subscribers and largely to help the pastors go to the Convention. A number always take advantage of the offer. We hope that a good many will do so now—the more the better, for them as well as for us. We can send you sample copies of the paper if desired. Go to work at once.

#### PERSONAL AND PRACTICAL.

—Referring to the fact that Queen Victoria did the courting before her marriage, the *Western Recorder* adds that "all queens do their own courting." It is said that "all American girls are queens." So that they would all have the right to do their own courting, would they not?

—We should be glad to have pastors send us the names and addresses of all the members of their churches who are not now taking the BAPTIST AND REFLECTOR, but who probably could and would take it. We want to send them sample copies and see if we cannot get them to subscribe for it. Will you not do this?

—We have received the following note from a good brother: "I want you to say something through your paper to help banish cowardice from among Baptists as to the liquor traffic in Tennessee. It seems like the devil has made a great many Baptist brethren afraid to say anything against the worst curse that we have among us, and some churches are even afraid to discipline their members who intemperately use intoxicating drinks." We have been saying something along that line in almost every issue of the BAPTIST AND REFLECTOR for some time. What more can we say? We shall be glad to have some one suggest to us.

—In an excellent editorial upon the Peeler Bill in the Senate, the *Midland Methodist* says: "The writer of this has a clean conscience on his ballot box record for a few years past. At the last election he left the Conference Minutes in printers' hands, hastened away on the train to his voting town, interviewed personally a candidate for the Legislature, and cast a ballot for him, though he was of opposite political

faith. That Legislature supported the Peeler Bill Brethren, we must discard party fealty, and vote our indignation against the rum traffic as well as to make after speeches against it. The saloon must go! It is earth's greatest curse. And may we not forget!" These are true, strong words.

—It is announced in the daily papers of Louisville and Nashville that Dr. W. H. Whitsitt will, probably be chosen Chancellor of the Peabody Normal College in this city. It is said that his is the only name now under consideration by the directors and his election is thought to be a certainty. This was the first information we had of the matter. It seems to us, however, that it would be an admirable arrangement. Dr. Whitsitt is personally a most lovable man. The Peabody Normal College is undenominational. There could be no objection on the part of any Baptist to his filling the position. While in Louisville last Saturday we talked to a number of persons about it and found all of them, both friends and former opponents, strongly in favor of his election to the position.

—The little poem which we quoted in an editorial a week or two ago was written by Miss Jessie Lee McMann of Chattanooga and was published in the BAPTIST AND REFLECTOR some time ago. We think it is one of the prettiest short poems we ever saw. It breathes a lofty sentiment. We quoted it as published in the BAPTIST AND REFLECTOR, but the author writes that the following is the proper form:

There is One who has dignified labor,  
Made all work with His glory to shine;  
And the unlovely task done for duty's sweet sake  
In the light of the Lord is divine.

Suppose you cut this out and commit it to memory, and let it be a source of inspiration to you when you are called upon to perform some duty which seems burdensome.

—There appeared in the *North German Gazette* last week what was called "an inspired article" with reference to King Edward VII. of England, who has gone to Germany to visit his sister, Empress Frederick. Some of the German papers had attributed his visit to political motives and criticized him pretty severely for it. This inspired article stated that he was going simply on the fraternal mission of visiting his sick sister, and that the visit had no political significance at all. We mention the incident especially to call attention to the use of the word "inspired." What was meant by the article being inspired? It was meant that the spirit of Emperor William had been breathed into the editor of the paper, that the editor had written the ideas suggested by the Emperor, had written them in his own style, but nevertheless they were the ideas of Emperor William expressed through the editor and were correct in every particular. And is not this a fitting illustration of the inspiration of the scriptural writers? They speak the thoughts of God, but speak them in their own way according to their individuality, and yet are so guided by the Spirit breathed upon them as to be preserved from error.

—The *Baptist* of Mississippi copies a paragraph from us in which we quoted an old Scotch woman as saying of three successive ministers in her church: "Our first minister was a man, but he was not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister." On this we commented: "One of these three things is too often true of ministers. The minister ought to be both a man and a minister." The *Baptist* insists that "a set of men more manly than the so-called preachers can not be found on the whole earth. When one does go wrong, though, enough fuss is made about it to leave the impression that not a manly one was left. We repeat, and with all the emphasis we can command: *Preachers are a manly set*—it is the verdict of all ages." Of course we agree with the *Baptist* that this is true as a rule. That there are exceptions to the rule, however, no one can deny. For instance, the *Baptist* goes on to illustrate its principle laid down with so much emphasis that "*Preachers are a manly set*" by saying: "In connection with this, we reproduce the following from *The Watchman*, and commend it to all the brotherhood." Then follows a paragraph about Mrs. Nation, beginning: "Mrs. Nation has been joined in her work of smashing the saloons in Kansas by Mrs. Lucy D. Wilhoit, Miss Lydia Muntz, Mrs. Julia Evans and others." We ask where were the preachers of Kansas? They do not seem to have been such a "manly set," do they?

## THE HOME.

### HOPE UNQUENCHABLE.

And yet, when all is thought and said,  
The heart still overrules the head;  
Still what we hope, we must believe,  
And what is given we receive.

Must still believe, for still we hope  
That, in the world of larger scope,  
What here is faithfully begun  
Will be completed, not undone.

My child, we still must think, when we  
That ampler life together see,  
Some true result will yet appear  
Of what we are, together here.

—Arthur Hugh Clough.

### Pti's Slippers.

BY FRED MYRON COLBY.

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You have all read of Jack's Seven-League Boots and of Cinderella's Little Glass Slippers, but I dare say you have never heard of the Princess Pti's shoes. Yet they were quite as wonderful in their way as those others that you read of in your story books. They went all the way through the air from hundred-gated Thebes, on the Nile, to Memphis, almost six hundred miles, and they carried their mistress ever so many leagues over the lotus blossoms and the porphyry courts of her Egyptian home, and yet they are not worn out. Made of the most fragile material—the soles formed of strips of palm-leaf, neatly fitted together and furnished with bands of the stem of the papyrus, prettily lined with red-colored linen with a queer looking picture painted on it and a little gilt ornament at the ends of the curved points—these slippers have outlasted the stone temples and palaces that glowed so gorgeously in the old Egyptian land, when Pti walked among their new-born majesty. They are more than three thousand years old; is it not wonderful? And more wonderful than anything else about the story is—that it is "a truly story."

One bright morning Pti, who was a princess, was dressing to go out. A dozen maids were running hither and thither for her jewels, her best robes and her sandals, while a dark-eyed girl stood plaiting her long black hair. Ever and anon Pti would look at a little hand-glass of silver to see the effect.

"There, Luxora, that will do," she said to her tire-woman, as the tress at her left side, plaited with gold thread, dropped from the slave's hands. "Now bring me that saffron-colored robe, with the golden belt and straps, Osiria, that collar of pearls and those armlets and bracelets in aid with lapis-lazuli and turquoise. Nay, Nefertsu, not those, but the sandals ornamented with the head of Mother Isis."

The girl addressed as Nefertsu blushed, hesitated, and at last stammered: "My mistress, I can find but one of the Isis-headed shoes; its mate is gone."

"Thou hast mislaid it—but no matter; though barefoot do I go today, for I will wear no other," declared the princess.

"Nay, my lady, it were not seemly," cried her maidens.

"Did not my great-grandmother, Nitaker, go barefoot a whole year and a day because there were no shoes small enough to fit her? And am I not a princess, too? I say barefoot will I go until I get a pair I fancy," and Pti stretched out her beautiful pearly feet and glanced at them with the least bit of vanity.

No more could be said. So arrayed in her soft-colored linen robe, her mantle of embroidered Babylonian cloth, her necklace of gold, and a head-dress of fine feathered work, lace and jewels, but with her small feet slipperless, Pti went down into the broad court, and mounted her palanquin of wicker and lacquer-work, which four huge Lybian slaves bore whenever she went abroad.

On her way home, the princess stopped at a cobbler's shop, near the Sacred Way. With deferential hands the tradesman handed to his high-born patron pair after pair of his costly stock. Sandals woven of river grass and of palm leaves, sandals of leather and sandals of glass, sandals

Pti went down into the broad court, ornamented with the god Osiris were given her for inspection, but none suited her.

"Have you no others?" she asked. "These are all too large."

"I have a pair, oh, Princess of Egypt, that were made for the Lady Termuthis, but they did not fit her. She said they were much too small for the feet of any woman in the Land of the Seven Rivers."

Pti, the princess, smiled. "They may fit me," she said. "My feet are very small."

The sandals were produced. They were indeed dainty things, but they were a perfect fit for the princess' foot.

"I will take them," she said. "Your price?"

"Seventy silver rings."

The money was counted out by Pti's attendants, and the princess went home with the slippers. There was not another just such a pair in all Egypt. Pti, as you may imagine, was very proud of them, and very choice of them, too, and wore them only on state occasions. Seventy silver rings could not be spent every day for a pair of shoes, even by a daughter of the Pharaohs.

The river Nile swept up close to the garden of the villa where Pti lived, and one afternoon the princess and her maids walked down the paths to the marble pier. Pti was dressed in her best array, and one of her maids held an umbrella over her head, lest the hot sun might too rudely kiss the fair cheeks of the royal lady. Of course, she had on her jeweled slippers, and as she walked she daintily held her robe so that they might be seen. There was not a speck of dirt on strap or sandal.

The waters of the great river sparkled in the sunshine, but where a grove of palm trees tossed their branches over the waves great shadows lay. It seemed such a cool, secluded spot that the maidens were tempted to take a bath. With much noise and merry laughter they went down among the callas and lotus blossoms.

Pti and her maids were very merry and were in the water a great while. As they sported in the cool current they saw an eagle swoop down upon the shore and bear away a bright thing in its talons. The great shadow passed over them and presently became a mere speck in the sky, far above where the dark river widened in its sweep toward the midland sea.

When Pti came to dress she could not find one of her jeweled slippers, and she told the maids that the eagle must have borne it away. Now among the ancients the eagle was considered a messenger of their gods, and when one saw an eagle it was believed to be a good omen. So the maidens answered:

"Good will come of it, noble lady. Regret it not; your slipper will bring you a princely suitor, for it is an omen of sovereignty."

And Pti, the princess, hobbled home as best she might, with one foot slipperless. When her maids smiled, she only said:

"There is luck for me. I shall marry a king."

Far away down the river lay the royal city of Memphis. Its palaces and temples shadowing the Nile. A new king reigned there, who had just come to the throne. The most potent Pharaoh the Nile had seen for years, young, gay and handsome, he was yet unhappy; Rameses had no queen.

The king sat one eve in the cool portico of his palace overlooking the river. The last rays of the sunlight quivered on the sands of the Lybian desert. Perfumed breezes swept up from the Nile, scented with the odor of callas, palm groves and orange flowers. The sweet voices of beautiful slaves hummed a gay tune; but the face of Rameses looked grave and sad.

Suddenly a dark shadow passed over the palace, and the king saw, with sacred awe and wonderment, a huge eagle descend toward him with wide-spread pinions. And as he looked something bright and glittering fell

from its talons to the tessellated pavement. Rameses stooped and picked up Pti's jeweled slipper.

All the next day and the next royal couriers spread proclamation, offering the throne to whoever could produce the mate of the magnificent sandal which the eagle had brought the king. Pti, in her distant palace, heard the grand tidings, and, beautiful and dainty as a white lily, came to Memphis in answer to the king's appeal. She walked up the mighty pillared porticos of the Pharaohs with a graceful air, and stood before Rameses, fairer than the great Queen Amense when she wooed Thotmes. One pearly foot was bare; the other glittered with the jeweled sandal, whose mate the king held in his hand.

Rameses kept his word. When the next new moon flashed its splendors on the Nile it shone too on the marriage fetes of the great Pharaoh and his lovely bride. The bright-winged temples shone with illuminations. Merry feasting made the palace a scene of delight. The dark, frowning pyramids looked down upon a land that was laughing with joy, for Pti had found her slipper and with it the diadem of Egypt.

If you were to visit the British Museum, at London, you would see the Princess Pti's shoes—the jeweled slippers that the eagle carried from Thebes to Memphis. Pti never wore them after she became queen, but when she died they were put on her feet and buried with her. A few years ago her mummy was exhumed, and there were the wonderful sandals which the old story-writer told us about in his big book.

### A Pretty Bedroom.

A clever and resourceful woman, who objected to the woodwork in her bedroom, desired white paint in place of the highly glazed pine, but alas! it was too expensive, so she determined to have the woodwork painted leaf green. She faced the walls with a white paper bespangled with purple lilac, calming the ceiling white. The furniture, save the bed, which is brass, she painted green, two shades lighter than the woodwork. The dressing bureau, which is constructed from a kitchen table, is all in white, white dotted muslin over white cambric. The floor is covered with a matting and on it is placed a square rug made of ingrain carpet in soft greens, with a narrow border in the same tone. Muslin curtains screen the windows, which are furnished with cushions covered with dark green satine. This same woman has just redecorated the dining-room in her small apartments. The woodwork is stained to look like antique oak. On the walls is a plain yellow cartridge paper. A shelf runs around two sides of the room on a line with the tops of the doors. On this are placed blue and white plates, mugs and tankards. At the windows are blue linen draperies embroidered, or rather appliqued, with a twelve-inch band of openwork linen. A blue and white cotton rug almost completely covers the floor.

### Three Classes of Feeds.

We have practically three classes of cattle feeds, (a) those low in protein and high in carbohydrates (1:10), such as hays, straws, roots and grains, but varying in digestibility, (b) medium in protein and medium in carbohydrates (1:5), and (c) high in protein and low in carbohydrates (1:2). Recognizing, then, the difference in composition of the various feed stuffs, and knowing the uses of the protein, fat and carbohydrates in the process of nutrition, our next step would be to so combine the several feeds as to secure the several groups in such quantities and proportions as to best attain the end sought. It might be of interest in passing to note the comparative difference in the value of nitrogen, potash and phosphoric acid in one ton of these several feeds. The fertilizing ingredients in hays, straws, etc., have about the same value as in the grains. In the legumes they are one-half as valuable again, and in case of the concentrated feeds, from three to nearly four times as valuable as in either the grains, straws or hays.

### Courtesy Pays.

Mr. John Boyd for many years was the special representative in Washington of the late Collis P. Huntington, the railroad magnate. To a Washington reporter he recently told the story of his introduction to Mr. Huntington as follows:

"I was fixed for life by simply doing an act of kindness for a stranger. Many a time I have thanked my lucky stars that I was courteous and obliging on that occasion.

"I came here from Pella, Iowa, and was one of the doorkeepers of the house of representatives in the '70s. One afternoon a very large, fine-looking gentleman came to the main door and asked one of the doorkeepers if he could find Senator Sargent of California. The doorkeeper brusquely replied that he might be found at the other end of the capitol building. The visitor said that he had been unable to find Senator Sargent at the senate end of the capitol; but the doorkeeper refused to look for him.

"Just then I came out of the house and overheard what the large gentleman was saying. It struck me that he must be a business man from California, and I offered him my chair, telling him that Senator Sargent was a friend of mine, and that if he could be found in the capitol, I would find him. The visitor thanked me and took my chair as I departed in quest of the senator.

"It took me about fifteen minutes to locate him, but I finally found him in a committee room with one of the representatives from California. When I described the stranger who was seeking him, he instantly arose, thanked me for my efforts, and hastened to the main door of the house, while I followed him leisurely. When I reached the door they were together and the big man said: 'I have been waiting for you to return. Here is my card. Please call on me this evening at the Arlington hotel before 8 o'clock. I want to see you and make your acquaintance.'

"I promised to call, and after he had departed with the senator I looked at the card and read thereon the name of Collis P. Huntington. I knew him by reputation, of course, and I was at the Arlington hotel at 7 o'clock that evening. As soon as I entered the room that man of business began talking business. He wanted to know my salary, and I told him that it was \$1,200 per annum. He replied: 'I will give you \$1,800 per annum, and your duties will be very light. I want you to obtain such information for me as I shall require by letter or telegram. You are well posted, as I have ascertained, and you are perfectly capable. Whenever I find a man who is willing to work and to be obliging I want him in my employment, because such men are exceedingly rare.'

"I accepted the position at once, and I went to bed a very proud as well as a very happy man. From that day until the day of his death Collis P. Huntington was my warm friend, and I was devoted to him. He was always kind and considerate, not only with me, but with all who held his confidence, and every one who has ever been employed by him will mourn the loss of a friend."

Baldness is not only unsightly, but the unprotected head is much more susceptible to draughts, atmospheric conditions, colds, neuralgia, headaches, etc. No artificial head-covering can take the place of a plentiful crop of hair. Healthy hair is both warm, light and self-ventilating. Normally and when well cared for it does not retain perspiration or other impurities.

It is believed that American fruits will ultimately find a market in Siberia, and negotiations are now proceeding between the governments of the United States and Russia relative thereto. The United States consul at Vladivostock says that American canned fruits are in great favor there.

## YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,  
 204 East Second Street, Chattanooga, Tenn.  
 to whom communications for this department should be addressed—Young South  
 Motto: Nulla Vestigia Retrorum.  
 Our missionary's address: Mrs. Bessie Maynard, 141 Koya Machi, Kokura, Japan, via San Francisco, Cal.

Mission Topic for February, MEXICO AND BRAZIL.

Young South Bible Learners.

Learn John vi. 68, 69, 70. Take care that you do not betray your Lord.

The Student Band.

Already the receipts of one of the little books sent out last week is acknowledged, and three have answered the questions on Japan. I hope to report a large number on February 28th. Take great pains with the answers.

L. D. E.

The Young South Gallery.

I am charmed to report a lovely addition to our "gallery" received this morning. Miss B. Lee Brackett, ex-president of the Cleveland Sunbeams, kindly sends a cabinet photograph of herself. I have seldom seen a sweeter face. I am sure Mrs. Maynard will prize it highly. Don't forget her when your next pictures are taken.

Self-denial.

Have you decided what you will do without, in order to help our Home Board during March? Deny yourself, thus following the Savior. Let us have a big lot of self-denial offerings during our last month. Give up some pleasure, some luxury for the dear Lord's sake!

### YOUNG SOUTH CORRESPONDENCE.

I give you a sad letter first this time. Sad, did I say? Sad, it is indeed from an earthly standpoint, but you will mark also a note of triumph. When one can say in such bitter sorrow as the death of a little child brings to a mother's heart, "Not my will, but Thine be done," it is a song of victory. It comes from Trezevant:

"On Sunday morning, Dec. 9, they bore from our home the little white casket, containing all that was mortal of our precious baby, our idolized

BESSIE MAYNARD CLAY.

"For seventeen months her sweet baby smiles were ours. She was a lovely child. Her amiable disposition endeared her to everyone who knew her.

"Bessie and I were dear companions. There was nothing so refreshing to me, after an arduous task, as to gather her in my arms, clasp her baby hands around my neck, and lay her cheek against mine, sometimes to hum her a lullaby, again to talk to her. At such moments, I have often said to her, 'Bessie, mother is so tired.' She could not answer in words, but there was always an added tenderness in her glorious eyes. I knew she understood!

"Surely the Death Angel pitted me in the struggle to give up my darling to God, who gave her to me. But I can now say, 'Not my will, but Thine be done!' I know her sweet spirit will never more feel the weary load of flesh, and that her absence from me for a while is blessed with endless joy.

"I thank God for giving me such a blessed baby. She was an inspiration to me. Bessie Maynard was beautiful in life and beautiful in death.

"I send you the coins with which we closed her eyes. Place them where you think best." HER MOTHER.

All mothers will be drawn to this one in loving sympathy. May God comfort her! I send the sacred offering to Mrs. Maynard's work in Japan. "Some sweet day" she'll clasp hands with the little name-sake in that other country.

Some time ago I sent Dr. Holt our third quarter's receipts for the Orphanage, including the \$25 pledged at Galatin for the much needed repairs. He was away from his office, and this kind letter of acknowledgement has just come:

"Your kind letter and check was received and receipted for by my son, Broadus, in my absence. I have just returned from Texas, where I went to visit my dear old mother, who yet lingers on the shores of time.

"But the peerless Young South deserves more than a mere cold receipt. It will please you to know that the repairs are now well under way, and will be completed before March 1st. We are having the entire outside wood-work painted, and the cash in the treasury is sufficient for all this outlay. The Tennessee Baptists surely do love their Orphans' Home.

"The children are all well and happy. Occasionally, one is naughty and then there is trouble. One of our little girls was taken out of the Home yesterday by a good lady, who has adopted her. The dear child was very much depressed in spirit at the parting, but she consoled herself by saying, 'Maybe I'll get another good nice home where I am going.'

"Help us to labor, and watch, and pray that these dear children, one and all, may reach at last that other and better 'Home,' where moth and rust do not corrupt nor thieves break through and steal."

A. J. HOLT,  
 Sec. and Treas. Orphans' Home.

What are we going to do to help Dr. Holt in March? I am sure all of you unite with me in thanks for his kind words.

No. 3 is from Fayetteville:  
 "We have been here only a short time, but I think we shall like our new home very much.

"I was so sorry to give up the dear little Sunbeams of Shelbyville. They made such an earnest little band of workers. I have 20 cents of their money, which I send you. May God send them a leader!"

MRS. GEO. H. CRUTCHER.

We congratulate Fayetteville with all our hearts! The young South has some friends there already, and now I know we shall have many more. Mrs. Crutcher's love and zeal for missions is bound to be contagious. A church with such leaders as Mr. and Mrs. Crutcher must be blessed. We hope they will come to see us here in Chattanooga some day, now that they are so near us. I feel sure the Lord will raise up a successor for that bright Shelbyville Band. They will find their names and proper credits in this week's "Receipts." I hope to hear from them again before March closes.

No. 4 comes from Balleyston:

"I want to join the Young South Band of workers. I am 9 years old, and I send you 9 pennies. My little sister Eva wishes also to become a member and sends you 6 cents. Besides these little offerings, we enclose 5 cents for 2 star cards. We want to help the most needy cause, and wish it was more. Much success to the Young South!" ZEULA Z. SMITH.

This makes an excellent beginning and you shall have the cards at once. We greet you both most cordially. Come as often as you can. May you be blessed in using the cards!

No. 5 is from Cordova:

# SAVE YOUR SKIN

How to Preserve, Purify and Beautify the Skin and Complexion.

To preserve, purify and beautify the skin, and prevent pimples, blotches, blackheads, redness, roughness, yellow, oily, mothy skin, chapping, and many other forms of skin blemishes, no other skin or complexion soap is for a moment to be compared with CUTICURA SOAP, because no other soap reaches the cause, viz., the clogged, irritated or inflamed condition of the PORES

# SAVE YOUR HAIR

How to Prevent Falling Hair Scalp Humors and Dandruff.

Cleanse the scalp and hair thoroughly with a warm shampoo of CUTICURA SOAP, rinse with warm water, dry carefully, and apply a light dressing of CUTICURA, purest of emollients, gently rubbed into the scalp. This simple, refreshing and inexpensive treatment will clear the scalp and hair of crusts, scales and dandruff, soothe irritated, itching surfaces, stimulate the hair follicles, supply the roots with energy and nourishment and make the hair grow upon a sweet, wholesome and healthy scalp.

# SAVE YOUR HANDS

How to Make the Hands Soft and White in a Single Night.

Bathe and soak the hands on retiring in a strong, hot lather of CUTICURA SOAP. Dry thoroughly and anoint freely with CUTICURA Ointment, the great skin cure and purest of emollients. Wear during the night old, loose kid gloves with the finger ends cut off. For red, rough, chapped hands, dry, fissured, itching, feverish palms, shapeless nails, with painful finger ends, this one night treatment is simply wonderful and a blessing to all afflicted with sore, chapped, rough, or tender hands.

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, inflammation and irritation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest humor, with loss of hair, when all else fails. Sold throughout the world.

"I am five years old to-day, and papa has given me 25 cents, which I enclose as an offering for the orphans. My little brother sends 15 cents."

MAUD STRONG.

What a sweet child! God bless her! We hope she will grow up with the Young South.

No. 6 is from Water Valley:  
 "We send 10 cents for Mrs. Maynard. Thanks for the book."

REESE PUCKETT.

May your love for missions grow as you study. Many thanks!

Our friend in Nashville, the editor of the Mission page, says in a recent letter to your editor, "The Young South deserves all praise. The Babies' Branch has done better than I expected." We appreciate a compliment from such a source, don't we?

No. 7 is from Jackson:

"I am sorry to have been silent so long, but we have been working to raise money for our church debt, and I have given my time to that. Beth, Dora and I went out this evening and filled our star card. I send you the dollar. Please send us another. We hope to do regular work hereafter. I love to labor for my Savior, and I hope to be always an earnest, faithful Christian."

ESTELLE DE COURCEY.

I like the ring of this letter, don't you? Steady work! That's what we need in all lines of Christian work. So many run well for a time and then faint by the way. Let us join these Jackson friends in "regular work." We are so much obliged for the star dollar. They come in slowly these days. I want an avalanche of them during March. Let us end this year with every single one in your hands, full of pierced stars. Won't you try at once, if one rests in your desk or drawer? Take it out this very day and gather up pennies from all you can interest. You can do it with God's help.

No. 8 comes from Memphis:

"In response to your continuous solicitations, an order for

FIVE DOLLARS

is enclosed from Mrs. K. and the boys, to Mrs. Maynard."

A. F. KILPATRICK.

Now this young doctor evidently considers me the "champion beggar." All right! While I succeed so well, I do not care a bit. Our sincerest gratitude is theirs.

Clinton comes next in No. 9:  
 "We enclose \$3. Give \$2.50 to Mrs. Maynard and 50 cents to the Orphanage. The latter offering is from the 'Do Without Band,' composed of little girls who deny themselves of something each week that they may help the orphans. May the dear Lord bless the Young South.

ROSSIE HOLLINGSWORTH,  
 Sec. and Treas. of S. M. S.

"I thank thee for that word," Miss Rossie! The "Do Withouts!" Let's have scores of such Bands for March, 1901. Who will form one? Thank you so much for such generous aid!

East Nashville Brings us No. 10:

"Here we come again with a star dollar! The young ladies in Miss Buttorff's class are doing so well. May God bless you and them!"

MRS. F. OVENDEN.

We are most grateful. Star dollars are particularly welcome at this juncture. We hope yours will stir up others.

In No. 11 from Bethpage, Miss Olive Pardue asks about a star dollar sent three weeks ago. Doubtless she has seen the receipt in the issue of Jan. 24, before this.

No. 12 brings a splendid record from Partlow, where we have so many friends:

"We have been getting ready some time to write to you. We have

FIVE DOLLARS

Give \$2 to Japan, \$2 to the Orphanage and \$1 to China. We continue to memorize the verses you select and we recite them to our teacher on Sunday mornings. One of our class has been sick for some time. Pray with us for her recovery. She is a Christian and a sweet little girl. Those contributing at this time are as follows:

"Virgie Lannom, 85 cents; Ophelia

Lannom, 28 cents; Sadie Lannom, 18 cents; Mollie Lannom, 50 cents; Leonard Lannom, 50 cents; George Sanders, \$1.05; Agnes Shepard, 50 cents; Herman Castleman, 15 cents; Jimmie Castleman, 7 cents; Willie Pafford, 50 cents; Settie Pafford, 42 cents."

MRS. SETTIE PAFFORD, Teacher.

This is one of our never-failing bands. We are so much indebted to them. Again and again they have sent in most generous offerings. Let us not forget to pray that the absent one may soon be restored to the circle.

In No. 13 Mrs. Truss writes me from Colorado, enquiring about her letter ordering a picture of Mrs. Saunders and the baby. She, too, had in some way missed the paper of January 24th. I sent it to her, and she will find both the letter and the offering duly acknowledged. This morning Mr. Wallace writes me that he sent it as soon as the order was received, and now he has sent another. So I hope Mrs. Truss will get the second all right. We are always pleased to hear from her.

No. 14 is from Eureka-ton:

"Find enclosed 12 cents. Give 10 cents to Mrs. Maynard and send me a star card. I don't know what success I will have with the card, but I will do my best." RENA HOWSE.

That's all the angels can do! Thank you! The card shall go at once. Begin its use with earnest prayer. Read the accompanying literature and pass it round. I have no fears that God will bless you in this work. Just go forward in the Savior's name!

Now comes No. 15, the last for today, and for February, 1901, dated Flippin:

"Enclosed find \$2.60 cents, \$1.50 being birthday pennies, \$1 a star, and 10 cents for postage on five cards and boxes." MRS. M. BUTLER.

They shall go at once, those cards. God send them great success. See "Receipts" for names and credits. We are most grateful.

Now, "up and at it" for March, the last month of our seventh year! Let me hear from every one, small and great, who reads these lines. Just cover my desk with tender messages of your love to the dear Lord's work. Come on at once. Most fondly yours, LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

Table with 2 columns: Description and Amount. Includes 'First half year's offerings', 'Third quarter', 'January offerings', etc.

FOR JAPAN.

Table with 2 columns: Name and Amount. Includes 'In memory of Bessie Maynard Clay', 'H. and C. Walker, Shelbyville, by Mrs. Crutcher', etc.

"HONESTY is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

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

Address MACBETH, Pittsburgh, Pa.

Table with 2 columns: Name and Amount. Includes 'Rena Howse, Eureka-ton', 'Mrs. M. Butler, Flippin, star, by Mrs. Butler', etc.

FOR ORPHANAGE (SUPPORT).

Table with 2 columns: Name and Amount. Includes 'Maude Strong, Cordova', 'Do Without Band, Clinton, by R. H.', etc.

FOR CHINA.

Table with 2 columns: Name and Amount. Includes 'Mrs. S. Pafford's Class, Partlow'.

Total \$881 17

Received since April 1, 1900:

Table with 2 columns: Description and Amount. Includes 'For Japan', 'Orphanage (support)', 'Pictures', etc.

Total \$881 17

Star card receipts \$287 87

RECENT EVENTS.

Rev. D. B. Jackson has moved from Chestnut Bluff, Tenn., to Laneview. He has for some years been the efficient clerk of the Friendship Association.

It is stated in the daily papers that a band of Mormon Elders has been operating in Gibson County for the past twelve months, with headquarters at Trenton.

During the two and half years that Dr. P. T. Hale has been pastor at Roanoke, Va., 170 have been received into the church. On March 15th he goes to assist Dr. W. L. Pickard in a meeting at Cleveland, Ohio.

Rev. Joe Jones is to be assisted in his evangelistic work by Mr. J. A. Bell of Poplar Springs, Miss., who is said to be a sweet singer. We trust that they may be able to accomplish much good for the Master.

We are requested to state that the debate which was to have taken place at River Hill, Tenn., on Feb. 18th between Rev. T. E. Pinegar, Baptist, and John Reeve, Mormon, has been postponed to March 18th. It will last three days.

Rev. R. F. Swift is to be ordained at the Seventh Baptist Church, this city, on Thursday night of this week. The various Baptist Churches of the city have been asked to send representatives to constitute the presbytery. We shall have more to say about the ordination next week.

We regret very much to learn of the death on last Monday of Dr. M. B. DeWitt of this city. He was a prominent minister of the Cumberland Presbyterian Church and was one of the best men we ever knew. His death will be universally lamented by every one in Nashville of all denominations.

The Weather Bureau at Washington claims to have worked out an independent wireless telegraph system. It has sent messages about Washington for seventy miles in all directions, and claims to be able to communicate with ships several hundred miles out at sea. Experiments will be made at once to test this latter claim.

We regret to learn of the recent death of the mother of Dr. A. C. Bryan, formerly of Tennessee now of Pomona, Cal. She lived in Wilson County in this State. As soon as he heard of her illness, Dr. Bryan started East to see her, but she died before he arrived. His friends in this State will be glad to see him, though regretting the sad mission upon which he comes.

We have received from the Clipping File Co. of Cleveland, Ohio, one of their clipping files, which consists of a case with ten pockets, arranged according to general subjects. The file, we think, will be very valuable to

editors, preachers, teachers, lawyers, merchants or anybody who reads the papers and desires to cut out from them articles on various subjects of interest which they may need to use afterwards.

On account of the prevalence of grip, Archbishop Kain has absolved all the faithful of the St. Louis diocese from fasting during Lent. Well, what if he has! If the obligation to fast at this season is of God, did he not know it when he permitted the grip, and how can any man remove the obligation? If man imposed it, and he did, surely he has a right to remove it. We do not believe God ever laid on any people this obligation, and can not understand why intelligent people will submit to any such thing.

The Missouri legislature recently had for consideration a bill giving circuit courts "superintending control and direction of the endowment funds, board of directors and treasurers of all endowed colleges in their jurisdiction." We know legislatures are likely to do queer things, but this is surely the queerest of the season. It is a well established American doctrine—separation of church and State. What right could any legislature have to interfere with the work of private schools, and particularly endowed religious institutions?

Sir Edwin Arnold, author of "The Light of Asia," and "The Light of the World," and also widely known as lecturer, traveler and editor of "The London Telegraph," has been disgraced by his own son Julian. The latter was extradited from the United States last fall, and taken to England to answer to the charge of misappropriating trust funds. He was tried and found guilty and has been sentenced to ten years' penal servitude. We feel sorry for Sir Edwin Arnold and should feel more so but for the fact that some time ago he announced himself an infidel and the misdeeds of his son are probably due to his own infidel teachings.

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

Fifth Sunday at White Haven, Memphis Association.

Friday, 7 p. m. Rally meeting and song service. R. G. Craig.

Saturday, 10 a. m. Devotional.

What are we doing? Brethren Farrow, Craig and Hale.

What do we propose to do? Brethren Hudson, Lovejoy and Anderson.

2 p. m. Our Sunday-school. Brethren Craig, Farrow and Hodges.

3 p. m. Mission fields. All present.

Saturday night. Preaching, song service and Bible reading.

Sunday services morning and night to be provided.

Catarrh Cured at Home

A Practical Common-Sense Treatment Has Been Discovered That can be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only \$1 for a box by mail containing one month's treatment. It is so simple and pleasant that even a child can use it.

Samples Mailed Free.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and if you wish special advice, there will be no extra charge. Address, Dr. J. W. Blosser & Son, 68 Broad Street, Atlanta, Ga.

DROPSY

Treated Free.

We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DAYS TREATMENT FREE.



DR. H. H. GREEN'S SONS, BOX K, ATLANTA, GA.

GUARANTEED TO CURE.

IMMEDIATELY RELIEVES MOST OBSTINATE DISEASES. WITHOUT DRUGS



A Most Remarkable Invention. Physicians Astonished, and thousands of grateful users testify to the wonderful results obtained by using the new 1901 style Quaker Thermal Bath Cabinet. Every home should have one for bathing purposes.

OUR TREATMENT CURES Hard Colds, Clears the Skin, Cures Rheumatism, Catarrh, LaGrippe, Women's Troubles, Sleeplessness, Neuralgia Dropsy, Aches, Pains, Weakness, and all Diseases of the Nerves and Blood, as well as Kidney, Urinary, Liver, Stomach and Skin Troubles. Reduces Obesity.

Dr. E. L. Eaton was so astonished at the wonderful cures made by this treatment that he gave up his practice and has already sold over 600 Cabinets. Rt. Rev. J. C. Harrell, Bishop of Africa, Rev. G. A. Ragan, L.L.D., Chicago, recommends them highly, as also does U. S. Senator Hon. Chauncey M. Depew, Congressman John J. Lentz and hundreds of others.

WE ALSO FURNISH \$2.00 BOOK FREE TO PATRONS. 100 pages, by Prof. Gering, "The Guide Book to Health and Beauty." Gives nature's treatment for every disease as followed at Health Resorts in Europe and America. Tells how to live, what to eat, to prolong life, etc. It is a mine of knowledge.

LADIES and COMPLEXION STEAMER Attachment, in which the head, face and neck are given the same vapor treatment as the body, drawing out all impurities, leaving the skin brilliantly clear, soft as velvet. REMOVES ERUPTIONS, PIMPLES, BLACKHEADS, and is a SURE CURE FOR ECZEMA, SALT RHEUM, all SKIN DISEASES, Etc. Mothers find the Quaker a Sure Cure for all Children's Diseases, Colds, Croup, Fevers, Measles, etc.

AGENTS WANTED MEN AND WOMEN. No Experience. No Capital. WRITE QUICK. THE WORLD MFG. CO., 2035 World Bld'g, Cincinnati, O. [This firm is thoroughly reliable.—Editor.]

**AMONG THE BRETHREN.**

Rev. W. W. Robertson has accepted the care of the church at Garden, Mo., and will enter upon his duties April 1st.

Rev. A. H. Latimer of Atlanta, Ga., has been called to the care of the Third Church, Rome, Ga., and will likely accept.

The *Word and Way* has begun the publication of an Oklahoma Department managed by Rev. W. M. Anderson of Oklahoma City.

The recent article in the *Baptist Argus* by Rev. J. S. Kirtley of Kansas City, Mo., on "Why I am a Baptist" is a splendid production.

The New Brookland Church in South Carolina has secured an efficient pastor in the person of Rev. G. L. Finch of North Carolina. His work begins next Sunday.

Rev. W. L. Savage of Jackson, Tenn., has been called to the care of the church at Wildersville, Tenn., and will minister to these saints once a month. He is a capable man.

The church at Union City, Tenn., is again pastorless, but will not remain so long, as it is the purpose of the brethren to call a pastor at once. This is an inviting field.

Rev. William Lunsford of Bowling Green, Ky., is this week assisting Rev. C. V. Edwards in a revival at the First Church, New Orleans, La. We anticipate gracious results.

Rev. E. L. Watson of Obion, Tenn., decides to accept the unanimous call extended to him by the church at Huntingdon, Tenn., and will preach there once a month.

Lately Rev. B. B. Hall of Mississippi was set apart to the full work of the ministry by the church at Clinton, Miss. He is the son of the lamented Rev. R. N. Hall.

Rev. T. F. Moore of Lexington, Tenn., accepts the care of the church at Darden, Tenn., Rev. Alonzo Nunnery having resigned. Bro. Moore will serve this church once a month.

Dr. W. J. Holtzclaw resigns the care of the church at Ferry, Ga., to become pastor at Jones Avenue Church, Atlanta, Ga. A valuable acquisition to the strong Atlanta ministry.

It is proposed that the new Dormitory of Furman University, S. C., be named for the lamented Dr. James C. Furman. The University itself was named for Dr. Richard Furman.

Miss Lucy Doran died Feb. 16th at her home near McConnell, Tenn. She was an exemplary Christian girl and a loyal Baptist. Rev. L. N. Pankey conducted the funeral services.

Rev. Alonzo Nunnery of Jackson, Tenn., has become associated with the *Baptist Reaper* of Lexington, Tenn., as field editor. He will greatly aid in the circulation of this paper.

Owing to the failing health of his wife, thus forcing him to remove her to a more salubrious climate, Rev. S. G. Dean has resigned the care of the First Church, Americus, Ga.

The Second Church, Macon, Ga., has just passed through a gracious revival, Rev. J. D. Taylor of Chicago doing the preaching. Seventy members have been added to the church.

The final outcome of the big meeting at Court-street Church, Portsmouth, Va., was 60 professions and 32 accessions. Rev. T. T. Martin's preaching greatly delighted Dr. R. B. Garrett's people.

A mild case of small-pox broke out in the Baptist Female University in Raleigh, N. C. Every precaution has been taken to prevent the spreading of the disease and but little danger is experienced.

The new city missionary for Raleigh, N. C., is Rev. R. S. Stephenson of Atlanta, Ga., who did faithful work with the First Church in Atlanta. He enters hopefully upon his arduous labors in Raleigh.

The revival at Murray, Ky., in which Rev. Geo. C. Cates of Lebanon Junction, Ky., is assisting Rev. H. B. Taylor, has resulted already in scores of conversions and over 30 accessions to the church.

Rev. W. M. Rudolph of Wingo, Ky., recently closed a meeting at Oran, Mo., which was gracious in results. Twenty-three accessions, 18 baptized, all grown but three. Some baptized were Pedo-baptists.

The article "The Wasting of a Great Opportunity," from the versatile pen of Dr. J. B. Gambrell in the *Baptist Standard* of last week, is a document that should be in the hands of every Baptist in the South.

Efforts are being made to induce Rev. J. H. Coin, one of the brightest young ministers of Jackson, Tenn., to go to Arkansas. We protest. He is doing a valuable work with several West Tennessee churches.

Rev. B. F. Whitten pointedly says in the *Searchlight and Gleaner* of Dyersburg, Tenn.: "There is a class of Baptists who ought to be called 'Drone Baptists,' for while they work not, yet they are fine on the sting."

The First Church, Dallas, Texas, took a collection recently in behalf of the education commission of which Dr. B. H. Carroll is Secretary, amounting to \$1,175. Rev. Geo. W. Truett is pastor of this liberal church.

Rev. E. M. Lightfoot of Waynesville, N. C., has been called to and has accepted the care of the church at Ovaburg, S. C. He is light-footed in name only, for we are told that he puts a heavy foot down on sin and Satan.

Rev. R. E. Chambers, our missionary to China, who has been assisting Rev. E. B. Hatcher in a revival at the First Church, Norfolk, Va., is doing a great work. Already there have been over 30 professions and 14 accessions.

The fact that Dr. R. R. Acree of Clarksville, Tenn., decided not to accept the call to the care of the First Church, Newport News, Va., is a source of much regret to the Virginians and much felicitation to Tennesseans.

The *Southern Baptist*, a radical Gospel Mission paper, published in North Carolina, of which Rev. M. P. Matheny was editor, has been bought out by the *American Baptist Flag* of Fulton, Ky., and Bro. Matheny will edit a department in that paper.

Rev. H. W. Provence of the Clayton-street Church, Montgomery, Ala., recently received a hearty and unanimous call to the care of the church at Auburn, Ala., but the Clayton-street brethren importuned him so earnestly that he decides to remain with them.

Rev. D. D. Shuck of Jackson, Tenn., the popular pastor at Whiteville, Tenn., deserves unstinted praise for the services he rendered in behalf of temperance in the recent fight in that town. He was in the thickest of the fight and delivered several remarkable speeches.

# YOU SHOULD NOT NEGLECT YOUR KIDNEYS

**Because if Kidney Trouble is Permitted to Continue Fatal Results Are Sure to Follow.**

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue *fatal results are sure to follow.*

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Among the many cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, investigated by the Baptist and Reflector, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy:

Des Moines, Ia., Oct. 20, 1900.  
"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-

Root. I afterwards took two of your large bottles, and it cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle."  
D. W. SMITH, 1821 Center St.



D. W. SMITH.

fee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctor said my kidneys were not affected, and while I

## Did Not Know I Had Kidney Trouble.

I somehow felt certain that my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."  
MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



MRS. H. N. WHEELER.

Mrs. H. N. Wheeler, 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee.

**Sample Bottle Free.** The mild and immediate effect of Dr. Kilmer's Swamp Root, the great kidney, liver and bladder remedy, is soon realized.

It stands the highest for its wonderful cures of the most distressing cases. Swamp Root will set your whole system right, and the best proof of this is a trial. You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, back-ache, lame back, dizziness, sleepless-

ness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

**EDITORIAL NOTICE**—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp Root and a book containing many of the thousands of testimonial letters received from men and women cured by Swamp-Root. When writing be sure to say that you read this generous offer in the Baptist and Reflector.

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

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## EUROPE IN 1901...

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

## LOW RATES...

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

## Obituary.

**BARROW.**—Mary Ann Barrow was born Feb. 17, 1833, and died Oct. 30, 1900. Aunt Polly, as we all called her, was a true Christian and a faithful member of the Rushing Creek Church, a true Baptist, and we truly miss her dear old face and pleasant words, full of cheer. She was sick a long time, but was patient and submissive to it all. Oh! how our hearts were made to bleed over our loss, but our loss is her gain, for she rests and her works do follow her. She leaves a husband, two daughters and one son and a host of friends to mourn her loss. Wait patiently, troubled ones, for soon He will call thee to join the blood-washed ones. Her pastor, G. W. BRAY.

**WARMATH.**—Mrs. Martha Adel Warmath died at her residence, three miles Southeast of Humboldt, Jan. 15, 1901. She was born June 29, 1844. In January, 1866, she was married to Mr. John W. Warmath, who, with several sons, survive her. She professed faith in Christ when quite young and united with the church near her home, but for a number of years she and her husband have been devoted members of the church at Humboldt, the latter being a deacon. She has been from the first a consecrated Christian and has had an influence for great good in her home, church and community. As a companion, she was a wise, faithful and discreet helpmeet, sacred and deep in affection, in devotion constant and true. As a mother, we do not hesitate to say there was never one more affectionate and devoted. Her constant prayer was for the salvation of her children. For them no sacrifice was too great. As a friend, she was true and faithful and her home was ever open to those who so regarded her. The Lord's servants always found a welcome there. For some years she had not enjoyed good health and was, in consequence, kept closely at home most of the time, but the immediate cause of her death was pneumonia, with other complications. She said from the beginning she could not get well, and talked often to her loved ones about dying. She was not afraid to die and told them so, asking them not to weep over her, but so live as to be ready when death comes to them. When she came to the end it was intensely beautiful with a heavenly glory. She called her loved ones to her bed side, one by one, and talked to them, saying she was going to heaven and wanted to meet them there. When the final struggle came she waved her hands and said, "Farewell to you all," and as they gathered about her she kissed husband and children each and then exclaimed, "God bless you all." After a few hours quietly and peacefully she passed over the river. How triumphant, how beautiful, and what will it be when the mists have rolled away? How transcendently glorious must be such an one when clothed in the spotless righteousness of Christ. With such glorious evidences of our sister's triumphant victory,

"Let us be patient. These severe afflictions,

Not from the ground arise:  
But oftentimes celestial benedictions,  
Assume this dark disguise.

In that great cloister's stillness,  
By guardian angels led;  
Safe from temptation, safe from sin's pollution,  
She lives whom we call dead.

Another hand is beckoning us,  
Another call is given;  
And glows once more with angel steps,  
The path which reaches heaven."  
LLOYD T. WILSON.  
Humboldt, Tenn.



## Lonely Homes

A home is never complete without children. Yet many homes are childless. Many wives are desolate for the lack of a child to love. Their lives are aimless—void of the high motives of motherhood. While barrenness is causing incalculable sadness and sorrow, it exists in most cases on account of some little female trouble, which Wine of Cardui would speedily set right. This pure Wine regulates the disordered female organs by building up the worn out nerves and regulating the menstrual flow. It restores the fallen womb to its proper place. By strengthening the generative organs, it makes pregnancy possible where barrenness exists. You can depend on

## WINE OF CARDUI

Suffering women all over the land have been depending on it for seventy-five years. No more convincing proof can be given than the testimony of Mrs. Benson, who is only one of thousands of women to whom Wine of Cardui has brought a permanent cure. Many cases of miscarriage—that trouble which robs mothers of their hopes—have been avoided by timely use of the Wine. You are asked to try Wine of Cardui and Thedford's Black-Draught, its companion medicine. Nine out of ten cases of female trouble, barrenness included, yield to them. All druggists sell \$1.00 bottles of Wine of Cardui.

Vandervoort, Ark., April 2, 1900.  
Last May I had a miscarriage, which was followed by flooding. I read your Almanac and my husband got me a bottle of Wine of Cardui and it stopped my flooding and restored my fallen womb to its place. Now I am cured after taking three bottles and have another to take which I got this morning. I am expecting to become a mother and Wine of Cardui will be my doctor.  
Mrs. MARY L. BENSON.

For advice and literature, address, giving symptoms: "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga Tenn.

## GOSPEL VOICES,

Inspiring in Gospel Sentiment,  
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By Rev. D. E. DORTCH.

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

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

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

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

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

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

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

Rev. Geo. W. Sherman says: "I think it a good song book for the Sunday-school and especially good for revival meetings."

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

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

## Dortch's Gospel Voices No. 2.

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

## Dortch's Gospel Voices No. 1 and 2 Combined

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

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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.

**KNIGHT.**—Sister Elizabeth Knight was born in Trigg County, Ky., Jan. 31, 1834, and was married to Bro. D. S. Knight June 26, 1864. She died Nov. 7, 1900. She was a member of the Rushing Creek Baptist Church, and was a good Christian mother in Israel, shedding sunshine everywhere. We miss this dear sister, but our loss is her gain, for she rests sweetly by the river of life under the shade of the trees. Her pastor, G. W. BRAY, Dildays, Tenn.

**RUSHING.**—Sister Sarah E. Rushing was born Dec. 13, 1862, and died Nov. 20, 1900. The subject of this sketch was a true wife and mother and a good and true member of the Rushing Creek Baptist Church. She suffered for a long time, but patiently bore it all. She leaves a husband and three children and other relatives to mourn her loss. Dear troubled ones, cast your burdens on the Lord, for he cares for you; and while you are left to mourn, remember that all things work together for good, and though she cannot return to you, you can go to her. Give your hearts to your mother's God, children, and meet her in heaven, where parting will be no more. Her pastor, G. W. BRAY.

**GAYLOR.**—Whereas, It has pleased Almighty God in his infinite wisdom, to remove from our midst by death, Sister Laura Gaylor, and to take her spirit to be with Him who has said, "Blessed are the pure in heart for they shall see God." Laura was born in 1874, and died Jan. 7, 1901. She made a profession of faith in Christ in 1894, and joined Philadelphia Baptist Church the same year, and so lived that no one doubted her profession. In all her suffering she was patient and uncomplaining. She was quiet and kind to all, exercising a beneficent influence in her circle of acquaintances, all who knew her loved her. Therefore be it

Resolved, That our church and Sunday school have sustained an irreparable loss in the death of a devoted and faithful member.

Resolved, That we tender our heartfelt sympathy to her brother and sister.

Resolved, That a copy of these resolutions be given the family and to the BAPTIST AND REFLECTOR for publication, and spread upon the minutes of church and Sunday-school.

MISS FLORA DAVIS,  
 MRS. ADA DAVIS,  
 J. A. SHIPMAN,  
 Committee.

--On account of the Presidential Inauguration ceremonies at Washington, D. C., March 4, 1901, the Southern Railway will sell tickets from all points on its lines to Washington, D. C., and return at rate of one fare for the round trip. Tickets will be sold March 1st, 2nd, 3rd, 1901, with final limit to return until March 9, 1901. For further information call on Southern Railway Ticket Agent.

**WEAK LUNGS**

Send for FREE TRIAL TREATMENT of the "San-Cera Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared especially for each individual case, and sent by mail FREE. Write at once and give your symptoms. All sufferers are invited to test the merits of this great treatment. Address, DR. H. BEATTY, 302 West Ninth Street, Cincinnati, Ohio.

Mention this paper.

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- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
- (9.) Sunday School Record.

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2. The Baptist and Reflector one year and a Post Fountain Pen, self-filling and self-cleaning, will last a life time, price 3.00; both paper and pen for 3.00, or 2.50 if a minister.
3. The Baptist and Reflector one year and a copy of "Baptist Why and Why not" for 2.75, or 2.25 if a minister.
4. For one new subscriber and 2.50, or 2.00 if a minister, we will send "A Siege in Peking."
5. For a club of ten new subscribers at 25 cents each for three months, we will send a copy of "A Siege in Peking."
6. 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.
7. The Baptist and Reflector to new subscribers from now until Jan. 1, 1902, for 2.00, or 1.50 if a minister.
8. The Baptist and Reflector to new subscribers four months as a trial for 50 cents.
9. The Baptist and Reflector to new subscribers in clubs of 10 for 25 cents for three months.

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

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

1. For one new subscriber and \$3.25, or 3.00 if a minister, we will send the Teacher's Bible.
2. For two new subscribers and 4.00, or 3.25 if ministers, we will send the Bible.
3. For seven new subscribers and 14.00 we will send a set of Matthew Henry's Commentaries in six volumes.
4. For one new subscriber and 2.75, or 2.25 if a minister, we will send "Baptist Why and Why Not."

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

Write to us for sample copies, if desired.

—The fifth Sunday meeting of the Weakley County Association will be held with Union Academy Church, near McKenzie, Tenn., beginning Friday before the fifth Sunday in March, 1901.

Introductory sermon, G. H. Stigler, C. C. McDearmon.

1. The atonement. C. H. Bell, J. E. Miles.
  2. Did Christ establish a church during his personal ministry? If so, when and where? C. H. Felts, W. C. Gilbert.
  3. Can a child of God sin to condemnation? W. F. Matheny, J. H. Davis.
  4. Give proof that missions is a Bible doctrine. C. C. McDearmon, J. N. Argo.
  5. Is restricted communion Scriptural? S. C. Hearne, W. C. Gilbert.
  6. How to increase spirituality among churches. J. E. Miles, G. H. Stigler.
- Query box opened at every service.  
COMMITTEE.

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

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**SOUTHERN EXPANSION.**  
Enlargement of the Wine of Cardui Plant at Chattanooga.

The Chattanooga Medicine Co., manufacturers of McEire's Wine of Cardui and Thedford's Black-Draught, have just completed the erection of three new buildings as addition to their large plant here. These buildings give the company over two acres of floor space and make the plant the second largest in the world devoted to the proprietary medicine business.

In moving into this modern equipment, the medicine company has installed a complete electrical plant for operating its machinery, improved electrical motors being located in each building. An automatic sprinkler outfit, which is considered an absolute preventive of loss by fire, has also been erected.

The great business is rapidly extending to foreign fields, a shipment of 7500 bottles of Wine of Cardui being recently made to British South Africa.

Mrs. Martha Singleton died at her home a few miles west of Trezevant, Tenn., last week. She was a faithful, pious mother in Israel, having attained the age of 80 years. She had been a Baptist most of her life. Rev. W. C. C. Gilbert of Christmasville, Tenn., preached the funeral.

### HEAD OFF YOUR HEADACHES

By sending 25c. in P. O. stamps for a box of Burge's Headache Knockers, and take when you feel it coming on. Nothing injurious in them. They never fail.

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Broad and Spruce.  
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**How to Find Precious Stones.**  
Did you ever search for unusual pebbles? Nearly everywhere there are semi-precious stones to be found in the common gravel, but few people know how to look for them.

Jasper is red, mottled with every color of the rainbow, but not transparent; carnelian is red, of many shades, transparent, and rather soft; rock crystal is white and transparent. Make your pebbles wet, hold them up to the light, and, if you can see through them, they are, according to color, carnelian, chalcedony or rock crystal. If there are no flaws, these pebbles are worth cutting for ornaments.

Now, if the pebbles are banded black-and-white and brown-and-white, with the white bands transparent, that is onyx, a valuable stone, used for cutting into cameo gems. If the pebbles are banded in red, white, gray or any other colors, they are agate. Some agates are banded of a dozen different kinds of precious stones, others are like clear glass, with beautiful moss-like or tree-like markings, and moss-agate is worth money. Jet is a soft, opaque, black stone, which was once the sap of the pitch-pine, but has turned into a fine variety of cannel coal. Fragments of fossil pine trees are always found with the jet. Hundreds of tons are used for mourning jewelry.

None of these stones are so precious as the topaz. Pebbles of topaz may be known because they are very clear yellow. The darker kinds are known as smoky quartz. Another class of lovely gem pebbles are the common amethysts ranging through every possible shade of purple and violet. Garnets appear as deep-red, transparent crystals, stuck in the rock, and looking at first sight like the heads of rusty nails.

—On account of the General Missionary Conference of the M. E. Church, South, at New Orleans, La., April 24 to 30, 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans, La., and return at rate of one fare for the round trip. Tickets will be sold April 22, 23, and 24, 1901, with final limit to return until May 2, 1901. For further information call on Southern Railway Ticket Agent.

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